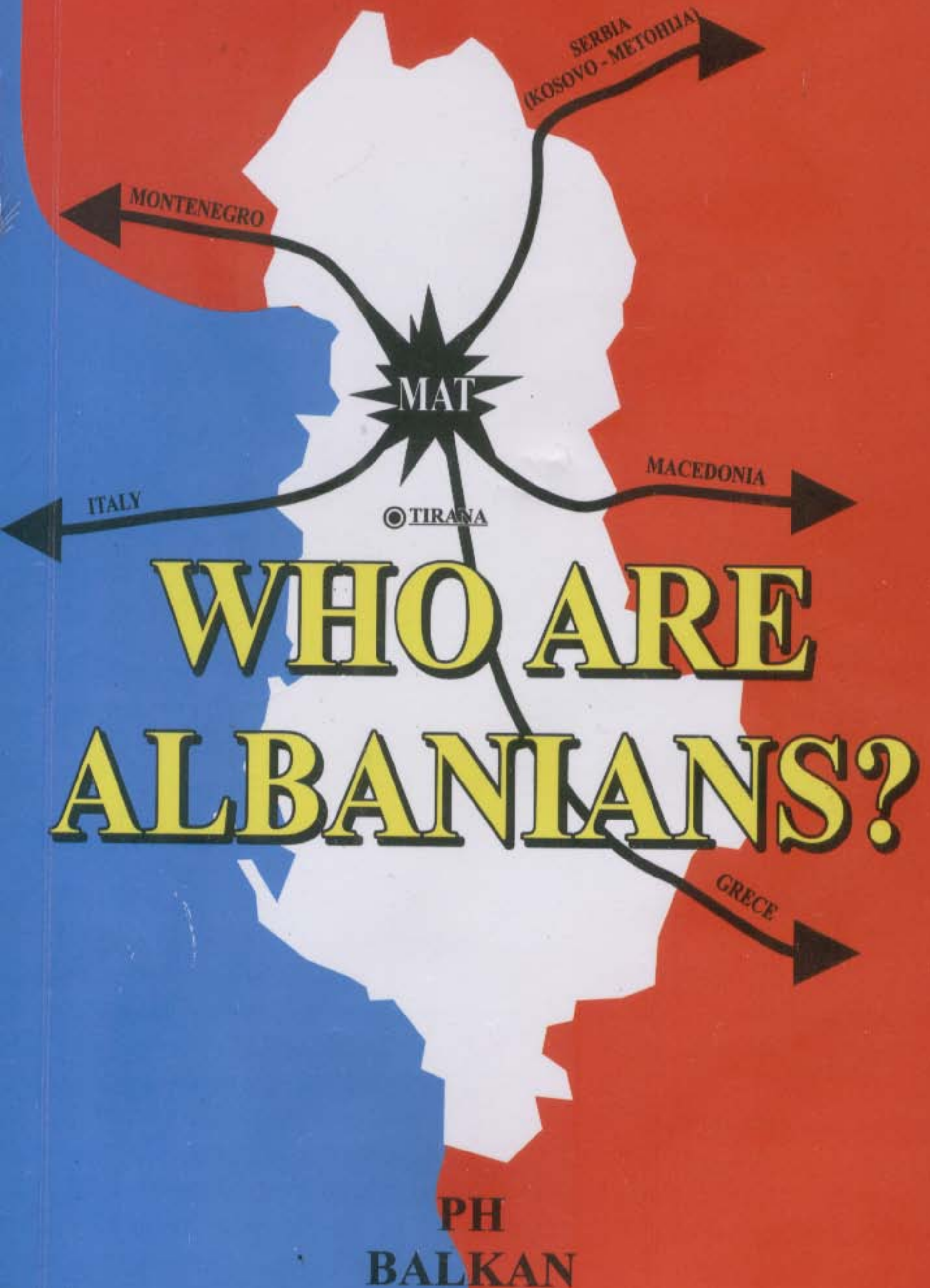


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- academic -



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WHO ARE ALBANIANS?

PH
BALKAN

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- academic -

**WHO ARE
ALBANIANS?**

- Studies into the origin of Albanians -



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BALKAN**

KAPLAN BUROVIĆ: WHO ARE ALBANIANS?

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Every word written by the Acad. Burovic on the origin of Albanians has been long known to us better and much prior to him, but time is not ripe to say that now. We must first unite Kosovo and Albania and afterwards we shall ourselves admit it.

Albanian Academy of Sciences

- Tyranna

FOREWORD

It was foreign scholars who, for lack of information and studies on Albanians in one hand and due to overall romanticist attitude of their day on the other hand, launched the hypothesis that Albanians are an indigenous people and a tiny remnant of the Illyrians and even Pelasgians.

This has never been proved or researched by anyone. The only one who undertook to prove that Albanians are the descendants of Pelasgians, **August Schleicher**, was immediately scientifically refuted by the austrian Acad. Prof. dr Gustav Meyer, the greatest albanologist of that time. Albanians themselves, being late-comers into the history, were equally late in tackling the history of their people. Since they liked quasi-scholarly assumptions of the world's scholars on the origin of their people that fitted their ambitions for national awakening, formation and liberation, they accepted them with enthusiasm, Pelasgian origins inclusive, although all of them had been refused by the scholars.

With no exception, all of them pretend to Pelasgian-Illyrian-Albanian ethnogenesis, accepting it not as a hypothesis but as a scholarly fact, an undoubtable truth. They stand ready, in case somebody shows that before Pelasgians another people – an X-people - had lived in the Balkans, to grab at the X-people-Pelasgian-Illyrian-Albanian ethnogenesis. Then as well as now they were obsessed by aboriginality of their people and they want to be autochthonous – Illyrians or Pelasgians – at any price.

Telling the Albanians that they are not autochthonous, that they do not come from Illyrians or Pelasgians, means provoking their hate and merciless struggle by all means available. This will make them satanize the opponent, attack him/her physically, even lynch and liquidate him. This attitude of Albanians towards science has been known of old, but it has become particularly prominent when they went so far recently to publicly, officially and spitefully recognize that their politics stands in the foreground and must be above everything else, including even the self-evident truths. Albanian Acad. prof. dr **Rexhep Qose** has openly invited in the media his Albanians to lie without any scruples against Serbs and Slavs in general, against everyone, in order to materialize their extreme nationalist aims, their Super-Great Albania, fabricated Pelasgian-Illyrian Empire, Albanian Commonwealth from the time

B.C. He is being encouraged in this by Englishman Noel Malcolm, an exponent of the Capital and International Police.

In the meantime the scholars of the world have shown through documents, facts and arguments that Albanians have no ethnic relatedness to Illyrians, let alone Pelasgians and that they are not indigenous. Albanians are. However, turning deaf ear to this. In the words of German Acad. prof. dr Bernard Tones, they are stubbornly fumbling about in the ideology of the XIX c.

It was at this point that the Serbo-Montenegrin scholar, Acad. prof. dr **Kaplan Burovich** entered the field of Albanology. He had been devoted to the study of the Albanian language and other albanological disciplines since the age of 20 and it has been fifty years now that he has studied albanology solely. He obtained his degrees two times in the albanological theses at the University of Skopje (1959) and the University of Tyranna (1969). He has acquired such proficiency in Albanian that even the greatest specialist of the language, Acad. prof. dr **Eqrem Çabej**, whom Burovich collaborated with in Tyranna, could not make out he was of Serbian-Montenegrin nationality, that he spoke Serbian as his mother tongue and that he started teaching himself Albanian at the age of 20, there in Belgrade.

Though disturbed in many ways and even openly banned to demonstrate in speaking his albanological finds, Burovic had a teaching session back in 1955 at the Department of Albanology (Skopje) on the topic "**Maritime and Fishermen's Terminology of Albanian**". After taking his degree, however, he will be immediately arrested as a literary dissident.

At the University of Tyranna, where he got after leaving the Yugoslav prison, he staunchly defended his second diploma in Albanology, namely by the monograph "**The Ulcinj Dialect**", where he openly defied the official stance of Albanian scholars and authorities in reference to the issues of Albanology. He will bear the cost of this by lifetime imprisonment, but he will not stop his research. Although forbidden to do that and literally skinned ten times in a row, finding himself many times at the brink of liquidation, he made it known in the publicity in both written and spoken form that Albanians are neither indigenous nor descended from Illyrians and even less so from Pelasgians, unmasking the reactionary, solely political and anti-national background of pretensions to aboriginality and Illyrian and Pelasgian origins of Albanians. His audacity went so far that he let it be known in

writing even to the criminal and bloody dictator of albania, Enver Hoxha, that if he were murdered, his finds would be recognized and accepted all the same, for there is no power that stands above truth. Proverbial is his note addressed to Enver Hoxha, seasoned with harsh language to the tune of :

"You Albanian social-fascist and chauvinist sons of a b...h," whereby he overtly condemned and warned them: *"Move your hands off of Kosovo, it has been and will remain ours"* (=Serbian, trnsl. note).

As soon as he got out of the Albanian hell, he went to switzerland where he started publishing a private review in Albanian language, **YLBARI** (Rainbow) in 1993, where in a series of issues he made public is albanological research and scholarly facts, blaming the Albanian scholars for a deliberate and conscious counterfeit of the history of Albanians. He takes a stand against their indoctrination of Albanians by chauvinism, racism and incitement against all peoples of the world, even against the Chinese!, but particularly so against Slavs, with a stress on Serbo-Montenegrins and Macedonians. By such provocations, he maintained, they were putting the Albanians into the service of the feudo-bourgeoisie, of the Capital and the darkest powers of this world.

In the same year dr Burovic started publishing his books privately and in 1994 his renowned work, *Illyrians and Albanians*, saw the light of day. Although Albanians sought all means available to destroy it, the book reached its readership, doing a great service even for the honest Albanians by its undeniable veracity. Despite the fact that no less than five countries have been mobilized against him (Crna Gora, Serbia, Macedonia, Albania, Switzerland), dr Burovic has been publishing his works for years, which made him reach the summit of the world's topicality and brought him the prestige of the leading albanologist of today. Constructive Serbs compare him to the most prominent figures among Serbs (authors Mesa Selimovic and skender Kulenovic and filmmaker Emir Kusturica), while others included his name into the encyclopaedia *Serbs in the World*.

Due to his being a polyglot with a proficiency in Albanian that exceeds that of Albanians themselves and having completed a synthesis of everything positive that albanology has achieved in

the past by a rigorous scholarly methodology befitting the academia, he has added to albanology his numerous scholarly finds that fructified in a deduction that Albanians are neither indigenous nor genealogical descendants of Illyrians, and even less so of Pelasgians. His albanological theses, by Albanians labelled as "*black theses*", are being discussed in media, especially on the internet and in numerous languages, particularly in english. They are being accepted not only by the world's scholars but by individual Albanians themselves, who in the midst of Tyranna publicly defend our Academic, now satanized by the Albanian history forgers, chauvinists and racists of all descriptions.

Albanological theses of dr Burovic are being recognized by scholarly institutions, universities and academies, who are proclaiming him his honorary member. Mistaking him for an Albanian, the University of New York labelled him a "*famous Albanian dissident and historian*", whereas the *Association Francais d'Etudes sur le Balkan* honoured him by the title "*grand homme*", who subordinated his life to scholarly research.

In the meantime, Serbian, Montenegrin and particularly Albanian and Swiss authorities are continuing their witch-hunt, putting him on their black lists, harassing and persecuting him in the most horrible ways possible, disregarding any laws, regulations or principles.

Svetlana KAPETANOVIĆ

WHO ARE ALBANOI ?

The first author to mention the Albanoi and their position, the town of **Albanopolis**, is a well-known ancient astronomer **Claudius Ptolemis** (90-160 A.D.), who lived and worked in Alexandria (Egypt). In his work *Geographia* he noted down numerous tribes and cities of Illyria, among them Albanoi and Albanopolis, located in the background of the city of **Epidamnus** (**Durrachium**, Drač, now Durres, a coastal town in Albania). He gives the coordinates of 46 and 41.5 degrees. It is worth mentioning that the same Ptolemis was the first to make the mention of Serbs¹⁾. The existence of Albanopolis was confirmed by an epitaph, an inscription on a memorial stone found near Skopje, Macedonia²⁾. It is thought to have occupied the modern ruins of a former city of Zgerdhesh in today's province of Kruj, located in Central Albania. The name Albanopolis means the the city of Albanoi in Greek. This postulates the existence of one nationality or tribe with a name of Albanoi or Albani. This ethnic group ought to have lived in these areas in the background of today's Durres, where it certainly developed some economic activity, possibly even a political one, which made it known to the chroniclers and historians of that day. Ptolemis must have taken this from them and noted it in his *Geography*. The existence of Albanoi is also corroborated by toponyms such as **Kroi Alban** (The Drinking Fountain Alban) near Zgerdhesh, the village of **Arbana**, in the vicinity of Tyranna, although these toponyms come from a recent time as a memory of some other **Arban**s that will be covered later on. After a very long gap, this name resurges again in the XI c in the form of **ARVANON** (**ARBANON**), as recorded by **Anna Komnene**. Montenegrin scholar, **Gojko Vukchevich**, says:

"The rupture in the existence of this name that exceeds seven hundred years does not necessarily mean the disappearance of the tribe, but rather their semi-nomadic survival in the high mountains and a retreat from the scene of history".³⁾

The existence of Albans of Albania is confirmed by the existence of other Albans in other parts of the world, too. Scotland, to start with, then Italy and finally the Caucasus, the

coast of the Caspian Sea in Russia. This means that Albani as nation or tribe existed in the II c. A.D. and lived in the background of Epidamnos city, today's Central Albania. Albanian and non-Albanian historians maintain that Albanoi were an Illyrian tribe, identifying them with the Illyrian tribe of ABRI, who are mentioned for the first (and last!) time by geographer Hecateus of Miletus in the VI c. A.D. between the Taulantes in the south and Chelidonioi in the north, which is modern Central Albania. Albanian academia say:

"There is a possibility to connect their name to the river Hebrus mentioned in the north of Durrachium with a root of the names alb- / arb-, found later in the name of inhabitants of this area."⁽⁴⁾

For this statement up to date they have not provided a bit of evidence. It has not even been discussed, although opposite concepts had previously been put forward. Let me mention as an example **Lord George Gordon Byron** (1788-1824), who openly stated that Albani covered in this research were not Illyrians, which means that they should not be identified with Abri. I have also insisted and still do so that Albani are not an Illyrian tribe. Let us face the facts.

1. Among the chroniclers and historians who made references to Illyrian tribes not a single one is found mentioning the Albanoi. They make references to Taulanti and their clans or distinct tribes of Chelidones, Sessaretas, Parthines, Arbri, Bathiatae (Mathiatae?), Piraei (Pirusti?), even the Thracian Brighi who lived in the background of Epidamnos, but not no Albanoi. Not only in this area but in others as well inhabited by Illyrian tribes Albanoi are not encountered with. Equating Albani with Abri cannot be accepted for a number of reasons, some of which I shall list below.

a) Metathesis **B : R** not only in Albanian but in Greek as well is a later introduction, much later than the time when Ptolemas lived. This means that there was no possibility for **ABR** to shift to **ARB**, the initial sounds of the tribal names of **ABRI** and **ALBANOI**.

b) I we accept for a moment that **ABR** shifted to **ARB**, there is a change of sound **-R-** to the sound **-L-** in the name **ALBANOI** (Ptolemas's spelling was **ALBANOPOLIS**, and not **ARBANOPOLIS**) : again an un known phenomenon not only for Ptolemas's time but for ours as well. Albanian phonetics knows the **-L-** to **-R-** shift (Albanoi > Arban) and the well-known etymologist **Petar Skok** explains this by "*phonemization of modern Greek*," and not of the Greek of Ptolemas's day. Apart from this, **L : R** shift originates from an older time (VII - VIII cc. A.D.) which occurred among the Albanoi tribe (influenced by Serbian phonetics, not by Greeks, who took over that change from the Serbs or Arbani, when the latter started crossing the Shkumbini river in the XII c. and intermingled there, in the south of today's Albania with Greeks). Please note the difference between **Albani** and **Arbani** (or **Albanians!**), who, as it will presently be seen, belong to different peoples. For the whole world except Greeks and Turks (who took the name of Albanians from Greeks), the name of Albanians has retained to this date the sound **-L-**, not **-R-**: **ALBANEZI** and **ALBANIA**.

c) That **Albanoi** are not **Abri** is proved by the tradition of Albanoi among Albanians, which has no Illyrian features, which would be expected, had the Albanoi and Abri been the same people! This tradition is completely different as we shall see later on. Albanian scholars themselves have recognized of late that their ambition to equate the Illyrian Abri with Albanians is hanging in the air, ever more so for the fact that relatedness of the name Abri to the Hebrus river makes its semantics stray from the notion of **alb** (*white*). In their desperate attempts to relate Albani to Illyrians they have kaunched a new hypothesis: The name Albanoi is, presumably, a translation of the name **Parthinoi** = "*Bardhinoi*" = **Albanoi**⁵⁾. Parthinoi is truly an Illyrian tribe mentioned in 229 B.C. for the first time exactly in that area, replacing the name Taulantes, but their name has no connection whatsoever to the fabricated "**Bardhinoi**" = "**Albanoi**". It has been already recognized that Parthinians had taken their name from their deity **PARTHOS**, whom they worshipped. This holds true of many other tribes, Dardanians in this particular case. The way Dardanians have no relation to Albanian pears ("**dardhe**"), the Parthinians have nothing to do with the Albanian white ("**bardh**") colour.

In the fight against Romans, at the end of the I c. B.C., Parthinians either disappeared or were forced to migrate to other parts, where in subsequent centuries all traces of them were lost, as of all other Illyrians. The change of their name from Parthinoi to "Barthinoi" may have happened, but there are no linguistic grounds for rendering it into ALBANOI, for, even if foreigners, non-Albanoi, had translated it, the very holders of the name "Barthinoi" had no phonetic means or reasons to do it. Elementary logic implies that they would continue to call themselves the way their forefathers had done – "Barthinoi"–, which is not the case. The name Albanoi is not encountered in inscriptions and non-Albanian languages solely, but also in the language of the people who will corrupt this name into albanoi and Arban and in the course of time it will be altered to Arben/Arber.

It is beyond doubt that for more than ten centuries foreigners have called Shqipetars by the name of Albanians – Albanesi, whilst their homeland, Shqiperia was called Albany and Albania. Up to this date Albanians have not called themselves by that name. This suggests that even if foreigners rendered Parthinoi into Albanoi, the people itself, the supposed holders of that name, have not accepted it. It follows that this hypothesis of Albanian scholars, too, has to be rejected as impossible and unacceptable.

2. Since Albani and Shqipetars, as we shall see, have rather strong ties, the Shqipetars would boast of a rich Illyrian heritage, had the Albani been an Illyrian tribe (identical to Abri, even to Parthinians!). Since this is not the case, it is certain that Albani were not of Illyrian⁶⁾ descent and, consequently, not identical to Abri or Parthinians. The heritage of Albani among Shqipetars possesses another feature, CELTIC, which I shall discuss later on.

3. In the IV c. B.C. a part of Celtic tribes was on the move leaving the island of Great Britain (Ireland, Scotland – Albion!). They crossed over to France and the Iberian Peninsula, then headed across Switzerland, Italy and the Balkans towards the East and Asia. On the coasts of the Caspian Sea, in the background and to the north of Baku city, there lies an area called ALBANIA, which certainly got its name after the Celtic tribe living there. Before the arrival of Celts this area was called Kash. Along this migratory trail, from Albion to the Caucasus, wherever they happened to stop for a longer while, Celts used to leave their clans

and entire tribes behind, which were later assimilated by the peoples on whose territories they settled. The vestiges of Celtic existence remained even then.

It is known that Albanians passed through today's Albania in the Balkans. The ancient name of Skadar, in Albanian Shkoder, is related to the Celtic language of Scots and is supposed to be derived from SCOT DOOR. The afore-mentioned Gojko Vukcevic is of a different opinion and he thinks that the name can be traced to the Colhi⁷⁾, who arrived at the same time with Celts from the West and founded colonies on the coast of the Adriatic Sea. Be it what it may, it has been firmly established that Celts did pass through Albania and, like everywhere else, left a number of families, clans and a part of a tribe, before going on towards the East. I am of opinion (shared by others, too!) that one of the chief Celtic tribes were Albanoi – albani. Vestiges of this tribe are to be found everywhere, from England and Scotland (Albion of Britain) all the way to the Caucasus, between Europe and Asia⁸⁾. Albani are known from the history of Etruscans and Romans, too. They are met with in France as well and down the coast of Dalmatia, along the whole of their itinerary that the Celts followed on their passage towards the East. Notwithstanding, I shall not immediately and a priori draw a conclusion that Albanoi – Albani of my research, of the Balkan Albania, are a Celtic tribe. I will rather present the facts that can prove they are a Celtic tribe, not an Illyrian one.

a) Albanoi – Albani, who are not mentioned anywhere in the history of the Balkan Albany from the time of Illyrian tribes, entered the history of this Albania just after the Celts had passed through it.

b) Roman chronicler Pompeius Torgus states: " *The Albani (of the Caucasus!, KB) were said to have come from Italy with Heracles from the Albani mountains (Monti Albani are to the east of Rome, KB), when after the murder of Herion he drove his herds across Italy. There are memories of the Albani greeting the soldiers of Pompeius as their brethren during the war against Mithridates.*"⁹⁾

This suffices to corroborate that Albani of the Caucasus have blood and linguistic relations to Albani of Italy, which is logical if we consider the fact that once upon a time they had lived there and after migrating towards the East, left a part of their tribes

who preserved the language and used it in addressing the soldiers, showing thus that they were brethren. There is no doubt that the army of Pompeius consisted of some Italian Albani who could communicate in their mother tongue with Caucasian Albani. What has this all, however, have to do with the Albani of the Balkan Albany? I have mentioned the itinerary of Celts (Albani) from Scottish Albion, across Italy and the Balkan Albany, all the way to the Russian Caucasus. In order to prove this connection of Albani of the Balkan Albany to the Albani of the Caucasian Albany, I shall lay down the data of the Roman historian Cornelius Tacitus, who says that the "fiftieth legion" that fought in Armenia in the I c. B.C., was mobilized in Italy and Egypt.¹⁰⁾

Among the mobilized in Italy there may have been some Italian Albani who could use their common tongue among their brethren from the Caucasus without any troubles.

Nero too mobilized the soldiers in Illyria to crush the rebellion in the Caucasian Albany. There is a possibility that this mobilization was not fortuitous: soldiers among the Albani of the Balkan Albany were picked with a view to enabling them to communicate with the Caucasian Albani. That there is an ethnic connection between the Albani of the Balkans and those of the Caucasus can be corroborated with other data too, such as ethnographic and linguistic ones, which are given in detail by the Montenegrin scholar Gojko Vukcevic in the work quoted. This proves, on the other hand, what I have suggested by stating that Albani are not an Illyrian tribe, but a Celtic one and that Albani have nothing in common with Abri or Parthinians.

c) Celtic heritage is evident among the Albanians-Shqipetars of the Balkans (who have no relation to the Illyrians or their culture!) not only in the language but in folklore, ethnography and anthroponimy as well. Italo-Albanian scholar Vincenc Dorsa (1823-1885), backing up on Gottfried Wilhelm Leibniz (1646-1716), says that "*Illyrians (Slavs) and Celts have lended the elements of their language to Albanian language, which was pointed out by prominent scholars with equal emphasis*".¹¹⁾

This is recognized even by the Albanian Acad. proe. Dr Eqrem Cabej (1908-1980), who undertook the research and analysis of Celtic isoglosses in Albanian¹²⁾. Where would this heritage of the Balkan Albanians, Shqipetars, come from if not from the Celtic Albani? How could the Albani hand over their

Celtic tradition to Albanians – Shqipetars, if they themselves were not Celts, of Celtic blood and origin?! Even Noel Malcolm, undeniably a great friend of Albanians, found numerous parallels among their customs. Ethnographers have noticed this in national costumes, while Lord Byron equated the Albani with the British Celts. Celtic heritage with Albanians-Shqipetars proves the Celtic origin of the Albanoi – Albani tribe.

ARGUMENTUM PONDERANTUM, NON NUMERANTUM!¹³⁾

Like mentioned previously, when the Celts withdrew from today's Balkan Albany (at the time neither it nor Prevalitania were in existence!), a part of the Albanoi tribe, at least a number of clans, remained for good in the region of Mat (Central Albany – Shqipëria), which is good for farmin and defense. In the course of time these Albani grew in numbers, but were subjected at the same time to hellenization and later on to romanization and christia-nizing. In the I c. A.D. they were almost completely romanized, though not thoroughly christianized. At this time, being very numerous and since the region of Mat had become too small, they left it to flood the regions of Kruse and Tyranna, assimilating the Greeks and Illyrians. They enjoyed the support of the Roman conquerors who, under the leadership of consuls in their fight against Parthinians and other insubordinate peoples and tribes, had devastated the economy of that area. In order to organize any form of economic activity, these lands needed lots of labour. The whole area began to be called after the name of Albani and assumed the name Albanon, whereas the city built by them was called Albanopolis by the Greeks. It was the geographer Ptolemais who resorded it under that name in his GEOGRAPHY in the middle of the II c. A.D., introducing thus the Celtic Albani of the Balkan Albany – Shqipëria into history.

To the disadvantage of Albani, the Balkans, including their Albanon, was thoroughly trodden down and pillaged in the subsequent centuries by the tribes labeled by Byzantine historians as Barbarians, Goths, Visigoths, Ostrogoths, Gauls, Sarmatians, Allans, Marcomans, Huns, Avars and others, who massacred the Balkan populace and took with them a great number of people as prisoners of war and slaves. Only those were saved who huddled into Mat, secluded and isolated but also protected from the forays of Vandals who brought ruin to the Balkans. By the end of the V c. and mostly in the beginning of the VI c., Albanon was visited by

Slavs, who did not engage in the destruction and pillage of the settlements, but in farming. They inhabited en masse with their families the territories of Prevalitania, as modern Albania was called at the time, penetrating to a lesser extent into Mat. Dr Riste Ivanovski states:

"An inhabitant of Martanesh told me that once upon a time a numerous brotherhood of Bogadan (Bogdan means God-given in Slavic languages, R.I.) lived there and had under its sway the whole of Mak'a " .¹⁴⁾

Under **Mak'a** Ivanovski subsumes the region of Mat, while Martanesh is a lesser region belonging to Mat by one its part and to Tyranna by the other. Along with Slavs there settled the Vlachs, who descended to this region from Vlachia (in today's Romania). Slavs and Vlachs found the remaining Albani who continued to live together with them. In 548 Slavs attacked Durrachium, as ancient Epidamnos is now called, where Byzantine rule had been established. After exhausting battles, Slavs penetrated into the city fortress. Byzantine ruler of Durrachium took to flight by ship towards Byzantium and announced there the victory of Slavs, which was recorded by Byzantine chroniclers and historians in their writings that reached our very days. These data have been taken from them; however, they have been ignored by Albanian historians in their desperate attempts to forge the history of their people. The takeover of Durrachium, renamed then into Drac by its new masters, certainly gave wings to the Slavs and they plunged into slavizing the remaining Illyrians, as well as Greeks, Romans and Albani themselves. However, a part of Albani was subjected to vlachization. They changed their ethnic name from Albani to Arbani by way of the Serbian language, while Serbs by another metathesis corrupted it to Rabani and later on, when the name Arban assumed another connotation and even another form – **Arben/Arber** – this was put in the form of **Arbanas**. In the course of the VI-VII cc. Albani/Arbani were caught up in a fight for survival as a people. At one side they were under the powerful pressure of Slavs, who were dominant not only in terms of politics but in numbers as well and tended to slavize them, while on the other side they were under the pressure of the Vlachs who tended to vlachize them. A higher degree of culture with the Roman language (a part of Albani must have been conversant with Latin too) and particularly the Christian faith built a rampart against slavizing, for the Slavs were pagans and on a lower rung of

cultural development. It was completely different with the Vlachs, however, who were Christians and superior to Slavs culturally. This means that while their opposition to slavizing could have been successful, it was not at all easy to withstand the assimilation by the Vlachs. It was fortunate, however, that Vlachs were neither in power in the region of Mat nor numerous. Apart from this they were not at all organized in terms of faith; they lived a nomadic life and were at the brink of being slavized themselves. It is well known that Bulgarians arrived from the coasts of the Black Sea in the IX c., reaching all the way down to the coasts of the Aegean and Adriatic Sea and from the Eastern Balkans (Thrace) down towards Greece and Prevalitania. They flooded the entire Southern and South-Western part of the Balkans. Along with Bulgarians, the region of Mat may have been occupied by those tribes who now call themselves Shqipetars. Where, however, did they come to Thrace (Bulgaria) from? This is an issue I elaborated in another study¹⁵⁾, but succinctly put, it is as follows. They came from Asia to the coasts of the Baltic Sea, where they started a migratory wave together with the Slavs towards the Danube, then settled down in the IV – VII cc. A.D. on the slopes of the Carpathians and Beskides (modern Romania). At the end of the VII c. they crossed the Danube together with the Bulgarians of the khan (king) Asparuh and finally settled down with their goats along the slopes of the Tracian mountains (today's Bulgaria). The aforesaid Acad. Eqrem Cabej is of opinion that the Shqipetars arrived in Mat in the X c. A.D. The Celtic Albani were saved from the process of slavizing/vlachizing by the Shqipetars, who certainly are not Celts. As they were more numerous and were kept in favour by the Bulgarians, who had taken them to Mat, Shqipetars started the process of shqipetarizing the Albani (and not only them, but even the Slavs and Vlachs as well!).

In the meantime, Shqipetars themselves, being in an ethnic fermentation, neglected their ethnic name they had brought with them to these lands and – not in an abrupt manner, naturally – started to call themselves **ALBANI**, according to the name of the place and the nation they had assimilated. Under the pressure of Shqipetars, the genuine Albanoi – Albani neglected their language and began speaking Shqipetari, without forgetting, however, their ethnic name which they had imposed upon the new-comers, Shqipetars, in whose midst they were assimilated the way Vlachs and Slavs of those territories were assimilated. The phenomenon of calling a nation by the name of the place it inhabits is not unknown in history. This happened to the Slavs who inhabited the ancient Macedonia and assumed the name

Macedonians, the Slavs who settled in the ancient Dalmatia became Dalmatians, while the Arabs who settled in the region of the city of Tunis called themselves Tunisians and Algerians. In this way, there is a possibility that they took this name from the name of the place, but it is as likely that the Shqipetars took their mediaeval name ALBAN – ARBAN from Albani – arbani whom they had assimilated, which also not without a precedent in history: *Bulgarian* was the name taken by the Slavs of Thrace from the non-Slavic Bulgarians of the khan Asparuh, whom they had assimilated. By the same token, the Roman populace named itself the *French*, previously assimilating the Germanic *Franks*, etc.

By assimilating the Celtic Albani of antiquity, the Shqipetars took not only their name, but their vocabulary and language in general as well. They took over their customs and national costume and, moreover, their physical and anthropological features, which deserves a separate study.

As an example, I would remind the readership of the numerous words found in the Shqipetari language today, which unquestionably have their origin in the language of the Celtic Albani. Latin words are also worth mentioning, but now it has become recognized that they had come into Shqipetari by means of another language and not directly from Latin, as would be expected had they lived in Prevalitania during the Roman rule. Notwithstanding, Shqipetars were not albanized and likewise Slavs were not bulgarized, although they had taken the name of Bulgarians and more other traits from the genuine Bulgarians of the khan Asparuh, physical and anthropological features including. On the contrary, although the Shqipetars forgot their ethnic name they had brought with them to Mat – Albion and despite the fact that they called themselves ARBANI – ARBEN, the Albani of Celtic origin were those who were assimilated by Shqipetars, the way Bulgarians of Asparuh were assimilated by the Slavs.

That Shqipetars are not genetic descendants of Albani, as maintained by the Albanian and foreign historians who took the Albani for Abri or Parthinians and, consequently, Illyrians, can be attest for by the current language of the Shqipetars. The Celtic language of Albani ought to have become romanized whereas the Shqipetari, as can be seen, is not a romanized language. Apart from these two arguments, many others can be presented, but in my opinion even this is sufficient to convince us that the Shqipetars are not genetic descendants of the Celtic Albani, as maintained by Lord Byron, in analogy to the fact that

the Slavic Bulgarians are not a genetic offspring of the Bulgarians of Asparuh.

Many others have, apart from Lord Byron, thought that modern Albanians were related to the Scottish Albani. This is why Aleks Buda (1911-1993), the president of the Albanian Academy of Sciences, stated: "A modern variation that does not lack a humorous touch, is the migration of Albanians from Scotland!"¹⁶⁾

In loan-words from the Celtic Albani there are to be found the roots of linguistic contacts and ethnographic Shqipetar-Celtic phenomena. The etymology of the words in Shqipetari that up to date have not been clarified ought to be looked up here, too.

Shqipetars must have borrowed not only the mentioned Latin words from Celtic Shqipetars but also the old-Greek ones that are encountered with in Shqipetari. Even the name of their capital, Tyranna, Shqipetars took over from modern Greek *tiros*, "cheese".

I think that by this thesis all problems connected to the modern Albanians - Shqipetars can be resolved – linguistic, ethnographic, anthropological – in a word, all problems of their past that even the Albanians find inexplicable if viewed from the framework of the Illyrian origin hypothesis.¹⁷⁾

A group of Albanians that agreed with me in principle that they have nothing to do with Illyrians has recently been joined by an Albanian academic, prof. dr Luan Starova.¹⁸⁾

Notwithstanding, I do not deem the issue of Albanian-Shqipetar ethnogenesis and origin solved and definitely concluded. On the contrary, by the thesis presented here, I declare the issue handled here open to all, Albanian Acad. prof. dr Skender Shkupi inclusive, in spite of his impolite language and insults, using which he may deem it a proven fact that his Albanians are indigenous and genealogical descendants of Illyrians.

Geneva,
Oct. 16, 2002.

1) RESULI, Kapllan: MIKROLOGJIRA, Geneva 2000, pp. 37-38, v. chapter ALBANËT, witten and « printed » for the first time in prison of Burel on Nov 02, 1972.

2) STIPČEVIĆ, Aleksandar : ILIRI, Zagreb 1989, p. 60.

3) VUKČEVIĆ, Gojko : O PORIJEKLU ILIRA, (On the Origin of Illyrians), Podgorica 1992, p. 190.

4) AKADEMIJA E SHKENCAVE E RPS TË SHQIPËRISË: FJALORI EN-CIKLOPEDIK SHQIPTAR, Tyranna 1985, p. 2, entry ARBËT.

5) *Ibid.* : p. 14, entry ALBANËT.

6) See for this at German Acad. prof. dr Gustav WEIGAND: **A JANË SHQIPTARËT PASARDHËSIT E ILIRËVE APO TË THRAKASVE**, published by BALKAN-ARCHIV, Vol. III, and also in review PËRPJEKJA, Year II, No. 3, Tyranna, Jun 1995, pp. 80-88.

7) VUKÇEVIĆ, Gojko: *op. cit.*, p. 46.

8) *Ibid.* : p. 72. Gojko Vukçević states that the name ALBANI was first mentioned in Eastern Caucasus by Greeks in the IV c. B.C. and in ref. to the arch of Alexander of Macedon towards the East. He is of opinion that the name ALBANI could be even older. On the other hand, he goes on to say that this name on Eastern Caucasus was derived from the name of the river Alb, which flows in that area and empties into the Caspian Sea.

9) TORG, Pompeius: **HISTORIA E FILIPIT XLII** - 3, 3. Alijev K.: **ANTIÇNIE ISTOÇNIK PO ISTORII**, Baku 1987, f. 85. I quote acc. to G.Vukçeviću, *op. cit.*, p. 73.

10) K.TACIT : ANALES, XV, 26.

11) DORSA, Vinçenc: Check with KASTRATI, Jup: **HISTORIA E ALBANOLOGJISË**, Tyranna, 2000, p.175.

12) ÇABEJ, Eqrem: **EMRI I DARDANËVE DHE IZOGLOSAT KELTESHQIPTARE**, Tyranna 1969.

13) Latin: *Arguments ought to be considered, not counted.*

14) IVANOVSKI, dr Riste: **MAKEDONSKATA KOMNENOVA ALBANJA**, Bitolj 2004, p. 20.

15) BUROVIĆ, Kaplan : **Seoba Albnaça** (The Migration of Albanians)- study, found within these book covers.

16) BUDA, prof. Aleks: **Ilirët e jugut si problem i historiografisë**, report presented in 1972. at the First Assembly of Illyrian Studies, Tyranna, published in **KUVENDI I I STUDIMEVE ILIRE**, vol I, Tyranna, 1974, p. 61.

17) LUBONJA, Fatos: **Ndërgjegje historike**, review PËRPJEKJA, Year. II, No. 3, Tyranna, Jun 1995, p. 80. The above refers to the 12 arguments of prof. dr G.Weiganda, whereby he proves that Albanians-Shqipetars are not descendants of Illyrians, reprinted in review PËRPJEKJA Year II, No. 3, Tyranna, Jun 1995, p. 80.

18) STAROVA, Luan: **Shqipatrët janë të mbytur nga komplekset historike**, paper ARS No. 7, Tyranna, Sep 2002.

*) This study was first published in Albanian in the book of Acad. Burovich **MARGINALIJE**, Geneva, 2003, pp. 18-28, without a reaction of Acad. prof dr Skender Shkupi, but the Albanian authorities banned the book as well as the newspapers (eg. KOHA i FARSAROTU), which reprinted the studies from that book in Tyranna and other cities of Albania. In the newspaper of the Vlach ethnicity, FARSAROTU, one study was reprinted not only in Albanian, but in the Vlachian translation. Not only the issue was seized by the authorities, but the entire newspaper was prohibited from future printing. By the same token, the book of Acad. Burovich, **AROMUNI ALBANJE** (Aromanians of Albania), where he speaks of the Vlachs in Albania, who make up more than 10% of the entire population of the country, has from 2002 been blacklisted in Albania. Vlachs are not allowed to publish it because it discloses the truth about them and about the criminal treatment of them by the Albanian authorities, who ignore their elementary national rights. Up to this day no alphabet book has been published in their language. Study *Who Are Albanoi?* Was rendered into Macedonian within the volume **POTEKLOTO NA ALBANCITE** (The Origin of Albanians), Bitolj 2005, pp. 13-34. In Serbian it was published for the first time in the volume **PRETENDIRANJA ALBANACA** (Aspirations of Albanians), Geneva, 2004, pp. 7-19, then reprinted in the Serbian internet paper **ISTINA** (Truth) Year I, No. 46, Vienna Jan 08, 2006.- EDITOR.

ARNAUT

- History, Etymology and Semantics -

Eqrem Çabej has not delved into the history and etymology of this word because this history was not easy to swallow. Dictionary of the Academy of Sciences of the Socialist Republic of Albania, **FJALOR I GJUHES SE SOTME SHQIPE**, Tyranna, 1980, under the entry **ARNAUT** quotes only the explanation **SHQIPTAR** = "ALBANIAN". This is the first meaning of this appellative; however, there are two more meanings.

First let me look at the appellative.

Since they entered the historic stage in the middle of the XI c. A.D., Albanians have been referred to as Albanians by all peoples of the world, while the areas they then inhabited – today's Central Albania (bordered in the north by the Drim river and in the south by the Shkumbin river) was called Albania. The word belongs to the Celtic tribe Albanoi and without doubt to their tongue.

It is already known that after coming from the west (from Scotland!) together with other Celts, the tribe of Albanoi settled in the region of Mat, in the province of Prevalitania, as Albania was called under the Roman rule in the IV c. B.C. It is necessary to mention that during the Roman rule **Mat** was also called **Macedonia**, especially in early Middle Ages, when it was predominantly peopled by the Slavs, whom Modern Macedonians were derived from.

Even today one can find a mountainous region in Scotland by the name of Albion, after which the Albanoi may have got their name, or it was the other way round, at the time they arrived there with other Celts. Modern Albanians, who had come from the east and settled down in Mat of the Central Albania some time in the IX c. A.D., found there the remnants of the Celtic tribe of Albanoi as well as the place name ALBANON/ARBANON. It stands to reason that they accepted this toponym after which they will call themselves in subsequent centuries, making it their own ethnonym, which had strongly been influenced by the assimilation of the Albani tribe.

It was natural that they adapted it to their language by a simple metathesis which gave **ARBANI**, later on **ARBENI** (toponym) od **ARBAN** and **ARBEN** (ethnonym) – all under the strong influence of Serbian and its metathesis. It is worth noticing

that the symbiosis of Albanoi and Serbs was continued by the new settler into Mat, today's Albanians.

Metathesis of -L- and -R- has persisted in Albanian ever since. It was recognized even by the greatest expert of Albanian language, Austrian Acad. prof. dr **Gustav Meyer** (1850-1900), who stressed that it was in concert with the phonetic laws of Slavic (Serbian) language. This opinion was agreed to by the well-known Croatian linguist and albanologist **Petar Skok**.

A similar phenomenon, borrowing a name of a foreign tribe or a foreign toponym for one's own ethnic name, happened to the romanized Gauls in relation to the Germanic tribe of Franks or the Slavic Bulgarians and Thurano-Mongol tribe of the khan Asparuh's Bulgarians and particularly so with the Slavic Macedonians in relation to the toponym *Macedonia*, which is not theirs, coming as it is from the ancient Macedonians of Alexander the Great, who are in no way related to modern Slavic Macedonians.

Slavs (Serbs, Montenegrins and Serbo-Macedonians), who lived in symbiosis with the remaining Albanoi, seem to have been the first to call the Albanoi by the name ARBAN, which had resulted from the methatesis touched upon earlier. This is how they called the newcomers who, accepting the place name Albanon and under the influence of Serbian language, began calling themselves ARBAN. They will later be called ARBANAS by the Serbs and by yet another metathesis, RABAN. In more recent times and under the impact of of the Western world, they will be referred to as ALBANIANS. The closetst neighbours of Albanoi, Greeks of antiquity, called them ALBANOI (V. Ptolemais, II c. A.D.) Byzantine Greeks call the modern Albanians neither Albanoi nor Albanians, after the way the whole world calls them, but Arnauts, which suggests that this word was taken neither from Albanoi, nor from Arbanas, but from Serbs, which is attested for by metathesis -L- and -R-.

When arriving in the Balkans, Turks met the Greeks first and borrowed from them the apellative ARVANIT for Albanians, which was natural enough through a metathesis and phonetic changes. This name was adjusted to their language in the form of Arnaut, whereas Albania was named Arnautistan, which was agreed to by the renowned Albanian philologist and Acad. **Shaban Demiraj**¹⁾ and by **Noel Malcolm**. I believe that all others agree with them.

By the first time in the history of the Albanian language this word is encountered with in the text called MESHARI by Djon Buzuku, written around 1555. This is what he writes in Albanian: "**Gjithë popullinë ndë Arbanit ata n mortajet largo**" (*Save all the people of Albania from plague*). It was, therefore, used as a toponym and in the form already quoted in this study, ARBAN.

This is the history of the apellative ARNAUT, which, however, does not end here.

The renowned Albanian etymologist Eqrem Çabej, starting from his thesis that the primary form contained ARV- theme, states that in terms of etymology, the apellative ARBAN approaches the Lat. *arvum* = Alb. "*are, toke e punuar, fushe*" (tillable plot of land; plane), which means that it is of Indo-European origin, excluding thus the theme ALB-, which is considered pre-Indo-European.²⁾

It was proved in history that the primary theme is ALB-, because the Celtic tribe was named ALBANOI and their city was ALBANOPOLIS. By this name, Albanians, these people were called on the coasts of the Caspian Sea, too, where they had arrived on their way from Scottish Alban mountain in the vicinity of Rome.

The migration took them through today's albania where they left a part of their tribe, which they practiced in Italy as well or any other place they passed through.

The form ARV- resulted from metathesis -L- : -R-, which occurred, as I said, under the influence of Serbian, whereas -B- changed to -V- under the influence of Greek in the Middle Ages, which is a well-known fact. The world's scholars are of the same opinion, including the acad. Gustav Meyer, Petar Skok, Hans Krahe and Anton Mayer up to the contemporary linguists who consider the -ALB- theme to be pre-Indo-European and carrying the meaning of the apellative for *mount, mountain*. Gojko Vukcevic writes:

"*The great Soviet encyclopaedia* (1952, VolIII, p. 50) reads, 'Albania (Caucasian) is the old name for the mountainous region of Vost. The origin of the name is traced back to the cuneiform texts from Sumerian Ur which contain names such as *Eleuni* and *Akuani*'. Soviet scholars guess that the same names for Caucasian and Balkan Albania originate from the roots '*alba*' or '*alp*' which in ancient languages of the Caucasian-Lesser Asian-Mediterra-

nesn peoples denoted mountainous regions. This theory coincides with the names 'Alpi', 'Albion', 'Monti Albani' etc. Albania in Persian was called Ardanom".³⁾

Even the mentioned Acad. Demiraj says: "Based on the most widely accepted pronunciation of Latin (Roman), these three sounds must have had the value of *alb-...*"⁴⁾ He does not accept Çabej's etymology⁵⁾, although it flatters him and feeds his nationalist vanity.

Among all peoples of Europe ALPS denote mountains. It is thus evident that the theme ALB- lacks what Çabej would like it to have; instead, it stands for Serbian appellative "*planina, gora*" (mountain, mount), Albanian "*mal, bjeshke*" or French "*montagne, mont*". Mountaineer is **alpinist** in French, Albanian or any other language. *Albanoi* in Celtic must have meant a mountain dweller. Gaulic word for Scotland was **Albainn**, often transformed to **Albania** by the Scottish classics of the XVIII c. Noel Malcolm states that the same root has given the word **Albion**, the old word for Britain.

That matters stand this way and not the way Çabej would have it can be proved by many other toponyms of Albania, such as PETRALBA, where again ALB- figures instead of ARV-. Italian translation, PIETRA BLANCA (White Stone) was rendered by the well-known Albanian author **Frang Bardhi** (1606-1643) into GURI I BARDHE, which is **ALB** (white) and not **ARV** (flat).

In the hydronym of modern Northern Albania, VALBONA, **ALB-** is encountered with again, which applies to the toponym VALDANOS, too, in Southern Montenegro near the town of Ulcinj. This Serbian form was changed to VARDANAS in Albanian (-L- into -R-, which I elaborate upon in another study). Naturally enough in Albanian in the course of time the word ARBEN and ARBERI evolved semantically to obtain other connotations, even the opposite one of *fieldsman, plainsman*, one who lives in the plains and is into agriculture, along with the antithesis **malok, mountain dweller**, one who lives in the mountains and is into husbandry. Hence the Albanian saying "**mal e arben**" (mountains and plains), which figures so prominently in Çabej's work and which is rightly denied by his colleague Demiraj.

As is well known, the name ARNAUT not only in Turkish and the languages of the peoples of the Balkans, but even outside the Balkans, has acquired the connotation of *mercenary*. This was

studied by the Rumanian Acad. prof. dr **Viktor Papakosta**, known as the Albanian friend and one of their well-meaning connoisseurs⁶⁾. He states the following:

"Generally speaking, the misuse is found in the connotation *mercenary* added to the word **Arnaut**. It is true that the renowned court guards in Bukarest and Jashe had sometimes among their ranks the members of other nationalities such as Greeks, Bulgarians, Macedonians, Arumanians and Rumanians, who bore the name of **Arnauti** as well. However, no exaggerations in any way are necessary, as the number of the latter ones was practically negligible compared to that of authentic Arnauts ('Albanians'), who made up the majority of armies in the dukedoms of both Moldavia and Valachia".⁷⁾

It is possible to deduce now that the name ARNAUT is not always identical to ALBANIAN. Thus, for example, the Arnaut Mami, the chief of Algerian pirates who captured Cervantes after the sea battle of Lepant on June 7, 1571, apart from not being a true Arnaut (=Albanian), did not even come from Arnautistan (Albania). He was an Algerian and a mercenary (=arnaut, with a small letter). The same holds true of the arnaut Osman, the character from the epic poems of the Balkan peoples. He features in the Krajishnik Cycle of the Albanian national epic poems. It is quite unlikely for Albanians to call one of their compatriots, an Albanian, by the name of **Arnaut Osman**⁸⁾. This **ARNAUT Osman** certainly stands for **arnaut Osman** (Osman the mercenary). Consequently, the appellative ARNAUT carries even among the Albanians the meaning of the *mercenary*. Along the same lines, many people who have their family names such as ARNAUT, ARNAUTOV, ARNAUTOVIC or ARNAUTOVSKI, are neither related to Albanians nor do they have Albanian origins. They are to be found in Turkey, Syria, ex-Yugoslavia (Ulcinj and particularly Sandzak), Bulgaria etc. Albanian **Qemal Murati**, following in the footsteps of the well-known Greater-Albanian nationalist **Mit-hat Frasheri**, states:

"All these patronyms originate from the popular ethnic name **Arnaud** – Albanian – by way of the Turkish language. It was created and launched in order to differentiate the Albanian from Slavic – Macedonian families (cf. patronyms of the type *Srbinovski*

among Macedonians), not because they had migrated from Albania, as Petar Hr. Ilievski would have it (BLS 484, 521), without even being Albanians!"⁹⁾

Starting from what I have just said above, I think that Q. Murati is wrong.

Consequently, ARNAUTS is not only the name for Albanians and mercenaries. This name was used until recently, in Turkey mostly, by everyone coming from Arnautistan (Albania). Arnautistan is known to have been not only the home of genuine Arnauts (Albanians) only, but of members of other nations as well, Vlachs (Arumanians) above all, Greeks and Slavs (Serbs, Montenegrins and Macedonians). As a result, the name Arnaut carries the meaning which the name Albanian acquired in the west and it generally subsumed all those who had come from Albania, regardless of their ethnicity. Aleksandar Mojsiu, German actor of world renown is thus taken for an Albanian, although he is an Arumanian, Vlachian, from Kavaja (Albanian town). Noel Malcolm, who lends a helping hand to Albanian history designers, writes:

"The town of Pristina was occupied (by Austrians in 1689, KB) without any resistance... an old report states: '5,000 Arnauts, being saved from Turkish slavery in Pristiana, gave an oath of allegiance to the Austrians.' ("Arnaut" was a common term used by the authors in the West for Albanians, mainly Muslims and particularly those who served as soldiers in the Ottoman army)".¹⁰⁾

Albanians joined by Noel Malcolm have endeavoured to show all these Arnauts as Albanians, what is more, as inhabitants of Pristina. Truth is quite different, though. Being aware of the fact that he would be criticized for forging history in favour of the Albanian extremist nationalists and in order to take precaution and defend himself, Noel Malcolm, after supporting Albanians and encouraging them in their assertions, speculates elsewhere vaguely:

"In the description of the later military advances (of Pico-lomino, KB), there is a frequent mention of 'Arnauts', sometimes with a specific meaning, as well as of 'Albanian Arnauts'.. This is not without significance, showing as it is that if the term

'Albanian' was used for the inhabitants of this territory, the term 'Arnaut' used to have a specific meaning".¹¹⁾

What "specific meaning" is that? Noel Malcolm leaves the answer to silence. In his volume on Albanian theology spanning to the excess of 500 pages he does not furnish any explanation, knowing too well that this would not please his Great-Albania supporters!

In reference to the above, I am of opinion that the Albanian academics ought to complete their dictionary at the ARNAUT entry, including two more meanings given above: 1 – Albanian, 2 – Mercenary and 3 – Inhabitant of Arnautistan (Albania) and the man originating from Arnautistan, respectfully.

*The prison of Burel,
Albania, Apr 24, 1981.*

1) DEMIRAJ, Shaban: **GJUHA SHQIPE DHE HISTORIA E SAJ**, Tyranna, 1988, p. 226.

2) ÇABEJ, Eqrem: **STUDIME ETIMOLOGJIKE NË FUSHË TË SHQIPES**, Vol II A-B, Tyranna 1976, p. 68, col II.

3) VUKČEVIĆ, Gojko: **O PORIJEKLU ILIRA**, (On the Origin of Albanians), Podgorica, 1992, p. 73.

4) DEMIRAJ, Shaban: **op. cit.**, p. 226.

5) **Ibid**: pp. 219-220.

6) ISLAMI, Myslim: **NAUM VEQILHARXHI**, Tyranna 1977.

7) V.PAPAKOSTA: La participation de l'écrivain albanais Vechilhardji a la Revolution de 1821, **BALCANIA VIII**, Bucurest 1945, p. 189.

8) BUROVIĆ, Kaplan: **GJENEZA E CIKLIT TË KRESHNIKVE**, The Burel prison, 1979, manuscript.

9) MURATI, Qemal: **DËSHMIME ONOMASTIKE**, Tyranna, 1993, f. 68.

10) MALCOLM, Noel: **KOSOVA**, 2nd issue, Tyranna, 2001, p. 151.

11) **Ibid**: p. 156.

*) For the first time published in Albanian in the work **MIKROLOGJIRA**, Geneva, 2000, pp. 92-93. It was then published in Serbian in the quoted work **STVARNOST I ALBANSKE ILUZIJE** (Reality and Albanian Illusions), pp. 72-74. In this abridged form it was published first in the paper **ISTINA**, YearII, No 100, Vienna, Mar 04, 2007.

ALBANIANS ARE NOT AUTOCHTHONOUS - Documents and evidence, facts and arguments -

No book or booklet is available in Albanian, particularly among those published after WW II and under ideological control of the Albanian Labour Party (pretending to endorse the scientific truth, Marxism-Leninism and internationalism), where its authors, Albanians, do not insist on being an indigenous people.

Let me try to explain first what these Albanians mean by the term **autochthony**. I shall draw the reader's attention to the Dictionary of the Albanian Academy of Sciences, as it is the most authoritative work among all other writings contributing to their ideological concepts.

One can see that what their academia mean literally by the term autochthony:

"Belonging of an original people to a place...being rooted in a place...belonging to a place, not being a newcomer; being born where one can now be found living...autoktonia e shqiptareve (my translation: autochthony of Albanians,- KB).¹⁾

It is evident that these Albanians cannot help aspiring to indigenosity even here. This fact is exactly the first example of the phenomenon. The readership will discover later on that AUTOCHTHONY and ALBANIANS for them stand as synonymous terms, as one and the same idea. They cannot imagine the word AUTOCHTHONY without its twin ALBANIAN, and the other way round. These words mean absolutely the same. They not only stand as two words for one idea, they support their very essence and existence.

I must stress that these Albanians subsume under AUTOCHTHONY of a people that this people belongs to an aboriginal population of a place. **Ab origine!** This means that no other people could have lived in that place prior to them, absolutely none else. Put concretely, there, in Albania (and not only in Albania, but all over the Balkans), Albanians were those who were born there, from the very beginning, from their fore-fore-fathers, from times immemorial, since human life began in those parts. Allegedly, they have not come from anywhere else and at no time whatsoever.

In order to clarify a bit on the above, let me point out that these Albanians hold that all other Balkan peoples, including the ancient Greeks and Latins of the Appenine Peninsula, are not autochthonous. They think that absolutely no other people is autochthonous. All other peoples of the Balkans (and Europe, too) are comers and despicable comers and intruders to that, particularly Slavs, while only Albanians are an aboriginal people of the Balkans and Europe.

Concretely, they are well aware that the Slavs entered Durachium (today Durres, the principal city on today's Albanian coast) in 548 A.D., settled down there and in the subsequent years, decades and centuries were born, to become, in a sense, aboriginal and to be deemed as belonging to that place. They cannot be, on these grounds, deemed as newcomers, having been born where they are to be found even today. These Slavs and their parents, grandparents and great-grandparents, but not their great-great-grandparents, since they came there in 548 A.D.! Due only to the fact that it is known that the Slavs came in 548, these Albanians state that Slavs are not autochthonous, but newcomers and intruders.

Since Albanians do not remember the time when they came there and as no documents on their arrival are available, they maintain that they are autochthonous. These facts – lack of memory and of any documents – are considered by them sufficient in supporting their claims for aboriginality.

Let me be clear at this point: regardless of when one's predecessors had come to a place, one is not autochthonous. In order to be autochthonous one ought to have been created in a place since the genesis of human life, since the very beginning. One ought to have popped up like grass and trees and ought to be able to trace the roots of one's forefathers' existence right there, in that very place and no other.

Since neither Slavs nor Greeks can satisfy this criterion, they are not autochthonous in the Balkans. These Albanians are entitled to all rights here. By stating that they have been born where they are found now, that they are aboriginal and rooted like grass and trees, that they have their beginning here and are not comers (from no place and in no time), they deem themselves an autochthonous people and reserve autochthony for themselves solely. They deny this privilege to all other peoples of the Balkans.

Let me show now the way they express themselves.

Foreign scholars were the first to deal with albanological problems. When they put on paper their first thoughts on Albanians, the very Albanians were illiterate or, as aptly put by the Albanian Acad. Dimitar S. Shuterici, those who could read and write could be counted y fingers of one hand. The first impression of Albanians by foreign scholars were deficient for lack of documents and research. To top it all, they suffered from romanticism of their age. It was, out of all these reasons, supposed that Albanians were rudimentary remnants of ancient peoples who lived in those parts. Among them the first was a Dalmatian, historian **Tuberone Cerva** (1455-1527). According to him, Albanians are a "relict of old Macedonians...neither Greek nor Latin history books make any mention of their arrival from Asia".

This was accepted by an Albanian feudo-bourgeois researcher **Pjetar Mazrek** (d. 1635), who professed autochthony of Albanians. In reference to this, the contemporary Albanian researcher professor dr **Jup Kastrioti** says:

*"Autochthony thesis of our author is important. It has double value because it emerges for the first time among the Albanian scholars and because it constitutes the very beginning of scholarly thinking on the origin of Albanians language. It outstrips some erroneous concepts of European historians who see Albanians as new inhabitants of the Balkan Peninsula."*²⁾

That the ancient Greek and Roman historians do not mention the Albanians anywhere (solely for the reason that they were not there at the time), neither T. Cerva nor P. Mazarek or Kastrati care to know. How could these ancient historians say that Albanians had not arrived from Asia is familiar to those only who are engaged in fabricating history and documents. Normal logic of normal people will find this to be beyond grasp. I bid them to quote, however, the source whence they picked such data. All scholars of the world are saying and writing that the first mention of Albanians in history occurred in the XI c. A.D. There is no hint of them in the documents of antiquity!

Albanian high intellectual **Adem Istrefi**, who grew up in Albania and was educated at the Ender Hoxha University in Tyranna, who walked through the courtrooms of Albania as a false witness of the charges placed by SIGURIMI (Secret Police of the regime, trsnl. note) against dissidents and perfectly innocent

people, states that Albanians have been in the Balkans "since the world was created"³⁾. Moreover, according to this Marxist-Leninist (!), the very devil, after quarelling with God and after descending to earth, found the Albanians there. When a Balkan warrior, who had been killed, was found lying naked, devil was asked about his nationality, the retort was presumably as follows:

*"Shqipetar they say is his name; I do not know if the Sun or Moon are older, but ever since I came to these parts, I found him living here..."*⁴⁾

In another poem by the name of *Antipsallme*, he says:

*"And I was that ancient Pelasgian, older than the Moon..."*⁵⁾

Under "Pelasgian" he (and other Albanians like him) means himself, the Albanian.

In the same vein, in his short story entitled "*Te hani i Kacanikut*", following in the steps of an ideologue of the Albanian Renaissance, Sami Frasheri, he puts these words in the mouth of a fictitious German:

*"(Albanians) are among the oldest peoples of Europe. Even we Germans, proud as we are of our culture and today's development, used to live in herds and in caves when these (Albanians) were able to manufacture iron and had a civilization worthy of the envy of the whole world..."*⁶⁾

It is easy to see that this Albanian throughout all of his opus does not miss an opportunity to show that Albanians are autochthonous. All others, as soon as they learn to read and write, are just like him. As another example, let me quote another high-brow, **Skender Buçpapaj**, a former director of the newspaper DRITA, then of the RTV of Albania and, to top it all, the ambassador of Albania in Switzerland:

"One such idea, devious as much as primitive, which negates the autochthony of our people and, as a consequence, our presence here, deserves a response full of irony, sarcasm and of

the grotesque and it ought to activate legends, superstitions and the Illyrian myths...".⁷⁾

His colleague Acad. prof. dr **Mojkom Zeqo** adds to this: "To doubt the autochthony of Albanians is equivalent to being ridiculous".⁸⁾

Let me introduce the fourth Pelasgian from the Enver Hoxha University, **Sulejman Krasniqi**, recognized as the "great" man of letters, who published a "novel" by the name of **DARDANIANS** in 1985, Tyranna. His main tenet there is that they – Albanians – are ancient Dardanians!!! – and, unquestionably, autochthonous! Even the fifth Pelasgian, lumpen-intellectual **Ismail Kadare**, renowned as the author on the court of the sultan Enver Hoxha, a correspondent member of the French Academy of Moral and Political Sciences, says literally this:

"Albanians as autochthonous Balkanians take offence particularly when their history is touched upon and their indigenoussness is negated".⁹⁾

In his work **FTESE NE STUDIO** Kadare undertakes to depict Albanians as living in the Balkans not only before devil but even before the emergence of the Moon and the Sun. To achieve this, he makes reference to a cosmogonic poem of a Serb, **Petar Bogdan**, "Stvaranje sveta" (Creation of the World), which, along the lines of thinking of the notorious and already discredited Albanian chauvinists and racists from Kosovo, Ibrahim Rugova, Rexhep Qosa and Sabri Hamidi, he tries to interpret the way he pleases, the way the poem of Vislava Shimborska "Truth Obliges"¹⁰⁾ was interpreted. Being aware of the absurdity of his assertions and the exposition of Bogdan's poem, Kadare remains stuck halfway with no conclusions. He blabbers it out but in the end he does not dare say what he would love to say.¹¹⁾

The mentioned persons are neither the first nor the last to think and write that way. Without exceptions, all these Albanians are the same. I wish that the last Mohican among them be the Acad. prof. dr **Skender Rizaj**.¹²⁾

All these Albanians who rant about autochthony are nothing more than loudspeakers of those in power in Tyranna. They get instructions and orders for everything they do from them. They

get their roles for which they are paid. Naturally enough, all others howl of the autochthony, those harmless and naïve ones, who are not paid for it, who frankly believe they are indigenous, for they had been intoxicated so by the authorities' loudspeakers in Tyranna. Autochthony thus has become the obsession of both the Albanian intellectual and the man-in-the-street, of the road-sweeper in Tyranna and the goat-keeper in the hills and mountains of Albania. It is of particular interest to the intellectual: it pervades all his thoughts, every single concept, idea, yearning or ambition.

Albanian intellectuals recognize their autochthony everywhere and in everything, in every place and in every phenomenon or concept. They see their men of letters as autochthonous as well as their romanticism¹³⁾ and their language. Almost all Albanian academics write about the "autochthonous and independent character of the Albanian language, compared to other Balkan languages which", according to them, are neither autochthonous nor independent¹⁴⁾. Even their suffixes turn out to be autochthonous.¹⁵⁾

The very Albanian thought is autochthonous according to them and so is their longevity and surviving power - absolutely everything that is Albanian¹⁶⁾. In his doctorate dissertation **VEPRA E BOGDANIT**, Prishtina, 1982, **Ibrahim Rugova** writes among other things: "ZANA (fairy,- KB) as concept of beliefs and autochthonous mythology"¹⁷⁾. It is well-known that ZANA is not a concept of beliefs and mythology of Albanians, and it is far from being autochthonous. The very word **Zana** is not Albanian, coming as it is from neo-Latin languages and originating from Lat. **DIANA**.

In one of their tales even the Moon turns out to be indigenously Albanian. There is no doubt that we shall soon be told that the earth is autochthonously Albanian and after that nothing else remains than to pack up and leave for the Mars, unless it is shown to be autochthonously Albanian, too.

It is certain that nothing here is done by chance and without a goal. Through autochthonolatry and autochthonomania they are pressing hard in order to convince, above all, themselves, the Albanian masses and then all others, non-Albanians, that they truly are aboriginal and, consequently, the owners of all regions where Albanians live or do not live, not only in the Balkans but in the whole of Europe. Or, in the words of an Albanian "autochthonous"

author, wherever the hoof of the Albanian feudal lord's horse used to tread.

To promulgate such ideas, Albanians have published countless "studies", such as those by the "scholar" **Seit Mansaku**¹⁸⁾, they also had a book printed by the name **AUTOKTONIA E SHQIPTAREVE** (Autochthony of Albanians)¹⁹⁾, which I elaborate in detail in another study²⁰⁾. This book, as Kadare himself found it necessary to admit, has an aim to furnish the Albanians with the "strength and legal pride"²¹⁾.

With all powers available to them, Albanians tend to create a *myth of autochthony*. They reiterate it on a daily basis and in reference to everything else, such as books, studies, papers, poems, where it is or is not befitting, whenever it is possible or where it is impossible. **Rexhep Qose** himself admits: "Due to countless repetitions, in the course of time these (aspirations to autochthony, -KB) will pass into myths!"²²⁾

Fan Noli says: "Myths are seven-headed dragons. Chop one off, two new ones will pop out."²³⁾ French critic **Ronald Bard** refers somewhere to myths in this vein: "They do not rely on truth but on potentials of their application"²⁴⁾. Long ago Victor Hugo stated: "There is nothing as powerful as dogma which gives birth to a dream. There is nothing as powerful as a dream which gives birth to future. Utopia today – flesh and bones tomorrow, a reality"²⁵⁾.

After all this nonsense of the Albanian intellectuals and "scholars", professors, doctors and academics, French prof. **Gut** from the Sorbonne University maintains that the "representatives of the most highly advanced scholarly thought in Albanology today are found in Tyranna"²⁶⁾. Or, perhaps, that was not what you said, Mr Gut? Do not you know what these Tyrannians (or Tyrants!) have made of their Albanology? Perhaps you are not familiar with the case of the Italian balkanologist **Giulliano Bonfante**?!

Pretending to autochthony, Albanian nationalists are currently professing a Pelasgian-Illyrian-Albanian ethnogenesis. If scholars unveiled tomorrow that before Pelasgians an X-people had lived in the Balkans, you can be sure that these Albanians would immediately state that they too are their forefathers. They would cling to the X-people- Pelasgian-Illyrian-Albanian ethnogenesis right away. They want to be autochthonous at any price. They want to be the oldest people in the Balkans, in Europe and possibly in the whole world. **Uber alles!** By paraphrasing **Vladi-**

mir Illich Lenin, I can say that if geometrical axioms confirmed that Kosovo was Serbian and that it can never, to the end of time, be Albanian, not only ordinary Albanian nationalists, but 'Marxists-Leninists' of **Enver Hoxha**, especially their scholars and academics would certainly tend to break those axioms. There is, moreover, a possibility that geometry itself would be regarded as *chauvinist, Great-Serbian anti-science*. A poet among those Albanians has already put it this way: "If I knew that Kosovo would not be a part of Albania, I should wish the whole world to go to dust and ashes!"

These Albanians have turned to dust and ashes every single thing that was not in their favour, in order to prove their autochthony, their right to appropriate Kosovo or the Balkans and consider themselves as being *uber alles*, so that everyone would pay respect to them and kow-tow to them, the way they bowed to the sultan, his vizirs and pashas, whose feet they caressed, bragging afterwards of being the bravest people on Earth.

When a boaster from another nation extols the beauties of a place (without mentioning the old age and supremacy of his people over the others!), these Albanians do not hesitate to howl at him for "openly spreading the racist theories"²⁷⁾. They spot this across the borders, mountains, seas and oceans, from thousands of kilometers away. At the same time, in front of their noses, they fail to notice or recognize **Adem Istrefi's** racist bragging of the imaginary antiquity of Albanians and their economic and cultural superiority over Germans. All this in spite of the fact known to them that their countrymen still eat with wooden spoons for they cannot make or buy the metal ones yet. What are all these empty assertions, silly boasting and senseless bragging of autochthony and uber-alles ideology but a highly distilled Great-Albanian chauvinism and a dirty racism of a vagabond?

It is certain that such statements neither make science nor stand for truth. They only mystify and forge truth and launch all sorts of legends, 'old' and new sagas, myths that indoctrinate innocent, common people and those who are unable to tell between lie and truth, political propaganda, racism and fascism from science. The climax of it all is that it is exactly these Albanians who are vainglorious and who are permanently obsessed by making up legends, myths and stories, charge others – primarily Serbs – of being those who create such sagas, stories and myths about Kosovo and other other themes.

As an example, let me mention the Albanian historians **Lu-an Maltezi**²⁸⁾ and **dr Ali Jakupi**²⁹⁾, who condemn Serbs for making up such myths. Is there a chance that these Albanians (along with Noel Malcolm) provide us with at least one myth, one Serbian story for their (Serbian) autochthony, one saga of their X-Illyrian-Serbian ethnogenesis, one myth on which they base their pretensions to Kosovo and Metohia? Perhaps these Albanians take for myths the Patriarchy of Pec, Visoki Decani, Gracanica and 3500 churches scattered across Kosovo and Metohia? Perhaps they count among stories the Nemanjic dynasty, tsar Dusan Silni (The Mighty) and the battle of Kosovo? Do the uprisings against Turks by Kosovar Serbs for the national liberation and migrations of Serbs led by their patriarchs belong to myths? Can the brilliant cycle of epic poems, sung by the Serbian people in honour of its thanes and Kosovo, be considered as mythological?

The epic legacy was created at a time when the Albanian people pacted with the aggressor and took part in tearing down Serbian churches and monasteries, while putting up Turkish Moslem mosques? Was their Sinan Pasha a myth and was the pyre on the Vraçar mount another myth, too? Perhaps Saint Sava belongs to mythological characters while history recorded that these Albanians had burned his body on the Vraçar mount...? Are Orthodoxy and Christianity myths?

No, Albanian and Moslem fundamentalism are not myths, Mr Malcolm! In recent decades it was augmented by extreme nationalism, chauvinism and racism. Those are the results of their intellectual constraints which through centuries caused the Albanian economic and cultural backwardness and lagging behind both the neighbouring and the most distant peoples of the world. Aware of being trodden down by history, Albanian intellectuals have been doing their best to make up for this by inventing myths, legends and by engaging the fancy to restructure by pen and ink what other peoples have written by sabre and their blood. Albanians falsify their history (where Mr Malcolm lends his hand!), then endeavour to pass that forfeiture for truth and impose it upon the world as reality.

Faced with this Moslem fundamentalism since the time of their encounter not only Serbs have been fighting the battle of life and death, but all peoples of the Balkans, Europe and even the whole world! For centuries Albanian has served as the swaying sabre of the Turkish sultans and Moslem fundamentalism emp-

loyed in creating their world Moslem empire. A contemporary Albanian historian says with pride:

*"Albania has given 35 vizirs, hundreds of pashas and generals, thousands of begs, agas, serdars, dizdars, subashas, dukes, kadias, zabits and memurs".*³⁰⁾

When that Turkish-Albanian empire came to a crash, they took to communism with a hope that it might enable them to make their dreams of national expansion and the embodiment of their Super-Great-Albania come true. As another crash occurred, they became mercenaries again, the swaying sabre of the devil and his son, all with a hope that the dark forces of the world will help them in building their Super-Great-Albania and even the Illyrian Empire or, in the words of Ismail Kadare, the **Albanian Commonwealth**. What other peoples have achieved by sabre and blood, Albanians are making by fantasy and the dark forces.

Dark powers of this world have misused and continue to misuse the Albanian sparkled fantasy. They have mobilized them into the SS divisions and hurled them a;; the way from the front of Stalingrad to the front of Paris. They kicked them onto the Balkan front which presedes WW III. Albanian fantasist, following in the steps of his parents and forefathers, gladly flies int the fire and water without realizing why he lives or why he dies. What Albanians do not like with other peoples they readily declare to be the legends, myths and stories. What they like in their people, however, no matter how absurd that may be, they declare with like readiness to be reality and sheer truth.

As we have seen, 'Albanians state that they are autochthonous. On the other hand, they admit that in the parts where they live today Pelasgians had lived before them. This fact they have up to now not even thought of denying, but have insisted that these regions from times immemorial were inhabited by Pelasgians. As you can see, Albanian historians have finally admitted in public and collectively that they have nothing in common with the Pelasgians. Look up into their HISTORY, written by their own hands!³¹⁾ Not only collectively but individually, too, they have admitted that they have no relations with Pelasgians. For an example, please check at prof. dr Jup Kastrati.³²⁾

This means nothing less than to admit that Pelasgians lived before Albanians in these parts and, at the same time, recognize that Albanians have nothing in common with them. Does not this

mean to admit that Albanians are not autochthonous, that they are newcomers living in the lands of another people?!

Or, perhaps, Albanians had lived here even before Pelasgians? Possibly it was Pelasgians who inhabited the territories of Albanians, and not the other way round? I think it does not take much thinking to perceive the contradictions of these Albanians. If Pelasgians had lived in those lands before Albanians, then Albanians cannot be autochthonous. That it is so was recorded not only by authors of antiquity; it was admitted by Albanian scholars themselves. Contradictory statements cannot prove autochthony of Albanians. On the contrary, they prove something altogether different, that pretensions of Albanians do not have a scientific character but a solely political one. On the other hand, although they have stated and continue to state that they are aboriginal, not one among these Albanians has endeavoured to prove that by anything under the Sun. Why? Because they are aware, completely aware, that they are not autochthonous and that they cannot prove the autochthony by anything. This is why they have invited by words of mouth and in writing their people to clasp at the autochthony and to repeat it all over and in reference to everything else, with a conviction that due to frequent repetitions they would be able to fashion it into a myth.

Albanians are quite susceptible to mythomania. Mythomania feeds their megalomania, which lends itself to racism. Racism makes them very problematic not only within Albania (where not only ethnic minorities live with them, but an entire and distinct ethnicity, Vlachs), but for the neighbouring peoples, too, whom they disturb and destabilize. The 'wisest' among them, Acad. Mark Krasniqi, says:

"Today's Albanians all around the Balkans live on the territory of their forefathers and this fact of itself clearly testifies to their autochthony".³³⁾

Erbs live on the territories of their forefathers and yet do not take as evidence of their autochthony. Moreover, they do not even intend to profess something of the sort, although they have been charged by the Albanians of being the authors of legends, myths and sagas. This applies to any other people as well! I am not aware of any other people on Earth so passionately involved in professing its autochthony like these Albanians.

Albanians are indoctrinated in this way from their very birth, from the moment they open their eyes. Autochthony has become an obsession for all of them, especially for those inclined to nationalism. It has become a fetish, an *idee fixe* or as they would put it in Turkish, *TOLOSSUM*. They are not only unable to imagine themselves otherwise, without autochthony, but it seems that they cannot even breathe without that fixation. If you say to an Albanian that his people is not autochthonous, his world will immediately turn upside-down, his mind will go dim, his eyes will be shot with blood and he will go mad. In that madness he will raise his arms against you, he will try to kill you! Although they have tried many times to kill me, I have on many occasions, in speaking and writing, endeavoured to demonstrate to these Albanians that they are not autochthonous.

I did it before being arrested in Albania, when they raised charges against me for being a *political and ideological diversion* for their country³⁴⁾. I did it when they put me in shackles and concrete of the most monstrous prison in the world in Burel. I did it as soon as I saved my head from that prison and I am doing it now. Please browse through my study *Periodizmi e gjuhes shqipe* (Periodization of the Albanian Language) published in Geneva in 1994, then *Forged Albanian History*³⁵⁾. I have listed a pile of documents, testimonies, facts and arguments against the autochthony of Albanians. Let me lay them down here:

1. **HOMOS GEORGICOS** (Agrarian Law), codified somewhere in the middle of the VIII c. A.D., contains common law of Byzantium and the Slavs. All peoples of the Balkans including Prevalitania (today's Albania) are mentioned there except the Albanians. What else could this mean but the fact that Albanians were not there at the time?! This is an undeniable document which negates autochthony of Albanians on the territory they occupy today.

2. **ALBANIAN LANGUAGE**. It is known that Albanian is an Indo-European (IE) language, which means that Albanians share the same origin with other IE peoples, concretely with Greeks, Serbs, Montenegrins or Macedonians. This also means that they are comers to Europe and the Balkans from Asia (India), the cradle of humanity and the Sanskrit language, mother of all IE languages. Were the Albanians autochthonous, their language

would not be an IE language. This is another unbeatable evidence of their not being autochthonous, as much as the white, yellow or black skin of the Americans testifies that they are not autochthonous in America, although many of them may have forgotten where forefathers had come from.

3. **LATIN LOANWORDS.** Albanian language, like other languages, has loanwords from Latin. World scholars who delved deep into Albanian have proved that these loanwords had not come into Albanian directly but through a third, intermediary, language. This was accepted even by the greatest Albanian philologist of all times, respected Acad. dr Eqrem Cabej. If Albanians were autochthonous, loanwords from Latin would not come into Albanian by means of another language and as autochthonous populace they would be in direct contact with the Latin populace. Presence of a mediator-language in accepting Latin words proves that Albanian did not have a physical contact with the Romans, which, on the other hand, proves that they are not autochthonous.

4. **ALBANIAN TOPONYMS.** None of the known ancient toponyms throughout the regions where Albanians now live can be shown to derive from Albanian language. They all have foreign, non-Albanian etymologies, which has been proved by the world's scholars. To name just a few: prof. dr Gustav Weigand, Romanian Acad. prof. dr S. Pushkariu, Italian Acad. prof. dr Giulliano Bonfante and others. Even the renowned Bulgarian albanologist Acad. prof. dr Vladimir Georgiev did not only voice his consent to this thesis but contributed his argument for it. He states that the ancient Illyrian toponyms of modern Albania such as *Shkoder* from *Scodra* and *Tomor* from *Tomarus*, were not inherited directly. Basing his research on the data of the historical phonetics of the Albanian language, he maintains that these toponyms have not been used in Albanian continuously since pre-Roman times.³⁶⁾

If Albanians were autochthonous, at least some of the known ancient toponyms of Prevalitania would bear an Albanian etymology. Even the capital of Albania, Tyranna, is based on Greek.

5. **ROMANIZATION.** All languages of the Balkans except Greek, including those of the most numerous peoples such as Illyrians and Thracians, under powerful influence of Latin, have

been romanized. Albanian language has not and this testifies to the fact that at the time of romanization of the Balkans Albanians were not present there, which means that they are not autochthonous.

6. **CHRISTIANITY.** If Albanians were autochthonous, they would be among the first peoples of the Balkans to accept Christianity. The Roman consuls (St Paul among them) carried out christianization of the pagans exactly on the territory of today's Albania. There are countless proofs that Albanians were among the last Balkan peoples who accepted Christianity, after Serbs. It was Serbs, really, who christianized the Albanians. As late as 1924 Albanians did not even have their church. Then again it was a Serb-Macedonian (**Djordje Nikolic**) with a Greek (**Theophan Mauromatis**, known among Albanians under the pseudonym of *Fan Noli*), who established the Albanian independent church. Due to the fact that they accepted Christianity quite recently and superficially, Albanians will desert Christianity en masse and accept the faith of the Balkan aggressors, Turks. This all confirms the fact that they are not autochthonous.

7. **ALPHABET.** If Albanians were autochthonous and in contact with the two culturally most advanced peoples of the then world, Greeks and Romans, they would at least embrace their alphabets or make their own based on theirs. Not only did not they make their own alphabet, but they did not accept either of them. They will make their own alphabet only in 1908. Let me underline this here: Slavs (Serb-Montenegrins, Macedonians and others), who are not autochthonous and who did not have personal contacts with Latins (the least so with the two most prominent cultural metropolises of the Romans on today's Albanian territory, Durrachium and Apollonia), following the Greek example in Middle Ages, came up with not one but two alphabets: cyrillic and glagolothic. Does this point to the fact that Albanians are an autochthonous people present here from times beyond recollection or that they are not autochthonous but newcomers, like all other peoples in the Balkans or all other places in Europe? Moreover, they have come relatively recently, almost after all others, and at least after Serbs.

Argumenta ponderantum, non numerantum! If these seven arguments do not suffice, it is possible to list another seven or

seventy new ones. The mentioned Bulgarian Albanologist V. Georgiev, apart from the argument I quoted from him, lists more arguments which can be looked up in his quoted work.

That Albanians are not autochthonous is an evident thing. This has long been accepted by all the world's scholars, even those known as the greatest friends of the Albanian people. To name, it was accepted by prof. dr **Gustav Meier**, prof. dr **Norbert Jokl** and others, especially those of modern times.

It is for this reason that some conscientious Albanians, who care about their professional and human honour and dignity, have started to recede in various ways from the positions of autochthony. Among the first was the president of the Academy of Sciences prof. dr Aleks Buda and immediately following, acad. prof. dr **Eqrem Çabej**, then **Shaban Demiraj** and others. **Aleks Buda** now says that under autochthony of Albanians he subsumed a *relative autochthony*.³⁷⁾

Others are continuing to beat the drums of autochthony even to this day. Albanian intellectual, prof. dr **Jup Kastrati**, told this to the president of the Academy of Sciences: "*Autochthony of Albanians is an absolute, not a relative, truth*"³⁸⁾.

Acad. prof. dr **Zef Mirdita**³⁹⁾ shares the opinion of Kastrati and so does prof. dr **Reshat Nexhipi**, both of whom I have already written⁴⁰⁾. They all seem to ignore what their greatest scholars have told them. They can see perfectly clearly, yet they pretend not to see anything. What Albanians do not like they do not want to see.

Since the time they read my studies in albanology and saw that not only I am right but that my theses are being accepted by the world's universities, some Albanian intellectuals, historians and scholars have of late began to recede from their views. Those who are worth mentioning are dr **Ardian Klosi**, **Fatos Lubonja** and **Ardian Vehbiu**.

The number of new Albanian scholars. There is a growing number of Albanian scholars who are accepting my albanological theses and my diversion in Albanian science and culture, who are with an increasing audacity taking a stand against autochthony. They are also negating the Albanian origins from Illyrians more openly. One of them has addressed the Albanians on the internet by advising them thus: "*Learn your history from Acad. Kaplan Burovic!*".

And truly, they are learning it, willy-nilly, they are learning it!

This work of mine has been a highly demanding and exhausting one because Albanians put me in prison for it and passed a life sentence, while Ismail Kadare asked Evver Hoxha to have me castrated. Albanian Acad. and ambassador in Turkey prof. dr Skender Shkupi stated in the newspapers that I deserve not only to be arrested but also to be tortured and massacred⁴¹⁾. Others suggested that I deserve not only to be arrested but shot down as well. Even today they are inviting the Albanian braves to murder me, only and solely for the reason that I cannot accept their forged history and their history of autochthony and Illyrian origins. Since I managed to get out of their prison, they started a shotfire of lies and libels. They have satanazid me everywhere and in all languages and attempted a few assassinations. They have blacklisted me violently and mistreated in the dirtiest manners possible both my family and myself, which regrettably is going on even now. They enjoyed support of the Serbian, Montenegrin, Macedonian and even Swiss authorities. Only my family and I know all the tribulations of surviving the heinous campaign of these beasts who ignore all laws, conventions and principles of contemporary society and civilization.

This work of mine has been exacting also for the reason that I have been like a "*straw in the gale*", as the greatest Serbian poet Njegoš would say. Notwithstanding, I still feel strong, especially when I see my victory approaching as the Albanians are coming to and distancing themselves from myths and history of autochthony and illyromania and at long last accepting the scholarly truth to which I have dedicated my life and sacrificed my family, children, everything else. I find my pride and dignity to be perfectly legitimate after so much sacrificing, so my readiness to accept new challenges and sacrifices and go on walking along this thorny road of unraveling the scientific truth to those who do not want it is only logical.

*The Prison of Burel,
Albania, Sep-Oct, 1972. **

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2) KASTRATI, prof. dr Jup: **HISTORIA E ALBANOLOGJISË**, - Tyranna, 2000, p. 76.

3) ISTREFI, Adem: **LËSHOMA HISEN E DIELLIT**, - Tyranna, 1984, p. 8

4) ISTREFI, Adem: **Legjendë e moçme**, - newspaper DRITA, Tyranna, Oct. 17, 1982, p. 10.

5) ISTREFI, Adem: *Anti-psallmë*, - newspaper DRITA, Tyranna, Jul 32, 1984, p. 8.

6) ISTREFI, Adem: *Te hani i Kaçanikut*, magazine NËNTORI No. 3, Tyranna, 1982, p. 248.

7) BUÇPAPAJ, Skënder: *Burrërorja në emocionet njerëzore*, - newspaper DRITA, Tyranna, Sep 16, 1990, p. 11, col. I.

8) ZEÇO, Mojkom: *Një paskvilë të flliqur e ka shkruar Kaplan Resuli (= A dirty libel was written by Kaplan Resuli...)*, - article published in Albanian press in Tyranna and widely spread over the internet sites of Albanians. I found it on AGIMI (www.agim.com), ALBASOUL, then ILIRET, TETOVA INFO CENTR etc. A short comment on not so "ridiculous a person", M. Zeço, was given by Anton BUROVIC in his work *INTERNET ZA AKADEMIKA BUROVIĆA* (Internet for Acad. Burovic), Ulcinj 2006, pp. 20-21.

9) KADARE, Ismail: *Që të pushojnë erërat shoviniste*, - in the newspaper LE MONDE DIPLOMATIQUE, Paris, Feb 06, 1989, republished in the paper DRITA, Tyranna, Feb 26, 1989, p. 16.

10) For more details see my study *Istina iznad svega* (Truth Above All) published in the Serbian e-paper *ISTINA* Year I, No. 40, Vienna, Nov 27, 2005.

11) KADARE, Ismail: *FTESË NË STUDIO*, paper DRITA, Tyranna Sep 30, 1990, p. 9, coll. II-III

12) RIZAJ, Skender: *Shqiptarët janë autoktonë në Kosovë*, - paper ZËRI I POPULLIT, Tyranna, Mar 07, 1990, p. 4.

13) QOSE, Rexhep: *PANTEONI I RRALLUAR*, Tyranna, 1988, pp. 130 and 366.

14) KOSTALLARI, Androkli - SHKURTAJ, Gjovalin: *Një ngulim arbresh në dritën e së kaluarës dhe të sotmes*, - magazine *STUDIME FILOLOGJIKE* No. 2, Tyranna, 1989, p. 85, note 5.

15) XHUVANI, Aleksandar: *VEPRA*, Vol I, Tyranna, 1980, see at the suffix -AN.

16) RUGOVA, Ibrahim: *Imuniteti autokton*, - paper DRITA, Tyranna, Mar 26, 1989, pp. 10, coll. II and 11, col. I.

17) My quotation is acc. to *STUDIME FILOLOGJIKE* No. 2, Tyranna, 1989, p. 109.

18) MANSAKU, Seit: *Autoktonia e shqiptarëve në dritën e të dhënave të toponimisë së lashtë*, in the magazine *STUDIME FILOLOGJIKE*, No. 3, Tyranna, 1982.

19) ÇABEJ, Nelson: *AUTOKTONIA E SHQIPTARËVE*, Tyranna, 1990.

20) BUROVIĆ, Kaplan: *KADARE I ALBANOLOGIJA*, - manuscript, the prison of Burel, 1990.

21) KADARE, Ismail: *Autoktonia e shqiptarëve*, - paper BASHKIMI, Tyranna, Sep 14, 1990, p. 3.

22) QOSE, Rexhep: *ibid.*, p. 18.

23) NOLI, Fan: *VEPRA*, Vol 5, Tyranna, 1988, p. 39.

24) BARTHES, Roland: *MITHOLOGIES*, Paris 1957, p. 253.

25) HUGO, Victor: *TË MJERËT*, Vol II, - Tyranna, 1983, p. 236.

26) ATSH (Albanian Telegraphic Agency): *Konferencë shkencore për shkencat filologjike* (INALKO - Paris), - paper ZËRI I POPULLIT, Tyranna, Mar 13, 1990, p. 4.

27) LONDO, Bardhyl: *Shovinizmi rusomadh - lajtmotivi i letërsisë revizioniste sovjetike*, - paper ZËRI I POPULLIT, Tyranna, Apr 07, 1984, p. 4, col. III.

28) MALTEZI, Luan: *Beteja e Fushë Kosovës (1389) dhe kontributi i shqiptarëve*, - magazine *STUDIME HISTORIKE* No. 3, Tyranna, 1989, p. 86.

29) JAKUPI, dr Ali: *Kohë e miteve të zhveshura*, - paper RILINDJA, end of Mar or beginning of Apr, 1990.

30) SHPUZA, Selim: *Kujtimet e Çelebiut...*, Skadar, 30.VII.1936. Quotation acc. to KASTRATI, Jup: *HISTORIA E ALBANOLOGJISË*, op. cit., p. 122.

31) UNIVERSITETI SHETËROR I TIRANËS - Instituti i Historisë: *HISTORIA E SHQIPËRISË*, Vol I, Tyranna, 1959, p. 28.

32) KASTRATI, prof. dr. Jup: *op. cit.*, p. 579.

33) KRASNIQI, Mark: *GJURMË E GJURMIME*, Tyranna, 1982, p. 329.

34) Check the sentence of the Supreme Court of Albania, published in the review *YLBERI* Year I, No. 1, Geneva, Autumn, 1993, p. 29.

35) RESULI, Kaplan: *ILIRËT DHE SHQIPTARËT*, - Geneva, 1994, study *Periodizimi i gjuhës shqipe*, pp. 37-60.

36) GEORGIEV, Vladimir: *Ilirët dhe fqinjët e tyre*, in the magazine *STUDIME FILOLOGJIKE*, No. 4, Tyranna, 1974, p. 16.

37) BUDA, prof. Aleks: *Ilirët e jugut si problem i historiografisë*, - report presented in 1972. at the First Assembly of Illyrian Studies in Tyranna, published in the work *KUVENDI I I STUDIMEVE ILIRE*, Vol I, Tyranna, 1974, p. 53.

38) KASTRATI, prof. dr. Jup: *E drejta është në anën e shqiptarëve në Jugosllavi*, - paper BASHKIMI, Tyranna, Sep 30, 1990, p. 1, col. I.

39) BUROVIĆ, Kaplan: *Forged Albanian History*, - study, first published in the Serbian e-paper *ISTINA* Year I, No.50, Vienna, Feb 05, 2006., then republished in my book *ZOV KOSOVA*, (The Call of Kosovo), Geneva, 2006, pp. 8-17.

40) BUROVIĆ, Kaplan: *ALBANCITE GI IRTIRA VISTINATA*, Geneva, 2006, pp. 6-20.

41) SHKUPI, Skender: *Qëndrim i pështirë i një pseudoshkencëtari*, - paper ALBANIA, Tyranna, May 25, 1999, p. 10, col. I.

*) This study was written in 1972 and immediately passed on to the prisoners of Burel for reading. Abridged, it was first published in Albanian in my work *MIKROLOGIJA*, Geneva, 2000, pp. 38-42; then in its entirety and somewhat elaborated on, it was published in the Serbian internet newspaper *ISTINA* Year II, Nos 89 and 90, Vienna, Dec 24 and 31, 2006. It was republished in the review *SRPSKI GLAS BOKE* (Serbian Voice of Boka) Year I, Nos 7, 8, 9, 10, 11, 12-13, Kotor, Feb, Mar, Apr, May 2007, and republished again into Albanian in my work *DËSHMOJ* (I Witness), Geneva, 2007. This study has first been published in English by the Serbian e-paper *ISTINA* (Truth), No 153, Vienna, Dec. 14, 2007.

WHEN DID ALBANIANS COME TO ALBANON ?

According to the documents and statements of the world's scholars, including the Albanian Acad. prof. dr Eqrem Cabej, Albanians came after Slavs not to the Balkans but to Albania itself. After striving to prove the autochthony and on encountering the unbeatable evidence that Albanians too are comers like other peoples of the Balkans and Europe, foreign scholars at first, then some Albanian historians and academics, have started to recede and acknowledge the non-existence of such autochthony ie. the fact that Albanians are comers, too. However, Albanians are heard saying that they are newcomers, but that they had come to Albania and Kosovo (!) before the Slavs, before Serbs. The question to be asked, then, is : When did Albanians come to the Balkans?

Austrian Acad. prof. dr **Norbert Jokl** (1877-1942), the most undeniable friend of Albanians, who at a time endeavoured to prove their Illyrian origin (and rejected the idea after going through **Gustav Weigand's** 12 arguments against the Albanians' origin from Illyrians), stated that Albanians settled into the Balkans in the Roman period, some time between the IV and V cc. A.D., when the Roman Empire was devastated in the Barbarian invasions. Rumanian Acad. prof. dr **V. Pârvan**, historian, says that Albanians arrived in the Balkans between the III and VI cc. A.D. Another Rumanian Acad. prof. dr **S. Puškariu** supports Pârvan by linguistic arguments. This means that Albanians came to the Balkans with Barbarians, who ransacked, ruined and burnt it and then withdrew from it.

My opinion is that Albanians must have set on their way and split from Lithuanians and the Baltic Sea coasts under the influence of Slavs, who had moved from those coasts some time before Albanians. Together with Slavs, somewhere at the end of the III c. A.D., and at the beginning of the IV c., Albanians arrived to the Central Eastern Europe on the slopes of the Carpathian mountains and the Beskides, where they cohabited with Rumanians of Dacia up to the VII c. and were in contact with Slavs, who had for centuries been traversing the Russian steppes and Central Europe, reaching down to the banks of the Danube. As is well known, Slavs began crossing the Danube in the IV-V cc. A.D., but they did not stop there. They made sorties and withdrew across the banks of the Danube. At the end of the V and VI cc. they crossed

the Danube *en masse* and entered the Balkans never to go back. Conversely, they occupied the most fortified cities and settled down from end to end of the Balkans forever. Durrachium, which they renamed into Drac, was occupied by them in 548 A.D. At that time Albanians lived together with Rumanians till the end of the VII c., when true Turano-Mongolian Bulgarians of the khan Asparuh appeared and took them on their sweeping thrust across the Danube that brought Bulgarians to the Balkans.

Chroniclers speak of the arrival of Bulgarians without making any mention of Albanians. Why? Albanians were a tiny nation numbering only several thousand people, so in the sea of Bulgarians they could not be discerned by the chroniclers, who mistook them for a Bulgarian tribe. Had Albanians come in the III-V cc. with Barbarians who pillaged the Balkans, they would have also took part in it and they would have drawn the chroniclers' attention. They would certainly mention them, like they did with other peoples. Apart from this, like other Barbarians who withdrew from the Balkans, Albanians would withdraw, too. I hold these two facts to be sufficient for refuting the thesis of dr Parvan (about the time of the arrival of Albanians into the Balkans) and those who support him. Another question to be raised is: Why did not Albanians come with Slavs to the Balkans?

They found favourable conditions for both themselves and the herds of goats on the slopes of the Carpathians and Beskides mountains and the immense spaces of Transylvania. This is why they had no need to move any further. Besides, not all Slavs crossed the Danube. So many of them were left north of the Danube that they threatened to slovenize the Rumanians. That Albanians did not come to the Balkans with Slavs can be corroborated by numerous Albanian-Rumanian parallels of which prof. Weigand speaks in his 8-12 arguments against the Illyrian origin of Albanians. These overlapping points cannot be explained away otherwise but by postulating a long coexistence of Albanians and Rumanians in Dacia, today's Rumania.

It is well known that true Bulgarians, living together with Slavs in Thrace (Eastern Balkans) and dealing with agriculture in a sedentary life, were slovenized to the last and there is not one to be found anymore. Only the name *Bulgarians* was sved which they imposed onto their assimilators, Slavs, whose language and customs they borrowed. Albanians, who did not deal with

agriculture, were cattle breeders and nomads, moving from one place to another, which saved them from slovenizing.

At the end of the VIII c. and at the beginning of the IX c. new Bulgarians (modern, Slavic) gained strength and occupied Macedonia, Greece and Prevalitania (now Albania) down to the surroundings of Skadar. They rose up in masses from the Eastern Balkans and the coasts of the Black Sea and flooded with their families all these areas down to the coasts of the Ionian and Adriatic Seas. They certainly drew with them the Albanians who could again not be noticed by the chroniclers for their small numbers and were now taken for a Slavic-Bulgarian tribe. It is worth noticing that Albanians in their old native country somewhere in India were a tiny nation and that not all of them emigrated. Apart of them stayed and with the passage of time melted into other peoples. The same happened on the Baltic Sea coasts, the slopes of the Carpathian and Beskides mountains, or in Thrace. Albanians left everywhere their clans which melted into other nations. A part of those who migrated may have not exceeded the number of those who remained. Thus possibly 10,000 Albanians migrated from Thrace to Albanon, while the same number stayed in the mountains of today's Bulgaria where they were gradually assimilated into Bulgarians.¹⁾

Albanians, who up to then had had another ethnic name, settled down into Albanon (Mat) where they found Vlachs and Slavs, who had arrived there as early as the V c. and at the beginning of the VI c. A.D., and Albanoi, who had come in the IV c. B.C. There is a document in the archives of the city of Byzantium, showing that Slavs, the forefathers of modern Serbs, Macedonians and Montenegrins, entered the city of Durrachium in 548 A.D., which the Albanians historians are familiar with. This means that Slavs arrived in Prevalitania and the coasts of the Adriatic Sea, more precisely in Durrachium, before Albanians. If they were there before Albanians, they surely must have been in Kosovo before them as well, since the way to Durrachium leads through Kosovo. It is beyond any doubt that while they were advancing on their way through Kosovo, they left their tribes there. These tribes settled there permanently and it was there they founded their first Serbian state. Where were Albanians then? They not only were not in Albania, even less so in Kosovo, they were not even in the Balkans. At that time they tended to their goats on the slopes of the Carpathians and Beskides in Rumania. Albanians did not find only

Slavs and Vlachs in Albanon (Mat); they found the Celtic tribe of Albanoi as well, who had been romanized long before the arrival of the Vlachs and Slavs. Albanoi were now exposed to the processes of vlachisizing and slavicizing, but they opposed it. Being somewhat more numerous than the inhabitants of Albanon, Albanians cut short the process of vlachicizing and slavicizing of the Albanoi and imposed albanization on all Vlachs, Slavs and Albanoi. In the meantime they tended to drop their ethnic name in favour of the name ALBAN > ARBAN > ARBEN, which denoted the place where they lived. Likewise, the Serbs who settled into the ancient Macedonia called themselves by that placename, Macedonians, which is a phenomenon attested for by other peoples. Today's Dalmatians bear the name after the region they inhabited, for they have no relations to the Dalmatians of antiquity.

That Albanians did not arrive in Albanon before the IX c. A.D. is corroborated by the code **HOMOS GEORGICOS**, which contains the Byzantine-Slavic common law. It was codified in the middle of the VIII c. A.D. and put into force in the places where the Slavs lived, organized then into village communities. All peoples and tribes who lived in these places are mentioned in the code. This set of laws was applied in the regions of modern Albania, which is recognized by the Albanian scholars as well. Nevertheless, Albanians are not referred to in the code. Had they been in Albania or in Kosovo at that time, they would certainly have deserved a mention in it. **HOMOS GEORGICOS** is one of irrefutable documents which shows that Albanians had up to then not been present in Albania. This means, further on, that they are newcomers, like all other peoples in the Balkans. Moreover, this proves that they came after the Slavs / Serbs. German Acad. prof. dr Gustav Weigand (1860-1930), one of the leading albanologists, maintains that Albanians came to Albania some time in the XI c. Another German Acad. prof. dr **Hermann Hirt**²⁾ is of the same opinion, while the Bulgarian Acad. prof. dr **V. Tipkova-Zaimova** states that Albanians arrived in the territory of modern Albania after the XII c. A.D. The same view is proposed by the Greek Acad. prof. dr **Vera Vranusis**. Even the greatest albanologist in Albania, Acad. prof. dr **Eqrem Çabej** (1908-1980), after showing that Albanian language emerged somewhere in the VI c/ A.D. in Transylvania, on the slopes of the Carpathians and the Beskides of today's Rumania, admits that Albanians crossed the Danube,

without being noticed, and reached today's Albania in the X c. A.D.³⁾

That Albanians are not autochthonous was shown in another study of mine⁴⁾. That they arrived into the Balkans and modern-day Albania in the years of Our Lord has been accepted by the world's scholars. As I mentioned earlier, even the Albanian scholar Eqrem Cabej shares this opinion. Let me reiterate: Had the Albanians arrived prior to the establishment of the HOMOS GEORGICOS Code, they would have been referred to in it. Had they arrived before the Bulgarian invasion in the VIII c., the chroniclers would have noticed them and mentioned them somewhere. The facts that Albanian name is not mentioned anywhere up to 1043, when Michael Athaliatis recorded their name and in 1081, when Jan Schillitsa and Ana Komnina made a mention of them, prove clearly that the Albanians arrived in Albania, more precisely into Mat region, only in IX c., together with Bulgarians and without being noticed, the way they entered the Balkans, together with the old Bulgarians of the kghan Asparuh.

In 1081 Albanians enlisted the ranks of the Byzantine army which fought against the invasion of the Norman adventurer Robert Giscard. "The Song of Roland" deals just with these events. In one of the manuscripts of this epic poem there is a mention of a place "Albanie", which is understood to be somewhere to the north-east of Drac, which is located in today's Central Albania (Mat). Ana Komnina has given us the geographic references of Arbaina (or Albania), as former Albanon was then being called. Its confines contained the areas between the city of Drac (Durrës) in the west and the Black Drim river in the east. Albania then did not border the Drim river in the north, while in the south it did not even reach the Shkumbini river. It is beyond any doubt that Albanians arrived into the Balkans and today's Albania (Mat) from Rumania and Bulgaria and after the Slavs- after Serbo-Montenegrins and Serbo-Macedonians., for whom it was documented, as I pointed out, that they came to Drac in 548.

The attested friend of Albanians, Noel Malcolm, had to surrender in front of these facts and came up with these words: "It has no importance whatsoever who comes first into a place" (page 22). Certainly, Mr Malcolm, now that you cannot corroborate the autochthony of Albanians and the fact that they arrived into the Balkans at least before Serbs, if not in Albania and parti-

cularly in Kosovo, it has lost any importance! Or has not it?! Your Albanian colleague Skender Shkupi, in stating that Albanians arrived even in Kosovo before the Serbs, says: "*Kush vjen i fundit ne gosti, ulet ne fund!*" (Those who are the last to arrive to a party, deserve a place at the bottom).⁵⁾

The Prison of Burel,

Nov 23, 1972. *

1) SHKUPI, Skënder: Qëndrim i pështirë i një pseudoshkencëtari (A repulsive statement of a pseudo-scholar), newspaper ALBANIA, Tyranna, May 25, 1999, p. 10, col IV, opposing me, he says: "The arrival of Albanians in the Balkans did not draw the attention of the chroniclers, since they were a tiny nation, numbering not more than 5000-6000 people" - states Kaplan Resuli. However, two pages further on the "scholar" contradicts himself: "Together with Vlachs, these regions (Central Albania, Durrës-Tyranna-Elbasan, - S.SH.) had been inhabited by Slavs, who had, likewise, formed their feudal class and by means of invasions, of Bulgarians first then of Serbs, managed to take control of the state. Notwithstanding, they were subjected to albanization, for Albanians were the majority of population"?! This means that 6000 of poor shepherds, uneducated nomads, came to the flourishing lands among the advanced and cultured Slavs, who had established their feudal aristocracy and, with 'ressulian' cheek, succeeded in assimilating them! ...It is not clear, on the other hand, how a meagre company of people could become a majority?... It is easy to see that S. Shkupi falsified my text, for nowhere did I mention that the then territories of Prevalitania were "flourishing lands among the advanced and cultured Slavs". On the contrary, the whole of the Balkans was ruined and burnt by the Barbarians and that is why the Byzantine emperors used to invite individual Slavic tribes to come down from across the Danube in order to renew economy and life there, which I gave a particular emphasis to by quoting not only foreign, but Albanian scholars as well, the colleagues of S. Shkupi. That the Slavs formed in those lands their feudal class and aristocracy is a documented fact, as is the fact that it is exactly this that itches the Albanians, for in those times their Albanians did not manage to accomplish that. If, however, a small number of Serbian aristocrats did have any culture, the masses of their subjects were illiterate and was not much different from the Albanian shepherds. Besides, this Serbian aristocracy did not come into being right away, at a touch of a magic stick, but in the course of centuries, from VI to XI cc., and prior and after those dates. He goes on faking my text by saying that I postulated that 6,000 Albanians assimilated the Slavs, who were the majority there. To start with, I listed the number in the excess of 10,000 (and not 6,000, as S. Shkupi twisted the number! Check on the p. 51 of the study under consideration, ILIRËT DHE SHQIPTARËT, Geneva, 1994 !). Then, I have never stated that this tiny band of Albanians assimilated all Slavs of Albania. On the contrary, I was talking about the Celtic Albanoi, Slavs and Vlachs of Mat, not of Albania. Mat, not Albania! In that region Albanians constituted the majority and there they assimilated all - Albanoi, Slavs and Vlachs - which resulted, combined with their enormous proliferation, in doubling, tripling and manifold increase of their numbers and caused their exodus from that region (which became too small to hold them!) into the valley of the town of Drac, where they again presented a majority that assimilated the populace there, already thinned by the wars. Is it possible that S. Shkupi is not familiar with this?! Yes, he is, he is, but he pretends not to

know by looking for a needle in a haystack and when he cannot find it, he inserts it there himself, predisposed like the rest of his ilk to forge things without any scruples.

That forefathers of today's Albanians crossed the Danube without arousing attention of the contemporaries had been put forward by the Rumanian Acad. prof. dr S. Pushkariu, before I did it. This was indirectly expressed by their respected Acad. prof. dr Eqrem Cabej and many other foreign and Albanian scholars. Without a need to quote their names here: all those who stated that Albanians arrived in the Balkans in the era of Our Lord.

That Albanians were a tiny nation was stated by your friend, Noel Malcolm. I do not know, Mr Shkupi, why you kept silent about them!? Perhaps you did not know this up to now?! If this is true, then you should better get informed first about the issues in which you oppose me, so that you would not discredit yourself as one not versed in such matters and classify yourself as a pseudo-scholar and the one not able to handle such matters. If you are doing this in order to satanize me, like your colleagues do, by your forgeris, lies, libels and intrigues, with an aim of pushing the ignorant masses against me, just go on doing it. I know well, as the whole world knows, that it is not science that you are dealing with, but the dirtiest sort of politics.

This is the whole truth, Mr Shkupi, and not the stuff you are fabricating out of your hate and foisting it upon me (and the whole world!), the way you foisted upon me the horrible crimes (of murdering my wife and children!), in order to have grounds for my arrest. Or, perhaps, you have not taken part in it? Have you not assisted in my persecution and satanizing? All your wangles were to no avail, so will these latest ones. That Slavs were assimilated by the cattle breeders was described by the renowned German historian, Acad. prof. dr Georg Stadtmüller, which you are quite familiar with, but you keep silent on that, without even mentioning his name, because historic truth is not what you are aiming at, but satanizing and denigration of Kaplan. Let me add here that your friend Noel Malcolm has splashed it in your face that the whole region of Luma was inhabited by Orthodox Serbs up to the XIX c., none of whom has survived due to your assimilation of them into Albanians.

2) HIRT, Hermann: *Die Sprachliche Stellung des Illyrischen*, in *FEST-SCHRIFT FÜR H. KIEPERT*, 1898, pp. 179 i 181 n., as well as in *DIE INDO-GERMANEN I*, 1905, p. 141.

3) ÇABEJ, Eqrem: *Disa mendime mbi marrëdhëniet gjuhësore rumuno-shqiptare*, - magazine *STUDIME FILOLOGJIKE* No. 1, Tyranna, 1975, p. 52.

4) BUROVIĆ, Kaplan: *Albanci nisu autohtoni* (Albanians are not autochthonous), - study found in this volume.

5) SHKUPI, Skender: *Qendrim i peshtire...*, op. cit., p. 10, col. iv.

*) As an article it was first published in Albanian in my work *MIKROLOGJIRA* (Micrology), Geneva, 2000, pp. 39-41. It was involved as a thesis in my lengthy study *PERIODIZIMI I HISTORISË SË GJUHËS SHQIPE* (Periodization of the History of the Albanian Language), which was published within the volume *ILIRËT DHË SHQIPTARËT* (Illyrians and Albanians), Geneva, 1994, pp. 37-60, to be precise: on p. 50, chapter *Perioda parahistorike* (Prehistoric Period), 3. *Faza e shtegtimeve balkanike* (3. Period of Balkan Migrations). It was then published in Albanian within my work *DËSHIMOJ* (I Witness), Geneva, 2007. In Serbian it was first published in the e-paper *ISTINA*, Year II, No 86, Vienna, Dev 03, 2006.

ALBANIANS ARE NOT PELASGIANS

- Acknowledgement of Albanian historians -

Former Yugoslav academic of world repute, prof. dr Alojz Benac, Slovenian by nationality, postulated three great migrations of peoples that flooded Panonia, then the region of the Alps and the Balkans, on the basis of his research in prehistoric archaeology, particularly in the later prehistoric periods. These are as follows:

1. **The great migration of peoples**, designated as **Indo-European migration**, which took place at the end of the European neolithic at the close of the IIIrd millenium B.C. The migration covered vast spaces of Euro-Asia and considerably altered the ethnic map of Europe.

2. **Aegean migration** at the end of the Bronze Age, between the XIII-VIII cc. B.C. It flooded the largest part of the Balkans. In old historiography it was known as **Dorian Migration** or the **Migration of the Maritime Peoples**. It consisted of three waves of settlement. **In the first and second wave, between the XIII-IX cc. B.C., Greek tribes were on the move, while in the third wave, in the VIII c. B.C., the peoples known collectively as Illyrians migrated.**

3. **Celtic migration**, which occurred at the beginning of the IV c. B.C. Celts are an Indo-European people who arrived with other Indo-Europeans to the isles of Great Britain from Asia during the Great Migration of the peoples. They were on the go again in the IV c. B.C., after their numbers increased there and after being prompted to look for new pastures for their herds. Thus they travelled from Scotland (Albion) to the continent and over France, Switzerland and Italy. They reached all the way down to the Balkans. Then they followed the coast of Adriatic (Dalmatia) to reach what is modern Albania and thence, right across the Balkans, they continued their roamings across Rumania and Russia, all the way to the Caucasus.

Generally speaking, all the world's scholars agree with this pattern of the peoples' migrations and take it as the basis for treating all issues pertainin to historiography, archaeology and ethnography. In the period of the Great Migrations the whole of Europe was indoeuropeanized, including the Balkan Peninsula.

Many peoples settled into Europe known to historians under a common name of Pelasgians.

Pelasgians came from Asia, undoubtedly from the cradle of human species, India. They moved to the West, away from their homeland, following the Sun, which showed the way by its sunsets. Almost all Pelasgian peoples hold the Sun to be their idol, their deity, whom they worshipped and appeased by sacrifices.

One branch moved over the Caucasus, another through Asia Minor over the known horns of Bosphorus and Dardanelles (which must have had other names then!), through which almost all peoples entered Europe in subsequent times. It is possible that Pelasgians entered the European continent by other routes as well, over the coast of Africa and even across the sea by ships. They migrated towards the Baltic Sea and Middle Europe across the Russian steppes all the way to Great Britain and the Atlantic Ocean, partly settling the Appenine Peninsula. Others spilled over into the Balkans across Bosphorus and Dardanelles of Asia Minor. Some historians are of opinion that the Serbs (Serboni) came to the Balkans even at those times, with other Pelasgians, which they are trying to prove. It is a fact that Ptolemais mentions Serbs in the II c. A.D., but in the Caucasus.

The Pelasgians thus settled in the entire Mediterranean Basin, all its coasts, the European, Asian and African ones. They did not settle in the coasts, though. They headed towards the mainland from the coasts and the other way round. They were on constant move in their search for better living conditions and may have even been suppressed by nations and tribes that followed them. Their multiplication must certainly have influenced their migrations that occurred up and down the river courses.

I am of opinion that this huge group of people not only could not share a common language, but their languages must have even then been differentiated. One group comprising those who headed towards the Central Europe and the Atlantic coast from the Caucasus spoke a Centum language, whereas the other one that was bound for the Balkans from Asia Minor, Bosphorus and Dardanesses, spoke a Satem language. The regions to be inhabited by Pelasgians had not been unpopulated, Greek Acad. prof. dr A.N.Paulinianos states that man has inhabited the Balkans for the last 500,000 years and perhaps even longer. There is no doubt whether man could come into being in India solely. This may have occurred anywhere else where natural and climatic conditions

were favourable. Wherever apes lived man came into being with the passage of time. While ape could not survive the climatic changes (cooling down of the Earth which came from the North) and was gradually inching its way from the North towards the warm tropics and subtropical areas, man adapted to the new climate and new circumstances of life. Man subsisted in his indigenous homeland up to the day when he multiplied so numerously that the confines of the area became too narrow to contain him, like in the case of Pelasgians. It may also have occurred otherwise, that another people visited the area and suppressed or destroyed the natives or possibly assimilated them into their own ethnic organism, as was the case with the indigenous peoples of the Balkans and Europe, who were killed off or assimilated by Pelasgians.

Drawing on the above, Pelasgians were not indigenous anywhere in the Balkans, Europe or Africa. They were newcomers from Asia which is corroborated by their language. Its roots are identical to those of the Pelasgians' relatives whom they left in India and who live there even today. When the Pelasgians came to the Balkans, all areas of the peninsula were covered in thick forests, marshes and lakes. Due to this any further development of people in these parts, the indigenous populace was scanty. It is possible that the entire Balkans then numbered no more than half a million inhabitants scattered into small groups, some on the sea coasts and others by the marshes, lakes and water courses. The local populace was thus unable to organize any form of resistance. Those who fought back for their homes were killed by the Pelasgians, who surpassed them not only in numbers but in terms of economy, culture and social development as well. Those who submitted to them were assimilated and melted into Pelasgians in the course of ages.

Pelasgians lived in primitive communities that had originated in the matriarchate and then the patriarchate was in the process of being established. It is possible that among them there were some slave owners, but they were certainly very rare, among the ranks of the tribal chiefs. On the other side it is likely that the local populace still lived a rather primitive life in the matriarchate. In the course of centuries Pelasgians increased in numbers, but not so much due to the circumstances of life different from those encountered today in the Balkans. All around Europe at that time populations were scanty. Entire areas were covered by forests and

were without population. Even the inhabited places such as villages could not boast of numerous populations. In all walks of life, however, the Balkans (and not only the Balkans) did make certain advance with the advent of Pelasgians. In the XIV – XII cc. B.C. the initial primitive community broke apart to be superseded by the society of slave owners. Slave owners started to build towers, castles and fortresses marked by their specific features: gigantic stone blocks placed one over the other on an elevated place.

Due to slave labour and the surplus of value, Pelasgians must have achieved certain cultural advance, especially at the time of the Aegean migration. There is not a hint of a doubt that they invented the alphabet as well. Pelasgians fashioned their own mythology and the well-known cultures of Troy, Crete and Mycaene were most likely their creation. Many Pelasgians were subjected by the Greeks and assimilated into them in the course of time. Others that did not succumb to them withdrew from the sea-coasts into the interior of the Balkan Peninsula. They are known now as Thracians, Dacians (Rumanians and Vlachs), Dardanians (first in Asia Minor then in the the Central Balkans, today Kosovo), ancient Macedonians (on both banks of the Vardar river) and Antes (on the left bank of the lower course of the Danube). On the Appenine Peninsula they are known as Etruscans, whereas in Great Britain they are named Celts (Irish, Scotch). In Asia we meet them as Hettites. All these peoples escaped hellenization, but in subsequent development they either disappeared or melted into other peoples that flooded the Balkans, Europe and Asia. Only Rumanians and Vlachs survived among them though with major language changes. Slavic Antes survived as well, now known as Bulgarians. It is possible that Serbs (Seboni) survived, too, making their withdrawal from the Balkans into the Central Europe during the Aegean migration along with Antes. In the V-VI cc. A.D. they crossed the Danube again, heading for the Balkans, while Antes had done so before them when the Dacian tribes crossed the Danube and settled into today's Rumania some time in the III c. A.D.

Greeks assimilated not only the Pelasgians but everything else they liked, particularly their mythology and the culture of Crete and Mycaene, as well as many words from their language, which they passed on to other peoples whom they contacted. They destroyed mercilessly everything they did not like. Troy was

levelled to the ground and ploughed over and those who were not killed in the course of the war or captured and made into slaves were driven out of Asia Minor. This applies particularly to Dardanians who crossed the Dardanelles and settled into modern Serbian province of Kosovo. Although they inherited much from the Pelasgians, Greeks have never claimed a genealogical origin from them. On the contrary, they see themselves as a separate Indo-European branch of people who have nothing to do with Pelasgians, except for the aforesaid loanwords. An exception is to be found among some extreme nationalists, racist big heads, who are ignored by the Greek scholars, historians and academics. Foreign scholars versed in the history and origin of Albanians, at the time when science had nothing to say about them, launched a hypothesis intuitively about a possibility of Albanians being a rudimentary remnants of Pelasgians. First among them was a scholar from Dalmatia, Tuberone Cerva (1455-1527), known as historian who, as I hinted out in another study¹⁾, maintained that Albanians were "*the remnants of the ancient Macedonians*".²⁾

This intuitive assumption of the Dalmatian was first accepted by an Albanian priest, **Pjetar Mazrek** (d. 1635). When this was taken over by a Norwegian scholar, historian and Acad. prof. dr **Hans Erich Thunmann**, 1740-1778), who extended it for all Pelasgians, scholars came up with a hypothesis of Pelasgian origin of Albanians and it was accepted by almost everyone later on, particularly by **August Schleicher** and **Johannes Georg von Hahn** (1811-1869), two greatest pelasgomans of all times who can undoubtedly be outdone by Albanian pelasgomans solely.

Austrian vice-ambassador in Janina G. v. Hahn, who dealt with albanology, although not conversant with the Albanian language, after insisting for some time that Albanians are Slavs, did his best to show that Albanians are genealogical descendants of Pelasgians³⁾. He announced to the world, moreover, that he had discovered the "Pelasgian" alphabet in Albania which later turned out to be the alphabet of one Daskal Todor, his contemporary.

German pelasgoman August Schleicher developed the said hypothesis into a theory meant to demonstrate that Albanians are Pelasgians proper of his day. Under his influence many other scholars of that time stated the same, but only mechanically, without any effort to prove it.

Schleicher and G. v. Hahn in particular were the exponents of the Austrian politics in the Balkans, not true scholars. They

endeavoured by means of this hypothesis to subject the Albanians to the Austrian colonial politics and utilize them as cannon food for their further expansion in the Balkans, where they had already occupied certain lands and provinces. Slovenia and Croatia are examples of this politics and in 1797 they took possession of Boka (the largest bay on Montenegrin coast). In 1878 they occupied Bosnia and Herzegovina and were on their way to invade Montenegro, Serbia and Albania, which resulted in WW I in 1914. A renowned scholar from Austria, Acad. prof. dr **Gustav Meyer** (1850-1900), will take a firm stand against A. Schleicher. Meyer, who was the greatest albanologist of his time and perhaps the greatest ever, proved by sharp scientific analysis that Albanian language has nothing to do with the Pelasgian branch of peoples. Up to 1959 Meyer's analysis was a taboo for Albanians. None of them made any mention of it. On the contrary, starting from the priest Pjetar Mazrek, all of them howled about their Pelasgian origin. That year the Historical Institute in Tyranna completed writing the history of Albania, which was sent, prior to its printing, to Moscow for perusal and approval by the Russian academics. This was a routine procedure in their relations of dependence upon the USSR and other countries of the East which apportioned and donated credits, investing in the Albanian economy.

It is now known that Enver Hoxha took advantage of this aid to strengthen his power and support a pack of intellectuals and bootlickers who wrote under his dictates. It was due to their need to obtain favour from the Soviet academics that Albanian historians sometimes had to let a drop or two of truth into the pages of their history. We can thus read the following excerpt:

"The opinion of Schleicher for the Pelasgian origin of Albanians was refuted by argumented scholarly critique of Gustav Meyer, who from 1878-1890 defined the position of the Albanian language as having no relationship whatsoever with the Pelasgian tree".⁴⁾

This is how Albanian historians (officially!) admitted that their people had no relationship with Pelasgians. Renowned and respected Albanian Acad. prof. dr Eqrem Cabej, although with a nationalist slant, following in the steps of his teachers G. Meyer and N. Jokl, did not even mention the Pelasgians anywhere in his albanological studies, let alone stated what other Albanians did. In

this respect he retained the dignity of scholar and academic. After him prof. dr **Jup Kastrati** admitted the same in a tiny corner of his huge volume of 806 pages (font size 10!), saying literally: "*We disagree with the thesis of Pelasgian origin of the Albanians*".⁵⁾

Albanians have, notwithstanding, continued en masse to sound their Pelasgian-Albanian ethnogenesis like before, stating that they are direct descendants, sons, grandsons and great-grandsons of Pelasgians. As soon as the Eastern countries, headed by USSR, called off further economic and political aid packages, credits, donations and even diplomatic relations, Enver Hoxha immediately ordered his troubadour **Spiro Konda** to scribble and publish a book in Tyranna with an aim of "proving" that Albanians and Pelasgians are one and the same people.⁶⁾ Another troubadour, vociferous **Ismail Kadare**, was instructed to appropriate the Greek mythology as well, Achilles and Homer inclusive, and present them as Albanians.⁷⁾

There the drum beating starts again to the tune that they are Pelasgians, aimed at intoxication of their people by chauvinism and racism against all peoples of the world, especially against their neighbouring Serbs, Macedonians and Montenegrins. This was all necessary for Enver Hoxha in mobilizing the nationalists of all descriptions and layers of the Albanian lumpen-proletariat for the defence of his throne against possible attack by USSR and her satellites. Josip Broz Tito stated at the time that no one would be allowed to cross the Yugoslav territory and skies to attack Albania. As a token of gratitude Enver Hoxha stabbed knives into the backs of the Yugoslav emigres in Albania.

The banner of pelasgomania is borne today by the Albanian "archaeologist" **Muzafer Korkuti** and Albanian "poet", professor at the State University of Tyranna, **Muzafer Xhaxhiu**, as well as many other Pelasgian mullahs with the titles of academic-professor-doctor or without a title. It is also borne by all sorts of scribblers who write without a quiver of responsibility and whose numbers are countless. I deem it redundant even to mention their names, let alone quote from their "works". To this date not one among them has even come up with a thought of proving the origin from the Pelasgians. They just keep on parroting about the origin from the "divine" Pelasgians and bragging about being the oldest, aboriginal and autochthonous people in the Balkans, in Europe and the whole world. In one case, however, they denied this by recognizing that Pelasgians are Greeks. It is known that

Virgil in his major work *Aeneid* makes a mention of Pelasgians in not so favourable a light. In his words, they are "horrible, criminals" because they murdered **Palamedes Bellidi**, who was famous as a scientist, inventor and researcher. Virgil certainly could not have foreseen that Albanians would either appropriate the Pelasgians as their forefathers or render his work into their language. When this was eventually accomplished by the Albanian Henrik Lacaj, his subtitle read "*Pelasgians, here Greeks*".⁸⁾ This boils down to this strategy: when Pelasgians commit crimes and villainies, they are not Albanians but Greeks.

Albanian extreme nationalism, chauvinism and racism, like those of any other people in the world, cannot escape from being found as ridiculous today and it has no chance of passing unmasked and undiscredited in this age of international solidarity, for which racism and chauvinism are odd and unacceptable.

*The prison of Burel,
Albania, Oct 03, 1972.*

1) BUROVIĆ, Kaplan: *Albanci nisu autohtoni* (Albanians are not autochthonous), - study found within this volume.

2) Quotation acc. to KASTRATI, prof. dr Jup: *HISTORIA E ALBANOLOGJISË*, Tyranna, 2000, p. 76.

3) HAHN, Georg: *ALBANESISCHEN STUDIEN*, Vol. II, Jena 1854. p. 213 nn.

4) UNIVERSITETI SHTETËROR I TIRANËS - Instituti i Historisë: *HISTORIA E SHQIPËRISË*, Vol. I, Tyranna, 1959, p. 29. This History was reprinted in Pristina some time in 1970 but in a forged edition. Whatever Albanians did not like was removed without any comment.

5) KASTRATI, prof. dr. Jup: *op. cit.*, p. 579.

6) KONDA, Spiro: *SHQIPTARËT DHE PROBLEMI PELAZGJIK*. Tyranna, 1964; PILIKA; Prof. Dr. Dhimitër: *PELLAZGËT, ORIGJINA JONË E MOHUAR*, Tyranna, 2005.

7) KADARE, Ismail: *NJË DOSIE PËR HOMERIN*, Tyranna, 1975.

8) VIRGILI: *POETËT LATIN*, Tyranna, 1978, p. 82.

*) Published first in Albanian in my work *MIKROLOGJIRA* (Micrology). Geneva, 2000, pp. 29-33. Reprinted into Serbian in the e-paper *ISTINA*. Year II, No. 91, Vienna, Jan 07, 2007.

ALBANIANS ARE NOT ILLYRIANS

- Documents, arguments, facts, testimonials -

The origin of Albanians has been the subject of research for two centuries now (some researchers belong to even older times), while from the beginning of their national renaissance (1878) Albanians themselves have naturally been interested in it. The Aegean Migration, according to the German Acad. prof. dr V. Milojević (a Serb who lived and worked in the W. Germany), consisted of three successive waves.

In the first and second waves (XIII-XI cc. B.C.) Greek tribes migrated, who descended from Central Europe and settled into the Balkans along the coasts of the Aegean Sea, Asia Minor and Eastern Mediterranean. In their ships they reaches as far as the coasts of Northern Africa and the coasts of Southern Italy (Sicily), killing off and assimilating the Pelasgians.

During the third wave in the IX-VIII cc. B.C., tribes known by the common name of Illyrians made their advance also from the Central Europe towards the Western Balkans, more precisely towards the North-Eastern Italy, Slovenia, Croatia (along the coasts of the Adriatic Sea, Dalmatia), Hercegovina, Montenegro, as well as the regions of modern Northern and Central Albania. It is well known that these tribes often moved from one place to another, which eventually led them to the shores of the Lichnides Lakes (Ohridsko and Prespansko) and the banks of the Vardar, Morava, Danube and Sava.

The academics of the world have agreed with the Acad. Milojević, except the Albanian extreme nationalists, who maintain that they are Illyrians. One exception is prof. **Aleks Buda** (1911-1993), the president of the Albanian Academy of Sciences, who admits that the Illyrians came to the Balkans from the Central and Northern Europe in recent times together with the bearers of the Iron Culture¹⁾. Other Albanians maintain that Illyrians had come to the Balkans before Greeks, for, as they could not prove their autochthony (or that of Pelasgians), they aspire to be the first-comers in the Balkans before any other people. In such ambient among Albanians (what is more, among their academics), there are some know-alls who state that Illyrians and Pelasgians are one and the same people²⁾. They also argue that Illyrians had changed their

substratum and that they originate from Pelasgians (like Trojans, Thracians, Dacians, ancient Macedonians, Dardanians, Etruscans, Latins, Celts and others, who come from Pelasgians without this change!), although, as I explained in another study³⁾, the world's scholars, including the top ranking Albanian historians themselves, have publicly and officially admitted that there are no relations among Albanians and Pelasgians.

By the same token, Illyrians and Pelasgians are not related in any way. They represent two disparate peoples, though still belonging to the Indo-European stock, but with quite idiosyncratic linguistic features. While the Pelasgian language, which its speakers had brought to the Balkans by way of Asia Minor and the Marble Sea, belonged to the Satem group, Illyrian was the member of the Centum group (subfamily). A people speaking a Centum language cannot originate from a people belonging to a Satem subfamily without changing their substratum. Only this would suffice in attempts to invalidate the claim of Albanians that Illyrians were of Pelasgian origin. I will not delve into this issue at length since it has been dealt with in the proper scholarly manner by others who agreed with the aforesaid German Acad. Milojevic and the Austrian Acad. Meyer, who proved that Albanians have nothing in common with Pelasgians.

Illyrians settled in the Balkans on the hearths of Pelasgians, Greeks and Thracians, whom, as **Carl Paul** states, they drove away, killed or assimilated. This was habitual at the time among all peoples. Later on, when the Greek influence was strengthened among the maritime cities of the Adriatic built by the Greek colonists, Illyrians were subjected to hellenization, which was interrupted by Roman invasion that struck the coasts of the Adriatic in the II-I cc. B.C.

The first mention of Illyrians is found in the ancient Greek historian **Herodotus** (c. 490-425 B.C.), also known as the father of history. This suggests that during the Trojan war (XI c. B.C.) Illyrians were not present in the Balkans. Had they been there, they would have been mentioned in the well known epics *The Illiad* and *The Odyssey*, as all other peoples of the time were mentioned. The fact that Illyrians were not referred to there is one of the crucial arguments for the claim that they had not originated from Pelasgians. Dardanians are mentioned, which means that they were not Illyrians. Half-hellenized in the course of the Roman occupation, Illyrians were subjected to romanization and

christianization, which came from Rome with the Roman consul Emilianus Paulus, later known as St Paul. Towards the end of the Roman period, Illyrians were completely romanized, which was particularly facilitated by the Church and Christianity, which did not tolerate polytheism. After the Romans accepted Christianity, it became a powerful leverage for romanization of all peoples of the Roman Empire and for strengthening of the authority of the Roman consuls and emperors in the countries subjected. Thus, with an exclusion of the Greeks, not only the illiterate Illyrians could be romanized, but even the literate Etruscans, all peoples of the Appenine and the Iberian Peninsulas, the Spanish, Portuguese, French (Gauls), the peoples of the Balkans, Albanoi, Thracians, Dacians, Rumanians, Vlachs, Dardanians and the best part of Greeks.

Up to the time of hellenization, Illyrians had lived in primitive communities, although they in some instances had slaves. Hellenization and particularly romanization brought about the disruption of their primitive community and tribal structure. From day to day the features of slavery took an ever firmer stronghold of their life. Being a primitive people, Illyrians never used their language in writing, not even on the gravestones. Literate Illyrians used only either Greek or Latin languages and alphabets, for only through these languages they communicate and achieve a cultural advance. It follows that the Illyrian language is not known. Notwithstanding, the scholars have established it as a fact that theirs was a Centum language. Their contention is based on a few words that have been preserved and have come down to us through other languages.

In the IV c. B.C. the so-called Celtic Migration occurred. It affected the Balkans and even the regions of modern-day Middle Albania, where Illyrians lived. The majority of Celts withdrew from the Balkans and wended their way across today's Rumania, Ukraine and Russia towards the Caucasus and the coasts of the Caspian Sea. Certain tribes and clans, however, remained wherever they found favourable conditions. This in Mat, the region of modern Central Albania, the remains of the tribe of Albanoi, a number of clans, remained, which was elaborated in my study **Who are Albanoi?** In the course of the III-IV cc. A.D. the Balkans was flooded by the so-called Barbarians, Goths, Visigoths, Ostrogoths, Gauls, Sarmatians, Alans, Marcomans, Huns and Avars, who plundered, burnt and devastated it. Here is

what St Hieronimys from Stridon (Dalmatia) had to say on this at the end of the IV c. A.D.:

"I feel thrills while pondering how to show the destruction of our time. It has been more than twelve years that blood has been running: Goths, Sarmatians, Alans and Marcomans have razed and pillaged Thrace, Macedonia, Dardania, Thessaly, Epirus, Achaia and the whole of Pannonia. Violence is rife all around and so are terror, sorrow, horrible apparitions of death. The witnesses of this calamity are Illyria, Thrace and the places where I was born, where everything was trodden down, except Heaven and Earth, thorny bushes and thick forests".⁴⁾

Barbarians did not only kill but took away on their devastating routes tens and hundreds of thousands of captives, all captivated on the Balkans and turned into slaves. Consequently, after these pillages and plunders the populace of the Balkans dwindled.

At this time the Slavs began crossing the Danube. In the beginning they moved with the Avars as reconnaissance units that also went into all sorts of plunder, then they crossed with the families avoiding plunder, because they settled into deserted areas as sedentary farmers who had no intentions of moving away anymore. They settled there for good.

They were invited for the populating purposes by the Byzantine emperors as the razed areas had to be renewed in terms of economy while the border to the north had to be defended from new Barbarians and plunderers. Those who were not invited by the emperors crossed the Danube by the force of their arms and their will in order to occupy new territories and towns, including such fortifications as Durrachium, today Drach (like in *catch*), the major coastal city in Albania. In 548 A.D. the Slavs, forefathers of modern Serbo-Montenegrins and Macedonians, invaded Durrachium by the force of their arms. This is how the Albanian historians describe the state the Slavs found Kosovo in during their settlement:

"In the year 441, Atilla, the leader of the Huns...invaded, took and tore down a great number of towns in Macedonia and Illyria, particularly so in Dardania (=Kosovo). Byzantine historian Priskus, who travelled around these districts with a

delegation that was on its way to the court of Atilla, says that Dardania was turned into a manless desert, covered by thick forests. Wherever they went, the Huns plundered and took substantial numbers of the populace as war prisoners. Among these slaves, Priskus mentions having seen the Illyrians from the sea coasts".⁵⁾

Some Albanian 'scholars', pretending to be Illyrians and more civilized than the Slavs, on an incomparably higher level of cultural development, make all sorts of nonsensical comparisons and humiliations of the Slavs, particularly the Serbs. Englishman Noel Malcolm, taking side with them, writes:

"The first descriptions we have of them are by Byzantine writers, who portray them as a wild people, more pastoral than agricultural, with many chiefs but no supreme leader. For a tribal population with a fairly low level of material culture, reaching the line of the Danube and looking south was the equivalent of a hungry man pressing his face against the window of a grocery." (Malcolm, p.23).

Former descriptions of the Byzantine historians seem to have escaped Mr Malcolm's attention for he too sees what pleases the Great-Albanian chauvinists and racists. It is an undeniable fact that the Slavs did not inherit the 'flourishing' Balkans of the English fake historian Malcolm, but an "uninhabited desert" of the Byzantine historian Priskus.

Extremely thinned-out populace of the Balkans, except the Greeks, Albanoi, Romanians and Vlachs, was assimilated by the Slavs. Even these peoples were slavized, but only partly. In the districts of today's Greece they did not only assimilate the Greeks, but were assimilated by them.

After the VI c. Illyrians are not mentioned in any of the sources. The last remains of the Illyrians were melted into Slavs in the course of their coexistence. In the middle ages, according to various sources the names of Illyrians and Illyria are encountered again but meaning now the Slavs and the lands of Serbia, Macedonia, Crna Gora (Montenegro), Bosnia and Herzegovina and Croatia.

In the middle ages, more accurately in 1043, there is to be found the first mention of the Albanians in history of mankind on

the territory of today's Albania, namely in its central part in the background of the city of Drach. This is the then Serbian name of the well-known city of antiquity Epidamnus, then Durrachium.

That year under the command of the duke of Durrachium, **George Maniac**, an army made up of the Normans, Bulgarians, Greeks and Albanians (Arvanitai), was on its way through Ohrid to Thessaloniki and further down to Constantinopolis.

The chronicler of the time, **Michael Attaleiates**, mentions the Albanians in one of his works. **Ana Comnen**, who lived in the XI and XII c., defined the borders of the then Albania. She states that in these centuries Albania lay within the boundaries of the Crni Drim river in the east, the Adriatic Sea in the west, in the north up to the Drim river and to the river Skumbini in the south. An Italian by the name of **Marino Barlezio** (1460-1512) says that the Epirotes (=Albanians) and Epirus (Albania) are located in the north up to the Drim river and that across the river no Albanians, only the Illyrians (=Slavs) are to be found. Skadar was the capital of Montenegro and Serbia from 910 A.D. for the next 500 years in a row. This Italian is surely to be trusted, for he lived in Skadar at the time and fought shoulder to shoulder with Illyrians (Slavs) for the defense of Skadar from Turkish invasion and he had witnessed everything he put on paper. He authored the well known work, **DE OBSIDIONE SCODRENSI** (The Siege of Skadar), published in Latin in Venice in 1504. This was attested for by other historians of the time, including the Albanians themselves. As examples let me mention the bishops **Marin Bici** and **Peter Mazarek**, whom the Albanians take to be of their ethnicity. This has recently been hinted at by the Englishman **Robert Elsier**, known as the great friend of the Albanians. This is what he writes:

*"In Middle Ages there were not many inhabitants along the coastal Albanian towns. The citizens of Dures (Drach) were mainly Venetians, Greeks, Jews and Slavs. Venetians and Slavs lived in Skadar, while Byzantine Greeks dwelled in Vlora."*⁶⁾

Not knowing whence the Albanians arrived from to the Balkans, in the beginning a Dalmatian **Tuberone Cervo** (1455-1527), known as historian, then the Norwegian scholar, historian and Acad. prof. dr **Hans Erich Thunmann** (1746 - 1778), forwarded a hypothesis of the Albanian origin from the Pelasgians. This was accepted by almost all, especially so by **August**

Schleicher and **Georg von Hahn**, the two greatest pelasgomans of all times, who were naturally surpassed only by the Albanian pelasgomans. After the widely known Austrian Acad. prof. dr **Gustav Meyer** refuted this hypothesis by a meticulous scholarly analysis and stated that the Albanians are a people related to Balto-Slavic Lithuanians, he postulated a new hypothesis of Albanian origins. It was he who suggested that Albanian language is an offspring of an Illyrian dialect. 7) This could mean that Albanians are either Illyrians or their posterity. He only said that without forwarding any proof.

Since at the time Albanians were little known and no studies of their language were available and as the scholarly research then was under powerful sway of romanticism, Meyer's suggestion was accepted as **OPINIO COMMUNIS** (common knowledge) that survived in the scientific community as late as the beginning of the XXth c. In the history of albanology these scholars are known as great illyromans: Leak, Hahn, Xylander, Miklosic, Meyer, Jokl, Pedersen, Kretschmer, Czymokowski and well as many Yugoslavs - Milan Šufraj, Dimitrije Tucović, Henrik Barić, Ljubo Bulatović Ibrijski, Božidar Ferjančić, Momčilo Spremić, Bogoljub Hrabak, Mirko Bajraktarević, Živko Avramovski, Gojko Vukčević, Dragoslav Srejšević, Borivoje Čović, Relja Novaković and others. Among non-Albanians these latter ones together with the Croat Antun Majer possibly represent the last mohicans of that hypothesis. In that romantic, proto-scientific stage of development of the albanological studies, for the lack of documents and scientific facts, they have all intuitively assumed that the Albanians are genealogical descendants of Illyrians and even Pelasgians. Some stick to this even today and moreover insist on this with great fanaticism and fundamentalism, perfectly ignoring the scientific truths!

Albanian language for them is a direct descendant of Illyrian, while the Albanians consequently spring from their genetic Illyrian forefathers. Let me repeat that this is only a **assumption**. None of them has proved it by the tiniest bit of evidence. Here we deal, therefore, with the commonest of assumptions, hypotheses in favour of which none of those who launched it has neither supplied any factual support nor endeavoured to do so. Neither for the Illyrian nor the Pelasgian hypothesis. Thus Franc Miklošiči mentions "*today's Albanian language which we deem to be the continuation of Illyrian language*".⁸⁾

Like Miklosic, who does not supply any argument in favour of the Illyrian origin of the Albanian language, all others followed in a row. The mentioned Albanian Aleks Buda says that Thunmann and Hahn belong to

"romanticist stage of albanological study, making their start solely from the formal linguistic criteria and taking every ancient Indo-European element of onomastics for Illyrian and every single old feature of prehistoric ceramics of Central-Eastern Europe for Illyrian. This ended up in PANILLYRISM, which was dominant up to the 30's of this century (the XXth c., KB). The pioneers of panillyrism were the archaeologists and philologists G. Kossina, R. Much, C. Schuchhardt, J. Pokorny...The ghost of these concepts has not died off completely even today".⁹⁾

Albanians were late-comers to science and even their albanology. I think that the first among them to accept the Pelasgian-Macedonian hypothesis of T. Cervo was the catholic priest Pjetar Mazrek. After him there was not to be found an Albanian that had only poked his nose into albanology who did not accept this as undeniable fact. When it became clear that the Pelasgian hypothesis became scientifically refuted and flawed, unacceptable by the world's scholars¹⁰⁾, they embraced the Illyro-Albanian hypothesis, like a drowning man clutching at a straw, though here and there a Pelasgian is still to be met.

The acceptance of these hypotheses by Albanians gratified their national and nationalist interests and aspirations. Albanian nationalists did not only eagerly clutch at it but, pretending that it was undeniably proved, waved with it like with a banner of their pretensions and made it into an efficient weaponry of their national rebirth and their avid looks on the territories of the neighbouring nations, which they deem to be their properties, their legitimate inheritance from 'their' Pelasgo-Illyrian forefathers.

It is the reason why they have insisted and still do on it even today. They were and are still eager to proclaim an enemy of Albanian people everyone who even dares to doubt this hypothesis, to satanize him and eventually kill him. I have mentioned in another study **Mojkom Zeqo** in this context. Let me make a reference to another Albanian, **Albert Kotini**, who proclaimed me an anti-Albanian only because I do not accept their false history and

their avowals that they are autochthonous and descendants of Illyrians and Pelasgians.¹¹⁾

Among the illyromans among the Albanian academicians the most prominent names are prof.dr **Eqrem Çabej** (1908-1980), dr **Aleks Buda** (1911-1993), prof. **Shaban Demiraj**, prof.dr **Androkli Kostalari**, **Muzafer Korkuti**, **Muzafer Xhaxhiu**, **Zef Mirdita**, **Skender Rizaj**, **Ali Hadri** and of late, possibly as their last mohican, **Ismail Kadare** and many others who, like the latter, having no idea of the problems of albanology, place the Great-Albanian politics of the Albanian feudo-bourgeoisie into the foreground of their 'scholarly' research and assumptions, which was ordered by their fuhrer Enver Hoxha, who is known to have publicly admitted that their politics stands in the foreground and that, consequently, their science *lacksc scientific objectivity*.¹²⁾

In the course of time, the new generations of scholars, after splitting from quasi-scholarly, intuitive and romanticist attitudes that dominated albanology in the first quarter of the XXth century, have unveiled such scientific facts based on which it follows that Albanians are not only genealogical followers of the Pelasgians, but of Illyrians too. Thus they made their stand against the hypothesis of the Illyrian origin of Albanians, presenting their hard facts and arguments. Among the first are **Adelung**¹³⁾ and **B.J. Kopitar**¹⁴⁾. However, even they did not go into proving their hypothesis of the non-Illyrian origin of the Albanian language. The merit for initiating this new hypothesis therefore belongs to the Austrian archaeologist **Carl Paul** who, supporting the idea of his predecessors that the Albanian language has nothing to do with the Illyrian, presented the first scholarly argument: **CENTUM-SATEM**, which is the crucial one¹⁵⁾. The thesis of Carl Paul that Albanians are not Illyrians was vociferously greeted with serious scholarly argument by all scholars of history, among whom the following deserve to be mentioned: **Herman Hirt**, **Gustav Weigand**, **Vladimir Georgiev**, **I.I.Rusu**, **Grigore Brankus**, **Hans Krahe** (in his work **ALTEN BALKANILYR**, **HAMER** 74), **J. Pokorny**, **Paul Kretschmer**, **V. Pârvan**, **S. Puškariu**, Yugoslav Acad.s prof. dr **Henrik Barić**, prof. dr **Ivan Popović**, prof. dr **Dragoljub Petrović**, prof. dr **Kaplan Burović**, Macedonian dr **Petar Popovski** and numerous others.

A common feature of them all is that they not only agree upon the non-Illyrian origin of the Albanians, but each of them after meticulous study with scholarly authority and without a slant

or tendentiousness, gave their arguments for this that are thoroughly scientific, historic and linguistic and delve into ethnography and folklore. They and their followers have forwarded a number of perfectly convincing arguments that show in a scholarly and indubitable fashion that Albanians do not have any genealogical relations with Pelasgians, but with Illyrians too.

Along this reasoning the German scholar and Acad. prof. dr **Gustav Weigand** (1860-1930), linguist and balkanologist, particularly known as researcher of Rumanian and Wallachian languages, after delving into other languages of the South-Eastern Europe, particularly Albanian and Bulgarian, for which he undertook travels to these countries in order to gain hands-on experience, published his 12 arguments¹⁶⁾ which undeniably proved in a scientific way that Albanians are not related whatsoever to Illyrians. Weigand's discoveries triggered interest in his thesis by many scholars who are now actively and in a strictly scholarly fashion involved in albanological issues. Let me mention here the German scholar and Acad. prof. dr **Herman Hirt** who, opposing Paul Kretschmer for the Illyrian origin of the Albanians and their language, presented his chief 6 arguments¹⁷⁾ that Albanians and Illyrians have nothing in common; the Bulgarian scholar **Vladimir Georgiev** who lists 15 arguments against this, as well as our world-renowned scholar prof. dr **Henrik Barić**, who added 4 new arguments, then the Rumanian scholars, Acad.s prof.dr **V. Pârvan** and prof. dr **S. Puškariu**, as well as – in the words of the president of the Albanian Academy of Scientists, Aleks Buda – *an entire quarter* of other scholars and Acad.s, professors and doctors of sciences who accepted the hypothesis of Karl Paul and fervently supported it by their discoveries, adding new arguments against the existence of any relation between the Albanians and the Illyrians. Among them – myself, who started this research way back in 1955 as a student of albanology in Skopje and I have been doing it for the last 50 years. Basing my research on what my predecessors and I have unveiled, established and added, let me quote these 14 arguments against the existence of any genealogical relatedness between the Albanians and the Illyrians.

1. **The CENTUM-SATEM argument**
2. **Albanian toponyms in antiquity**
3. **Number of loan-words from old Greek**
4. **Number of loan-words from Latin**

5. **Romanization**
6. **Maritime and fishing terminology**
7. **Lack of mention of Albanians in early middle ages on the territories they now occupy**
8. **Homo Georgicos**
9. **Parallels between Albanian language and Balto-Slavic languages**
10. **Rumanian-Albanian parallels**
11. **Lack of vestiges of the old Dalmatian influence**
12. **Celtic elements with the Albanians**
13. **Christianity**
14. **Archaeological and other evidence of material and spiritual culture of the Albanians**

Let me now go thoroughly through each of these arguments in order to see how the Maters really stand.

AD. 1 – The CENTUM-SATEM argument. The author of this argument is the said German scholar and Acad. prof. dr Karl Paul, but it was scientifically expounded by another German scholar, Acad. prof. dr Herman Hirt, who says:

“The language of Veneti, who according to Herodotus were Illyrians, was a CENTUM language. From the linguistic remains of other Illyrians it seems that they had a CENTUM language.”

Hirt then goes on to list, among others, the name of the Illyrian army leader **Vescleves**, the name **Vultureks**, the name of the **Agrianes** or **Agriai** tribe etc. Starting from this argument, H. Hirt says that *“the Albanian language has no relatedness to the Illyrian”*. (Op. cit., pp. 179-180).

The professor of the Berlin University, **Franz Bopp** (1791-1867), the renowned German linguist and the main founder of the comparative Indo-European historical linguistics, studied the Albanian too, and after completing more or less a thorough historical analysis of the grammatical structure and some lexical elements of the Albanian language, concluded that the language is a part of the Indo-European language family, where it occupies a separate place as a discrete language¹⁸⁾. In later studies all the world's scholars, including as examples Xylander¹⁹⁾, Barić and even the best-known

Albanian albanologists did nothing more that confirm the statements of professor Bopp.

Indo-European languages have evolved in the course of their historical development more and more, increasingly separating and distancing themselves from each other. This development has in the course of time brought such changes in all their phonetic sub-systems and grammatical structure, that they became radically different from each other. Based on the way how some languages reflected the palatals, they were divided into two big ancient 'dialectal' groups which, according to the governing opinion, went through this palatal shift as early as the II millenium B.C.²⁰⁾

These two old language groups are **CENTUM** and **SATEM**, named thus after the number HUNDRED of the pertaining languages. World's scholars have accepted this division: **Pedersen**, **Kretschmer** or **Andre Martinet**, one of the most distinguished linguists of today, structuralist and the founder of functional linguistics, professor on the L'Ecole pratique des hautes Etudes and then on the Sorbonne; for ten years he taught at the Columbia University, New York.²¹⁾

The main distinction between these two language groups is found in the way of reflecting the Indo-European palatals **k**, **g** (very soft sounds, like initials in 'cherry' and 'juice', but even softer). Let me compare a few words of the Latin Centum with the Sanskrit Satem language:

LATIN: CENTUM 'hundred', CORD/CORDIS 'heart', LINGUA 'lan guage', AQUA 'water', AGO 'I do', GENER 'son in law' etc.

SANSKRIT: SHATAM 'hundred', KRAVIS, KRAVYAM 'meat', PANCA 'five' etc. Also YUGAM 'yoke', RAJAS 'darkness', JANU 'knee' etc. ('J' is pronounced like in 'Jane').

The SATEM group comprises Indian (Sanskrit), Persian, Armenian, Thracian all Balto-Slavic languages (e.g. Russian, Serbian) and **Albanian**.

The CENTUM group includes Latin, Etruscan, Celtic, Greek, Germanic languages, Tocharian, Hittite and **Illyrian**.

Herman Hirt says:

"Endeavours of some scholars to prove the satem character of the Messapian language are not undeniable. Veneti and Messapii belonged to one linguistic tree. Their languages ought to

be listed among the centum branch with which Albanian has no relations".

Henrik Barić says:

*"Albanian language is undeniably a language of the SATEM group in which the Indo-European palatals were replaced by sybilants (v.*4); conf. alb. 'sorre' to lat. 'cornix'; alb. zorrë, lit. zarna, germ. Garn."*²²⁾

The same is reiterated by **Norbert Jokl**, well-known for being the greatest Albanian friend, and by Albanian Acad.s, prof. dr **Eqrem Çabej**, prof. **Shaban Demiraj** and all others. There is no Albanian to be found who did not accept this division and who did not agree with the Satem features of the Albanian language.

As you can see, Illyrian and Albanian languages belong to different language groups, the former being a CENTUM, the latter a SATEM language. Consequently, Albanian as Satem language (which, let me repeat, noone has denied yet, including the Albanians themselves!)²³⁾, cannot be the daughter of the Illyrian mother, who was of a Centum character. This further means that Albanians cannot be the descendants of Illyrians nor of any other language of the Centum provenance, such as Etruscan or Western Pelasgians. A Centum language may give rise only to a Centum language, while a Satem language may parent a Satem offspring. This will not happen only in cases when there is a substratum change, which happened to modern Rumanian which used to be a Satem language, but after changing its substratum through latinization it became a Centum language. The same is true of the Wallachian language.

Albanian language did not go through its substratum change, which is the opinion of all the world's scholars (Albanians too!) with no exception. Albanian as a Satem language thus cannot come directly from the Centum Illyrian. It can neither be its offspring nor a derivative form of the Illyrian, the way modern Rumanian is no more an offspring or a derivative form of the Thracian language.

The Centum-Satem argument is very important and scientifically irrefutable. It shows clearly and unambiguously that the Albanian language is neither a direct descendant of the Illyrian language (as propounded by the Albanians: let me remind you of

the Albanian **Preljoc Margilaj**, who strives to prove that Illyrians spoke Albanian and that Albanians speak Illyrian²⁴⁾ nor an offspring of the Illyrian language, nor a dialect or a result of a natural development. This argument makes any further discussion on the Illyrian origin of the Albanian language and the Albanians perfectly redundant, showing that it is a scientific impossibility. Notwithstanding, I have not based my thesis that Albanians are not Illyrians on the Centum-Satem divide solely. However, even if there were no other arguments, only this one would suffice. The obviousness of this argument is so strong that even one of the greatest Albanian illyromans, the said professor **Shaban Demiraj**, declared:

*“Truly, if one such statement (that Illyrian was a Centum, and Albanian s Satem language! – KB) were true, then every further dispute on the Illyrian origin of the Albanian language would hardly stand on a firm ground”.*²⁵⁾

Playing the trump card of the superpowers who intended to utilize the Albanians as gun flesh for their invasions (for which they did and are doing everything to indoctrinate them by illyromania), some worldly ‘scholars’, supporting the colonial policies of their countries, while grasping that the scientific discoveries of Karl Paul and Hermann Hirt that Illyrian was a Centum language cannot be refuted, in order to counter the Centum-Satem argument, came up with an invention of two dialects of the Illyrian language: Northern and Southern. According to them, only the Northern dialect (Venetic) was a Centum language, whereas the Southern one apparently belonged to the Satem subgroup. Many of them did this only to gain favour from the Albanian bourgeoisie – an amount of honour or a dog’s bone.

It is well known that Albanians today live on the territories where Southern Illyrians once lived. It was this hypothesis that Albanian ‘scholars’ clutched at like a drowning man at a straw, especially the mentioned Sh. Demiraj, who has gone at length into this issue. As I said, he admits that the Northern dialect of the Illyrian language was a Centum language, but goes on to say: *“Bearing in mind the well-known fact that the Albanian language is in the Satem group, it remains to determine first and foremost what type of language was the Southern Illyrian, SATEM or*

*CENTUM?”*²⁶⁾. Then by using linguistic puns and tricks he gave his best to prove that the Southern dialect of Illyrian was apparently a Satem language. I told Mr Demiraj and I am repeating it now: *“Etymological games of this sort degrade sometimes into sophisticated clownery, but futile as they are with phonetic laws, word roots and Indo-European suffixes, they obscure rather than clarify the problems”.*

These words had been directed to him long before me by V. Besevliev, but Mr Demiraj did not pay any attention to them.

Hirt says that *“the division of Illyrian language into two dialects (Centum and Satem) is unfounded”*. A language can either belong to the Centum group with all its dialects or to the Satem group. No single language (with any of its dialects !) can belong to both Centum and Satem groups. If the northern part of a language (dialect) is a Centum language, then the southern part (dialect) is in the Centum group, and the other way round. If, according to S. Demiraj, the northern were a Centum and the southern a Satem language, then there would be TWO LANGUAGES, two entirely different languages and not one and the same language, nor even two dialects of the same language. The southerners would not understand the northerners at all, just as the modern Germans (Centum) cannot understand the Slavs (Satem). In this way if the northern Centum language (Venetic) were Illyrian, then the southern Satem language (of Labeates or Taulantes) would not be Illyrian. The latter one should in that case present an entirely different language without relatedness to the former one.

Were the Illyrian two different peoples – the Northern and the Southern Illyrians? It is known that the Southern Illyrians were nothing else but the tribes of the Northern Illyrians that in the course of migrations drove one another southwards. Southern Illyrians also include the Messapii. Their language is a Centum one and not the Satem, as would be expected if Southern Illyrians belonged to that group.

Southern and Northern Illyrians were in proximity of each others within a narrow area of the South-Western Balkans and indivisible within the time-frame. The Slavs of the Atlantic coasts are thousands of kilometres away from the Slavs along the coasts of the Pacific rim while in the terms of time they have been separated for almost two thousand years. Notwithstanding, both those from the Atlantic coast and those on the Pacific coast speak Satem languages.

Endeavours of prof. Demiraj to show that the South-Illyrian is a Satem language are futile, even ridiculous. They have not a scientific but solely a political character, which his patron Enver Hoxha admitted before his death, stating, as already mentioned, that Albanian science *lacks scientific objectivity*. During the First Assembly of Illyrian Studies in Tyranna in 1972 the renowned Italian balkanologist, Acad. prof. dr Giulliano Bonfante, boldly threw in his face:

"Thracian and Dacian language was without any doubt a Satem language...while Illyrian (with Messapian) was almost certainly a Centum one. (This is my opinion as well as the opinion of the late Krahe). Albanian language is now undoubtedly a Satem language, as clearly shown by numerous examples..."²⁷⁾

This was admitted one day by Demiraj himself when he said that Albanian and Illyrian are "two languages".

Consequently, we ought to accept the scholarly argumentation that Illyrian and Albanian are two different languages and that it follows that Illyrians and Albanians are two different peoples.

Centum-Satem is the argumentum crucis which undoubtedly refutes the Illyrian hypothesis. It excludes any further discussion about the Illyrian origin of the Albanian language and Albanians which, as will be shown in the following pages, had to be admitted by the very president of the Albanian Academy of Sciences, whose commitment to this issue was the most intensive and the most professional.

It should be noted that the Albanian "scholars" and "Acad.s", after visualizing the impossibility and absurdity of their statement that only the Northern-Illyrian language of the Veneti was a Centum language, while the South-Illyrian was a Satem one, cancelled the Veneti from the Illyrian list. Please go through their mentioned **ENCYCLOPAEDIC DICTIONARY**, p.394 or any other page to check this.

To show his loyalty to these Albanians, Englishman Noel **Malcolm** drove out the Messapii from the Illyrian list (Malcolm, Noel : **KOSOVA**, p.33). It is evident that the only desire, at any cost, is to prove that Illyrians had a Satem language. This is not the road to science.

AD. 2 – Albanian toponyms in antiquity. None of the known ancient toponyms found on the territories now inhabited by Albanians has the Albanian etymology. They all have foreign, non-Albanian etymologies, which was proved by the world's scholars among whom let me mention the German Acad. prof. dr **Gustav Weigand**, who was the first to tackle these issues, then the Rumanian Acad.s prof. dr **V. Pârvan** and prof. dr **S. Puškariu**, the aforesaid Italian Acad. **G. Bonfante**, Bulgarian Acad. prof. dr **Vladimir Georgiev** and others.

If Albanians were autochthonous or at least the Illyrian descendants, some of the known ancient toponyms of Prevalitania would have to originate from Albanian language. Even the capital of Albania, Tyranna, has a Greek etymology.

Weigand says:

"Latin toponyms of Albania do not possess the phonetic form they would be expected to possess if Albanians did continuously live in the districts they are found today. They possess the form of the ancient Dalmatian language."²⁸⁾

If Albanians lived incessantly in today's Albania, the inherited place-names would of old have the phonetic evolution of the Albanian language. It is not the case, however. In order to prove his thesis, Weigand puts under scholarly scrutiny several important toponyms of Albania, such as **Tomor, Shkumbin, Durrës, Vlorë, Pojan, Devoll** etc.

*"That Albanians did not permanently live in these territories, he says, is clearly seen in the place-names that have the Slavic features. The highest mountain of Central Albania bears an Illyrian name, **Tòmaros** or **Tomàros**: accented on either **o** or **a**. Phonetically, this toponym ought to be **Tomër** or **Tëmar** in Albanian. Unstressed vowels in old Albanian evolved into **ë**. In the first instant **a** in **Tòmaros** is unstressed, whereas in the second **o** is not stressed. We have, instead, the Slavic phonetic form **Tomor**. The biggest river in Central Albania is **Shkumbini**. In antiquity its name was **Genusus** and **Vrego**. In Roman times its name was **Hiscampa, Scampa**. Latin form **Scampinus** is derived from this and it gave the Slavic form ***Skompin**, which was preserved in italianized form **Scompino, Scumbino**. Slavic **Skompin** gave the Albanian (Gheg) **Shkumbini**. Had it come from the old Illyrian,*

the form *Shkembe* from *Scampa* would follow, as seen in *kembe* from *camba*. The place-name *Durrës* comes from Italian *Durazzo*. Had it come from *Dyrrachium*, *Durachium*, we would have the form *Dreq*."

According to Weigand, Italian *Durazzo*>*Durës* (stresses are on **a** and **e**) by the stress shift forwards changed into *Dürës* (stress on **u**), for *-as* is an uncommon suffix in Albanian, whereas *-ës* is quite common.

An important example is today's name of the town *Aulona*, which preserves the ancient form in Italian and Greek languages: *Avlona* (*Ablona*, *Avellona*, *Aulona*, year 458). In Albanian, however, we see *Vlorë*, which could have come only by means of a Slavic language, in which, after the loss of the initial **a-** the form *Valona* was obtained. This occurred at the time of the Great Simeon²⁹), for had the Albanians been there in the VI and VII cc., when the Slavs appeared for the first time in those parts, we would have the form *Valinë*. Slavic form *Valona* gave the Italian form *Valona*, *Lavellona*, in Albanian pronunciation *Vëlonë*, then *Vëlorë*. If this toponym had come from the Illyrian language, it would have changed into *Avlunë*, *Avlurë*.

Likewise, the names *Pojan* (*Apollonia*) and *Dëvol* (*Illyrian town Dhboia*) are derived by Weigand from the Slavic *Poljana* and *D'vol* respectively.

Apart from these examples Weigand furnishes many other place-names from the district of *Skadar* (*Shkoder*) and *Berat* (*Tomorrica*). With an exception of just a few, he derives them all from the Slavic language. Weigand says:

"Linguists are keen on explaining some toponyms of *Illyria* by means of the Albanian language, with an aim of proving that this country was the place whence the Albanians have sprung from. Thus the word *DALMATIA* and *DELMATIA*, they maintain, is the place of sheep, since in Albanian *delme* means *sheep* in Albanian. In this case, to accept this etymology. The *-at* suffix ought to be of Illyrian origin. It is well-known that this suffix is in no way Albanian because it entered the language in later times as a suffix loaned from Italian, as found in the words *Malinati*, *Pulati*, *Kastrati*, *Bushati* etc. Along the same line of thinking, the following words ought to be involved here – *Dalminium*, *Delminium*, Slavic *Dl'mno*, Serbian *Dumno*. However, none of

the towns of antiquity that have preserved their old names, located on the territories where Albanian is spoken nowadays, like *Shkodra*, *Lisos*, *Ulkinion*, *Epikaria*, *Sarda*, *Aulon*, cannot be related to the Albanian language. Even less so with the river names *Aous*, *Genesus*, *Apsus*, *Matia*, *Drilon*... That Albania to the north of the *Shkumbini* got romanized is seen in place-names in Latin language, which have come down to modern times without possessing even the simplest forms from the Albanian language, but retaining the forms from the old Dalmatian language, which was interrupted in its further development due to the arrival of the Slavs."³⁰

Acad. Weigand here lists a few toponyms as an example, such as *Petrosa* (ruins near *Tyranna*), *Valbona* (a forest crosswise to the *Drim* river), *Domni* (a village near *Shkoder* – *Skadar*), *Patosa* (in *Malakashtra*), *Surela* (surroundings of *Tyranna*), *Kupra*, *Oblika* etc. Weigand did not derive the etymology of these toponyms from Albanian or Rumanian languages, but from Dalmatian. The names of the mountains *Dornitor* and *Visitor* he too does not find in Rumanian (as Rumanian scholars believed), but from Dalmatian. I think that Weigand is absolutely right. This is supported by the fact that even the commonest Latin words in Albanian did not enter directly into the language, but indirectly by means of another language, which will be explained later on.

All the world's scholars agree with Weigand. Thus the mentioned V. Georgiev, when proving that the Albanians have no relationship with the Illyrians, among other things finds support in the ancient toponyms of Albania, none of which he traces to Albanian etymologies³¹). This is what he says:

a) Old Illyrian toponyms of today's Albania such as *Shkodra*<*Scodra*, *Tomor*<*Tomarus* were not introduced directly into Albanian language from the Illyrian. Basing this on historical evidence of the phonetics of the Albanian language, these toponyms have not been in uninterrupted use by the Albanians from pre-Roman times.

That the Albanian form *Shkoder* (*Rogame*, too) did not originate in Illyrian was accepted even by N. Jokl, the greatest foreign illyroman who, after having been acquainted with these facts, gave up illyromania and even declared that not only the

Albanians are not autochthonous but they have settled into Mat around the III-IV cc. A.D.

b) Latin toponyms of Albania do not depict the phonetic outlook of the Albanian language, but of the Latin-old Dalmatian, which is essentially different from Rumanian.

This was underlined to the Albanian scholars by V. Georgiev in the middle of Tyranna in 1972 when he was reading his paper during the Assembly of Illyrian Studies.³²⁾

On the occasion of this Assembly *professor Buda admitted the transition of local toponomastics into Albanian by way of a Slavic medium*³³⁾. Slavic character of the toponyms in Albania proves not only that Albanians have not been living from antiquity in the parts they now inhabit, but that they arrived there after Slavs – Serbs, Macedonians and Montenegrins. This is reiterated by A.M. Seliščev³⁴⁾ and by many other scholars and researchers of Albanian issues.

AD. 3 - Number of loanwords from the old Greek. All languages, at least the European ones, abound with loanwords from classical languages, Latin and Old Greek including those who have never had any contact with the speakers of those languages. It goes without saying that those peoples who had personal contacts with Greeks and Romans must have more of their linguistic influences. Some of these peoples have after contacting the Romans borrowed so much from Latin that their languages have become latinized, such as Illyrians, Thracians, Dacians, Dardanians, Rumanians, Vlachs, French, Spanish and Portuguese. If Albanians were Illyrians or if they were in the Balkans during the Roman occupation, they would have certainly become latinized like all other peoples of the Balkans. Albanian not only failed to be latinized but there are fewer loanword from Old Greek than would be expected had they been the sons of Illyrians or natives from the time s of ancient Greeks and Romans. **Vladimir Georgiev**, who was particularly interested in Greek and Latin loanword into Albanian, states:

“Old Greek elements are rare in Albanian whereas the New Greek influence is somewhat more abundant.”

This was accepted long ago by N. Jokl and all others. On the contrary, the Albanian Demiraj propounds that Albanian may

boast of possessing 21 words from Old Greek, where he counts the words that had not been taken from Old Greek, such as **bretëk** – **bertkosë** (*frog*), which entered Albanian from Rumanian – *broatec*. Demiraj admits that Albanian did not borrow these words directly from Old Greek but indirectly, by means of its *‘mother’*, Illyrian language, which certainly is not true, since for this to be true, the Albanians ought to be the sons of Illyrians.

In Serbian language, which did not have a direct contact with Old Greek, there are more Old Greek words than in Albanian. Old Greek words of the Albanian language, as well as the Serbian, entered these languages by an indirect way. This means that both Albanians and Serbs are not autochthonous. On the other hand this amounts to the fact that Albanians are not Illyrians.

AD. 4 – The path of the loanwords from Latin. When two peoples live side by side, what is even more, when they live together, they have no need of a mediator: it is quite natural that linguistic loans are carried out directly. All the world’s scholars who have seriously studied the Latin loanwords in Albanian, established it as a fact that they had not come directly into Albanian either from Latin or even Dalmatian. Latin words have come into Albanian by way of another language.

The first to deal with this issue was **Gustav Weigand**, followed by **Vladimir Georgiev**, who states that the oldest layer of Albanian words had entered Albanian by way of Old-Rumanian, from East-Balkan Latin language and not from Dalmatian or West-Balkan Latin language, as would be expected if Albanians were the descendants of Illyrians or at least the natives from the time of Roman occupation. Thus for an example the o.lat. **caballum**, roum. *‘cal’*, alb. *‘kal’*; o.lat. **cubitum**, roum. *‘cot’*, alb. *‘kut’*; o.lat. **lucta**, roum. *‘lupta’*, aroum. *‘lupta’*, alb. *‘lufta’* etc.

After the influence of Rumanian, many Latin words were transferred to Albanian by the Celtic tribe of Albanoi which was assimilated in the IX-X cc. A.D. It was exactly in the Xth c. that Latin words last made their way into Albanian. Since the XI c. Albanians have been in contact with Venitians and under their influence their language has been open to the invasion of Italian words. As an example let me underline that the short Latin -u- both in Rumanian and in Albanian and even Sardic gave -u-, which is not the case in other Romance languages where it typically resulted in -o- or another vowel. Compare lat. **pullus**, alb.

pulë, roum. **pui**, ital. **pollo**; lat. **avunculus**, alb. **ungj**, roum. **unchiu**, fr. **oncle** etc.

In addition to this let me say that the commonest Latin words in Albanian do not possess the phonetic forms that would be expected if Albanians had been genetic descendants of Illyrians and especially so if they were the local native population, an autochthonous one in their own imaginings and not the comers, as was established by all the world's scholars and even by the greatest Albanian linguist of all times, the renowned Acad. prof. dr **Eqrem Çabej**³⁵⁾ who was particularly interested in this issue.

To sum up, Latin words were not borrowed into Albanian directly from the Romans but by means of another language. This means, on the other hand, that Albanians have never been in a direct touch with the Romans, which comes down to the fact that during the Roman times they were not in the districts where they are found today. **Illyrians were there, however.** Does not this mean, then, that Albanians are neither autochthonous nor of Illyrian descent? If the Albanians were the sons of Illyrians or, moreover, autochthonous, the loanwords from Latin would not have made their way via another language, as they would as natives be in a direct contact with the speakers of that language, Latin. Mediation in the case of Latin loanwords testifies to the fact that Albanians had no physical contact with Latins/Romans, which on the other hand, means that they are neither Illyrians nor autochthonous.

AD. 5 – Romanization. As has already been pointed out, all languages of the Balkans except Greek were romanized, even those spoken by the most numerous peoples such as Illyrians, Thracians or Dacians. Well-known Rumanian scholar I.I.Rusu states that the Illyrians were romanized "at an early date and in a thorough way".³⁶⁾ Even the Albanian A. Buda admits that "it cannot be denied that...there was a massive phenomenon of romanization in Illyria".³⁷⁾ On the page 61 he concedes to the thorough romanization of Southern Illyria, today inhabited by Albanians.

Rumanian and even Vlachian (Wallachian) languages were romanized too, although they had had no direct contacts or territorial vicinity with the Latin language or cultural Latin centres such as Durrachium and Apollonia, and let alone the Illyrian language which was in a direct contact with Latin and territorially very close to it and under powerful sway of the cultural centres of

Durrachium and Apollonia. All scholars who tackled this issue unanimously agreed to this. Albanians also accept that their language was not latinized or romanized.

How is that possible if these Albanians are Illyrians and, according to them, the inhabitants of Durrachium and Apollonia, which radiated the pulses of romanization as far as the forlorn districts of Thrace? Neo-romance character of Albanian indisputably testifies to the fact that Albanians are not Illyrians and that at the time of the romanization of the Balkans they were not there.

AD. 6 – Maritime and fishing terms. It is known beyond any doubt that Illyrians were a people who occupied themselves with sailing and fishing. They must have had, accordingly, a rich maritime and fishing terminology, like any other maritime people.

Had the Albanians been the posterity of the Illyrians or had they of old lived along the coasts of the Ionian and Adriatic Seas where they live today, they would have gone into sailing and fishing like other maritime peoples and would boast of the maritime and fishing vocabulary or at least they would have inherited it from their apparent predecessors Illyrians. It is an unquestionable fact that Albanians do not have their, as they say, 'autochthonous' maritime and fishing vocabulary. Even the elementary maritime and fisherman's words such as **sea** (alb. *deti*) and **ship** (alb. *ania*) or even **fish** (alb. *peshku*) and **net** (alb. *mrezha*) are not theirs. They are all foreign words. Weigand, who was particularly occupied with the study of the maritime and fishing vocabulary of the Albanian language (for which he undertook a trip to Albania), was the first to formulate this argument: Maritime and fishing terminology of Albanian is of a foreign origin – Greek, Venetian, Slavic or Turkish or is completely new³⁸⁾. He then goes on to say:

"When I spent some time in Durres (Drach) in 1910, I learned that the Turkish government had settled the Anatolian fishermen there so they could instruct the Albanians about the Matters of fishing, for the local populace (Albanians) had not had even the basic grasp of this job, which proves that the Albanians must have arrived there from hinterland away from the coast. It is well-known that Durres had from times immemorial been a sea port. I inquired in Elbasan, which is located by the Shkumbin river rich in fish, about the Albanian terms for fish, but all in vain; all

kinds of fish had foreign names, except for *pendkuq*, but it is a new Albanian word. Sailing terms such as *barkë, gjemi, anije, lundra, lopatë, vel, rrem, timon, direk, shirok, vapor* etc. are foreign, not Albanian words. Under the circumstances that Albanians inherited the Illyrians and had they forever been living in Illyria and even if they had in some way been driven away from the coasts by the Romans and Greeks, nothing more than some of the commonest words having to do with sailing and fishing would have retained their original Indo-Germanic roots, which is not the case in Albanian. Even the general term *peshk* – fish has a Latin root.³⁹⁾

Let me add to this that to this day the Albanians are not conversant with the use of fish, apart from those who have recently learned it living by the sea. In the villages of the hinterland, especially on Kosovo and Metohija and in Western Macedonia, almost none of them uses fish in their cuisine, which means that they have relatively recently come into contact with the sea. This is best shown in the **VOCABULARY OF ULCINJ DIALECT**⁴⁰⁾, where I collected back in 1954 all Albanian words of maritime and fishing terminology of that town, considered by Albanians themselves the main centre of 'their' sailing and fishing trades. As you can see from that dictionary, Albanian maritime and fishing terminology is foreign, borrowed from the Slavs (Serbs), Italians-Venetians, Greeks, Arabs and Turks. What is more, even the appellative *levrek*, which is Greek, was borrowed from the Turks. This word is familiar only to those Albanians who live by the sea. On the continent it is unknown even to the intellectuals and even to those who are exclusively committed to studying the Albanian language. As an example please check with the Albanian author Vedat Kokon who compiled a number of bilingual dictionaries (French-Albanian and Albanian-French). As a French equivalent for alb. *levrek* he listed fr. *bar*⁴¹⁾. If you look up at another dictionary of his, you will find that the equivalent for fr. *bar* is alb. *qefull* (serb. *cipal, skakavica, bojanka*)⁴²⁾. Such attitude permeates almost all other maritime and fishing vocabulary. If he as a linguist shows such a vague grasp of it, it is easy to imagine what the knowledge of others is like. Even the elementary maritime words such as *bow* of the ship (alb. *bashi*) and *stern* (alb. *kiçi*) are being mixed up and wrongly used by them. Their literature makes no mention of the topics such as sea-life and fishing. The first to

introduce these topics into the Albanian literature was a Serb who wrote in Albanian.⁴³⁾

The lack of maritime and fishing terminology testifies to the facts that Albanians are not the descendants of Illyrians and that they have recently arrived to the territories where they now live, on the coasts of the Ionian and Adriatic Seas.

All the world's scientists have accepted Weigand's views, including the mentioned V. Georgiev and N. Jokll. Only the Albanian "scholars" do not agree with us all; they state that they possess the maritime and fishing terminology, and the "autochthonous" one. Let me mention as an example the Albanian "philologist" Lirak Dodbibaj. An exception here is found in the Acad. Buda who admits that the Albanian language lacks the maritime terminology.⁴⁴⁾

AD. 7 - Albanians are not mentioned in the early middle ages on the territories where they now live. Gustav Weigand says: "Albanians are not mentioned prior to the II c. A.D., although the entire territory is mentioned in many documents and related to the populace. Had the Albanians been there earlier, they could not remain unmentioned."

The studies and documents of L.V. Thalloczy, "Acta et Diplomata", commence in the IV c. A.D. while in the V-VI cc. they get more numerous and are not limited to the coastal areas only, but furnish reports on the inner areas that are Albanian today. In 458. there is a mention of Scampa and Lychnidus; in the year 519. we learn that the archbishop of Scampa together with the clerics and the people welcomed the Pope's delegate with burning candles. There is a note on the city of Scampa being located "in partibus Graeciarum", perhaps close to today's Elbasan (the town of Central Albania). In numerous other documents Latins are referred to, which subsumes the romanized Illyrians, then Greeks and Bulgarians, but in no case there is to be found a mention of Albanians. From these documents we can see that the Slavs penetrated the very city of Durrachium (Drach) in 548. In the end Weigand says that according to Thalloczy "Ill alb Forschungen", I, p.126, the Albanian people is mentioned for the first time in 1042 by Michael Attaleiates. We learn that in 1079 under command of the Durrachium duke an army of Normans, Bulgarians, Greeks and Albanians (Arvanitai) set on a move via Ohrid towards Thessaloniki. This means that it was only in the XI

c. that the Albanians started to play a part as a people, while since the XII c. they have had some political role as well.

Henrik Baric agrees with Weigand as well. According to him the arrival of the Albanians in today's Albania was late and unnoticed.⁴⁵⁾

This is all true. Only one correction is necessary, however: there is no mention of the Albanians in the II c.A.D., but of the Albanoi who at that time had no relatedness to the Albanians whatsoever, being as they are a Celtic romanized tribe that will later be assimilated by the Albanians, who will retain the Albanoi's ethnic name for themselves. As was already pointed out, I covered this issue in full detail in a separate study 46). The fact that the Albanians did not live in antiquity where they live today proves that they are not genetic descendants of the Illyrians.

Bulgarian **Vladimir Georgiev** says:

"Albanians are not mentioned before the XI c. although the place-names and names of persons from the entire Albanian territory are found in numerous sources even since the IV c. onwards."

This is an argument *ex silentio* in reference to which Sh. Demiraj states:

"Under these circumstances it is more convincing to accept the statement of Thunmann, who for lack of historic evidence for such a migration, drew a conclusion that today's Albanians must be the descendants of the ancient inhabitants of their territories, i.e. ancient Illyrians".⁴⁷⁾

How can Thunmann's statement be more convincing if it is not supported by anything, while this argument of the negator of the Illyrian origin of the Albanians is braced by so many other arguments, one stronger than the other?!

AD. 8 - Homos Georgicos. Here is another and even more convincing argument *ex silentio*! That the forefathers of today's Albanians did not inhabit their modern territories up to the IX c. A.D. is testified by the Agrarian Codex, the so-called HOMOS GEORGICOS, which was codified some time in the middle of the VIII c. A.D. This codex contains the common Byzantine-Slavic

law. All peoples of the Balkans are mentioned in it, particularly those in Prevalitania (as today's Albania was called at the time), except the Albanians. What other thought can occur but that the Albanians were not there at that time?! This is an incontestable document which negates the aboriginality of the Albanians on the territory they now occupy. It refutes at the same time every assertion that these Albanians are Illyrians or anything in the vicinity of their descendants. This Codex has been accepted by all scholars of the world as an irrefutable proof that the Albanians are neither genealogical descendants of the Illyrians nor autochthonous on the coasts of the Adriatic Sea. After realizing willy-nilly that there was no other way out, the most eminent modern albanologists, Acad.s prof. dr Eqrem Çabej and prof. Shaban Demiraj⁴⁸⁾ had to concede to this, which will be discussed in detail in a separate study.

AD. 9 - Similarities between Albanian and Balto-Slavic languages. Gustav Meier was the first in the field and all other scholars who drew comparisons between Albanian and Balto-Slavic languages came to a conclusion that Albanian is the sister language of Lithuanian. As an example let me mention **Norbert Jokl**, who is known as a staunch ally of the Albanians. He maintains that Albanian has prominent similarities with Balto-Slavic languages as well as with Ugro-Finnish languages⁴⁹⁾. **V. Georgiev** also states that numerous words in Albanian have common points with Balto-Slavic languages. Truly, these concordances of Albanian and Lithuanian are stunning and numerous. There are so many closely related words that inevitably a thought of a relatedness between the two comes to mind.

It is an undeniable truth that the Lithuanians have never been on the coasts of the Adriatic Sea, among the Albanians, if we suppose that the Albanians were there before the New Era and even in the first centuries A.D. Then it stands to reason to accept that the Albanians inhabited the coasts of the Baltic Sea with Lithuanians where they had met or where they had perhaps come together from Asia. **Eqrem Çabej**, agreeing to the sistership of Albanian and Lithuanian, maintains that the Albanian appellation **balta** (serb. *blato*) and the hydronym **Deti Baltik** (serb. *Balticko More*), which is also found in Lithuanian (!), originates from the Albanian language⁵⁰⁾. Another Albanian, the afore-mentioned **Aleksandar Xhuvani**, concedes to this. Some scholars have

already launched an idea that Albanian is a Slavic language. As the relatedness is evident even today, it is certain that it must have been even greater when the Albanians lived along the coasts of the Baltic Sea almost 2000 years ago. This may point to the fact that they are not only the brethren of the Lithuanians, but one and the same people whose language in the course of the centuries came in contact with other languages and through loans and mutual impacts altered to such extent that it produced a semblance of two separate languages. It is a fact that the languages of those two peoples have the SATEM features.

This argument, as I said, was discovered and formulated by Acad. **Gustav Meier**. Everybody agreed to it, even, as pointed out, by the Albanian Acad. prof. dr Eqrem Çabej and prof. dr Xhuvani. This argument does not only show that Albanians are not Illyrians, but that they are not autochthonous as well.

AD. 10 – Rumanian-Albanian concordances. Rumanian-Albanian concordances are numerous and many-folded. They are not reduced to vocabulary or grammar only but can be discerned in other forms and phenomena of their existence. This has been accepted by all the world's scholars and even by the great forger of the Albanian history and a great friend of the extreme Albanian nationalists, **Noel Malcolm**, who says literally: "*Linguists have for long been aware that Albanian has many common features with Rumanian, both in Maters of structure and vocabulary and phraseology.*" (Malcolm, Noel: **KOSOVA**, p. 39). Put succinctly, these concordances are as follows:

- a) Lexical: neo-Latin, Latin, Thracian
- b) Grammatical
- c) Folklore
- d) The way songs are sung.

Gustav Weigand says: "*Rumanian-Albanian linguistic relations of neo-Latin origin are so deep that they make you admit that the Albanian language must have evolved in an area where Roumanian language had its development as well.*" As for the Latin words he goes on to say: "*Latin elements of the Albanian and Rumanian languages are similar in an evident way that they must have sprung from the same cultura, territorial and linguistic circumstances.*" "I would make it too lengthy, - Weigand

continues,- *if I listed numerous connections of Albanian and Rumanian that have to do with phonetics, syntax, word formation and speech. As a proof, which seems to suffice, I will mention here only those words that have a short Latin stressed u.*" Weigand lists 38 Latin words which have preserved **u** in Albanian and Rumanian and have almost identical form and pronunciation in both languages, eg.; lat. **fundus**, alb. *fund*, roum. *fund*; lat. **puetus**, alb. *pus*, roum. *putc*; lat. **numerus**, alb. *numer*, roum. *numer*; lat. **tufa**, alb. *tufe*, roum. *tufe*; lat. **angustus**, alb. *ngusht*, roum. *ngust*; lat. **avunculus**, alb. *ungj*, roum. *unchiu*; lat. **lucta**, alb. *luftë*, roum. *lupta* etc. Rumanian language has exerted an enormous influence not only on Albanian vocabulary, but phonetics, morphology and syntax as well and generally speaking in overall structure, which means to the entire grammatical system. Vainglorious Albanians, aware of forging the history of their language, exactly as they forge the history of their nation, deny this all decisively and blindly. Weigand gives the mention of the works of various scholars who wrote about the linguistic relations of Albanian and Rumanian and lists quite a number of words common in both Albanian and Rumanian vocabulary which, according to him, had entered Rumanian from the forerunner of the Albanian language (Thracian, acc. to him). He is of opinion that these relations came into being not in Illyricum but in Thrace, within a territory between Nis-Sofia and Skopje, which had been put forward before him by **W. Tomashek** and accepted afterwards by **V. Georgiev**.

There is truth in this, but there is fallacy as well. The territory where the Rumanian-Albanian linguistic connections of non-Latin origin were fashioned could neither have been in Illyricum nor in Thrace, the mentioned triangle. Why? Had it been Thrace, Albanian too would undergo what Rumanian went through; it would have been romanized. Nevertheless, this common territory did exist. Where? In today's Roumania, more precisely in Transylvania. The liaison was being shaped from the IV c. A.D. up to the VII c. A.D., when Albanian herdsmen arrived there from the coasts of the Baltic Sea and thus same in touch with the Rumanians, who were amidst a great upheaval as they were making a shift from their Thracian (non-Roman !) language to their today's romanized language. This thesis, which before me had been launched by the aforesaid V. Pârvan and S. Puškariu, has been accepted by the greatest Albanian scholar of all times,

Eqrem Çabej. He vociferously and clearly states that Albanian acquired its form in Roumania and in the VI c. A.D.

Let me also add that if Turano-Mongol Bulgarians of the khan Asparuh had not taken with them the Albanian tribes at the end of the VII c. A.D., they would not only be romanized but Rumanianized as well. The Albanian language, it should be pointed out, was saved from romanization thanks to the mentioned Bulgarians. Sh. Demiraj is of opinion that linguistic concordances of Rumanian and Albanian languages may originate from an older language "*which was spoken on the territory of the Balkans before arrival of the Illyrians, Thracians and others into these territories*"⁵¹). He certainly makes an allusion to the Pelasgians for on the following page (105) he speaks of a "*pre-Illyrian substratum in the Illyrian language*"! However, like already mentioned, the very Albanians have admitted that they have nothing to do with the Pelasgians. On the other page (105) Sh. Demiraj says: "*It is hardly likely that these concordances are so ancient...*" On the other hand, on the page 104 Demiraj states that the Illyrians had come to the Balkans, while in another place already quoted he voices a unison with his colleagues from the Academy of Sciences that the Illyrians had not come from any place, that they came from the Pelasgians and that they are **autochthonous**. In a merciless war against the scientific truth and in order to demonstrate at any price that the Albanians are autochthonous and Illyrians, they stumble on each their step and fall from one contradiction into another. After all of this they accuse me of being contradictory.

Weigand says: "*Albanian folklore bears similarities with that of the Rumanians, which is not encountered in the folklore of the Serbs and Bulgarians, who live between these two nations. ...It must therefore be admitted that these two nations (Rumanians and Albanians) have been living together from ancient times, as Slavs could not have been the disseminators of this folklore.*"

It cannot be doubted that the common traits in the folklore of the Albanians and Rumanians undeniably testify to the fact that these two peoples lived together and under the same sky somewhere in the past. Weigand goes on to say: "*The way the songs are sung, too, furnishes the similarities between the Albanians and Rumanians.* In this chapter Weigand lists the facts that show that the Albanian and Rumanian folk songs have similarities and conform not on the point on melody only but on

the way that stanzas and lyrics are created. However, although the similarities in folklore and common ways of singing the folk songs point to the obvious contacts of the Albanians and Rumanians, they do not corroborate their common Tracian origin but show a strong influence of the Rumanians on the Albanians. Between the IV-VII cc. A.D. it was so powerful that the Albanians were saved in the nick of time from rumanianization. According to Vladimir Georgiev, who agrees with Weigand, these points testify to this:

a) Some phonetic changes and many common features of Albanian, Rumanian and Dacian languages.

b) The oldest Latin elements in Albanian are derived from the Rumanian language.

c) Concordance of Albanian and Rumanian in the treatment of the Latin words proves that Albanian evolved in the course of the IV-VII cc. A.D. in an area where modern Rumanian came into being as well.

Albanian academician Eqrem Çabej also accepted this word for word. He admits that the Albanian language also evolved exactly there, over the Danube, in the north of the Balkan peninsula and at the same time. He adds this, however: mutual relations of Rumanian and Albanian languages are not relations of a substratum, but of an **adstratum**.

c) There are 70 words in Rumanian that have their equivalent in Albanian but due to their phonetic features they cannot in Rumanian be loanwords from Albanian. These words from the Dacian substratum in Rumanian and their equivalents in Albanian were, according to Georgiev, borrowed from Dacian.

It is certain that Georgiev is not right on this point. In Rumanian they may have come from a Thraco-Dacian substratum, but not so in Albanian, for as Acad. Çabej says too, in Albanian there is no such thing as the influence of a substratum.

d) Phonetic system of Albanian represents a further step in the development of the Daco-Moesian phonetic system. Here too Georgiev is wrong, because in the phonetic system of Albanian there is to be found the influence of Rumanian, as was proved by Weigand, and not with a Daco-Moesian substratum.

e) Although the Daco-Moesian linguistic material is fairly scanty, it still has some conspicuous affinities with Albanian. Here Georgiev mentions, among other things, the similarities of **amalusta** = alb. *i ambel* (serb. *sladak* = sweet); **Vetespios** (the name of a hero) = alb. *vete* and *-esp*, from Indo-European **(h)ekwo-s** = alb. *kalë*, (serb. *konj* = horse); **zermi-zerga** = alb. *zjermit/zjarmi* (serb. *vatra, oganj* = fire, flame); **Karpates** alb. *karpë* (serb. *stena* = rock); **mal** = alb. *mal* (serb. *planina* = mountain); **mantia** = alb. *man* (serb. *murva* = mulberry); **skiare** = alb. *shqer* (serb. *junica* = heifer); **uendenis/vindenis** = alb. *vend* (serb. *mesto* = place) etc. The one before the last, *shqer/çjer* is affiliated, according to Jokl, to the Thracian **gjembaç**, serb. *Dracha* = thorny bushes.

Georgiev is wrong again, for all these words have been introduced into Albanian from Romanian or from the remnants of the Daco-Moesian families and clans, which were assimilated into the Albanians in the mountainous areas of Transylvania or even Thrace, where the Albanians arrived at the end of the VII c.A.D. These linguistic rudiments thus do not show the origin of the Albanians but their itinerary they followed on their move from the coasts of the Baltic to the Adriatic Sea. Georgiev himself acknowledges this in the item 4/b where he states that Albanian was in close proximity of the Balto-Slavic languages. Romanian-Albanian concordances in vocabulary, grammar, folklore or the way of singing do not only point to the route the Albanian tribes followed and their sojourn in today's Romania, but prove cogently that the Albanians have no relationships with Illyrians whatsoever, who at that time lived along the Adriatic coast and who disappeared in the meantime. When by the end of the VII c. the Albanians arrived in the Balkans, there were no Illyrians there anymore.

Accepting the hypothesis of K. Paul of the Thracian origin of the Albanians, Weigand says:

"In the Albanian language there are words of Thracian origin."

To prove this he lists some Thracian words mentioned by the Old Greek authors and compares them to the Albanian words which are similar to them by form and semantics. Thus he mentions **modhullë**, (rom. *Mazare*), **man** (cf. *mantia* in Thracian),

amalusta ("kamomil"), which he compares to the Albanian words **modhullë**, **mand** and *i ambël / i ëmbël*. The last one he gives with reserve. I am of opinion that Weigand is right; however, neither the words of Thracian origin in Albanian nor the common life in Thrace (in fact, in Transylvania, Dacia!) with Romanians can testify to the Thracian origin of the Albanian nation, as he thinks. To start with, all Tracians were romanized to the very last, even those who lived in the mountains, like for example Aromanians, among Albanians the so-called Čobani, Kucovlachs, Vlachs. If Albanians were genealogical descendants of Thracians, they too would be romanized. It is evident from Albanian that it is not the case. On the other hand, as already well-known, the Albanians lived together with Romanians, Aromanians and Bulgarians, not only with modern Slavic Bulgarians but with the ancient Turano-Mongol Bulgarians of the khan Asparuh, who introduced them into the Balkans in the VII c. A.D. Living with Romanians and Aromanians in today's Romania (Transylvania) some time between the IV and VII cc. A.D., they might easily and quite logically have taken some Thracian word from them. Apart from this, as they arrived in the Balkans in the VII c., the Albanians settled over inaccessible areas of Thrace where quite possibly some Thracian family or clan could have survived, which were assimilated into Albanians, who quite naturally loaned a word or two from the Thracian language.

All Albanians today who have family names SKURA and ZIU are none else but albanized Aromanians. It is known that Aromanians are of Thracian origin. Consequently, starting from some very rare words of Thracian origin, it is not reasonable to deduce that the Albanians themselves are of Thracian origin as well. Albanian has considerably more words from Serbian and Turkish, yet they are neither of Serbian nor of Turkish origin. However, there are some foreign (non-Serbian) scholars who claim that they are Serbs! Weigand continues: *"Some personal and place-names in Thrace and Dacia can be explained through the Albanian language."* Here he mentions the names of the Dacian leader **Decebalus** (= *Dakibal* < alb. *"balli i dakasve"*, Dacian leader), of another head of that nation, **Burebista** (alb. *"burre bish"*, tail-man), **Dardania** (compared to alb. *"dardhe"*, pear), **Dacia maluenis** (he puts the second part of this name into the relationship with the Albanian appellative *"mal"* - mountain; **Maluense** used to be a colony of the old Dacia), **Drizupara**,

Bessapara, which he traces back to the Albanian language "driza" - bushes and "bessa", oath / faith, which means "the town of the bushes and the town of the oath" respectively. It is worthwhile to remind the readership that there used to be a Thracian tribe which was called Bessi. *Para* was assigned the meaning of path/passage by A. Fik and V. Tomasek. "It appears to me, Weigand says, that the word *para* ought to include the connotation of *bardhe*, white" ; therefore **Drizupara** = *Drizebardha*, white bushes. Thus **Bessapara** = *Besbardha*, white oath or **mbara**, lucky; *Drizembara*, *Besembara* - lucky bushes, lucky oath. Apart from these Weigand lists some place-names in Dacia which end in -deva, such as **Burideva**, **Dakideva**, **Arkideva**, **Marodeva**, **Pulpudeva** etc. The deva part of these names Weigand and Tomasek compare to the Albanian **dhe**, soil, since all these names denote a place, fortress, town. Thus **Burideva** = "dheu, vendi i burrave" (soil, the place of athane); **Dakideva** = fortress, the place of Dacians etc. It is said that in Moesia there is a place-name **Girideva** comparable to Albanian *Gurideva* (the place of stones) or **Gurrideva** (*gyteti burre, burimi* - the town of water springs).

Neither Weigand and Tomasek nor Georgiev are right for it is not true that place and personal names in Thrace and Dacia can be explained by means of the Albanian language. This is a quasi-scientific assertion which is best refuted in the case of the toponym **Dardania**, which has already been shown to come from the name of the Dardanian god **Dardanos**, not from alb. *dardhe*, pear. Please check this to a broader extent in my study **Dardania** published in my book **REALITY AND ALBANIAN ILLUSIONS**, Geneva, 2000. For superficial and formal similarities even the Albanian Acad. Çabej says: "After being attracted by the horn of a formal chord springing from an Albanian and a word of another language, without examining the inner circumstances for each of them in those languages, (some) have established etymological equations which are often of such character that they cannot even be discussed." In this way the name of the Dacian leader **Decebalus** has nothing to do with the Albanian *balle*, forehead. Along the same lines, **Burebista** is not related to the alb. *burre-bisht*, tail-man; **Dacia maluenis** with alb. *mal*, mountain; **Drizupara** with alb. *gyteti i drizes*, the town of the bushes; **Bessapara** with alb. *gyteti i besve*, the town of the oath etc. All these affinities ought to be viewed in the light of dr Çabej's above quotation, although he means this only in case an Albanian

word is compared to a foreign word and not the other way round, because it is the principle of today's Albanian "science" to deny everything they do not find convenient even if it is true and to accept everything they find convenient although it may be a white lie. Like I said, the Thracian origin hypothesis was launched by K. Paul. It was embraced and further developed by Hirt, Weigand, Tomasek, H. Baric, I. Popovic, I.I.Rusu,, V. Georgiev and others. Contemporary scholars, especially the German Acad., professor dr. **Hans Krahe** and Yugoslav **Kaplan Burović** decisively rebuffed it and proved that the Albanians have no affinity with the Thracians (or the Daco-Moesian language of Georgiev). The mentioned scholar Shaban Demiraj, who agreed with them and was particularly committed to the issue, says: "Some concordances between Albanian, Illyrian and Thracian, which received most attention by scholars before and after Jokl, could not withstand the judgement of time or remained highly non-corroborated hypotheses".⁵²⁾

AD. 11 - Lack of the remnants of the old Dalmatian influence and the presence of the Italian (Venetian) influence proves that the forefathers of the Albanians settled relatively recently along the coast of the Adriatic Sea, Weigand states and shows this in a strictly scholarly way. He is not the only one, though. Other scholars who studied these issues arrived at the same conclusion. As an example let me name the well-known Vladimir Georgiev. It is well-known that the entire Illyrian coast was romanized.

Dalmatians were an Illyrian tribe which was among the first to be romanized. Consequently, if Albanians were the descendants of Illyrians, the Latin words of the Albanian language from the time of romanization of the Dalmatian language ought to have the features of the old Dalmatian language. Nothing of the sort is to be found in Albanian. Acad. Weigand gives as an example a few Latin words which had entered Albanian and Dalmatian and had their independent parallel evolutions.

Weigand is right. If Albanians were the local populace, moreover if they were autochthonous and the genealogical descendants of the Illyrians, the old Dalmatian language would have exerted its influence upon the Albanian language before any other language and to a much broader extent. Dalmatia at the time stretched to the mouth of the Mat river and possibly even lower than that towards Durrachium. Lack of this influence testifies to

the fact that the Albanians are neither autochthonous nor genealogical descendants of the Illyrians.

AD. 12 – Celtic elements among Albanians. There are many Celtic traits to be found among Albanians not only in language but in folklore, ethnography, national costume and anthropology as well. Like I pointed this out in another detailed study (**Who are Albanoi?**), these elements were handed down to them by the Celtic tribe of Albanoi which was assimilated into Albanians on their arrival into Mat, a district of Prevalitania, today's Albania. The existence of Celtic words, isoglosses, in Albanian was admitted by the mentioned Albanian philologist **E. Çabej**, who was particularly interested in that issue⁵³. They are quite numerous. The words that have not yet been explained in terms of etymology ought to be looked for in this group. Apart from this, a considerable part of Latin words which, as now is acknowledged, Albanians have acquired by means of another language and not directly from Latin (as would be expected had they lived in Prevalitania during Roman rule), certainly entered the language by means of the Albanoi.

The very medieval ethnic name of the Albanians - **Arben / Arber** – is Celtic. The whole world calls them even today by that name, Albanians-Albanesi. After the majority of them were islamized in the XVIII c., they deserted this name and began calling themselves **Shqyptarë** – “sons of the eagle”, under the influence of Islam and the Turkish invaders, whose name in Turkish, **Osmanli**, also means the “sons of the eagle”. It is known that the Turks put much effort into pushing all nations of their empire into osmanization. Henrik Baric states that the forefathers of Albanians took their old name, Arben/Arber, from the ancient inhabitants of their new territories, who had, on their part, inherited the name ALBAN from “the ancient non-Indo-European inhabitants”, who had lived there before the arrival of the Albanians⁵⁴. I could not agree with this in my quoted study “Who are Albanoi?”, where I gave my arguments for it. Shaban Demiraj is forced to admit: “As for the assumption that the forefathers of the Albanians took early the ethnic name after their migration to the new districts (which means, after their arrival in modern Albania!- KB) where they settled, it should be borne in mind that such scenario is not impossible”⁵⁵. He goes on to provide as an example from history the modern Bulgarians, who slavized the

Turano-Mongol (T/M) Bulgarians of the khan Asparuh in Lower Moesia, who, although assimilated into the Slavs who lived there, gave the T/M Bulgarians their ethnic name. He then mentions the romanized populace of Gallia (today France) who took the name of the German tribe of Franks, who arrived and settled in Gallia in the V c. A.D. I could add the names of other peoples, but there is no need to go into details here, as I have written about it elsewhere.

After assimilating the Celtic Albanoi of antiquity, the Albanians inherited from them some anthropological traits, which deserves to be elaborated in a separate study. By the same token, the existence of the Celtic costume known with the female populace in Northern Albania as **xhubleta**, is undeniable. These Celtic elements instigated George Byron, the famous English poet, to ponder that the Albanians are of Celtic origins, Scots from his Albion. That is why he showed sympathy not only for their costume, but for the Albanians as well.

While Celtic elements among Albanians are present, no trace is to be found of the Illyrian ones, which was established long ago by the outstanding connoisseur of the Albanians, the Acad. **Gustav Weigand**⁵⁶. Celtic elements with Albanians in one hand and evident lack of Illyrian elements in the other point to the fact that the Albanoi tribe, considered by the Albanians to be Illyrians and that they are their genealogical descendants, has no relation to the Illyrians. Assimilation of Albanoi into Albanians is a fact but it is also a fact that Albanians are not Illyrians. Were they Illyrians, they would not wait for the IX-X cc. A.D. to be assimilated into Albanians, but would be assimilated into Slavs and Vlachs, like all other Illyrians. In the II c. A.D., while the Albanians lived on the coasts of the Baltic Sea, Celtic Albanoi played some part by building their city of Albanopolis, which as a toponym left no trace with Albanians. Ruins do exist, but Albanians call them an altogether different name, **Zgërdhesh**, which testifies that Albanians are neither Illyrians nor Albanoi. Were they Illyrians or Albanoi at least, they would not call **Albanopolis** a name that has nothing to do with it.

AD. 13 – Christianity. Up to this day Christianity has feeble roots among Albanians. Were the Albanians autochthonous and the sons of Illyrians, they would be among the first nations of the Balkans to accept Christianity, even as early as the II c. A. D.,

since it was exactly here on the territory of today's Albania that the Roman consuls (**Emilius Paulus**, known as St Paul) christianized the pagans, Illyrians in the first place. Countless facts show that they were among the last to receive Christianity, after Serbs, somewhere between the X-XI cc. A.D.

It was Serbs exactly who christianized the Albanians. As recently as Dec 12, 1922. the Albanians did not have their church. Again, it was a Serbo-Macedonian (**Djordje Nikolić**) and a Greek (**Theofan Mauromatis**, known among Albanians under the pseudonym **Fan Noli**) who laid the foundations of their independent church. There are documents which clearly speak that the inhabitants of Ulcinj were not Christians in the IX c.⁵⁷⁾ Were the inhabitants Illyrians (ie. Albanians, as they insist!), they would become Christians, because Illyrians were christianized to the last one as far back in the past as the II c. A.D., which occurred even in the hinterland, and let alone the coastal areas! In the IX c.A.D. they were not in existence as they had been massacred by the Barbarians, taken away as slaves or assimilated into Slavs, the forefathers of Serbo-Montenegrins and Macedonians, who inhabited Ulcinj in the IX c. A.D. The document about non-Christianity of Ulcinj proves that the town was in the hands of the Slavs and that there was not only an Illyrian soul to be found there, but Albanian as well. The Romanic populace of that time must also have melted into non-Christian Slavs, who must have taken Ulcinj into their hands as early as the VI c. A.D. In the campaign of forging the history of Albanian people, E. Cabej and S. Demiraj claim that the "*religious (Christian) terminology of Albanian, especially the oldest one, generally speaking is of Latin origin. In conjunction with these religious expressions of the Albanian language, it should be noted that those of Slavic origin are completely lacking, while in Romanian they occupy a conspicuous place*"⁵⁸⁾. To start with, this is not true. Christian terminology of Albanian is of Modern Greek and Slavic, Serbian, origin. Let me list a few Serbian church terms present in Albanian: alb. **kallogjer** (with the Buzuks, *kllogjen*), serb. *kaludjer* (=monk); alb. **manastir** (The Budi and Bardi have it, too), serb. *manastir* (=monastery); alb. **metohi** from serb. *metohija* (=the commons, communal property) (all these words came into Serbian from Greek!); alb. **gjakon** from serb. *djakon* (=deacon), alb. **udob** from serb. *udob*, alb. **slat** from serb. *slati*, (= to send); alb. **baskat** from serb. *baskati*; alb. **falem** from serb. *hvaliti* (=to laud, to thank) (with

Montenegrins one can hear *faliti* as well, e.g. *Fala Bogu!*=Thank God!).

Due to the fact that they have accepted Christianity lately and only superficially, most Albanians will move from one schism to another to eventually leave Christianity altogether to get hold of the Balkan occupier's faith, the Islam of the Turks. During the reign of Enver Hoxha they dropped Islam as well and bragged around for being the first atheist state in the world. Or, perhaps, this is not true? All scholars of Albania at the time of Enver Hoxha boasted that Christianity had feeble roots with Albanians. In order to dissuade someone from thinking that they had been made by Enver Hoxha to express such statements, let me quote the words of an Albanian who had not been pressed by the iron foot of Enver Hoxha, the ex-Yugoslavia's ambassador **Ramadan Marmulaku**: "*Since religion meant little for them (Albanians), they were completely ready to become moslems.*" On the other hand, all this shows nothing else but the fact that they are neither Illyrians nor the sons of Illyrians, who were not only pious but Christians as well?!

AD. 14 – Archaeological and other proofs. The Albanian soil speaks clearly Greek and Latin. It speaks fluently Serbian, too, but not Illyrian nor Albanian. It does speak Illyrian by its mute tongue, but none of the Albanian language. All the world's scholars who dealt with the issue of the origin of the Albanian people agreed on the point that archaeological and other evidence of material culture of the Albanians undeniably testifies that no cultural continuity from the Illyrians to the Albanians can be traced.⁵⁹⁾

All archaeological digs corroborate only this fact. Among the Albanians, like I told, there is to be found some Celtic heritage from their tribe of Albanoi, but none of this comes from any of the Illyrian tribes. It is exactly for this reason that the Albanians have up to this date endeavoured to present the Albanians as Illyrians, but facts abound that prove that Albanoi are not Illyrians but Celts and, above all, that it was not the Albanoi who assimilated the Albanians, but the other way round. Up to now none of the Albanian scholars dared to challenge my thesis that the Albanoi are Celts and not Illyrians, although the book involving that study was banned in Albania while outside Albania it has been blacklisted and destroyed whenever they managed to lay hands on

it. Albanian Acad. dr **Skender Shkupi** wrote all sorts against me, swore like a trooper (these were his arguments!), but nowhere in his mile-long libel does he mention my thesis referring to the Albanoi. 60) Even professor Çabej states:

*"The evidence found on the wording of the tombstones as well as the money of the cities of the antiquity of the Peninsula, written or not written in Greek and Latin, in reference to our topic (the origin of the Albanians), apart from having no weight, are likely to take us to a wrong path."*⁶¹⁾

The wording "wrong path" means that the existence of the Albanians in these parts is denied, as the archaeological finds were written in Greek and Latin or were "unwritten". But what was the language in which these archaeological finds, "unwritten" in Latin or Greek, were recorded? Why is it being hushed up that they were found written in Slavic, Serbian language?! Albanians deny and hush up anything that is Slavic. In the end they charge the Slavs (Serbo-Montenegrins and Macedonians) for being chauvinists and racists. Or perhaps this is not true, mr Kadare?⁶²⁾

Among the Albanians, even those who are Christians, no Illyrian name is to be found. All Illyrian names of modern Albanians date from the beginning of their national revival which took place among the intellectuals indoctrinated by the idea that they are the offspring of the Illyrians and even Pelasgians. The fundamentalist Moslems are ready even now to claim that they are Turks, but not Illyrians, let alone the Pelasgians. They still use the "Moslem" names. If any of their children bear any Illyrian or non-Moslem names, that certainly is not the result of the mental makeup of their parents and their consciousness, but of a friend close at home, indoctrinated by illyromania and pelasgomania, who endeavours to replicate this among other common people. Enver Hoxha even banned by law the use of other names for their children but Illyrian and Albanian.

Acad. prof. dr Gustav Weigand did not only lay down his twelve arguments in support of his thesis (that Albanians are not Illyrians); he also opposes the assertions of the scholars who had before him endorsed the hypothesis of the Illyrian origin of the Albanians. Like prof. dr Hermann Hirt, he too does not find convincing enough the argument that the Albanians today live on the territories once occupied by the Illyrian tribes, since peoples

often change their place of habitation. It is well known that Albanians hold this "argument" to be the crucial evidence for their Illyrian origin. Acad. Weigand also discards the "argument" that supports the assertion that some toponyms like Delmacia, Ulcinj and others can be explained by means of the Albanian language. Moreover, he thinks that even the ancient ethnic name ARBEN/ARBBER was borrowed by Albanians from Romans and Greeks. As for this he certainly is not right, for Albanians took that name from the Celtic tribe of Albanoi, which I have expounded in my quoted study "Who Are Albanoi?" Weigand goes on to rightly point out that there are other peoples who have changed their ethnic names and give the example of the modern Slavic Macedonians, who have nothing in common with the Macedonians of antiquity.

To sum up the listed arguments, it is possible to draw a conclusion that Albanians not only are not Illyrians or their posterity or any genealogical descendants of Illyrians, but they are in no way related to them. In their veins not a drop of Illyrian blood can be found. Conversely, in the veins of the Southern Slavs, especially Serbs and Croats there is Illyrian blood as well. When they arrived on the Balkans, they found an Illyrian family or clan here and there, which they in the course of time assimilated. It is nothing accidental that the chroniclers have from the VII c. A.D. started to call the Balkan Slavs by the name of Illyrians and the whole of the Balkans, after them, the Illyrian Peninsula. Neither Albanian nor Greek, but SLAVIC, because Slavs were those who inundated the Balkans from the banks of the Danube and the Drava down to the coasts of the Aegean Sea, from the coasts of the Black Sea to the coasts of the Adriatic and Ionian Seas, threatening even the very Greeks to assimilate them.

I have summed up the twelve Weigand's arguments, especially those in conjunction with the affinities between Albanians and Romanians and after omitting those by which Weigand pretends to prove the Thracian origin of the Albanians, I have added the arguments of other scholars and my own which I have formulated in the course of my research on Albanians and their origin. Thus a total of fourteen arguments, documents, facts and pieces of evidence stands as a proof of non-Illyrian origin of the Albanians. Like I already stressed in another study, *argumenta ponderantum, non numerantum!*

If these fourteen arguments do not suffice in someone's opinion, I am ready to list more of them, although the eyes that can

see a village do not need a guide. The very arguments of Weigand are sufficient in convincing us that Albanian does not come from Illyrian and that, consequently, **Albanians are not genalogical descendants of Illyrians**. This is even more convincing through the perspective of the arguments of the Acad. prof. dr Hermann Hirt, particularly his CENTUM-SATEM argument and those of the Bulgarian scholars, Acad. prof. dr Vladimir Georgiev, Henrik Baric et al.

Weigand's arguments have since long been accepted by all scholars of repute who studiously underook the subject of albanology. Apart from the just mentioned Hirt, Georgiev and Baric let me add to that list Norbert Jokl, V. Tomasek, Hans Krahe, J. Pokorny, Paul Kretschmer, Giuliano Bonfante, V. Parvan, S. Puskariu and others, whom the president of the Albanian Academy of Sciences Aleks Buda labelled as "*an entire quarter of scholars*". Let me also list here the name of the great friend of the Albanians, Noel Malcolm, who has never mentioned Albanian aboriginality, while for Weigand and his arguments he says that "*his basic view is correct*" (Malcolm, Noel : KOSOVA, p.35).

Austrian Acad. prof. dr **Norbert Jokl** (1877-1942), one of the staunchest supporters of the Illyrian origin of Albanians, after facing the arguments of Weigand immediately discarded that hypothesis and accepted the scientific concept, the discoveries of Weigand, that Albanians are neither Illyrians nor of their origin. Like him, many other scholars of his time who were not into plitics did the same. Some of them have been mentioned and some others will be mentioned later. The renowned German illyrologist, Acad. prof. dr Hans Krahe, maintains that Albanian is an Indo-European language, but it should not be traced back to either Illyrian, any other ancient language of the Balkans, or even Thracian⁶³). The same idea was expressed by J. Pokorny (known earlier as illyroman), P. Kretschmer (another illyroman) and many others. Even the Albanian prof. S. Demiraj, current president of the Albanian Academy of Sciences, admits that :

"Weigand has seen the issue of the origin of the Albanian language from a broader perspective, pointing out in a specific way the old mutual contacts between Albanian and Rumanian as well as contacts in the field of ethnography".⁶⁴

On page 159 he continues: "*...the arguments brought out by the opponents of the Illyrian origin of Albanian are strong...*"

Albanian scholars notwithstanding go on with their efforts to prove the Illyrian origin hypothesis, not because they are unable to grasp the scientific truth, but out of their slavery to their extreme-nationalist, chauvinist and racist politics which they have been forcing into the foreground accordin to the orders of Enver Hoxha. They have not sacrificed only the scientific truth to the political ambitions, but themselves, their honour and their dignity. Extreme politicizing of the Albanians is quite evident and many today proclaim in public that they have evolved from a **Homo sapiens** into a **Homo politicus**. Albanian science, developed under the dictates of Enver Hoxha, did not even dare mention the name of Gustav Weigand, God forbid his arguments. The hypothesis of the Illyrian origin of Albanians had from the beginning been made known as a TABOO, as something corroborated and undeniable, thoroughly scientific, not in the least suspicious. There was absolutely noone who dared express a hint of a doubt or who could whisper into someone's ear anything against it. When I started publishing the arguments of the non-Illyrian origin of the Albanians, the Albanian author Gani Skura wrote this to me:

"Your review Ylberi should not publish the texts of the authors who state that Albanians are not of the Pelasgo-Illyrian origin."⁶⁵

All powers of the Albanian scholars are devoted exclusively to unveiling the "new pieces of evidence" that Albanians are Illyrians. For every shred of ceramics unearthed in a hole, cave or a grave, they yelled from all mouths in all the media, on gatherings, symposia and congresses, that this piece of ceramics, which may have been baked by an Albanian coop labourer months ago in Kavaja, proves that they are of Illyrian origin. They have recently came up with the latest argument in favour of their Illyrian origin : SLEEP. It is rumoured that Illyrians slept a lot. Albanians sleep a lot as well. This proves, according to the Acad. prof. dr Lulu Malesori⁶⁶), that Albanians are descendants of Illyrians, since their saying (positively Illyrian and autochthonous one) goes: **Bame baba, të të ngjaj!** (Albanian, which translates: *Make me, father, so that I take after you!*).

Even in the face of all the argument that Albanians are not descendants of Illyrians, Albanian historiography has endeavoured to

prove that they are genealogical descendants of Illyrians, their sons. Not only during the reign of Enver Hoxha but after him and even today, those who dare think and speak differently, those who mention Paul Hirt, Weigand, Tomasek, Parvan, Puskariu, Baric, Krahe, Georgiev, Resuli (Burovic) and others who prove that Albanians are not Illyrians, run the risk of being denigrated, stoned, lynched and even skinned alive, like they have done to me. Without a trace of hesitation they proclaim the enemy of the Albanian people everyone who does not consent to their idea of the Illyrian origin. Refusal to accept the origin from the Illyrians for them is nothing short of "ignoring the existence of the Albanians"⁶⁷⁾. At the same time, the obvious continuity of hellenism of antiquity among modern Greeks they label as *dogma*⁶⁸⁾. Official Albania, continuing to beat the drums of Illyrian (and even Pelasgian!) origin of the Albanians (and the tune that they are *uber alles!*), goes on with the indoctrination of the Albanian people and its diaspora with illyromania and pelasgomania, with winding the Albanians up against all neighbouring peoples and even the most distant ones – the Chinese, flying the flag of Great Albania's extreme nationalism, chauvinism and open racism.

Instigated and non-instigated by the authorities, Albanians go on howling that they are the genealogical descendants of the Illyrians and autochthonous in Albania and all over the Balkans. Consequently, they deem the Balkans to be their own and that all peoples of the Balkans ought to be driven out over the Carpathians, Caucasus and Ural mountains. That is how this romantic hypothesis on the origin from the Illyrians has from the very beginning become the foundation of the Albanian racism and politics towards the neighbouring peoples. It eventually produced the current state of affairs on the Balkans, which may, judging by all appearances, end up in a new world war. I think that this is the truth, not the beating-about-the-bush of the demagogue Ismail Kadare.⁶⁹⁾

There are, notwithstanding, some Albanian scholars who had given this up even before my arrest in Albania. After talks with me and after facing my scientific arguments exposed in my monograph *E FOLMJA E ULQINIT* (The Ulcinj Dialect), which was the topic of my second diploma from the University of Tyranna in 1969, the greatest scholars of that time abandoned their views, including the academician prof. dr Eqrem Çabej, prof. Aleks Buda (the president of the Albanian Academy of Sciences), prof. Shaban Demiraj (another president of the Academy) and the very ipsissimus Enver Hoxha; like I have already mentioned, he publicly admitted before his death in the

media that *Albanian science lacks the scientific objectivity*. A particularly positive response and recantation was shown by some Albanian scholars after I had published a collection of my studies *ILIRET DHE SQUIPTARET* (Illyrians and Albanians), Geneva, 1994. They were so daring that in the middle of Tyranna they announced not only in spoken but also in written form in their independent magazine *PERPJEKJA*, which started to be published in Tyranna in 1995, that Albanians have nothing to do with Illyrians and that the Illyro-Albanian hypothesis is not grounded in science, but politics. This in fact brought about the emergence of an entire circle of Albanian scholars in the capital of Albania who have publicly admitted that Albanians are not Illyrians or their descendants. They are led by historian **Ardian Vehbiu**, who audaciously stood up against the sagas, myths and fairy tales and the hypothesis of the Illyrian origin of the Albanians and their language, which was supported and spread by Enver Hoxha with his totalitarianism and his castrated "scholars". In this position, when the very Albanians reject the Illyrian descendancy, insisting on that hypothesis which now is being recognized as having solely a political foundation, is nothing more than prodding the Albanian nation against the neighbouring peoples with a view of doing a necessary service to the imperialist powers who hanker after a war on the Balkans and the whole world, by means of which they could impose their economic and political hegemony.

Geneva,
*July 1993 – December 1995.**

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2) *AKADEMIA E SHKENCAVE E RPSSH: FJALORI ENCIKLOPEDIK SHQIPTAR*, Tyranna, 1985, page 393.

3) BUROVIC, Kaplan: *Albanci nisu Pelazgi* (Albanians are not Pelasgians), study, contained within this book.

4) *UNIVERSITETI SHQIPEROR I TIRANES* – Instituti i Historise : *HISTORI I SHQIPERISE*, Tyranna, 1959, p. 141.

5) *Ibid.*, page 142.

6) ELSIE, Robert: *Një vjedhje në Dubrovnik dhe dalja në skenë e gjuhës dhe e kulturës shqiptare*, in the magazine *PERPJEKJA* No 6, Tyranna, 1996, p. 91.

7) MEYER, Gustav: *DIE STELLUNG DES ALBANESISCHEN IM KREISE DER INDOGERMANISCHEN SPRACHE*, Gottingen, 1884, *Essays u. Studien*, Bd. I, Berlin 1885, pp. 52-56.

8) MIKLOSICH, Franz: *Die Slawischen Elemente in Rumunischen*, in "Denkschriften der Kaiserlichen Akademie der Wissenschaften", Philos.-hist. Classe, XII (1861), Wien, 1861, page 8.

9) BUDA, Aleks: *op. cit.*, pp. 51-52.

10) For a broader insight into this see my study *Albanians are not Pelasgians*, *op.cit.*

11) KOTINI, Albert: *Kaplan Resuli ne sulm kundër figurave te kombit*, in the newspaper *GAZETA* 55, No 123, Tyranna, May 28-30, 1999, page 9. We can read among other things the following: "*Anti-Albanian review YLBერი, edited by Kaplan Resuli, attacks albanism... Enver Hoxha merits great praise for imprisoning the author of 'treason' (allusion to my novel IZDAJA / Treason, K.B.) who has, immediately after being let out of prison, been doing a job oriented against Albanians and which is certainly being churned up in the Slavic kitchen... I said the only merit of Enver Hoxha because he was right in arresting him not as a Serbian agent anymore, but above all as a man who denies the origin of Albanians from the Illyrians, infecting thus types such as Fatos Ljubonja and others*". These charges against me were put on all sites of Albanians and even translated into other languages. As an example let me list ALBANEWS ARCHIVES: www.listserv.buffalo.edu. Another site of these Albanians (TIPOZAT.COM: www.tifozat.com/forum) foams in atavistic hate: "*Kaplan the hang-dog Resuli is capable as an author. In gaols of Enver Hoxha, where he had been skinned, he has written 200.000 pages of manuscripts which he is publicizing now that he is free again. It has been 20 years now that his words are seemingly exerting influence in international circles. This larva must not be underestimated. He is dangerous, very dangerous. Enver Hoxha did the right thing by arresting him! This ape has announced on the Belgrade TV that he is a Serb. Albanian brethren, stop reading his works! He is off his mind after spending the whole of his life in prisons. He negates the aboriginality of Albanians! He negates that we are Illyrians, the fact recognized by all the world's encyclopaedias (except for 0.00000000001%)! Do not publish interviews of this chetnik (soldier of the Serbian liberation army, esp. in WW II, transl. remark) or any of his works! Kaplan Resuli, f...k your mother and all members of your family! This s..t must be liquidated. How come this s..t is still living? This proves that Albanians are like sheep. Damn it, this s..t should have been killed long ago! Why does not an Avni Rustemi (the assassin of Esat-pasha in Paris, proclaimed a national hero after that by Albanians - K.B.) come up and go to Geneva to kill him?! Why does not a mother's c...t crop up and kill him! Kaplan Resuli must be liquidated!*" The last sentence was written in bold type by them. Albanian intellectual and author, by origin from Kosovo, by the name of Kadri Osmani, even held a burial service for me on the internet. Let me use this opportunity to thank the French who, after learning of the ingratitude of Albanians and their blatantly criminal behaviour towards me, denounced them fittingly on their site *Association Francaise d'etude sur les Balkans*. My Serbo-Montenegrin and Macedonian brethren have not done that up to this date. On the contrary, they back them and encourage them and take sides with them against me. I always mean here the reps of the government.

12) HOXHA, Enver: *RAPORTE E FJALIME*, Tyranna, 1983, p. 296.

13) ADELUNG: *MITRIDATES*, vol. II, p. 346.

14) B.J. KOPITAR: *Albanische, walachische und bulgarische Sprache*, in *JAHRBUCHER DER LITERATUR*, 46 Band, Wien, 1829, p. 253.

15) PAUL, Carl: *Die Veneter and Eine vorgriechische Inschrift von Lemnos*, in *ALTITAL. FORSCHUNGEN* II, 1894, p. 200.

16) WEIGAND, Gustav: *Sind die Albanier*, in *BALKAN-ARCHIV* III, Fortsetzung des Jahresberichtes des Instituts für rumanische Sprache. Herausgegeben von Dr. Prof. G. Weigand, Leipzig, 1925-1928, pp. 227-251. I analyzed these arguments in full

detail and published this in Albanian first in the magazine *YLBერი*, Year IV, Nr 5, Geneva, 1996, pp.10-11, then in Serbian in my book *STVARNOST I ALBANSKE ILUZIJE (Reality and Albanian Illusions)*, Geneva, 2000, pp. 22-36.

17) HIRT, Hermann: *Die sprachliche Stellung des Illyrichen*, in *FEST-SCHRIFT FÜR H. KIEPERRT*, 1898, pp. 179-188.

18) BOPP, Franz: *Ueber das Albanische in ihre verwandtschaftlichen Beziehungen*, *Abhandl. D. Preuss. d. Wissenschaften, Phil. hist. kl.* 1854.

19) XYLANDER, J.R.v.: *DIE SPRACHE DER ALBANESE ODER SCHKIPETAREN*, Frankfurt am Main, 1835, p. 311 n.

20) PORZIG, Walter: *Die Gliederung des indogermanischen Sprachgebietes*, Heidelberg, 1954, p. 75 n.

21) MARTINET, ANDRE: *DES STEPPES AUX ACEAN - L'indo-europeen et les indo-europeens*, Paris, Payot, 1986, p. 90.

22) BARIC, Henrik: *ISTORIJA ARBANAŠKOG JEZIKA (History of the Albanian Language)*, Sarajevo, 1959, p. 20.

23) DEMIRAJ, Shaban: *GJUHA SHQIPE DHE HISTORIJA E SAJ*, Tyranna, 1988, p.53. After much effort to drive Albanian out of the SATEM group, this Albanian admits in the end: *Based on the flexion of the palatals, Albanian must be grouped into the SATEM subfamily of I.E. languages*"

24) MARGILAJ, Preljoc: *ILIRI GOVORE ALBANSKIM - ALBANCI GOVORE ILIRSKIM JEZIKOM (Illyrians Speak Albanian - Albanians Speak Illyrian Language)*, Podgorica, 2001. See my analysis of that title, published in my work *OD ILIROMANIJE DO TERORIZMA (From Illyromania to Terrorism)*, Geneva, 2002, pp. 71-85.

25) DEMIRAJ, Shaban: *op. cit.*, p. 22.

26) *Ibidem*, p. 22.

27) BONFANTE, Giuliano (Torino): *Shqipja dhe ilirishtja*, in the work *KUVENDI I STUDIMEVE ILIRE, VOL. II*, Tyranna, 1974, p. 99.

28) Dalmatians were an Illyrian tribe scattered along the coasts of the Adriatic Sea, where modern Dalmatia is located, within Croatian hinterland and partly in Bosnia and Herzegovina. At that time Dalmatia stretched along not only these localities but over Montenegrin seacoast up to the river Mat in Albania and somewhat lower from it. I deem it more appropriate and practical to call this Illyrian tribe by the name of *Dalmati*, their then territory *Dalmatea* and their language *Dalmatic*, in order to differentiate them from modern Dalmatians, Dalmatia and modern Dalmatian dialect of the South-Slavic (Serbo-Croatian) language. Acad. Weigand does not make a difference: he calls both the Dalmati-Illyrians and Dalmatians-Slavs by the name of Dalmatians, although he readily recognizes these two peoples as separate. Let me mention in passing that the last man to speak Dalmatic, *Udina Barbur*, died about a century ago (1887) on the island of Vela. Dalmatic language, as established by Austro-Hungarian scholars who recorded the language of Udina Barbur, was not a Slavic, but a romanized Illyrian language. It is certain that Dalmati, prior to their romanization, had spoken Illyrian, possibly until the end of the II c. A.D., or even in the III c. They did not manage to record their Illyrian language, so that not a word of Illyrian is to be found. However, due to Latin, many Illyrian words have been preserved, toponyms in the first place, that now serve as a basis for studying the language.

29) *Tsar Simeon*, Slavo-Macedonian emperor (the end of the IX c. - the beginning of the Xth c.), during whose time major part of the territory of modern Albania fell under the rule of Serbo-Macedonians.

30) WEIGAND, Gustav: *op. cit.*, pp. 227-251.

- 31) GEORGIEV, vladimir: **ALBANISCH, DAKISCH-MYSISCH UND RUMANISCH**, BE, 1960/2, p. 18 n.
- 32) GEORGIEV, Vladimir: **Ilirët dhe fqinjët e tyre** (Illyrians and Their Neighbours), review published in the work **KUVENDI I I STUDIMEVE ILIRE**, vol. II, Tyranna, 1974.
- 33) BUDA, Aleks: *op. cit.*, p. 61.
- 34) SELISCEV, A.M.: **SLAVJANSKOE NASELENJE V ALBANI** (Slavic Colonization in Albania), Sofia, 1931, p. 49 n, p. 73 n.
- 35) ÇABEJ, Eqrem: **STUDIME ETIMOLOGJIKE NE FUSHE TE SHQIPES**, vol. I, Tyranna, 1982, pp. 129-130.
- 36) RUSU, I.I.: **LIMBA TRACO-DACILORUM**, Bucuresti, 1967, p. 181.
- 37) BUDA, Aleks: *op. cit.*, p. 56.
- 38) WEIGAND, gustav: *op. cit.*, pp. 227-251.
- 39) *Ibidem*, pp. 227-251.
- 40) BUROVIĆ, Kaplan: **FJALORI I TE FOLMES SE ULQINIT**, Geneva, 1994.
- 41) KOKONA, Vedat: **FJALOR SHQIP-FRENGJISHT**, Tyranna, 1977.
- 42) KOKONA, Vedat: **FJALOR FRENGJISHT-SHQIP**, Tyranna, 1989.
- 43) PEZA, Myrteza: **Kaplan Resuli has no counterparts**, the only Albanian author writing about the sea and seamen. He introduced the topic of seamen and fishers, newspaper **RAZGLEDI**, Skopje (Macedonia), May 1957.
- 44) BUDA, Aleks: *op. cit.*, p. 60.
- 45) BARIĆ, Henrik: **HYMJE NE HISTORINE E GJUHES SHQIPE**, Prishtina, 1955, p. 31 n.
- 46) BUROVIĆ, Kaplan: **Who Are Albanians?**, study, published within this volume.
- 47) DEMIRAJ, Shaban: *op. cit.*, p. 160.
- 48) ÇABEJ, Eqrem: **Problemi i vendit të formimit të gjuhës shqipe**, report presented at the First Assembly of Illyrian Studies in Tyranna, 1972, published in **KUVENDI I I STUDIMEVE ILIRE**, vol. I, Tyranna, 1974, p. 9; DEMIRAJ, Shaban: **GJUHA SHQIPE**, *op. cit.*, p. 22.
- 49) JOKL, Norbert: **EBERTS REALLEXICON DER VORGESCHICHTE**, VII, p. 46.
- 50) ÇABEJ, Eqrem: **STUDIME ETIMOLOGJIKE NE FUSHE TE SHQIPES**, vol. II, A-B, Tyranna, 1976, p. 144.
- 51) DEMIRAJ, Shaban: *op. cit.*, p. 104.
- 52) *Ibidem*, pp. 157-158 and 161.
- 53) ÇABEJ, Eqrem: **EMRI I DARDANEVE DHE IZOGLOSAT KELTE-SHQIPTARE**, Tyranna, 1969.
- 54) BARIĆ, Henrik: **HYMJE...** *op. cit.*, p. 31 n.
- 55) DEMIRAJ, Shaban: *op. cit.*, p. 160.
- 56) WEIGAND, Gustav: **A JANE SHQIPTARET PASARDHESHIT E ILIREVE APO TE THRAKASVE**, published by **BALKAN-ARCHIV**, vol. III; see also the magazine **PERPEKJA**, Year II, No 3, Tyranna, June 1995, pp. 80-88.
- 57) MIJOVIĆ, Dr Pavle: **VIRPAZAR-BAR-ULCINJ**, Beograd, 1968, p. 25.
- 58) DEMIRAJ, Shaban: *op. cit.*, p. 113.
- 59) ADELUNG: **MITRIDATES**, vol. II, p. 253.
- 60) SHKUPI, Skender: **Qëndrim i pëshirë i një pseudoshkencëtari**, newspaper **ALBANIA**, Tyranna, May 25, 1999.
- 61) ÇABEJ, Eqrem: **Problemi i vendit...** *op. cit.*, p. 11.

62) KADARE, Ismail: **Dinakri dhe arrogance kunder letersise shqiptare**, newspaper **ZERI I POPULIT**, Tyranna, Oct 29, 1983., columns III-IV.

63) KRAHE, Hans: **EINLEITUNG**, p. 31.

64) DEMIRAJ, Shaban: *op. cit.*, p. 153.

65) BUROVIĆ, Kaplan: **Të persekutohet e vërteta që nuk na pëlqen?! (To persecute the truth we don't like?)**, magazine **YLBERI**, Year III, No 4, Geneva, 1995, p. 22.

66) BRUSI, Kristo: **Shqiptarët dhe gjumi** (Albanians and the Dream), a satire, magazine **YLBERI**, Year VI, No 8, Geneva, Dec 1998, p. 42.

67) KONDO, Anastas: **ÇESHTJA KOMBETARE NE FAQE TE SHTYPIIT TE RILINDJES**, Tyranna, 1982, p. 109.

68) ISLAMI, Myslim: **NAUM VEQILHARIXI**, Tyranna, 1977, p. 11.

69) KADARE, Ismail: **RA KI MORT E U PAME**, Tyranna, 2000, pp. 137-138.

*) A part of this study, under the heading **Illyrians and Albanians**, was published for the first time in Albanian in my book **ILIRET DHE SHQIPTARET** (Illyrians and Albanians), Geneva, 1994, pp. 63-68. Under the topic **Argumentat e Vajgandit** (Arguments of Weigand) it was republished into Albanian in the **YLBERI** magazine, Year IV, No 5, Geneva, 1996, pp. 10-11. Under the former title, **Illyrians and Albanians**, it was published for the first time in Serbian in my collection of studies **STVARNOST I ALBANSKE ILUZIJE** (Reality and Albanian Illusions), Geneva, 2000, pp. 9-14. It was then revised and translated into major languages (English, French...), but also Bulgarian and Vlachian and published in various publishing venues, esp. on the internet, with the only exception of my homeland, Cma Gora (Montenegro). As you can see from the documents, I sent this study to the **POBJEDA** newspaper in Podgorica, but they did not publish it. The New York University edited my albanological theses in a special issue under the title **THE STANCES OF KAPLAN BUROVICH ABOUT THE ALBANOLOGICAL PROBLEM, ESPECIALLY ON THE ORIGIN OF THE ALBANIANS**, New York, 2005. Numerous scholars of the world congratulated me in their letters or on the phone or through the internet, publicly expressing their consent with me. For some time Albanians were trying to veil my theses in their silence but this year (2005), apart from the NYU, they were published in Macedonian language within my work **POTEKLOTO NA ALBANCITE** (The Origin of the Albanians), Bitola, 2005. This incited an avalanche of protests against me, as you can check on the Albanian site **TIFOZAT.COM**: www.tifozat.com/forum, where they invoke their thanes and braves to liquidate me. Revised and abridged, as found in this volume, this study was published as an exclusive issue for the first time in the Serbian internet newspaper **ISTINA** (Truth), Year II, within a sequence of three numbers, Nos 93, 94, and 96, Vienna, Jan 23, 2002 – Feb 02, 2007. No 95 was a special issue.

EXPANSION OF THE ALBANIANS

- Documents and facts -

Among Albanian scholars of all times, in my opinion, Acad. prof. dr **Eqrem Çabej** (1908-1980) was the brightest and the most gifted, the greatest and, above all, the most honest. I knew him personally and we collaborated for years in the field of albanology (though I did not know that during WW II he was the minister of Education and Culture of the occupied Albania!). I learned from him the things I did not know and tried to pass on to him and convince him about the things he did not know. Above all, I did my best to hand over to him even a particle of my daring. We were both under the iron foot of the criminal **Enver Hoxha** (1908-1985), who daily made the Daemocles sword hang over our heads.

This can be seen from the attitude of the Acad. Çabej in reference to the Albanian language and the origin of Albanians. In a report of his he admits as an irrefutable scientific fact that Albanian came into being in the VI c. A.D. somewhere north of the Balkan Peninsula, on the slopes of the Carpathian and Beskides mountains in today's Rumania¹⁾, which means that Albanians are neither atochthonous on the Balkans, nor descended from Illyrians. He then adds that they came to modern Albania somewhere in the X c. A.D.²⁾, and goes on to say this:

"The conclusion that follows from the Mat theory that today's linguistic area is a district of the Albanian expansion must be reconsidered in the light of historical data. It is worthwhile thinking that today's area does not present a district of restriction; or, possibly, that the two concepts cannot be right. They have a value for various epochs of history, the former for a more recent period comprising the heyday and waning of the Middle Ages, the latter for an older period of the Albanian language."³⁾

This bewilderment witnesses that he never put the Daemocles sword of E. Hoxha out of his mind, particularly so when he saw what E. Hoxha had done to me and my family⁴⁾. Consequently, he paid a tribute of honour to him for his "freedom" and the "freedom" of his family. Anyway, let us see what lurks behind these entangled thoughts of the Acad. Çabej, by

which he nevertheless endeavours both to communicate the scientific truth and keep his head on his shoulders, away from Enver's sword, or even to retain his nationalist soul, which is always superior to that of the scholar.

As you could see, he differentiates two periods in the evolution of the Albanian people: The first and older one, prior to the Middle Ages and the New Era, when Albanians supposedly inhabited the entire Balkan Peninsula (possibly under the name of Illyrians!) and after the arrival of Slavs in early Middle Ages, huddled together, made their "restriction" in the district of Mat.

The second, more recent, period dates from the zenith and the sunset of the Middle Ages, when the Albanians left Mat and make their expansion into all four directions of Albania and even across its today's borders.

As I have already exposed and proved in another study⁵⁾, the first period did not exist because Albanians have no genealogical ties with Illyrians, so they could not have inhabited the Balkans under neither theirs nor the Illyrians' name in any of its parts, let alone the whole of it. When the Illyrians lived in the Balkans, the Albanians were in India and on their way from India across the Caucasus towards the coasts of the Baltic Sea and from there towards the slopes of the Carpathians and Beskides in today's Rumania. Here in the VI c. A.D. they fashioned their language and absorbed all those influences from the Rumanian language and folklore that could not be taciturnly skipped over by Eqrem Çabej, because they are evident not for him solely, but for all scholars of the world. Looks like they are evident even for Noel Malcolm.

Thus in the history of the Albanian people there is only the second period. The first, so-called "Illyrian" period did not exist. Instead, a long prehistoric period of their permanent migrations from India to the district of Mat in Albania ought to be thoroughly researched.⁶⁾

The real history of Albanians, documented and indubitable, begins in Mat in the XI c. A.D., more precisely in 1043, when the Albanians stuck out their nose for the first time in history. Up to that date history had not met the Albanians. All their efforts (and forgeries!) to establish the ties with Illyrians have failed. Documents, facts and arguments unquestionably show that the Albanians have absolutely no genealogical and blood ties with the

Illyrians. These documents are evident and transparent and cannot be denied or refuted.

Consequently, of all that the Acad. Cabej stated, only the expansion of the Albanians from Mat remains, which occurred after their nomadic wanderings from Asia towards Mat. This is absolutely true, self-evident and so lavishly documented that even the blindest Albanians cannot deny it. Notwithstanding, the president of the Albanian Academy of Sciences, prof. Aleks Buda, will state:

"Historical territory of Albanians in the Middle Ages must be considered, therefore, as a result of a historical restriction, contraction, but not of a biological expansion".⁷⁾

In his steps all others, without an exception, follow.

Well, let us scrutinize it now! Before anything else, let us see what is and where is **MAT**?

Mat (Latin **Mathis**) is a river in Central Albania which empties into the Adriatic Sea north of the city of Durres (Drach) and horn Rodoni, after which the lower part of the Medova Bay is called Rodonit Bay. If you go up the river course, on its right bank a long valley of Durres lies sprawling, while on the left there is the dale of the confluence of the Drim river and the townlet Leza (Latin Lisus), both known for their swamps rather than for the production of cereals. From the confluence of the river Mat, some 15 km in a straight line eastwards one encounters the village of Milot. The only usable bridge made across this river is found here, and it was made after WW I. Nearby this village (which bears a Serbian-Montenegrin etymology from the personal name Milo), if you walk up the river course, you will pass through a canyon and enter a plateau with an average height above sea level of 746 m, where on the left a rivulet Fan flows into the Mat, coming from the Mirdita district (Serbian-Montenegrin etymology, from the historical person Miro Dida). Right after the confluence of the Fan, Mat makes a turn towards the south, passes by a village (now the townlet of) Bureli (of Slavic etymology) and the village of Klos, then ascends through the hills the mountains of Martenesh district (known for its mountain pastures), all the way up to Kaptina e Martaneshit (The Head of the Martanesh, 1870 m), where its source is found. From the source to the sea it is 115 km long and after it the entire district of Central Albania now bears the name

MAT. It borders the Mirdita district in the north, Dibra district being in the west of it, Tyranna district in the south and in the south-west it borders with the district of Kruja. It is 1026 km² large now with the principal town of Bureli. It has 70 villages and a population of about 68.700 inhabitants. The district is predominantly mountainous and hilly. The highest mountain is Deja (2.248 m). The climate belongs to Mediterranean-Alpine zone. The populace traditionally dealt with cattle raising with goats as main livestock and dressed into a sort of a coat made of goat furs, called *gun* (pron. 'goon' with soft *n*) (of Slavic atymology and known in Serbia as Bulgarian coat). Starting with its center and the chief mountain, the district abounds in Serbo-Montenegrin toponyms. One encounters the villages Bulgri and Burgajet here, the former derived from the Slavic Bulgarians in the VIII-IX cc. A.D. and the latter being the birthplace of the only king of Albania, Ahmet Zogu, whom the very Albanians hold to be of Serbian origin.

After crossing the Danube at the end of the VII c. A.D. and after almost two centuries of nomadic life across the mountainous regions of Thrace (today Bulgaria), Albanians arrived into Mat at the end of the VIII c. or some time in the IX c. A.D., where they found the remains of the Celtic tribe of Albanoi (who gave the area the name of Albanon) and some Vlachs and Slavs (Serbo-Montenegrins, Macedonians and Bulgarians).

They were relocated there by the Bulgarian tsar Samuil as accompaniment to his army, which broke on the shores of the Adriatic Sea on their campaign from the shores of the Black Sea. At that time there were no more than 10.000 Albanian cattle breeders. By enormous procreation and through assimilation of the Albanoi, Vlachs and Slavs, they soon doubled, even tripled their numbers. In the course of time they took as their ethnic name the name of the ALBANON region, but in the form of ARBAN(IA), which represents the Serbo-Montenegrin metathesis of the Celtic name ALBANON.

Some time in the middle of the XI c.A.D.the district of Mat became cramped, so they spilled over to occupy first the valley of Drach (where Slavs had entered as early as the year 548 A.D.!), move down to Tyranna and towards the Shkumbin river, where below it they again encountered the Slavs, Vlachs and even Greeks, all of whom they assimilated.

At that time the Slavs rebelled against the Byzantine authorities. Macedonian **Petar Deljana** and Serbian **Tihomir** from Drach, who headed the rebellion, won some important battles. In 1043 the inhabitants of the Drach district were mobilized into the army of George Maniakos, the then ruler of Drach, who rebelled against those who ruled in Constantinople both legitimately and illegitimately. After bringing a part of his army from the South Italy, he moved this Slavic-Vlachian-Greek-Italian-Albanian army towards Constantinople, where he intended to crown himself the supreme king of Byzantium. He fought a victory over the emperor's army and took Solun, but was defeated near the Dojran Lake and was killed.

Details of these events were recorded by **Michael Ataliatis**, so due to the rebellion of the Serbo-Macedonian George Maniakos and these records, the Albanians entered history. It was in 1043 that their name was mentioned for the first time in written historical records – exactly as soldiers of the rebellious commander and ruler of Drach.

In the following decades Albanians continued to increase in numbers and to assimilate Slavs, Vlachs and Greeks and managed to occupy and impose themselves as majority in the regions that in the west bordered with Drach and the Adriatic Sea, in the east by the Black Drim river, in the south by the Shkumbin river and in the north by the Drim river.

Anna Comnena (1083 – 1184), daughter of the Byzantine emperor Alexis Comnen, authored the work **ALEKSIAS**, where she elaborated on the historical events from the years 1063-1118. She is renowned as the historian of that time. Albanian historians write about her:

“In order to write this work, Anna Comnena made use of the official documents and spoken utterances of the very partakers in the events. Although eulogic in tone and inaccurate, “Alexiad” has a special meaning in that it furnishes the data on Albanians and their regions... “Alexiad” is the main source of the history of Albania at the end of the XI and the beginning of the XII c. A.D.”⁸⁾

In this work Ana Comnena defined the areas then inhabited by Albanians but Albanian Acad.s did not find these documented truths to their liking and never cite them in their publications or in their encyclopaedia. Whoever is willing to see may find in this

work that Albania of the XI c. was in the north and south between the rivers Drim and Shkumbini, while in the west and east between the Adriatic Sea and the Black Drim – and this only in villages. The majority of inhabitants in towns were Slavs, Italians, Vlachs and Greeks, who also lived in many villages, where they resisted albanization.

Anna Comnena, who knew the Albanians of the XI-XII cc., being their contemporary, wrote that the Drim flows “*by the lower provinces of the Dalmati*”⁹⁾. Dalmati of that time were Slavs and in like manner the Republic of Dubrovnik and the Vojislavlevic State of Serbo-Montenegrins were Slavic creations.

Albanians will soon outnumber the Slavs in the surroundings of Drach and Tyranna and later on in Mirdita and Dukagjin, due to the enormous multiplication and assimilation of the local population (10), but even after that the rule will remain in the hands of Serbs and other non-Albanians, as is shown by the Dukagjin dynasty, which is German by origin.

In a document from 1288 we find the following: “**Memento Domine famula tua Elena Regina Servia Diocletie Albania Chilnie Dalmatia Maritime Regioni, que una cum filiis suis Regibus Urosio Stephane se nove aedificavis istam ad honorem BB. Martyrum Sergii Bacchi ad fiuem usque complevit. Anno Domini MCCLXXX** “. (*Remember, Lord, your servant Jelana the Queen of Serbia, Doclea, Albania, Chilmia, Dalmatia and the Maritime Region, who together with her sons Uros and Stephan rebuilt the same church in honour of BB Martyrs Sergius and Bacchus and completely furnished it. In the Year of Our Lord MCCLXXX.*)¹¹⁾

The chief city of Mirdita, the center of the district, up to this day is named Oros after the king Uros, the son of the mentioned Serbian queen Jelena.

These same Acad.s, referring to the word **ARBANONI** (Albanoni), write:

“Arbanon is the medieval name of the place where the Albanians lived, in Byzantine sources...in the beginning the name Arbanon-Albanon stretched along the regions in the east and in the north-east from Durres and in the west from Ohrid and Debar... Thus the name Arbanon at first had an ethnic and geographic connotation...”¹²⁾

Italian **Marino Barleccio**, who performed his service as priest-bishop of Skadar in the XV c. and wrote the history of Skenderbeg in Latin, says:

"Epirus is separated from Dalmatia and Ilyria, as some say, by the Drim river, somewhat smaller than the Eridon (the river Po in Italy – K.B.) This river comes into being among the people of Macedonia in the northern parts and, flowing swiftly through the town of Lisus, it empties into the Adriatic Sea at the Risan Bay...¹³⁾*

Illyria here means Serbia and under Illyrians he means Serbo-Montenegrins. The author of the foreword, who accompanied the work of M. Barleccio by his footnotes, the prominent Albanian poet, Acad. **Stefan I. Prifti**, says:

"In the XV c. and later on "Illyrians" stood for the Slavs, particularly those of the Western Balkans".¹⁴⁾

This tells us that until the XV c. the expansion of Albanians had reached in the north up to the Drim river and in the west to the Black Drim. Across the Drim the state of Crna Gora (Montenegro) was sprawling, then under the name of Zeta and was peopled by Serbo-Montenegrins. Across the Black Drim lied Macedonia, then (as well as today!) inhabited by the Slavic Macedonians, but occupied by the Turks. On the other side of the Scardus (Shara) Mountain was Serbia (Kosovo and Metohia), also under the Turkish occupation.

Across the Drim and Black Drim rivers not only in the XV but in the XVI c. as well the majority of population were Serbo-Montenegrins and Serbo-Macedonians. Though unfriendly towards the Slavs, especially towards the Serbs, Macedonians and Montenegrins, the Englishman Noel Malcolm had to admit that the entire Luma (part of today's Albania on the right bank of the Black Drim) was populated by the Orthodox Serbo-Macedonians, who have been albanized through Moslem faith only recently, in the XVIII c. (N. Malcolm: pp. 157 and 205.)

Some Albanians, families and even clans started crossing the Drim and Black Drim as nomads even then and began the settling the territory that is today within the borders of Albania. Their numbers there constituted then just a tiny minority. Even the

German Acad., the renowned world's historian, prof. dr **Georg Stadtmuller**, who thoroughly studied the Balkan issues of the Middle Ages, says:

"Malesi sia of the Albanian Northern Alps, surrounded from three sides by Serbian linguistic regions (Crna Gora, Sandzak, Novi Pazar, Metohija), could not have been inhabited by Albanians in the early Middle Ages, at the time after Slavic occupation".

Abusing the incompetence of various authors, even the printing errors, Albanian "scholars" have by all means endeavoured to depict the Balkan territories as Albanian. Along this line of thinking, prof. dr Jup Kastrari quotes M. Barlezcic:

"Rightly did (the sultan Murat II) attack Macedonia, which now in people's tongue is named Albania, for almost all of the populace of that country speak Albanian" (Highlighted by J.K.)¹⁵⁾

Towards the south where Slavs cohabited with Vlachs and Greeks, Albanians began moving in as early as the XII-XIII cc. by crossing the Shkumbin river. In the XIV c. large numbers were islamicized, so they fought on the side of the Turks against Serbs, including the Kosove battle of 1389, under the command of their islamicized leader Ljalj Shahin, who headed these hordes of slaughterers, plunderers and arsonists all the way to Bosnia and even Hercegovina.

At this time Albanians are to be found in the south within the borders of today's Albania. In the XV c. they will cross these borders and penetrate into modern Greece, fighting on the side of the Turks against the Greek people and wending their way as the Turkish avant-guard all the way down to the Peloponesus and the Greek islands. Some of these Albanians fought in the Turkish army as Christians, both catholic and orthodox. There were such individuals among the Slavs, Vlachs and Greeks as well, not among those who had been islamicized, but among the ranks of those who as mercenaries (Arnauts) moved from battlefield to battlefield, wherever they were invited by Turks or anyone else. It was the Greek historian **Laonicus Chalcocondiles** (1423-1487), Skenderbeg's contemporary, who recorded this:

“(Arvaniti=Albanians) then siezed and devastated the land properties of Greeks and after assaulting them (the Greeks), they took hold of everything they had, cattle and pack animals. This nation (Albanians) is all made up of nomads who never have a permanent place of habitation.”¹⁶⁾

Albanian Acad.s write: “Albanian nation constituted an important demographic factor in the new Greek state; in the middle of the XIX c. it amounted to approximately one third of the population of that country”.¹⁷⁾

At the same time they remain silent on the issue that Greeks, Slavs and Vlachs made up not one third but an absolute majority of the population of the Albania of Anna Comnena until the IX c. Prior to that time there was not to be found a single soul of Albanian nationality there. Even at the time of Anna Comnena and a century after her death there were such regions of Albania which were populated solely by Slavs or Vlachs. To prove this it is sufficient to mention that the first known “Albanian” state establishment (at the end of the XII c. A.D.) was constituted below the Drim river, in the mountains of the Mirdita and Dukagjin districts. Its founder was **Progon** (1190- 1199), the vassal of the archont of Serbia, Stevan Nemanja, who gave Progon’s second son, Dimitar, his daughter Komnena 18). After the death of her husband in 1216. this Serbian woman remarried the noble Gligor Kamon and continued to rule over Albania until her death. Dimitar made a contract with the republic of Dubrovnik which is known as the first written document of the “Albanian” state. Progon and his sons were undoubtedly Serbs, not because it is evident from his name (even today one can find the Progonovic family name in Serbia), but because he was a feudal noble. At that period Albanians had not yet had the opportunity and time to constitute their own feudal ruling nobility. The population of the Progonovic Albanian state had not yet been solely Albanian. In some regions the majority still consisted of Serbs and Vlachs.

Here is the proof about the Vlachs. Before Skenderbeg, the national hero of Albania, the ruler of Tyranna was a Vlach, **Mihailo Skura**, whose sepulchre is located in Martenesh, a mountainous section of Tyranna. This fact is hushed up by the Albanian scholars and he is not mentioned in the history of the city

of Tyranna. Or, perhaps, they have mentioned him somewhere? Check it for yourselves!

Macedonians have given them their national hero, **Skenderbeg**.

Greeks have contributed, too!

There were contributions to the Albanian history by many, particularly from the neighbouring peoples. All of them are being negated by the Albanians, which, naturally enough, feeds their chauvinism and racism, which, after all, they publicly admit.

Even the well-known contemporary friend of Albanians, Canadian dr **Robert Elsie**, says:

“In the Middle Ages there were not many Albanian inhabitants in the coastal towns. The citizens of Durres were mainly Venetians, Greeks, Jew and Slavs. Skadar was populated by Venetians and Slavs, while Vlora was peopled by Greeks and Venetians.”

Both within and outside the borders of Albania, Albanians occupied themselves predominantly by cattle-raising. Seldom did any Albanians go into farming and even less did they move to towns and engage in trades. Up to the XVII c. the biggest city in Albania with about 4,000 people was Vlora. The bulk of the inhabitants of this city, more than 50% of them, were then made up of Jews, Greeks, Slavs, Aromanians and Turks. In the XIV c., there were more Roma inhabitants in Vlora than Albanians, who then made up quite a negligible part. In the XVII c. they went down in masses from the Albanian mountains and moved to Valona, where they now constitute a majority of population.

Matters stood the same with the rest of the towns in modern Albania. As far as 910 A.D. Skadar was the capital of Crna Gora, and from 1040 A.D. of Serbia as well, until 1479., when it fell under the Turkish yoke. In Skadar, Drisht and other towns of Northern Albania up to the XVII c. the dominant element was the Slavic one.

If this portrays the towns of Albania, it is easy to imagine the picture in Yugoslavia and Greece near the Albanian border, such as Ulcinj, Tuz, Plav, Gusinje, Pec, Gjakovica, Prizren, Tetovo, Gostivar, Debar, Struga, Kostur, Janina, Gumenica etc. Not only the Acad. Stadtmuller and dr Elsie, but all foreign scholars think and write along these lines.

The very honest Albanians think and write the same. As an example let me mention the archbishop of Bar, **Marino Bizzi**, whom the Albanians hold for their compatriot. In 1610 he was on his way around Serbia starting the journey from Drachh and following the valley of the Drim towards Kosovo. In his notes he states that the Black and Great Drim, from the Ohrid Lake to Lesh (Alessio), make a border between Serbia and Albania ("*divide verso la parte settentrionale l'Albania della Servia*").¹⁹⁾

Another Albanian, **Petar Mazarek** (d. 1635), who was a high intellectual, catholic priest and archbishop, says the same. He was not only born in the north of the Drim (the village of Mazrek, vicinity of Skadar), but lived and worked in Prizren and must have known the affairs thoroughly. He clearly and vociferously states that the Drim river is the border between Albania and Serbia, both at that time occupied by the Turks. It is exactly for this reason that the superpowers in 1912 were advised to make this river the border towards the kingdom of Crna Gora and Serbia, since the Albanians across that river had become the majority of population only in the XVII-XVIII cc.

After they grew in numbers due as much to enormous procreation as to assimilation of Serbo-Montenegrins on the territory of today's Northern Albania, the Albanians continued their expansion even across these borders, on the territory of modern Crna Gora (Ulcinj, Tuz, Plav, Gusinje), Serbia (Metohija, Kosovo, Sandjak) and Macedonia (Debar, Gostivar, Tetovo, Kratovo, Kicevo, Struga).

Whenever the Albanian high Catholic dignitaries, the aforesaid **Petar Mazarek**, then **Gjergj Bardhi**, **Gregor Mazarek** and others, write about the arrival of the Albanians into Kosovo and Metohia, they utter the statements such as this one: "*Not long ago ten Catholic families arrived from Albania to settle in this area.*"²⁰⁾

Therefore, Kosovo is not Albania for them, it is Serbia! Another "Albanian" Catholic high priest, dr **Petar Bogdan**, referred to by N. Malcolm as "*the central figure of the Albanian Catholic culture of the XVII c.*"²¹⁾, openly calls it Serbia.

This Englishman, Noel Malcolm, albeit inclined to forge the history of the Albanian people to the chagrin of Serbs and in favour of the Albanian extreme nationalism, is forced to admit: "*According to (Albanian !!!, K.B.) the catholic priests, it turns out that a great part of Kosovo is located in "Serbia"...*"²²⁾

Here is the testimony of the very Albanian scholars and those who have gained the repute of being adversely disposed towards the Slavs in general, and in particular towards the Serbo-Montenegrins and Macedonians, and who are reckless forgers. One of them, **Selami Pulaha**, writes literally:

*"274 Albanian families with about 2.000 souls were relocated by Hudaverdi Pasha (in 1701) from Kliment on the Peshter plateau, which was in his possession, not far from Novi Pazar".*²³⁾

Faced by the facts found in the Turkish archives, record books and documents, many other Albanian scholars were made to surrender. Let us see what they say:

*"In the XVII c....the population in Albanian mountains multiplied to such an extent that their survival in those parts became impossible. The need of tillable soil forced large numbers of mountaineers and peasants to emigrate with their families and cattle into the plains of Kosovo, Dukadjin (they mean Metohija, K.B.), Kichevo, Gostivar, Tetovo..."*²⁴⁾

On the pages 215-216 of this **HISTORY**, Albanian scholars, historians and Acad.s, go on to say:

"Emigrations of mountaineers (Albanians), which commenced even in the previous centuries increased to enormous extent...Together with their cattle, they stretched as far as Ragusa (Dubrovnik, Croatia) and up to the bend of the Danube, while in the south they settled down in Southern Epirus and Thessalia. They slowly wended their way down to Attica and Moreii (Peloponnese, Greece) and sailed over to some isles of the Aegean Sea such as Eubea, Hydra, Specia, Paros etc."

It is exactly for this reason that the Acad. Chabej in 1972 was forced to admit that the territory TODAY occupied by Albanians, both in Albania and neighbouring countries, "**IS NOT THE TERRITORY OF RESTRICTION** (= decrease), as propounded by other Albanian scholars, "**BUT THE TERRITORY OF EXPANSION**".

This expansion of Albanians is going on even today, not only into the neighbouring countries, but to the most distant ones over the seas and oceans. Albanians have reached Bulgaria, Romania, Russia, Hungary, Italy, Switzerland, Belgium, France, Germany, England and USA.

In Switzerland they have already raised their voices in the media, press and the internet that they rank among the fourth nation in numbers, outnumbering thus the Retro-Romans and supplanting them to the fifth position. They point out that since Retro-Romans have their canton and since their tongue is the fourth official language in Switzerland, they, Albanians, are being denied their basic human rights there, for they have neither got their canton yet, nor had their language recognized as an official language of the country.

This is the logic of these Albanians! What is the logic of the Swiss – let them express it themselves, like other peoples of the world who have been forced to choose - whether they like it or not – between either accepting the expansion of Albanians with all their pretensions or saying **STOP** to them!

Geneva,

*March 12, 2003. ***

1) ÇABEJ, Eqrem: **Problemi i vendit të formimit të gjuhës shqipe**, - report presented at the First Assembly of Illyrian Studies in Tyranna, 1972., published in the work **KUVENDI I I STUDIMEVE ILIRE**, vol. II, Tyranna, 1974, p. 9.

2) ÇABEJ, Eqrem: **Disa mendime mbi marrëdhëniet gjuhësore rumuno-shqiptare**, - magazine **STUDIME FILOLOGJIKE**, No 1, Tyranna, 1975, p. 52 n

3) ÇABEJ, Eqrem: **Problemi i vendit...**, op. cit., p. 26.

4) Acad. Burović was arrested in 1970 by E. Hoxha and sentenced to 43 of monstrous prison, skinned 10 times in a row; many times attempts were made to liquidate him, whereas his family was wrecked up, the son arrested and the daughter massacred. - PROOFREADER.

5) BUROVIĆ, Kaplan: **Albanians are not Illyrians**, - study, included in this volume.

6) This was elaborated in detail in my work **PERIODIZATION OF THE ALBANIAN LANGUAGE**, in the collection of studies **ILIRËT DHE SHQIPTARËT**, Genova, 1994, pp. 37-62.

7) BUDA, Aleks: **Ilirët e jugut si problem i historiografisë**, - report presented in 1972 at the First Assembly of Illyrian Studies in Tyranna, published in **KUVENDI I I STUDIMEVE ILIRE**, vol. I, Tyranna, 1974, p. 61.

8) AKADEMIJA E SHKENCAVE E RPSSH: **FJALOR ENCIKLOPEDIK SHQIPTAR**, Tyranna, 1985, p. 501, col. II.

9) COMNENAE PORPHYROGENETAE, Anna: **ALEKSIAS**, A. Reifferscheid, Vol. II, Book XII, 8,9, Lipsiae B.G. Teubneri, 1884.

10) BUROVIĆ, prof. dr Kaplan: **ALBANCITE IMAAT SILMA MOK' ZA ASIMILACIJA**, interview in the paper **VEST**, Skoplje, Feb.27, 2003, p. 21. This interview can be seen in English on the internet on the site of University of New York, as well as on many other sites and in other languages.

11) HISTORICAL INSTITUTE OF CRNA GORA: **MONUMENTA MONTENEGRINA**, book III, vol I, Podgorica, 2001, p. 129.

12) AKADEMIJA E SHKENCAVE E RPSSH: **FJALOR ENCIKLOPEDIK SHQIPTAR**, op. cit., p. 32, col. II.

13) BARLETIUS, Marin: **HISTORIA E JETËS DHE E VEPRAVET TË SKENDERBEUT**, Tyranna, 1967, p. 98.

14) *Ibidem*, p. 80.

15) KASTRATI, Jup: **HISTORIA E ALBANOLOGJISË**, Tyranna, 2000, p. 45. In the footnote 39 he quotes the work of M.Barlezi **DE SKODRENSI OBSIDIONE**, Francoforti as Moenum, 1578, issue III, book I, p. 234, in the Latin original: "*Progressus est (Mahometus II) mox in Macedoniam, quae nunc venaculo sermone Albania dicitur: quia incolentes eam omnes fere Epirotica lingua vtundur*". He accepts all of that and is willing to impose it on us at face value, although he knows well that this same M. Barlezi had written that the Drim flows into the Risan Bay, so he could have postulated that Albanian was spoken there as well, even as the language of the majority, although not a living Albanian soul can be found in Risan even today. M. Barlezi writes that the Drim river "*begins among the people of Macedonia of the northern region...*" (v. footnote No. 13)

When Barlezi uses a word that does not resonate among these Albanians, they are ready to say: "*Regardless of a series of faults which characterize, generally speaking, the historiography of humanism... regardless of chronological errors... the works of M. Barlezi present a first-hand account, irreplaceable for the history of the XV c. Albania...*"

As already known, during the Roman occupation Albania constituted a part of the province of Macedonia. Even at the time of M.Barlezi many areas of today's Albania carried the name of Macedonia. Italian missionary **Francesco Maria da Lecce**, considered an Albanian by the Albanians, popped up in Mat in 1702, which he calls Macedonia. Even today the area of Golo Brdo in Albania, to the west of the Black Drim river, is populated solely by the Slavic Macedonians. This, too, these Albanians refuse to know as well as the fact that in Luma, an area of today's Albania on the border towards Macedonia, there lived Serbo-Macedonians of Orthodox faith, who had been converted to Islam and then, through Iskam, albanized to the last one.

16) AKADEMIJA E SHKENCAVE E RP TË SHQIPËRISË-Instituti i Historisë: **BURIME TREGIMTARE BIZANTINE PËR HISTORINË E SHQIPËRISË** (shek. X-XV), Tyranna, 1976, p.336.

17) AKADEMIJA E SHKENCAVE E RPSSH: **FJALOR...** op. cit., p. 33, col. II.

18) *Ibidem*, p. 222, kol. II.

19) STRABON: **GEOGRAPHIE DE L'IMPERO IMPERIALE**, Paris 1805, p. 18..

20) MALCOLM, Noel: **KOSOVA**, second issue, Tyranna, 2001, p.142.

21) *Ibidem*, p.130.

ARGUMENTS OF THE ALBANIANS

- *presumably in favour of their Illyrian origin* -

After accepting the assumptions of the world's scholars on the Illyrian origin of Albanians at the time of romanticism, when albanology was making its first pre-scholarly steps, Albanian scholars did their best to prove this. This hypothesis was pleasing to their diverse ambitions, suited their national aspirations for the national revival and firming up of their nation as a separate one, as well as their nationalist and political aims and objectives of Great-Albanian newborn feudo-bourgeoisie, which had from the outset been inclined to racism and fed as much by Mohammedan fundamentalism as it was by Catholic intolerance of the Orthodox Christians. In that not-in-the-least scientific obsession of theirs, not only then but today as well, Albanian scholars remained deaf not only for the opposing opinions and even less so for the scientific arguments of the world's scholars, who exposed the Illyrian hypothesis to thorough criticism, but for the undeniable scholarly arguments of the most renowned scholars of the world, who have proved in the meantime that Albanians are neither Illyrians nor their descendants and, moreover, that they are not related to them in any way.

After all, the Albanian scholars are not even trying to refute such opposite statements. They do not mention them, as if they did not exist at all. They have silently been passing by them, hiding them not only from their countrymen and the attention of the world, but from themselves as well, feverishly attempting to convince everyone, themselves in the first place, that Albanians are genealogical descendants of the Illyrians. On this one-way track they pretend that once in the past this has, apparently, been established and accepted by scholars of world repute and corroborated by them as a sole scholarly standpoint, the incontestable fact, almost as an axiom. With every Albanian "scholar", not to speak of the small fries and amateurs in Albanology, one can encounter a dogmatic platitude such as this:

"Albanians are descendants of Illyrians and Albanian language springs from Illyrian language, which is attested for thoroughly from the linguistic and historical point of view" is what the Albanian professor dr Xheladin Gosturani¹⁾ writes. *"U argumen-*

22) *Ibidem*, p.154.

23) PULAHA, Selami: *Qëndresa e armatosur e popullit shqiptar kundër sundimit osman nga fundi i shek. XVII - fillimi i shek. XVIII, nën dritën e të dhënave të dokumentave osmane*, - magazine *STUDIME HISTORIKE*, No. 3, Tyranna, 1980, p. 142.

24) *UNIVERSITETI SHTETEROR I TIRANES* - Instituti i Historisë: *HISTORIA E SHQIPERISE*, Vol. I, Tyranna, 1959, p.393.

*) Definitely a printing error, since the Drim empties into the sea by the townlet Medova, today Shengjin, not by Risan in the Boka Kotorska Bay.

**) This study titled *The Migration of Albanians* was written on 14. Feb. 187 It was first published as a concise work in manuscript form under the name *MICROLOGY*, Vol. I, the prison of Burel, 1983, pp. 50-53, then in Albanian it was published in the book *MIKROLOGJIRA*, Geneva, 2000, pp. 42-44. In Serbian it was first published in my work *STVARNOST I ALBANSKE ILUZIJE* (Reality and Albanian Illusions), Geneva, 2000, pp. 61-62, reedited and abridged on 12. March, 2003. In this form and under this title it was first published in Serbian internet ezine *ISTINA* (Truth), Year II, No 101, Vienna, March 11, 2007.

tua origjina ilire e gjuhes shqipe" (Illyrian origin of Albanian shown through arguments), shouts another Albanian, prof. dr Jup Kastrati²). "*Illyrians speak Albanian, Albanians speak Illyrian*", - writes the third Albanian, some Preljoc Marguljaj (that is the title of his book published in Podgorica, 2002), who assumes that his Albanians had built Athens and Rome, Cairo and London and that they are the founding fathers of the world's culture and science.

All others are like them.

Anyone who dared mention an opposite opinion has been proclaimed an anti-Albanian on the spot and branded an enemy, lynched like a wrong-thinker, pseudo-scholar and know-nothing, even like an idiot, a handicapped, filthy creature, crank, lousy character, psychopath, mentally deranged and maddened. They were assaulted not only by the dirtiest language and curses, but by heaviest charges against collaboration with the enemy of the Albanian people, working in favour of the Yugoslav UDB (Intelligence Service) and Greek ASFALIA. Horrendous threats were addressed to them and concrete steps were undertaken against their works that remind of inquisition; their writing was banned in Albania (and outside Albania!), they were arrested and skinned alive, physically liquidated, exposed to genocide, all of which is worse than torturing in the Middle Ages.³

When arrests and official physical liquidation came to a close, police were invited to ban the entrance of the works and their authors into Albania. They were proclaimed **persona non grata** even outside Albania! The perpetrators of all this engage in the policies of all the countries of the world to have them blacklisted, inviting through the internet their "braves" to get rid of them.

Certain **Gil Bushati** wrote in May, 1999 in Albanian: "*One great merit of Enver Hoxha is the arrest of the author of "treason", Kaplan Resuli (allusion to my novel "Treason", - KB.)... not anymore as the agent of Serbs, but above all as the man who denies the origin of Albanians from Illyrians, infecting thus the types such as Fatos Lubonja and others.*" (Please check the site ALBANEWS ARCHIVES: www.listserv.buffalo.edu). On the site of TIFOZAT.COM: www.tifozat.com/forum, with atavistic hate they write: "*Kaplan the Underdog Resuli, as an author, is very powerful. In gaols of Enver Hoxha, where he was skinned, he wrote about 200.000 pages of manuscripts, which he is publishing now, after leaving the prison....He denies the abori-*

ginality of the Albanians! He denies that we are Illyrians...Do not publish the interviews of this chetnik (In this context, meant to insult the Serbs – transl.note) nor any of his works! Kaplan Resuli, f..k your mother and all members of your family! This s..t must be liquidated. Is that s..t still alive?...Why does not an Avni Rustemi (assassin of Esat.Pasha in Paris, later glorified as national hero,- KB) turn up in Geneva to kill him?! Why does not a mother's c..t pop up and kill him?! Ah, brethren Albanians in Switzerland,go murder him! Kaplan Resuli must be liquidated!" Albanian intellectual and author, from Kosovo by origin, named **Kadri Osmani**, held the funeral service for me on the internet. It is certain that the world's intellectuals and even scholars, perceiving this attitude of Albanians and their authorities, but unwilling to find fault with them and least of all to run into a duel with them, have in their writing silently passed by the Albanian origins or have simply accepted their pretensions for the Illyrian descendency without debating them. There were also such "scholars" who in favour of their aspirations and particularly for the aims of their bourgeoisie have supported the Albanians in their asseretions about the Illyrian origin. Of course, Albanians have utilized such intellectuals and "scholars" for further indoctrination of their masses in the first place, then of those of the world, on the path of their ambitions and goals. This is evident with the racist **Ismail Kadare** who does it in his peculiar way.

There were scholars before me who refused to even lend ears to the political goals of the Albanian feudo-bourgeoisie, researching instead the origin of Albanians along scientific tracks, with scientific goals and scholarly methodologies, disregarding what their forerunners or Albanians themselves had said. They disclosed facts and formulated the scientific arguments about the non-Illyrian origin of Albanians and published them. This stemmed from the time before the WW II and was met by instant though rare reactions of some scholars, some of them even positive, but spoken by weak voices. After WW II when Albanian nationalism gained momentum of aggressiveness towards the neighbouring nations, based exactly on the postulate of the Illyrian origin of Albanians, the world's scholars made a comeback to already laid down scholarly arguments that with increasing clarity proved that Illyrians and Albanians have nothing in common. These new discoveries of the non-Illyrian origin were met with silence on the part of Albanian scholars. In the meantime

Albanians learned through different venues what was being spoken and written about their origins and whisperingly negotiated the issue and there were individuals who daringly addressed it. World's scholars started to protest against dragging the albanological studies into politics by Albanian scholars. Albanian authorities then ordered their professors Eqrem Çabej, Aleks Buda and later Shaban Demiraj to make it known in international contacts of Albanian and the world's scholars, that they are acquainted with this and that argument of certain scholars who stated that Albanians were not Illyrians. Acad. Cabej thus mentioned for the first time in his paper presented at the Assembly for Illyrian Studies in Tyranna, 1972, the 12 arguments of the German Acad. Gustav Weigand, by which he proved that Albanians are neither Illyrians nor their descendants. Sure enough, he did it by disparaging those discoveries and without laying any particular weight to them. Çabej continued his verbal annulment of the scientific truth and support of the tesis of the Illyrian origin. After the world's academia reacted, particularly the prominent Italian balkanologist Acad. professor dr Giuliano Bonfante, the president of the Albanian Academy of Sciences, prof. Aleks Buda in his report to the Assembly responded that assertions of the Albanian scholars for the Illyrian origin are taken by them as an *operating method*, not as something that has been proven. On the contrary, he continues, Albanian scholars are working hard on trying to prove that. In 1988 professor Demiraj attempted to scientifically refute the arguments of of the Acad. Weigand and others that Albanians are not Illyrians, but to no effect. In the end of his efforts Demiraj is forced to admit that by criticizing the arguments of non-Illyrian origin of Albanians one cannot corroborate their Illyrian origin. Proving that would take hard work and extensive research, he continues, which means that this origin from Illyrians has not been proved yet. Enver Hoxha in person, after seeing how Albanian scholars were discredited in contacts with the world's scholars, was made to admit that Albanian scholars sacrificed albanological studies to politics and that they were not solving the problems from the scientific positions.

Notwithstanding, as we could see in the case of prof. Xh. Gosturani and prof. Jup Kastrati, all Albanians go on stating that "*it has been proven cogently from historical and linguistic point*" that Albanians are Illyrians.

A group of young Albanian scholars have of late voiced rather audaciously their refusal of non-scientific assertions that Albanians are genealogical descendants of Illyrians, encouraged by scholarly papers published on the pages of the YLBERI review, particularly in my collection **ILLYRIANS AND ALBANIANS**⁴⁾ published by the Albanian magazine PËRPJEKJA, printed in Tyranna. Historian **Ardian Vehbiu** is one of the most prominent among them.

Albanian academics are nevertheless continuing to support the political anti-scholarly thesis of Illyrian origin, although they are aware that it has been thoroughly rebutted in a scholarly way.

In summing up the aspirations of Albanian "scholars" along these lines, the mentioned Xh. Gosturani laid down their 5 "arguments" in 1999 with an aim of indoctrinating the Albanian masses and those of the world, wherever they can, that Albanians are descended from Illyrians. Let us look into them:

- 1. Albanian language is today spoken in a part of the provinces where in antiquity Illyrian was spoken.**
- 2. Those few linguistic elements that are identified as Illyrian can be explained by means of Albanian.**
- 3. Antique toponym forms, compared to those of today, testify their development in compliance with the rules of historical phonetics of Albanian.**
- 4. Mutual relations of Albanian to Old Greek and Latin show that Albanian language evolved as a language which came into being in an early period of neighbourhood with these languages.**
- 5. Archaeological and other evidence of material and spiritual culture of the Albanian people supply verification of cultural continuity from Illyrians to Albanians.⁵⁾**

AD. 1 - This "argument", inherited from quasi-scientific assertions that Albanians are Illyrians, as it was expounded in one of my studies⁶⁾, was formulated by Albanian Acad. prof. dr Androkli Kostalari in a slightly different way, but the essence is the same. He only underlies that it is their crucial argument for the origin of Albanians from Illyrians. I have shown that the German scholar and Acad., prof. dr Hermann Hirt has refuted this argument. He says literally the following:

*"The fact that Albanians have been living since XI c. on a territory where in antiquity Illyrians lived has no importance at all."*⁷⁾

The territory where ancient Macedonians of Philip and Alexander of Macedon lived is peopled today by Macedonians of Goce Delchev and Kocho Racin. It is evident that they call themselves Macedonians, like their predecessors, which is not the case with Albanians. Notwithstanding, none of these Macedonians advocates a descendancy from the ancient macedonians.⁸⁾

When we bear in mind that peoples have migrated, resettled not only from one into another territory, but from one continent to other, it is plausible to assume that their current place of sojourn cannot be taken as an argument for their being descended from another people who had lived there before them.

The territory where Illyrians once lived is now populated by Slavic peoples – Serbs, Macedonians, Bosnians, Hercegovinians, Croats, Slovenians. They were called by others and by themselves Illyrians in a stage of their historical evolution. They must also have some Illyrian blood in their veins, since they have assimilated the last remaining Illyrians on the Balkans. Still, none of them states that they are genealogical descendants of Illyrians.

All serious scholars of the world have accepted dr Hirt's views. Suffice it to mention the Acad. Gustav Weigand, who has not only formulated the 12 arguments of non-Illyrian origin of Albanians, but who has decisively stated that he could not find plausible the argument that since Albanians live on the territory where Illyrians once lived, they must be their descendants, for, as he affirms, peoples have often changed the places of their habitation.

AD. 2 - Albanian language belongs to the SATEM group, whereas Illyrian fell into the CENTUM group. I have pinpointed elsewhere⁹⁾, that a SATEM language cannot either be a follow-up or a descendant to a CENTUM language. Consequently, Albanians cannot be genealogical descendants of Illyrians or originate from them as sons of that people.

Accidental linguistic overlapping of some words occur even in thoroughly unrelated peoples, who have nothing in common. When this is taken into account, more overlapping is expected to happen in unrelated peoples if there are any kinds of contact

between them. In reference to similarities between some Illyrian and Albanian words, professor Aleks Buda has said this:

*"Researchers have made direct comparisons of modern Albanian with the remains of a very old Mediterranean language...fossil, in which they sought the origin of Albanian language and...the Albanians..."*¹⁰⁾

Finding support in a scholarly analysis of the fossil remains of the Illyrian language and comparing them to modern vocabulary of Albanian, scholars have deduced that these two languages have nothing in common. Albanians themselves, such as professor Demiraj, point out: *"Albanian and Illyrian are ...two languages",* thoroughly different.¹¹⁾

AD. 3 - It is all but true that the forms of the ancient toponyms, compared to corresponding modern forms, evolved in compliance with the regulations of the historical phonetics of Albanian. Academician Weigand clarifies this:

*"Latin toponyms of Albania do not have the phonetic forms they would be supposed to have, had Albanians continuously lived on the territories they now inhabit... Linguists would like to explain some toponyms of Illyria by means of the Albanian language, with an aim of proving that this country was the place of the Albanian origin. By this token the word DALMATIA / DELMATIA, they maintain, is a place of sheep, since "sheep" in Albanian is "delme". In this case, to take this etymology as plausible, the -at suffix ought to be Illyrian. It is well-known that the origin of this suffix is not at all Albanian, because it entered the language quite recently as a loan-suffix from Latin and it is found in words such as Malinati, Pulati, Kastrati, Bushati etc. By applying the same principle, words such as Dalminium, Delminium, Slavic Dlmno, Serb.Dumno ought to fall into this group. However, none of the towns of antiquity which retained their old names and which are found on the territory where Albanian is now spoken, such as Skodra, Lisos, Ulkinion, Epikaria, Sarda or Aulon, cannot be traced to the Albanian language and even less so the river names such as Aous, Genesus, Apsus, Matia, Drilon..."*¹²⁾

Acad. Weigand here gives several toponyms such as **Petrosa** (ruins near Tyranna), **Valbona** (a woodland surrounding the Drim river), **Domni** (a village near Shkoder), **Patosa** (in Malakastra), **Surela** (surroundings of Tyranna), **Kupra**, **Oblika** etc. Weigand did not derive the etymology of these words from Albanian, but from Dalmatic.

Neither the names of the mountains **Dormitor** and **Visitor** did Weigand find in Rumanian, but in Dalmatic as well.

Based on the previous considerations, this "argument" for the Illyrian origin of Albanians does not hold.

AD. 4 - Mutual relations of Albanian and Old Greek are so feeble that it is exactly this fact that proves that Albanians in antiquity did not live in the neighbourhood of Greeks. Loanwords from Old Greek are almost meaningless and their origin is found in the ethnicities that Albanians assimilated after arriving on the Balkans. Had they been there like Illyrians had, those loanwords would be much more numerous.

More loanwords from Old Greek are to be found in Serbian than in Albanian. It is known that Serbs did not live in the neighbourhood of the Greeks in antiquity, if what Jovan I. Deretic states on the Proto-Serbs is not considered.¹³⁾

As far as Latin is concerned, Acad. Cabej himself admits that Albanians have borrowed Latin words by means of another language¹⁴⁾, which means that Albanians had never had personal contacts with the Latins. This also means that at the time of Roman occupation of the Balkans Albanians were not there, whereas for the Illyrians there is not even a doubt about it.

I think that the first Latin loanwords entered Albanian via Rumanians, particularly through Albans, who are the subject of a separate study.¹⁵⁾

AD. 5 - Archaeology, material and spiritual culture show that Albanians have nothing to do with Illyrians. The Albanian soil speaks Greek, Latin and even Serbian, but no Albanian or Illyrian is heard.

Archaeology has until now produced no evidence of the continuity of Albanians from the Illyrians, and the same applies to material and spiritual culture. There are absolutely no traces of Illyrians among Albanians neither in costume, customs, tradition or folklore.

Illyrian names of Albanians are something completely novel and imposed on them of late by the propaganda of the Illyrian origins.

In interpreting the archaeological evidence or material culture there are also slanted political views and obvious forgeries. On the other hand, Albanian "scholars" have taken for Illyrian among the Albanians everything that is albanoid, from the Celtic tribe of Albanoi. Even the Acad. **Eqrem Çabej** states:

"The evidence of the tombstones and coins of the towns in the Peninsula's antiquity, written or not written in Greek and Latin, in reference to our issue (the origin of Albanians), not only has no importance, it, moreover, leads to a negative result".¹⁶⁾

It is evident that the Albanian "scholars" are not exploring the origin of the Albanians at all and have no means to investigate it, being aware that they have no relations to Illyrians. Their efforts are focussed on one point only: to prove at any price (including that of forgeries!) and by all possible means to prove (or to "prove") that Albanians are autochthonous and descended from Illyrians. That is not the way of making science and researching and corroborating the hypotheses.

World's scholars have in their research started from an assumption that Albanians are descended from Illyrians and on grounds of scientific discoveries concluded that Albanians do not originate from Illyrians. It has been unbeatably proven that they have no relations with Illyrians and that any further research of that subject is futile, a loss of time and doing a favour to the foes of the Albanian people (goes without saying – of the neighbouring peoples as well!). Those who cannot bear to accept the arguments for the non-Illyrian origin, ought to start in their research from a claim that Albanians have nothing in common with the Illyrians and by following that road try to unveil the facts and arguments for the opposite – that they are the descendants of Illyrians. It is certain that they cannot even think of this and let alone do it, for the very thought of their non-Illyrian origin makes them furious. Here is what an Albanian "scholar" says in the press and on the internet: *"Doubting the aboriginality of Albanians means becoming a ridiculous person..."* **The aboriginality!** God forbid! And the Illyrian origin... This is why these Albanians have sweated and go on sweating to prove that they are Illyrians,

genealogical descendants of them and that they are aboriginal. To absolutely none of them does it occur even to attempt an analysis of one single argument against such claims.

The more they struggle to prove their Illyrian origins in this way, the more they achieve- unwillingly- to prove that they have nothing in common with them. This is best shown by scientific discoveries and arguments of the world's scholars who have by convincing facts succeeded not only to clarify the issues of Albanian ethnogenesis and to wake up the scientific world to the fact that Albanians are neither autochthonous nor coming from Illyrians, but have penetrated (despite all hurdles!) the consciousness of some sensible Albanians. These individuals have, like I pointed out, started to retreat and soften their rigid views, bending towards the scientific facts, arguments, scholarly attitudes toward their origins, all of which represents a huge advance of the Albanian science, albanology and through it of the issue of remedying their acute crisis in the Balkans.

Geneva,
November 1999. *

1) GOSTURANI, Xheladin : **HISTORIA E ALBANOLOGJISE**, Tyranna, 1999, p.12.

2) KASTRATRI, Jup: **HISTORIA E ALBANOLOGJISE**, Tyranna, 2000, p. 170.

3) One of the reasons for arresting Acad. Kaplan Burović in 1970. in Albania was the defense of his second diploma at the State University of Tyranna given in 1969. He then presented the paper **ULCINJSKO NAREČJE** (The Ulcinj Dialect), whereby he proved that the etymology of the toponym ULCINJ has nothing to do either with the Albanian apellative **ujk** (*wolf*), or with Albanians and their language, for whom he states that they arrived in Ulcinj more than 1.500 years after that town had been built and named KOLHIN-KOLHINON by the Greek colonists. This and other scholarly works by Burovic show that Albanians arrived in the Balkans not only at the time when Illyrians were not there, but that their arrival came after the Slav, Serbo-Montenegrin and Macedonian immigrations. That prof. Burovic was perscuted and arrested in Albania only for his scholarly leaning is evident from the sentence of the District Law Court in Tyranna, where it is openly stated that Acad. Burovic is being puinished because he presents a *political and ideological diversion* in Albania.- **EDITOR**.

4) BUROVIĆ, Kaplan : **ILLIRET DHE SQUIPTARET**, Geneva, 1994.

5) GOSTURANI, Xheladin: *op. cit.*, p. 12.

6) BUROVIĆ, Kaplan: **STVARNOST I ALBANSKE ILUZIJE** (Reality and Albanian Illusions), Geneva 2000, pp. 9-14.

7) HIRT, Hermann: **Die Sprachliche Stellung des Illyrischen**, in **FEST-SCHRIFT FUR H. KIEPERT**, 1898, pp. 179 and 181, as well as in **DIE INDO-GERMANEN I**, 1905, P. 141.

8) RISTEVSKI, Blaže: **ISTORIJA NA MAKEDONSKA NACIJA** (History of Macedonian Nation), Skopje, 1999.

9) BUROVIĆ, Kaplan: *op. cit.*, p. 12.

10) BUDA, Aleks: **Illirët e jugut si problem i historiografisë** – review given in 1972 at the Assembly of Illyrian Studies, Tyranna, published in the work **KUVENDI I I STUDIMEVE ILIRE**, Vol. I, Tyranna, 1974, pp. 51-52.

11) DEMIRAJ, Shaban: **Gjuha shqipe dhe historia e saj**. – article in the paper **DRITA**, Tyranna, Mar 19, 1989, p. 11, col. I.

12) WEIGAND, Gustav : **Sind die Albanier**, in **BALKAN-ARCHIV III**, Forsetzung des Jahresberichtes das Instituts fur rumanische Sprache, Herausgegeben von. Dr. Pr. G. Weigand, Leipzig, 1925-1928, pp. 227-251.

13) DERETIĆ, Dr. Jovan I.: **SERBI-NAROD I RASA** (Serbs-the People and the Race), Banja Luka, 1998, second edition.

14) ÇABEJ, Eqrem: **STUDIME ETIMOLOGJIKE NE FUSHE TE SHQIPES**, Vol. I, Tyranna, 1982. pp. 129-130.

15) BUROVIĆ, Kaplan: **PRETENDIRANJA ALBANACA** (Aspirations of Albanians), Geneva, 2004, see in that book the study *Ko su Albanci? (Who Are Albanians?)*, also found within this volume.

16) ÇABEJ, Eqrem: **Problemi i vendit të formimit të gjuhës shqipe**, - report presented at the First Asembly of Illyrian Studies in Tyranna, 1972, published in **KUVENDI A STIDIMEVE ILIRE**, Vol. I, Tyranna, 1974, p. 11.

*) Published for the first time in the work of Acad. Burović **REALITY AND ALBANIAN ILLUSIONS**, Geneva, 2001, pp. 13-21, then as translation into Macedonian in his book **ALBANCI GI IRITIRA VISTINATA** (Albanians Enraged by Truth), Geneva, 2006, reprinted in the Serbian e-newspaper **ISTINA** (Truth), Year II, No. 62, Vienna, Apr 30, 2006.

RETREAT OF THE ALBANIAN SCHOLARS

- In reference to the origin of Albanians and their pretensions to aboriginality -

The facts that Albanians are not aboriginal and descendants of the Illyrians, even less so of the Pelasgians, have eventually been spread and accepted not only by scholars, historians and linguists of the world, but by all those intellectuals that were in some way involved in dealing with those issues. The world's scholars were those who have offered strictly scientific arguments for that. It was the Austrian Acad. Prof. Gustav Meyer (1850-1900), the greatest albanologist of his time, who first tackled the subject in a scholarly way and refuted by arguments the Pelasgian origin hypothesis proving that Albanians have no ties with the Pelasgian people. Other scholars showed that Albanians have nothing to do with Illyrians as well and that they are not an autochthonous people, but comers like all other peoples of the Balkans and Europe. Even when the greatest Pelasgoman of all times, August Schleicher and the greatest Illyroman ever, Acad. prof. Norbert Jokl (1872-1942), both well known as undisputable friends of Albanians in their own right, were faced with the 12 scholarly arguments of Gustav Weigand (1860-1930) and his albanological theses that Albanians are not Illyrians, they were forced to retreat from their former positions when they believed that Albanians have Pelasgian and Illyrian origins. They surrendered to the scholarly discoveries of their colleagues and admitted that both Meyer and Weigand are right when stating that Albanians are neither Pelasgians nor Illyrians (or their posterity), that they are not autochthonous and that they arrived in the territories where they now live a few centuries after the end of the Old Era.¹⁾

Notwithstanding, Albanian scholars continued to work hard on the aboriginal hypothesis and on their genealogical ties with Illyrians and, moreover, Pelasgians, because it served not only for national awakening, but for their bourgeois, extreme nationalist, chauvinist and racist pretensions, which they instilled into their people and treated them as being *uber alles*, a chosen people, the greatest and the oldest in the world, the most advanced in terms of culture, the people who were presumably fashioning iron while the Germans were eating their parents. Above all, they pretended, through all these perverted myths and sagas on aboriginality and the origin from Illyrians and Pelasgians, on the territories of the

neighbouring peoples, whereas now they have cast their eyes on the entire Balkans, which they see as their dowry or legal heritage, which belongs presumably to them as genealogical descendants of Illyrians and Pelasgians. When they learn to swim or when the Adriatic Sea gets dry, it is certain that these Albanians will claim the Appenine Peninsula, Austria, Switzerland²⁾ and even the whole of Europe. It is well known that the more one eats, the more the appetite grows. In the case of Albanians this has been proved in practice. From a tiny area in today's Central Albania called Mat, which they inhabited after arriving in the IX c. A.D.³⁾, they have swallowed the territories and remnants of other peoples, starting with the Celtic tribe of Albanoi, then went on with Slavs (Serbo-Montenegrins, Macedonians and Bulgarians), Vlachs, Greeks and Turks and set up their Great Albanian in 1912, stretching to the Bojana river in the north (on the border of today's Crna Gora) to the Pavla river in the south (on the border of today's Greece), from the Adriatic Sea in the west to the banks of the Lychnidos (Ohrid) Lake, Black Drim and the peaks of the Korab, Pastrok and Koritnik mountains in the east. Not content with this Albania, they are eager to make a new, super-great one, including the Serbian regions of Kosovo and Metohija, Western Macedonia and South-Eastern Crna Gora – for the time being! Later on, as I have shown using their documents in another study⁴⁾, they will launch into the campaign of founding their commonwealth with the entire Balkans within the borders of their Pelasgian-Illyrian-Albanian empire.

1. Retreat in reference to aboriginality

After realizing that the world was waking up in reference to the issue of the origin of Albanian people and sensing that publicity was increasingly refusing their forged history laden with myths and sagas, Albanian scholars were forced to retreat in some way from their albanological pretensions, including the aboriginality. For the first time an Albanian admitted that Albanians are not autochthonous in 1972 at the First Assembly of Illyrian Studies in Tyranna. That was done by the then president of the Academy of Sciences in person, prof. Aleks Buda, who at last uttered the following:

"By supporting the idea of relative aboriginality of the Illyrian ethnos, Albanian archaeologists by no means refute in a dogmatic way the reality of migrations that were natural in the circumstances of a tribal/cattle-raising society".⁵⁾

Under Illyrian ethnos he means the Albanian people.

Aboriginality is neither *absolute* nor *relative*. I have already elaborated this in another study⁶⁾, a people is either autochthonous or not.

In the same year and at the same assembly, the greatest albanologist among the Albanians, respected Acad. Prof. Eqrem Çabej, stood up against aboriginality, though indirectly. This is what he said exactly:

"The cradle of the pre-Balkan stage in the evolution of the Albanian language, in the European period of development of Indo-European languages, was located in an area somewhere to the north of the Balkan Peninsula".⁷⁾

Some time later the same was sounded by the future president of the Albanian Academy of Sciences, prof. **Shaban Demiraj**. He also says that the Illyrian language (he means Albanian, too) had a "pre-Balkan evolution".⁸⁾

Do not the wordings *pre-Balkan evolution* and *in an area somewhere to the north of the Balkan Peninsula* speak of a migration of Albanians from a pre-Balkan homeland? On the other hand, does not this tell us that Albanians are newcomers to the lands they now occupy and that they are *not aboriginal*?

North of the Balkan peninsula! This implies, then, not in the Balkans, in the Kosovo region, not in today's Albania! How is it possible if these Albanians are autochthonous in Albania and Kosovo as well? Why did they fashion their language in the north of the Balkan Peninsula, there on the slopes of the Carpathian and Beskides mountains (today's Rumania!), and not on the slopes of the mountains of Albanai, in Mat, Mirdita and Tyranna?! If Albanians developed their language there (Acad. Cabej says in the VI c. A.D.!), does not this mean that they were not in Kosovo and Albania at that time? Does not this all mean that they made their descent to the Balkans some time after the VI c A.D. and that they arrived in the Balkans and Kosovo decades and centuries later, after Slavs, the forefathers of modern Serbs, Montenegrins and

Macedonians, had entered Durrachium (in 548), made their homes and lighted up fires on their new hearths. Here they embraced Christianity which they will transfer to Albanians a couple of centuries later, when they arrive there.

Fictitious relative aboriginality is a criminal recourse in forged history, an effort to skip over barriers and a tendency to carry on one's old heinous schemes under new disguises. This is evident from the fact that A. Buda himself, immediately after leaving the hall of the Assembly, went on talking in his habitual manner, confirming the aboriginality of the Albanian people. Regretfully, the same was done by E. Cabej and S. Demiraj (after publishing his cited work). This boils down to the fact that they had admitted on the Assembly that Albanians are not autochthonous only to be accepted by the world as scholars and given the attention to what they had to say. Conversely, all visiting scholars threatened to leave the Assembly, Tyranna or Albania, as a sign of protest against politicizing the science by Albanian scholars. Danger loomed in the air that Albanian scholars would not be invited to international gatherings anymore.

Consequently, their pupils will roar in a unison: "*Aboriginality of Albanians is an absolute, not a relative, truth!*"⁹⁾

Other Albanians have written and published volumes about their aboriginality¹⁰⁾. If Academics, doctors and scholars hold such views, it is easy to imagine what common people in Albania have to say of their aboriginality.

In the following pages of this study you can find out that apart from A. Buda, E. Çabej and Sh. Demiraj, there were other Albanian scholars and even ordinary people who sounded their discord against aboriginality. However, after the absolutism of Enver Hoxha had been toppled and after my studies had been read, these Albanians had been stung in their vanity by my self-sacrifice and they got encouragement and they felt at ease to freely express what they think and what they had seen by their eyes and found out through their research.

Generally speaking, these Albanians are ready at the end of the XXth century to give up their souls, but not their aboriginality. It is a taboo for them, an absolute truth!

2. Retreat in reference to the origin from Pelasgians

That Albanians are not descendants of Pelasgians and that they are not related to this ethnic branch in any way was proved long ago by the Austrian Acad. prof. dr Gustav Meyer. This was approved by all the world's scholars but not by the Albanians, who were Meyer's disciples – namely Eqrem Cabej and Aleks Buda. They went on drumming about their Pelasgian origins until 1959, pretending to be unfamiliar with scientific discoveries of Acad. Meyer about the Pelasgians, but not so with his ideas about the Illyrian origin of Albanians.

After the WW II Albanian scholars fashioned the contents of the history of Albanian people and in order to gain favour from the USSR (who supported the Albanian authorities headed by E. Hoxha, approved and donated credits, tightened the belt of the Soviet peoples and sent the economic aid to the Albanian people), they sent a model of their history to the USSR Academy of Sciences in Moscow, naturally enough, by the order of Enver Hoxha. The text was returned with remarks among which was the one that G. Meyer had scientifically refuted the hypothesis of the origin of Albanians from Pelasgians. Nothing else remained for these scholars but to (collectively!) admit:

“The opinion of Schleicher on Pelasgian origin of Albanians was refuted by argumented scholarly critique of G. Meyer, who had between 1878-1890 defined the Albanian as a language that has no relation to the Pelasgian tree.”¹¹⁾

This is the first document which shows that these Albanians admit they are neither Pelasgians nor their offspring and that they are not related to that people. Notwithstanding, not only in 1890 but even since 1959, after they had acknowledged this openly, they continued to propound their Pelasgian origin in reports and papers, indoctrinating their Albanians by chauvinism and racism, intolerance and overt and utter enmity towards the neighbouring and most distant peoples. They did not publish papers and reports only, but volumes, about their assumed Pelasgian origin.

They will hire for this task not only all sorts of scribblers, but even the professors of the University of Tyranna, historians and Academics. Consequently, they will popularize their Pelasgian origin not only in elementary and secondary schools, but in faculty amphitheatres as well, ready to poke out the eyes of those who disagree with them. Not only Albanians but our people as well!

Yes, exactly like I said – our people too! Or, perhaps, this is not true, messieurs Montenegrins, who have in the midst of Podgorica published through the sweat of Serbian and Montenegrin people the voluminous work of the Albanian Preljoc Margiljaj *ILLYRIANS SPEAK ALBANIAN – ALBANIANS SPEAK ILLYRIAN* in 2001, and then in the newspaper *GLAS CRNOGORCA* (The Voice of the Montenegrin) published a libel of the Albanian journalist Anton Gorchaj, where he states that his Albanian forefathers had built not Athens and Rome only, but Cairo and Tokyo as well!¹²⁾, all of which was aimed against my scholarly analysis and detailed criticism of that book and the pretensions of these mindless Albanians!¹³⁾

Let me point out that prof. dr **Jup Kastrati** was the first Albanian who has in person acknowledged that the hypothesis of the Pelasgian origin is not scientifically founded. After glorifying and advertizing those who propounded the Pelasgian origin of Albanians on more than 800 pages, in a tiny corner of this huge book he states: *“I do not agree with the thesis of Pelasgian origin of Albanians”*.¹⁴⁾

This Albanian has, like Pilate once upon a time, washed his hands from the crime and preserved the repute of a “correct” scholar! Before him Acad. **Mark Krasniqi** had done a similar thing in reference to the unscholarly etymology of the toponym *DARDANIA* from the Albanian appellative “*dardhe*” (pear).

These Albanian “scholars” are really cunning. Even when they acknowledge a scientific fact, they will do it in such a way as to inveigle the world into their circle of non-science and untruth, in order to be able to indoctrinate with them the Albanians and the whole world. With this aim in mind they have undertaken in recent decades to publish their “studies” in foreign languages such as English, French, German, even Serbian, for they are ready to feed their forged history to us as well. Or perhaps it is not the aim of publishing in Serbian the mentioned big book *ILLYRIANS SPEAK ALBANIAN – ALBANIANS SPEAK ILLYRIAN*, particularly the Belgrade edition *IZ ISTORIJE ALBANACA* (From the History of Albanians)?!

3. Retreat in reference to Illyrian origin

Albanian scholars have retreated on the point of their pretensions to Illyrian origin, sure enough, after realizing that by insisting on that unscholarly hypothesis no step forward is possible. At the mentioned Assembly of Illyrian Studies famous Italian balkanologist **Giuliano Bonfante**, after learning from the first report read at the Assembly, that he had not been invited for the sake of scholarly issues but with an aim of misusing his name and authority for unscholarly purposes, took his leave from the Assembly, Tyranna and Albania, pronouncing: "*For the political problems you have got the Italian ambassador in Tyranna. I am a scholar! I do not meddle into politics!*"

This is the truth of Albanian retreat. Of course, my study **The Ulcinj Dialect**, which was the subject of my second diploma at the University of Tyranna in 1969 and where I publicly stood up against the forgeries of Albanian history and for which I was arrested and sentenced to death, preceded the case of Acad. Bonfante. This applies too to my letter to Enver Hoxha in which I let him know that my arrest and my death would not sweep away the scientific truth I stood and I stand for. The accident with Acad. Bonfante reminded Enver Hoxha of my monograph and my warning, so he must have immediately ordered E.Çabej and A. Buda to retreat. There cannot be a slightest doubt that these two scholars had for their retreat previously taken the permission of Enver Hoxha, for without his consent no one in Albania dared to show that he or she was alive and let alone stand against the official version of the history of Albanian people, determined by Enver Hoxha and his clique, which had usurped the governing power of the people and established its social-fascist, monstrous dictatorship.

Notwithstanding this, Albanian retreat from unscholarly hypothesis of their assumed Illyrian origin did not have its start in 1972 at the mentioned Assembly. For the sake of truth I must point out that the first Albanian who retreated to some extent was prof. dr **Aleksandar Xhuvani** (1880-1961), who had as early as 1928 translated from German into Albanian the twelve arguments of Gustav Weigand and in the same year published this in the magazine DITURIA No. 8-9, Tyranna, 1928. Great merit for publishing this goes certainly to its editor **Mithat Frasheri** (1880-1949). They were the two greatest intellectuals of Albanian at that time. The former gained repute as a scholar (albanologist), the latter as a person involved into socio-political work and literature

as well, known under the pseudonym of *Lumo Skendo*. They were both lucky for not having the Democle's sword of Enver Hoxha hanging over their heads. When I sent to these Albanians my mentioned monograph for printing in 1969, they not only did not print it, they had me arrested instead. Of course, one should bear in mind not only the freedom-loving spirit of A. Xhuvani and the aforesaid editor of the DITURIA magazine, but also the fact that at that time the forgeries of the history of Albanian people were not rampant as in my days now. The very fact that A. Xhuvani rendered the twelve arguments of G. Weigand, by which the latter proves that Albanians are not Illyrians, testifies that Xhuvani faltered in his conviction that Albanians come from Illyrians or even that he agreed with Weigand. This applies to the mentioned M. Fashri. Feudo-bourgeois clique of Albanians that had come to power in Albania, after realizing that scientific discoveries of G. Weigand were out of tune with their political ambitions, pretensions towards neighboring territories and peoples, not only did not reprint the twelve arguments of G. Weigand, but it banned them wherever it was possible, destroying or shoving away from the sight of the world the very magazine DITURIA. When I was looking for it in the National Library of Albania in 1965, they did not let me have it. By the same token these Albanians had made no mention of Weigand's argument and the thesis of non-Illyrian origin up to 1972. It is a *taboo*. Albanian scholars beat the drums of Illyrian origins without even mentioning the name of G. Weigand and his twelve arguments. They did it in the midst of Belgrade in 1968!¹⁵⁾

I am stressing this because there is an opinion that only Enver Hoxha used to forbid such things. Facts show that Enver Hoxha had had his forerunners even before the WW II not only in Albania but in Yugoslavia as well. Albanians have been forging their history ever since they started to write it, not only by Enver Hoxha's pen. They fabricated it willingly and unwillingly and even by thoroughgoing support of the Yugoslav bourgeois and social-fascist authorities of Josip Broz Tito. They are doing it even now under the banner of "anti-Titoists" in Serbia, Montenegro and Macedonia. Albanian national minority members are being indoctrinated there by chauvinism and racism, intolerance and extreme enmity towards the Serbo-Montenegrin and Macedonian people, which is all based in their fake history of aboriginality and genealogical link with the Illyrians and Pelasgians. Or perhaps this

is not true?! Please have a look at another study of mine about the Albanian from Macedonia Islam Baftjari.¹⁶⁾

On the territory of Albania the twelve arguments of G.Weigand were first mentioned in the report of E.Çabej during the mentioned Assembly in 1972, although abridged and spiced with tendentious statements of E.Çabej, but lacking a scholarly, meticulous analysis. This means that they have not been published in their entirety in a magazine or a review and even less discussed. As soon as they were mentioned by E.Çabej, they were choked up by dead silence. No one dares even mention them.

The report of Çabej was published in 1974 by the Albanian Academy of Sciences as KUVENDI I I STIDIMEVE, Vol II, in an expensive and large-sized book, inaccessible for wider publicity and even intellectuals and scholars for a number of reasons. Not only then but even today, if one looks for it in the National Library in Tyranna, the clerks will say: "We haven't got it!" This means that E.Çabej's denial was only formal, for the outer world, for Bonfante and his likes, who had to be petitioned not to leave the Assembly and not to block acceptance of Albanian scholars to their gatherings like politicians who had sacrificed their scientific truth to their nationalist Great-Albanian racist politics. E.Çabej said at that Assembly the following among other things:

"Albanian language represents lexical connections with northern Indo-European languages, Baltic in particular... If then old loan words from Iranian are considered as well as the old contacts with some Finno-Ugric languages (N. Jokl) and when on the other hand it is established that the two mountain ranges of Central-East Europe, the Carpathians and the Beskides, can be explained by the Albanian language and only through Albanian language among the living I.E. languages (KARPE, BJESHKE, the latter diphthongized later on), then, in our opinion, we will not tread upon a rotten plank if we state that the cradle of the pre-Balkan stage of Albanian in the European period of I.E. languages was an area somewhere in the north of the Balkan Peninsula..."¹⁷⁾

It can be seen from this quote that E.Çabej refutes the aboriginality of Albanians. He discards the origin of Albanians from Pelasgians as well or their origin from Illyrians. If Albanians were autochthonous and descended from Illyrians, they would be where they are found now, not in the **NORTH OF THE**

BALKANS, on the slopes of the Carpathians and Beskides, in Transylvania (today's Rumania), where no traces of Illyrian tribes could be found neither in the ages B.C nor in the VI c. A.D., when E.Çabej dates the formation of the Albanian language.

It was Çabej who also expressed the opinion that Albanians arrived into Mat in today's Central Albania in the X c. A.D. and that the territory where they now live is not the restriction, but the expansion zone.

This utterance of E.Çabej remained buried in the hall where the mentioned Assembly had taken place and where his report had been read and, sure enough, within the covers of the aforesaid edition KUVENDI I I STUDIMEVE ILIRE. Nowhere else has Çabej reiterated this because it had in the first place been uttered for the internal use and consumption, for indoctrination of Albanians and will be braced by assertions of genealogical descendancy from Illyrians.

Acad. **A.Buda** too expressed this idea at the gathering. He stated that Thunmann and von Hahn

"in the romantic stage of albanological studies...starting only from formal linguistic criteria, taking every single ancient element of onomastics for Illyrian and every ancient trait of prehistorical ceramics of the Central-Eastern Europe as Illyrian, switched over to PANILLYRISM, which was rampant until the 30's of this century (XX c, K.B.). Pioneers of Panillyrism were the archaeologists and philologists G. Kossina, M.Ruh, C. Schurardt, J. Pokorny...Impact of these concepts has not fully abated to this day".¹⁸⁾

All that, but in a more readable form will be expressed by the future president of the Albanian Academy of Sciences prof. **Shaban Demiraj**, who says literally:

"Opponents of the thesis that Albanian is of Illyrian origin as crucial linguistic argument presented their assertions that Albanian, as a Satem language, can by no means be the 'son' of Illyrian, which, according to them was a Centum language. And truly, if such claim were correct, every other dispute on the Illyrian origin of the Albanian language could hardly find a firm support".¹⁹⁾

On the page 159 he goes on to say: "Arguments presented by the opponents of the thesis of the Illyrian origin of the Albanian language are strong..." On page 166 he also says this: "At first sight these elucidations (of G. Weigand) appear to be reasonably founded arguments. Against them, however, a number of analytic remarks can be raised...Notwithstanding, criticism against these explanations cannot serve at the same time as an irrefutable testimony in favour of the thesis of the Illyrian origin of the Albanian language. That is why this thesis ought to become the object of research".

You can see that this Albanian not only admits that the *hypothesis of the Illyrian origin of Albanians has not been proved yet*, he hints at the possibility that it is true what the German Acad. prof. Dr Hans Krahe says about Albanians not being neither Illyrians nor Thracians, but a separate people, without any relation to Illyrians or Thracians. At another place, together with prof. dr Aleksandar Stipcevic, Albanian from Croatia, Sh. Demiraj states that Albanian and Illyrian are two different languages²⁰, that is, two different peoples. Although these very important albanologists, the most outstanding Albanians in the field, have admitted what the foreign scholars had maintained long ago, that Albanians have no relatedness to Illyrians, official Albania goes on spreading their claims of irrefutable origin of Albanians from the Illyrians, arbitrarily declaring that this has been recognized and accepted by the world's scholars.

Just remember prof. dr Jup Kastrati who rants in his voluminous 800-page book: "*U argumentus origjina ilire e gjuhes shqipe!*" (*Arguments have been forwarded for the Illyrian origin of Albanian!*)²¹, although he has not presented a single piece of evidence nor refuted at least one argument of the opposing side.

Until recently Albanian scholars did not even dare to mention their arguments of Illyrian origin of Albanian, let alone publicize them. As to the attempt to prove and defend them, they did absolutely nothing. Their only care was to show that they are Illyrians and that it was stated by this or that scholar of world renown, although they know very well that this particular scholar has never presented any argument for it.

Among Albanians it was the Acad. prof. dr **Androkli Kostalari** who dared first to mention one "argument", based on an assumption of the mentioned Thunmann: Albanians now live on the territory where Illyrians lived once. They deem this to be their crucial argument. There has been a century now since an adequate retort was given to them by the German scholar Acad. prof. dr **Hermann Hirt**, who said: "*The fact that Albanians have lived from the XI c. A.D. in an area where in ancient times Illyrians lived, does not have any import*".²²

An Albanian professor assistant dr **Xheladin Gosturani** has recently – more precisely- in 1999, published in the name of Albanians their five "arguments", which present the grounds for their pretensions to Illyrian origin²³. I have analyzed them in detail and refuted them by facts²⁴. It should be pointed out that Xheladin Gosturani states for his work that it "*has enormous value and is indispensable for the students of the fourth year, the Department of Albanian language at the University of Tyranna, Shkodër (Skadar, K.B.), Elbasan and Gjirokastra, for those who are willing to keep in touch with these departments, as well as the Albanian students in Kosovo, Macedonia and Crna Gora*".

What is the "**great value**" of his book? Here is what dr Gosturani is saying to his students: "**Albanian language-the offspring of Illyrian, Albanians-the sons of Illyrians**". This is where his history of albanology starts and ends, whose editors are Albanian Academics prof. Mahir Domi and prof. dr Seit Masaku. His assertion appears on all pages like a refrain of a trite song.

It is clearly evident that it is the main preoccupation and obsession, ultimate and real aim of this book of his that propounds a mouldy dogmatism of these Albanians: transferring at any price to the brains of the students the fact that Albanians are the sons of Illyrians. However, not only students are instructed in this way. That is how even the youngest children are taught. From the very beginning of their upbringing, they suck this along with mother's milk²⁵. Then, school education runs along the same lines from the earliest days up to, as you could see, the amphitheatres of the faculties, through the press, papers or books published privately or officially under the firm of irresponsible individuals and even signed by professors and humanity doctors, assistants and, above all, under the aegis of the Albanian Academy of Sciences. This is spreading over the borders of Albania even to Serbia, Macedonia and Crna Gora.

Not so in Greece, however! Greeks have always managed to show to this Albanians where the limits of their mindlessness are.

This attitude of Albanian "scholars" speaks of nothing else but of their ultimate irresponsibility and their hypocrisy and their byzantism, their Albanianism known now to the whole world.

That this has nothing to do with science but with sheer political propaganda was admitted in public by their supreme leader, *duce*, *fuhrter* and teacher, *ipsissimus* **Enver Hoxha**, who openly says: "*Albanian science lacks objectivity*". After his death and after reading my studies on these issues, Albanian Acad. prof. dr **Alfred Uçi** repeated the same. After going through my book in Albanian **ILLYRIANS AND ALBANIANS**, Albanian poetess **M.E.** went with it to the Albanian Academy of Sciences and asked them what was going on and whether what I am saying about the origin of Albanians is true. They gave the following answer:

"We have been familiar with everything that Acad. Burovic is saying about the origin of Albanians better than and long ago before him, but it is not now the time to say that. We ought beforehand to unite Kosovo and Albania, then we will admit that ourselves."

Under the iron foot of Enver Hoxha Albanian scholars were forced to be hypocrites, for otherwise E. Hoxha would have chopped not their tongues only but their heads as well. My case was not only obvious (and known to all of them !), but it served as a warning and a threat to all. This is, however, how Albanian "scholars" behaved outside Albania as well. They had never even whispered that Albanians are not aboriginal, that they are neither Illyrians nor Pelasgians. Conversely, when Çabej, Buda and Demiraj in Albania admit that Albanians are not aboriginal and that they are not Pelasgians or Illyrians, Albanian scholars outside Albanian borders go on beating the drums of their aboriginality and origins from Illyrians and even Pelasgians ever more violently. Why? While Demiraj, Buda and Çabej had got a permission for their assertions from E. Hoxha, Albanians outside their homeland, on the contrary, had been ordered by E. Hoxha to howl and roar to the tops of their voices in favour of aboriginality and Illyrian / Pelasgian origin, so that the already silenced voices of Çabej, Buda and Demiraj would be deafened. The peak of this practice is

certainly in the fact that Albanian "scholars" even this very day, after the death of E. Hoxha and after freedom and democracy had been announced in Albania (and outside its borders), go on seething about their aboriginality and the origin from Illyrians or Pelasgians. Moreover, to those who dare to have another opinion, they address threats of death even publicly over the internet and the press, which was not the case during E. Hoxha's life. Albanian Acad. **Mojkom Zeqo** stated: "*To doubt the aboriginality of Albanians means to become a ridiculous person!*"²⁶⁾, while another Albanian know-all, **Nikola D. Margiljaj**, adds that Yugoslav peoples, who do not accept the Albanian origins from Illyrians and Pelasgians, nothing short of *gone mad*.²⁷⁾

I must not, however, deny that in recent decades there have appeared reasonable Albanian scholars who have unambiguously and bravely recognized that Albanians are not aboriginal, that they are not descended from Illyrians or Pelasgians. And this comes from the midst of Tyranna, not only in oral but in written form as well, despite the calls for violence and lynching! They are quite numerous, too. Let me list just a couple of names: Acad. prof. dr **Alfred Uçi**, Acad. dr **Vinçenx Goletti-Baffa**, prof. dr **Isuf Luzaj**, dr **Stavri Skendo**, dr **Ardian Klosi**, **Ardian Vehbiu**, **Fatos Lubonja**, **Aurel Plasari**, **Edi Rama**, prof. dr **Hasan Kaleshi**, Acad. prof. dr **Luan Starova**, **Sokrat Dhima**, **Arben Kalamata**, M.P. **Kristo Goçi**, professor **Vangjush Simaku** etc. Their numbers are growing daily along with their impertinence. Those who agree with them are also on the rise as well as those who publicly support them and applaud to them. Dr **Ardian Klosi** was the first who stood up in the press for my defense back in 1991, while in 1995, most likely after reading my collection of studies **ILIRER DHE SHQIPTARET**, he claimed that the history of Albanians cannot be explained by the Illyrian origin thesis. "*However, he goes on to say, let us better not mention it here, to avoid being labelled an anti-Albanian!*"²⁸⁾

After being labelled a disciple of mine, **Fatos Ljubonja**, from the ill-reputed jail of Burel in Albania, in defense of A.Klosi, did not only publicize the twelve arguments of G.Weigand, but uttered the following:

"As far as I could get to know the issues of the Albanian origins, it seems that it is impossible not to remark that the hypothesis of the Illyro-Albanian origin was established in Albania.

during the rule of E. Hoxha, somewhere in the beginning of the '60s as an unquestionable truth. Up to that time it had not been a taboo... Gustav Weigand was among the first to oppose the serious arguments of Illyro-Albanian ethnogenesis. After the '60s it appeared that Albanian scholars, in the name of what was called the national-communist ideology, were assigned a task to prove this hypothesis, at a time when contradictions connected to it were quite rampant. Disputes over this issue continued in Albania even at the First Assembly of the Illyrian Studies in 1972, mainly between the Albanian and foreign scholars. It looks like that this hypothesis remains open for further discussion. I am also of opinion that many facets of Albanian history cannot be explained if one takes it as a starting point...²⁹⁾

Albanian historian **Ardian Vehbiu** sounded his opinion after them by stating nothing less than:

“myth of the Illyrian origin of Albanians has been promulgated in all forms, starting from children’s books, drives for introducing Illyrian personal names, from newborns to steam ships, ending up in the ruling historical ideology which often inspired the history of aboriginality. To “vast masses of people” Illyrian hypothesis used to be served, devoid of any scientific grounds and turned into a sheer origin myth, into a historical-idyllic ritual and into a fount where historical imagination of Albanian child will be nursed...”³⁰⁾

This is certainly the furthest stretch in the retreat of Albanians.

It is reasonable to expect now the retreat of Albanian authorities as well, so that truth of the Albanian people would be introduced into school and faculty curricula. This ought also to be reflected in their dailies and periodicals and all media as well and in their reactions to all those who continue to indoctrinate the Albanians with fake history, ridiculous pretensions to aboriginality and genealogical descendancy from Illyrians and Pelasgians.

There is no doubt that the authorities of Serbia, Macedonia and Crna Gora should be the first to do this, being as they should be crucially interested in once and for all terminating the forgeries of the history of Albanians, their territorial appetites, their brawls

and skirmishes, armed conflicts, terrorism and destabilization of this part of the Balkans.

The whole world ought to be interested in these issues, primarily Europe, which does not stand unshattered by absurd pretensions of these Albanians, who present a threat of a new World War, flaming already in the Balkans. It is time for the world’s scholars to gather and have their ultimate say on these issues. If they are being prevented from doing so by the perpetrators of the new World War, at least the scholars from Serbia, Macedonia, Crna Gora and Greece, whose nations are directly exposed to Albanian menace, ought to unite in discussing the problem and establishing in their countries, to start with, the scientific truth of Albanians and their origin.

**Geneva,
March, 2002.**

1) N.Jokl stated that Albanians arrived in the area where they are now some time in the IV-V cc. A.D. In forging their history, Albanian Academics even today go on writing that he presumably “defended the aboriginality of Albanians”. Consult for this his **FJALORI ENCIKLOPEDIK SHQIPTAR**, Tyranna, 1985, p. 435, JOKL.

2) LEKA, prof. Astrit: **LA SUISSE**, Geneva. 1995. This Albanian claims that Albanians are autochthonous in Switzerland, that they gave the name to Geneva and that at the moment they make 2% of the population in that country. He compares them to Retro-Romans who constitute 1% of the population and whose language has been recognized as the fourth official language of Switzerland. This certainly alludes to Albanian language, which ought to be the fourth official language, while Albanians deserve at least one canton or possibly two cantons.

3) Albanian Eqrem Çabej says that Albanians got there in X c. A.D.: **Disa mendime mbi marrëdhëniet gjuhësore rumuno-shqiptare**, - magazine **STUDI-ME FILOLOGIKE**, No 1, Tyranna, 1975, p. 52.

4) BUROVIĆ, Kaplan: **ASPIRATIONS OF ALBANIANS**, Geneva, 2004, see the study *Albanian territorial pretensions*, pp. 101-110.

5) BUDA, Aleks: **Ilirët e jugut si problem i historiografisë**, - report presented to the First Assembly of Illyrian Studies in Tyranna, 1972, published in the work **KUVENDI I I STUDIMEVE ILIRE**, Vol. 1, Tyranna, 1974, p.53.

6) BUROVIĆ, Kaplan: **Albanians are no autochthonous**, study, contained within this volume.

7) ÇABEJ, Eqrem: **Problemi i vendit të formimit të gjuhës shqipe**, - report presented to the First Assembly of Illyrian Studies in Tyranna, 1972, published in **KUVENDI I I STUDIMEVE ILIRE**, Vol. 2, Tyranna, 1974, p.9.

8) DEMIRAJ, Shaban: **GJUHA SHQIPE DHE HISTORIJA E SAJ**, Tyranna, 1988, p. 22.

9) KASTRATI, prof. dr Jup: **E drejta është në anën e shqiptarëve në Jugosllavi**, - paper BASHKIMI, Tyranna, Sep 30, 1990., p. 1, col. 1.

10) ÇABEJ, Nelson: **AUTOKTONIA E SHQIPTAREVE**, Tyranna, 1990.

11) UNIVERSITETI SHTETEROR I TIRANES – Instituti i Historise: **HISTORIA E SHQIPERISE**, Vol. 1, Tyranna, 1959, p. 29.

12) GOJÇAJ, Anton: **Više od kritike** (More than Criticism), - paper THE VOICE OF THE MONTENEGRIN, Podgorica, Oct 2002.

13) BUROVIĆ, Kaplan: **Nasilje nad istorijom** (Violence over History), - paper THE VOICE OF MONTENEGRIN, Podgorica, throughout four issues 22-25, Aug 2002. Reprinted in my book **OD ILIROMANIJE DO TERORIZMA** (From Illyromania to Terrorism), Geneva, 2002, pp. 71-85.

14) KASTRATI, prof. dr Jup: **HISTORIA E ALBANOLOGJISË**, Tyranna, 2000, p. 579.

15) BUROVIĆ, Kaplan: **Forged Albanian History**, - study, published in my work THE CALL OF KOSOVO, Geneva, 2006, pp. 71-85.

16) BUROVIĆ, Kaplan: **Falsifikati Islama Baftjarija** (Forgeries of Islam Baftjari), study published in my work THE CALL OF KOSOVO, Geneva, 2006, pp. 109-140.

17) ÇABEJ, Eqrem: **Problemi i vendit...**, op.cit., p. 9.

18) BUDA, Aleks: **Ilirët e jugut...**, op. cit., pp. 51-52.

19) DEMIRAJ, Shaban: **op. cit.**, pp. 21-22.

20) DEMIRAJ, Shaban: **Historia e gjuhës shqipe, historia e popullit**. - in the paper DRITA, Tyranna, Mar 19, 1989, p. 11, col. 1. In that article (p. 15, col. 1) one can find the claim of dr Aleksandar Stipčević that Illyrian and Albanian are two different languages.

21) KASTRATI, Jup: **HISTORIA E ALBANOLOGJISË**, op. cit., p. 170

22) HIRT, Hermann: **Die Sprachliche Stellung des Illyrischen**, in FEST-SCHRIFT FÜR H. KIEPERT, 1989, pp. 179 and 181, as well as in DIE INDO-GERMANEN I, 1905, p. 141.

23) GOSTURANI, Xheladin: **HISTORIA E ALBANOLOGJISË**, Tyranna, 1999.

24) I delved into this book of his for the first time in a short review which under the caption GOSTURANI, prof. ass. Dr. Xheladin: **HISTORIA E ALBANOLOGJISË** was published in Albanian in my book **MIKROLOGJIRA**, Geneva, 2000, pp. 18-19. Then again I wrote about that book in Serbian a review **XHELADIN GOSTURANI; ISTORIJA ALBANOLOGIJE** (Xh. Gosturani: History of Albanology), published in my volume **OD ILIROMANIJE DO TERORIZMA**, Geneva, 2002, pp. 43-48. In the end I meticulously analysed his "arguments" in my study **ARGUMENTI ALBANACA** (Arguments of Albanians) presumably for their Illyrian origin, published for the first time in my book **STVARNOST I ALBANSKE ILUZIJE** (Reality and Albanian Illusions), Geneva, 2001, pp. 15-21, translated into Macedonian and printed in our book **ALBANCITE GI IRITIRA VISTINATA**, Geneva, 2006, reprinted in Serbian in the Serbian internet magazine **ISTINA**, Year ii, No 62, Vienna, Apr 04, 2006.

25) BUROVIĆ, Kaplan: **Masakriranje i trovanje duse i savesti albanske dece pocinje jos od majcine dojke** (Mutilation and Poisoning of the Soul and

Consciousness of the Albanian Children Starts from Mother's Teat), - article, published in my book **OPTUŽUJEM** (I Accuse), Geneva, 2006, pp.9-12.

26) ZEZO, Mojkom: **Një paskvilë të flliqur e ka shkruar Kapllan Resuli** (A Dirty Libel Was Written by Kaplan Resuli...), - article printed in Albanian press of Tyranna and made public through all internet sites of Albanians. I found it on the sites named AGIMI (www.agim.com), ALBASOUL, ILIRET, TETOVA INFO CENTR etc. A little comment on "not so funny a person" M. Zezo was presented by Anton BUROVIC, in his work **INTERNET FOR ACADEMIC BUROVIĆ**, Ulcinj, 2006, pp. 20-21.

27) MARGILJAJ, Nikolle: **Foreword** to the work MARGILJAJ, Preljoc: **ILLYRIANS SPEAK ALBANIAN - ALBANIANS SPEAK ILLYRIAN**, Podgorica, 2001.

28) KLOSI, dr Ardian: **LETRA IV**, magazine PERPJEKJA, Year II, No 2, Tyranna, 1995, p.15.

29) LUBONJA, Fatos: **Ndërgjegje historike**, magazine PERPJEKJA, Year II, No 3, Tyranna, 1995, p. 80.

30) VEHBIIU, Ardian: **Shqiptarët, ilirët dhe thrakët**, magazine PERPJEKJA, Year II, No 6, Tyranna, Apr 1996, p. 77.

*) Published first in Serbian internet mag **ISTINA**, Year II, No 97, Vienna, Feb 11, 2007.

MIGRATIONS OF ALBANIANS

All peoples of the world at a particular stage of their evolution moved from one territory to the other, from one continent to the other, particularly where neither the ocean nor the sea could prevent them, as was the case of European continent, which was, generally speaking, open to Asia and her peoples. American continent over the ocean, with the majority of the population who are white from Europe and the black people colonized from Africa are irrefutable proofs of permanent migrations of peoples.

India is known as the cradle of nations. First man seems to have appeared there first since climatic conditions were more favourable for it than in any other part of the world. As people multiplied at a rate enormous even for modern understanding of that phenomenon and let alone for the criteria of that time and, above all, as in those distant prehistoric times people predominantly based their economies on cattle raising and extensive agriculture, such growth made it impossible for them to survive on that territory. That is why they had from time to time undertaken migrations into other regions not only within India, but outside it as well. They must have moved in all directions and especially towards the parts pointed at by the sunsets.

That is how the so-called **Great Migration of the Peoples**, designated as the *Indo-European migration*, took place at the end of the European neolithic, at the turn of the IIIrd millenium B.C., when the so-called **Pelasgians** came from Asia, certainly from India. Other migrations may have occurred before it, but today's archaeological excavations have not supplied any evidence of them yet, whereas the Great Migration (GM) was clearly documented and is out of any doubt.

After the GM the co called **Aegean Migration** took place in Europe at the end of the Bronze Age, in the XIII-XI cc. B.C. It is also known as the *Doric Migration* or the *Migration of the Sea Peoples* and is divided into three migratory waves. In the first and second wave it brought the forefathers of modern Greeks to the Balkans in XIII-XI cc. B.C., while in the third wave which occurred in the VIII c. B.C., peoples generally known as **Illyrians**, settled into the Balkans.

Other migrations followed, such as the migrations of the **Celts**, then the migration of the so-called **Barbarians** (Goths, Visigoths, Ostrogoths, Gauls, Sarmatians, Alans, Markomans,

Huns, Avars), then the migration of **Slavs** and Turks after that. All these peoples came to Europe and the Balkans from Asia, some via the Caucasus and Ural mountains, others by way of Asia Minor, Bosphorus and Dardanelli.

The peoples listed above, as well as Albanians, moved from their ur-heimat (ancient homelands), India, and arrived in Europe and the Balkans, which is undeniably testified by their Indo-European language, spoken among all other Europeans. Notwithstanding, Albanians as a whole pretend that they had not migrated, that they are **autochthonous**¹⁾. There are honourable exceptions to this rule who have of late started to recognize that they are not autochthonous but newcomers, like all other nations of Europe and the Balkans.

Contemporary foreign scholars, after realizing that facts supporting the aboriginality were missing and after albanological studies had made progressive strides, unanimously made consent that Albanians are comers to the Balkans and Europe and that they had, like any other nation, undertook migrations. However, not all of them share the same opinion as to the route the Albanians followed in their roamings, which would not otherwise be of much importance if it were not coupled to their origin.

Let me lay down the itinerary in its main versions.

1) Some scholars state that Albanians arrived in Europe and the Balkans together with Barbarians in early Middle Ages, which means, from the East and in the New Era, via the Central Europe.

2) Others say that they came to the Balkans from the West, at the time B.C.

3) The third group is of opinion that they arrived from Southern Italy (Sicilia), in the year 1043. A.D.

4) The fourth possibility is that they came from the East, but not from the Central Europe, but via Asia Minor and not in the early Middle Ages, but in the late Middle Ages.

5) The fifth group of scholars state they came from the East and from the Central Europe, but not with the Barbarians. They came a bit later in the VII c. when the Balkans was coming back to peaceful life after devastations of the Barbarians.

It is necessary now to scrutinize each of the versions.

AD. 1 - I have already pointed out in another study²⁾ that the Austrian Acad. prof. dr **Norbert Jokl** (1877-1942), one of the staunchest illyromans but also one of the greatest albanologists of his time, after finding out that Albanians are not the descendants of Illyrians, admitted that they are not autochthonous as well, and that they had arrived in the Balkans from the Central Europe, but in Roman times, some time around IV or V cc. A.D., when the Roman Empire was being torn to pieces by the Barbarians. This does not imply that Albanians came together with Barbarians and took part in that devastation of European civilization and culture, which sent not only **St Hieronymus of Stridon** (Dalmatia) goose-fleshing, but must give creeps to all constructive citizens of the world even today. The appellation **barbarian** was from them transferred to all the world's languages with a meaning of a senseless savage given solely to plunder, devastation and burning everything that comes his way.

Rumanian Acad. prof. dr **V. Pârvan**, a renowned historian, states that Albanians got to the Balkans between the III and IV cc. A.D., also from the Central Europe and Rumania. Another Rumanian scholar Acad. prof. dr **S. Puškariu**, a reputed philologist, backed up Acad. Parvan by linguistic arguments. As a consequence, they are in agreement with the mentioned Acad. Jokl, who saw these Albanians as companions of the Barbarians who mercilessly devastated and razed the Balkans.

Of the same opinion was a French diplomat, Pouqville.

Others, including me, are of opinion that Albanians came to the Balkans via the Central Europe, but not at the time of Barbarian plunders, but somewhat later and, above all, not from Caucasian Albania. Numerous facts can uphold this view, so let me mention these:

a) Had Albanians come with the Barbarians, they would leave the Balkans together with them. After their arrival into the Balkans they did not move elsewhere.

b) By pillaging and devastating the Balkans, Barbarians caught the attention of contemporary chroniclers and historians, who recorded their names and deeds. Albanians, who would do the same, would have been recorded in likewise manner in those chronicles, where other Barbarian peoples had been listed. No

Albanian is found either under that or any other name in those chronicles.

It should be noted that as soon as the Albanians went into plundering and razing campaigns in the XV c., they were noted down by the name Arvanitasi by the well-known **Laonikos Chalkokondyles**, whose name one cannot find in the Albanian ENCYCLOPAEDIA, for there is no mention in it of the names of the people who have established such bitter truths about them.

c) Albanian language is an Indo-European and a SATEM language, while the language of the Barbarian peoples was not Indo-European. Moreover, the Barbarians who spoke Indo-European languages, belonged to the CENTUM sub-family.

ç) A great number of Rumanian words in Albanian testifies that Albanians at the time of Barbarian devastations and plunders of the Balkans cohabited with Rumanians to the north of the Danube in today's Rumanian, on the slopes of the Carpathian and Beskides mountains.

d) Barbarian peoples possessed also physical and anthropological features not encountered in the Albanians.

However, if Albanians do not fall into the group of the so-called Barbarian peoples, no possibility is excluded that some members and even some Barbarian family joined the Albanians in some way and was assimilated into Albanians.

Ad. 2 - Those who claim that Albanians arrived from the west and at the time B.C., presume that there is a link with the Celtic tribe of Albanoi, who had truly, as I have pointed out in another study³⁾, arrived in Albania from Italy. They originally came from the west (Scotland) to Italy most likely at the time B.C. A great devotee of this view was the famous English poet Lord **George Gordon Byron** (1788-1824), though the author of that thesis was the Italian Catholic cleric **Marino Barlezio** from the XV c. Relying on the Roman historian **Gnaeus Pompeius Trogus**, who, writing of Albanians of the Caucasus, stated that they are identical to the Albanoi of Italy, Barlezio accepted that for the Albanians of today's Albania, too. Pompeius Trogus related the migrations of Herculi from the Alban mountain in the vicinity of Rome and their traces on the territory of Italy. In reference to

this, Pompeius Trogus quite naturally puts forward that the Caucasian Albanians originated from Italy, while Barlezio claims the same for the modern Albanians of Albania.⁴⁾ Writing about this, Albanian Acad. Aleks Buda (1911-1993) ironically commented: "...një variant modern, të cilit nuk i mungon nota komike - dyndja e shqiptarëve nga - Skocia!" ("a modern variation, which is not void of comical touches - migration of Albanians from - Scotland!"⁵⁾

Acad. Buda is right but not in relation to his negation of the arrival of the Albanoi from the west and the Celtic origin of that tribe. He contends that the Albanoi are an Illyrian tribe which arrived in Albania with Illyrians from the Central Europe, which certainly is not true. Please consult more details in connection to this in my mentioned study. I maintain there and reiterate here that Albanians are not Albanoi, nor are Albanoi Illyrians. Albanians assimilated the Celtic tribe of Albanoi, not the other way around. The way the Slavic Bulgarians assimilated Turano-Mongolian Bulgars, borrowing from them their ethnic name, the Albanians took for themselves the name from the Albanoi, whom they had assimilated. Up to that time Albanians had had another name, now lost and up to this date undiscovered. They may have had yet another name before this unknown ethnonym. In the course of centuries and their migrations, being few and far between and without a system of writing atop it, like so many other peoples, they lost their previous name and replaced it by a new one or they might have been assimilated by others to vanish without a trace. After several centuries, precisely in the XVIII c. A.D., Albanians rejected that name, too. Today they call themselves SHQIPETARI.

Ad. 3 - Many authors wrote in conjunction to the view that Albanians arrived into the Balkans from Sicily (Italy), not solely common articles that could be found on the internet, but books as well. In my opinion the most significant among them is **Jovan Deretic**. Besides an internet article, he published an entire book about Serbs, where he claims that they came to the Balkans with the Pelasgians, while the arrival of Albanians he traces back from Italy in 1043 A.D.⁶⁾ He is ardently supported in this by the Macedonians dr Riste Ivanovski and dr Petar Popovski, but only for a part of Albanians, mainly the one from the south of Albania. Here is what Ivanovski says exactly:

*"Albanians (Arnauts) were as Muslims of the Caucasus driven out in the IX c. A.D. by the Mongolian Hebrew Khazars = h azer (Azerbaijan = azer bej jan). They were colonized into the Southern Italy and Sicily. From there they were colonized into Epirus in the XI c."*⁷⁾

This is what dr Deretić has to say: *"The people we Serbs call Arbanasi...originated from the Caucasus. In antiquity there was a region nearby the Caucasus known as Albania...In the VIII v. Arabians invaded the lands around the Caspian Sea and behind the Caucasus. They converted the aboriginal inhabitants of those areas to Islam and took them as supporting companies in their battles against the Christians... Arabs took greater part of Sicily from Romeans...where they inhabited a part of populace from the Caucasian Albania...Byzantines managed to take a part of the island back from the Arabs and there they found the islamicized Albanians. The majority of them were re-converted to Christianity.*

Byzantium attacked Serbia on 1042...The young tsar Vojislav defeated the Byzantine army in two battles. This severe loss caused turmoil in Constantinople. Byzantine military commander on Sicily by the name of George Maniakos fomented an insurgence with a view of taking the power in Constantinople. He embarked his army aboard the ships, taking a part of Albanians as auxiliary companies. They took their wives and children with them as well. With this motley army he disembarked in Durrachium in March od 1043...Maniakos brought just a tiny portion of Albanians, leaving the majority of them on Sicily and in Southern Italy. All were in the course of time christianized and italianized, so that only vague memories of their origin survive today...After landing in Durrachium, Maniakos headed with his army towards Constantinople. Byzantine army met Maniakos by the Dojran Lake and a furious battle ensued in which Maniakos got killed. After his death the rest of the army surrendered. Byzantines accepted Maniakos's Byzantine soldiers, but not the foreigners, Albanians. They could not go back, nor had they anywhere to go...They asked the Serbs to let them settle down somewhere in the mountains, where they could live off cattle raising...Serbs allowed them to inhabit the hilly country around the mount of Raban...The main eye-witness of taking these Albanians by Maniakos to Serbia was a contemporary of them, a Byzantine higher official and

historian Michael Attaliota. He described events in Byzantium from 1043 to 1078. Albanians are mentioned in his work in passing on pages 9 through 20".⁸⁾

This is only partly true. Arabians did occupy the Caucasus in the VIII c. and Albania in those parts that I wrote about the Albanoi⁹⁾. They took Sicily as well and attacked the coasts of the Balkans and it is possible that their armies included some Albanians from the Caucasian Albania. It is not true, however, that those Albanians were taken to the Balkans by George Maniakos, although it is true that he rebelled against Byzantium and, with a view of capturing the throne of Constantinople, led his army from Durrachium. His army was made up of soldiers from Sicily and Albanians as well, but not those from Sicily, but from Mat in Central Albania.

Albanians from Mat and Albanians from Caucasus are not the same persons, not the same people. For details please check my study **Who are Albanoi?**. To prove that they are two different peoples, let me list the following facts:

a) The language of the Caucasian Albanians is a Celtic (CENTUM) language, while the language of the Albanians from Mat is a non-Celtic, SATEM, language.

b) The language of the Caucasian Albanians has no loanwords from Lithuanian or Rumanian. The language of Mat Albanians is replete with Lithuanian and Rumanian loanwords, which points to a completely different itinerary of the migration of these Albanians.

c) Albanians of the Caucasus were a maritime people, so (if it is true that Arabians settled them in Sicily and in Southern Italy in the IX c. A.D.), they may easily have adapted to the life by the sea. It is well-known that the Albanians of Mat not only have no experience of the sea-faring life, but that they have not got the maritime or fishing terminology. It will take the arrival of the Turks on the Balkans to teach them the maritime skills and to use fish in their cookong.

Argumenta ponderatum, non numeratntum!

It is also true that there were Albanians on Sicily and in Southern Italy (Calabria), but they were not there from the time of Arabian invasion, but from the time of Skenderbeg. They are found there even today. I know them personally. I have met them and talked to them in Albanian. They remember their origins from Morea (Peloponesus, Greece, featuring in their music, too!) and from Albania. Many of them are albanized Serbs. Their greatest writer (and one of the greatest authors of the old Albanian literature), **Jeronim de Rada** (1814-1883) titled his main work **MILOSAO** – a purely Serbian name – **MILOSAV**. Consequently, the version of the itinerary of Albanians from India towards the coasts of the Adriatic is unfounded.

AD. 4 - The hypothesis that Albanians arrived into the Balkans from the east but not from the Central Europe but via Asia Minor and not in the early Middle Ages, but in the late Middle Ages, is to be encountered with many researchers, particularly Macedonians (dr **Risto Ivanovski** and dr **Petar Popovski**). The former reiterates this in his book on Albanians, though reducing this to the Albanian tribe of Ghegs. He maintains, actually, that Russia after Crimean War drove out the Tatars, Cherkesi, Armenians and Kurds, known as Arnauts (mercenaries), from the Caucasian coastal areas into Asia. Turkish authorities colonized them in Kosovo some time around 1840. in order to brace up the Moslem influence and strengthen the border towards Serbia, which at that time was getting ready for the final clash with the Turkish occupiers of her provinces, Kosovo in the first place. It is rumoured that these Arnauts brought with them the white cap (ketcha), accepted later by the Albanians¹⁰⁾. This is sheer truth, but it is not true that today's Albanians or their tribe of Ghegs are descended from them, as propounded by Riste Ivanovski. These comers from Asia were assimilated in a very short spell by Albanians either by islamicizing or through establishing blood ties with them. Even today many of them remember their non-Albanian origin, but, since they forgot their language and as one cannot live otherwise among Albanians but solely as an Albanian, they must not give off a sound. This applies even to the Turks. Among them only the author **Kasem Trebeshina** dared to say that he is not an Albanian but a Turk. For this reason he is exposed to forfeit like I am.

Ad. 5 - We who state that Albanians arrived from the Eastern and Central Europe, not with Barbarians, but somewhat later, in the VII c., when the Balkans was coming back to peaceful life after plunders of Barbarians, base our assertion on facts which show their itinerary from India to Mat. These facts are:

a) Albanian language, which is an IE. and a SATEM language, which means that these Albanians belong neither to the mentioned Barbarian peoples, nor to the Celtic tribe of Albanoi, to Albanians from the Caucasus nor to the Arnauts colonized from Asia to Kosovo.

b) Albanian loanwords from Lithuanian and Rumanian language are a convincing proof that these Albanians on their way from India to the Balkans crossed over today's Lithuania (hills of the Baltic Sea) and the Carpathians and Beskides mountains (today's Rumania) and even across Thrace (today's Bulgaria). Thracian loanwords are evidence for this, as are Slavic-Bulgarian and possibly Mongol-Bulgarian ones.

It is exactly for this reason that many scholars shoved the time of the arrival of Albanians into the Balkans several century backwards. Thus the Austrian Acad. prof. dr **Gustav Weigand** (1860-1930), eminent expert on Albanians, states that Albanians came to the Balkans in the XI c., exactly at the time they appeared in history. This is reiterated by the German albanologist Acad. prof. dr **Hermann Hirt**¹¹⁾. Bulgarian Acad. prof. dr **V. Trpkova-Zaimova** maintains that Albanians got to the territory of modern Albania after the XII. The same view is held by the Greek Acad. prof. dr **Hera Vranusis**. Relying on Jokl, Parvan, Pushkariu and especially on Weigand, and being their disciple as well, the president of the Albanian Academy of Sciences, prof. Aleks Buda at last had to accept the migration of his Albanians, though indecisively and timidly. He thus admitted that they are not autochthonous but without pointing out the time of the migration. Here is what he says:

"Duke mbeshtetur autoktonie relative te etnosit ilir (nenkupton shqiptaret, KR), arkeologjet shqiptare nuk mohojne kuresesi ne menyre dogmatike realitetin e emigracioneve, te natyreshme ne kushtet e nje shoqerie fisesh baritore" ("supporting a relative abiriginality of the Illyrian ethnos (he menas the

Albanians,- KB), *Albanian archaeologists in no way deny in a dogmatic way the reality of emigrating, which was natural in the circumstances of a society of cattle-raising tribes*"¹²⁾.

His colleague Acad. prof. dr **Eqrem Çabej** showed more audacity when he admitted, except the Albanian migration and their arrival from the Central Europe, the time of that migration to have been in the X c. A.D.¹³⁾

Starting from the aforesaid, particularly from the Lithuanian loanwords, I am of opinion that Albanians set into motion from India some time in the III-II cc. B.C., possibly together with Slavs or better still with Lithuanians as a people separate from and perhaps cognate to them.

It is known that in those times migrations were carried out on foot. Few people had a horse, still less a cart usually pulled then by oxen. None of these peoples had a defined itinerary, and even less so a place where to migrate. Migrations were carried out randomly in search of good pastures for cattle and new tillable lands. While grazing grounds were fairly easy to find, new tillable soil had to be cleared, which was time-consuming. Only when forests were razed by goats and soil exhausted by primitive exploitation without manuring, they used to leave such places too and continued their migration.

In that way they used to trudge from India to the Baltic Sea possibly as long as a century or even longer. That they arrived from India to the coasts of the Baltic Sea is testified by the loanwords from Lithuanian, which were drawn attention to by the renowned scholars such as Meyer and Jokl. This was recognized by the greatest Albanian linguist and scholar of world reputation, Acad. prof. dr Eqrem Çabej (1908-1980).

It is a fact that Lithuanians have never been on the coasts of the Adriatic Sea, even less so near Albanians. Consequently, Lithuanian loanwords could have entered Albanian only under the condition that Albanians had lived near the Lithuanians some time in the past or cohabited with them, like with many other peoples. SO, where could have they lived side by side with the Lithuanians if not on the coasts of the Baltic Sea?! Acad. Çabej advocates that it was exactly his Albanians who named that sea and that the word is an Albanian one¹⁴⁾, *autochthonous* – as they are in habit of saying. This is restated by the Macedonian Riste Ivanovski in his own way.¹⁵⁾

After three to four centuries of common life with Lithuanians on the coasts of the Baltic Sea, Albanians set on their way again, possibly again by the Slavs and headed with them towards the Central Europe. After crossing Transylvania they eventually reached the slopes of the Carpathians and Beskides in today's Rumania, probably in the IV c. A.D.

Acad. Cabej says that it was there that Albanian language came into being in the VI c., which in my opinion is acceptable, as this is not only his opinion but the one advocated by the prominent scholars of the world and is standing on firm scholarly grounds.

There, on the slopes of the Carpathians and Beskides, Albanians lived together with Rumanians. This cohabitation was so close that they barely saved themselves from romanization, apart from the turmoil of their language. Had not the Turano-Mongolian Bulgarians appeared there at the end of the VII c. and took them across the Danube in Thrace, Albanians would have been rumanianized in the course of the century that followed, exactly like those who stayed there were rumanianized and lithuanianized.

It should be borne in mind that no people has migrated in its entirety. A part of it would always remain which would in the passage of centuries assimilate into the majority of populace of the area. Before crossing the Danube, it seems that Albanians gave a helping hand to their troupes of the khan Asparuh in his battles against the Byzantium. It is known that Asparuh had previously beat the Byzantines on the left bank of the Danube, some time in 675, then moved his people across the river.

The Danube crossing of these Bulgarians was recorded by the Byzantine chroniclers. There are no mentions of an Albanian crossing, since they were then a tiny people, possibly mistaken by these chroniclers as one of Gulgarian tribes. That their crossing was unnoticed had been admitted by the mentioned scholar S. Puškariu¹⁶⁾ before me. Henrik Barich states the same specifying that Albanians arrived into Albania also unnoticed by the contemporaries. After me the Englishman Noel Malcolm admitted the same, pointing out that Albanians were a "*tiny cattle-raising people*" (MALCOLN. Noel: KOSOVA, second issue, Tyranna, 2001, p. 30). Notwithstanding this, the Albanian critic of my theses, Skender Shkupi, did not make a stand against Parvan (nor against Barich!), even less so against Malcolm, but waited for me to reiterate it all, then fired from all his weapons and demonized

me by his base street-style curses, appropriate only for an Albanian Academic of the Enverean breed.¹⁷⁾

It is an unquestionable fact that Albanians crossed the Danube from Rumania and entered the Balkans (unnoticed!), but in the X c A.D., like E. Cabej says, and not in the VII c., like many world's scholars and I state. Nevertheless, like I said, Skender Shkupi raises no questions (let alone the curses!) against him; he does this only against us, because these noble proceedings of theirs are married not to the scholarly issues only, but to the everyday political ones as well.

Albanians, like usual, occupied the mountainous regions in Thrace, where ample grazing grounds were found for their goats. In this way they did not mix with the Slavs or Bulgarians, who dwelled in the plains and mixed with Slavs and Ants who lived there. In cohabitation with them, the Bulgarians of Asparuh were soon assimilated into Slavs, taking their language and customs, but retaining their own name and imposing it upon the Slavs. In the centuries to follow, these Slavs will be called Bulgarians, the name they have preserved up to this date.

At the end of the VIII and in the IX c Slavic Bulgarians, led by their tsars Boris and Simeon, penetrated from the coasts of the Black Sea all the way down to the coasts of the Adriatic. Their armies must have had Albanians too. After occupying Macedonia, parts of Greece, Prevalitania (territory of today's Albania) and parts of modern Crna Gora and even Serbia. They relocated, along with the army, a part of their people, which was recognized by historians as a fact. They certainly colonized the Albanians as well, who served not only as soldiers but as food suppliers as well: dairy products and meat of their herds were needed by the soldiers not only as staple food, whereas tanned skins were indispensable as war material. That is why the transfer of these Albanians from one part of the Balkans to another fared unnoticed again. Chroniclers took them again for one of Bulgarian tribes.

Bulgarian occupiers of Prevalitania inhabited the Albanians in the region of Mat, which was favourable for them with its hilly and mountainous terrains and forests for goat-raising. That is where Albanians found the surviving parts of the Albanoi tribe (who assigned the name of Albanon to that area), of Slavs (Serbo-Montenegrins, Macedonians and Bulgarians), as well as Vlachs. Being a majority compared to them all (in this area, not in the whole of Prevalitania, as rigged by the mentioned critic and forger

S. Shkupi!), and their inferiors in reference to cultural development and of a conservative world-view (xenophobic), they not only were not assimilated by the local population, but, on the contrary, they assimilated the locals, whereby (boosted by their enormous multiplication) they grew in numbers, doubling, tripling and increasing in a manifold manner in a short spell of time. This resulted in a fact that this area became too small for them in the XI c., so they started overspilling from it towards the plains of Durrachium and Tyranna in the beginning and later on to all four sides of Prevalitania.

While they lived together with the Celtic tribe of Albanoi, a thing similar to Slavic Bulgarians happened to them: they assimilated that tribe, but they retained the name of their origin, ARBANON, as it was formed under the influence of a Serbian metathesis. The name of this place was taken by them for their ethnic name. This is what Slavic Bulgarians did and many other peoples of the world, as history teaches us.

After this initial migration Albanians had a number of other minor, but more important, migrations. First of all, they migrated across the rivers Drim (in today's Northern Albania, Serbia and Crna Gora), Shkumbini (in today's Southern Albania, Macedonia and Greece) and across the sea, in Italy and all directions of the world, which I wrote about in a separate study.¹⁸⁾

I am of opinion that this scientifically corroborated truth is a truth about the migrations of Albanians and, as a followup, a truth about their origin.

*The prison of Burel,
Albania, Nov 14, 1972 **

- 1) BUROVIĆ, Kaplan: Albanians are not autochthonous, study contained within this volume.
- 2) BUROVIĆ, Kaplan: When did Albanians come to Albanon? – study contained within this volume.
- 3) BUROVIĆ, Kaplan: Who are Albanoi? – study found in this volume.
- 4) BARLETIO, Marino: HISTORIA E JETES DHE E VEPRAVET TE SKENDERBEUT, Tyranna, 1967, p. 96.
- 5) BUDA, Aleks: Ilirët e jugut si problem i historiografisë, - report presented at the First Assembly of Illyrian Studies in Tyranna, 1972, published in *qkuvendi i studineve ilire*, Vol.1, Tyranna, 1974, pp. 60-61.

- 6) DERETIĆ, dr Jovan: SERBI-NAROD I RASA (Serbians – a People and a Race), Banja Luka, 1998, second issue.
 - 7) IVANOVSKI, dr.Risto: MAKEDONIA, Bitolj, 2005, p. 406.
 - 8) DERETIĆ, dr Jovan: Arbanasi, njihovo poreklo i dolazak u Srbiju (Arbanassi, their origin and arrival into Serbia), Serbian internet paper ISTINA, Year 1, No 43, Vienna, Dec 18, 2005. He states in the footnote that he drew on Michael Attaliota, HISTORIA, CORPUSCORUM HISTORIAE BYZANTINAE. Impensis ed. Njeberi Bonnae.
 - 9) BUROVIĆ, Kaplan: Who are Albanians?, - op.cit.
 - 10) IVANOVSKI, dr Risto: MAKEDONSKATA KOMNENOVA ALBANJA (Macedonian Comnen's Albania), Bitolj, 2004, pp.13 and 93.
 - 11) HIRT, Hermann: Die sprachliche Stellung des Illyrischen, - in FEST-SCHRIFT FÜR E. KIEPERT, 1898, pp. 179 and 181 n, as well as in DIE INDOGERMANEN I, 1905, p. 141.
 - 12) BUDA, Aleks: Ilirët e jugut...- quoted study, p. 52.
 - 13) ÇABEJ, Eqrem: Disa mendime mbi marrëdhëniet gjuhësore rumuno-shqiptare, magazine STUDIME FILOLOGJIKE, No 1, Tyranna, 1975, p. 52.
 - 14) ÇABEJ, Eqrem: STUDIME ETIMOLOGJIKE NE FUSHE TE SHQIPES, - Tyranna, 1976, p. 144.
 - 15) IVANOVSKI, dr Risto: MAKEDONSKATA KOMNENOVA ALBANJA (Macedonian Comnen's Albania), op. cit., p. 144.
 - 16) S.PUŠCARIU: Zur Rekonstruktion des Urrumanischen, - Z. f. rom. Phil. XXVI, 1910, p. 61 nn.
 - 17) SHKUPI, Skender: Qëndrim i pështirë i një pseudoshkencëtari, - paper ALBANIA, Tyranna, May 25, 1999.
 - 18) BUROVIĆ, Kaplan: Ekspanzija Albanaca (Expansion of Albanians), - study included into this volume.
- *) Published first in Albanian language in my book MIKROLOGJIRA, Geneva, 2000, pp. 42-44, in Serbian it was published first in the book REALITY AND ALBANIAN ILLUSIONS, Geneva, 2000, pp. 61-62, adapted in this form published in the Serbian internet paper ISTINA, Year III, No 102, Vienna, Mar 18, 2007.

WHO ARE ALBANIANS?

I have shown and proved that Albanians are not Pelasgians¹⁾. Undeniable facts, documents and arguments have been presented to show that Albanians are not Illyrians either and that they have no genealogical relations with them²⁾. In the end I also demonstrated that Albanians are not autochthonous in the Balkans³⁾. A logical question must then be raised: **Who are these Albanians?**

Scholars well-known to the whole world such as **Gottfried Wilhelm Leibniz** (1646-1716), **Hans Erich Thunmann** (1764-1776), **Jacob Philipp Fallmerayer** (1790-1861), **Johannes Georg von Hahn** (1811-1869), **Berthold Niebuhr**, **Theodor Benfey**, **Franz Miklosich** (1813-1899) and others were of opinion that Albanians were the descendants of the Old Slavs, whom they called, as is known, Illyrians. This was misused by the Albanian "scholars": starting from the fact that these scholars took Albanians for Illyrians, they asserted and still do that they meant real Illyrians, not Slavs⁴⁾. An exception is found in an Albanian from Italy, Vincenc Dorsa (1823-1885), who admitted in all honesty that at that time Illyrians were considered to be Slavs, as well as in the modern Albanian Acad. **Stefan I. Prifti**, who says:

"In the XV c. and later on the name "Illyrians" was applied to the Slavs, particularly those of the Western Balkans".⁵⁾

The greatest albanologist of all times, Austrian Acad. prof. dr **Gustav Meyer** (1850-1900), stated that Albanian is the sister language of the Lithuano-Balto-Slavic language, which means that Albanians are brothers of Balto-Slavic Lithuanians. This opinion of his was accepted by the tried and tested friend of the Albanian people, prof. dr **Norber Jokl** (1877-1942). Albanians themselves have written in superlatives about him (remaining silent on facts they do not like in his life and work, such as his birthplace in Moravia, Ceska Republika). Acad. prof. dr **Vladimir Georgiev** agreed with the aforesaid scholars and Acad. prof. dr **Eqrem Çabej** (1908-1980), whom Albanians deem the god of their albanology, and prof. dr **Aleksandar Xhuvani** (1880-1961).

If their forerunners only supposed that Albanians were descended from Old Slavs (though they made no effort to prove this!), Meyer, Jokl, Georgiev and even Çabej and Xhuvani did not

only suppose and in some way proved it. They listed numerous words in Albanian language that have their equivalents in Lithuanian and not roots only but meanings and forms as well. These similarities are not scanty. On the contrary, they constitute a considerable fund of these two languages and are amazing. It was these equivalents that enticed these scholars to regard these tongues as sister languages. If the fact that both Albanian and Lithuanian belong to SATEM subfamily is added to this, then this resemblance in all likeness is far from being fortuitous or a consequence of mutual borrowings. Starting from the itinerary which the Albanians followed from their urheimat in India on their way to the Balkans and Albania, which I have handled in a separate study⁶⁾, and from the time when this migration occurred, I am of opinion that it is safe to assume that Albanians traversed the Caucasus in company with Slavs, more precisely with Lithuanians, some time between the III and II cc. B.C. and arrived to the coasts of the Baltic about the I c.B.C. Lithuanians occupied the coastal areas, whereas Albanians inhabited the hilly terrains within the hinterland. Up to the III c. A.D. they cohabited with Lithuanians and in this period borrowed from and lended words to the Lithuanian language. This has happened to all other peoples living in a symbiotic relationship, particularly if they belonged to cognate peoples. Albanians, however, are known in history as the nation who has taken more than it has given.

This is just a guess which may serve as a starting point for further research. Assertions of the aforesaid scholars that Albanians and Lithuanians are two sister nations will remain valid even if our assumption is not proved scientifically, for two nations can be affiliated even without a common mother.

If it is presumed that they had a common mother and that they are closely related, I think that Albanians, after splitting from Lithuanians, came in touch with other non-Slavic peoples whom they cohabited with in a like manner for a number of centuries and consequently made linguistic interchanges, borrowing and lending, which placed them in a position of an increasing distance from the Lithuanians and Slavs and drew them closer to these peoples.

It is a fact that Albanians descended from the coasts of the Baltic Sea to today's Rumania and cohabited with them at least from the IV c. to the end of the VII c. A.D., for about three centuries and possibly longer. Three centuries for a people who

had not yet definitely shaped their language is not a short period of time. On the contrary, that time is quite sufficient for a complete assimilation. Albanian language was fashioned in Rumania on the slopes of the Carpathians and Beskides⁷⁾, under auspices of Rumanian language. It is a fact that Rumanian (like I have pointed out, and not only the language!) performed a very powerful influence on the Albanian tongue and had a narrow escape from rumanianization.

Consequently, the presented data are in themselves a new and distinct reality suggesting that Albanian language branched away from Lithuanian and Slavic languages and as it had not rumanianized and acquired the CENTUM features of that tongue, retaining its primary SATEM substratum, it evolved into a separate language, neither Slavic nor Rumanian. Considerable contribution was given by other languages too, primarily the language of the Turano-Mongol Bulgarians, then Thracian, the Celtic language of the Albanoi, Greek, Vlachian and Serbian and Turkish in particular.

Let me underline that Albanian also barely escaped Serbianization. Had not the Turks come to the Balkans and had the tsardom of Dusan the Mighty lasted for another century at least, it is more than certain that these Albanians would have become serbianized, and let alone the case of even greater longevity of the tsardom.

The same applies to the Albanians in relation to the Turks. No matter how conservative they were, through islamicization and centuries of cohabitation with the Turks, Albanians hardly saved themselves from turkicization. It is worthwhile comparing the Albanian of their poet **Nazim Berati-Frakula** (1685-1760) to Turkish in order to find out that his language could better be understood by the Turks of his day, than by today's Albanians. Even their educator, **Sami Frasheri** (1850-1904), said that all Albanians without exception would become turkicized, if Turkish rule continued for another 100 years, not on the point of language only, but in their national feeling and consciousness as well. However, after splitting from Turkey and proclaiming their independence in 1912 they saved themselves from turkish assimilation, the founder of neo-albanism **Branko Merxhani** (1890-1945) stated that Albanian veins carry the blood of Serbians, Greeks, Turks, Arabians, Cherkeshians, Italians, French, Germans and other peoples⁸⁾. This blood must have certainly had

an impact on the formation of today's Albanian language and ethnicity.

It can be stated without any reserve that modern Albanian blood represents a cocktail of of bloods of all peoples of the world, especially of those of the Balkans. Consequently, Albanians as a nation are a conglomeration of parts of the peoples of the Balkans and the world which have been assimilated into them in the course of the centuries. All in all, without denying that today's Albanian language is a truly special language, neither Slavic nor Rumanian, even less so Turkish, I do not exclude the possibility that Albanian was the sister language of Lithuanian on the arrival of the Albanians from their urheimat to Europe.

Like language, like people that speak it.

Starting from the contemporary Albanian language, which is an IE. language like all languages of European peoples and the one belonging to the SATEM subfamily-like all Slavic languages, it must be highlighted that Albanians are an IE. people who make a distinct branch, the way Greek language represents a special offspring in the CENTUM subfamily. This was before me established by the prominent German philologist **Franz Bopp** (1791-1876), Acad. prof. dr **Hans Krahe**⁹⁾ and many others. That Albanians fall among IE. peoples like their neighbours Slavs (Serbians, Montenegrins, Macedonians and Bulgarians), Greeks, Vlachs and Rumanians, has been agreed to by all scholars of the world who studied the albanological issues.

Without an exception this was agreed to by Albanian scholars, too.

That Albanian language belongs to the SATEM group of languages has been established by all scholars of the world who studied the language. Again, there are no exceptions in agreement to this among the Albanian scholars themselves.

After stating the above for the European peoples and Albanians, what remains to be added is that Albanians are an European people, possibly made up of more ethnic influences than others, more backward, conservative and xenophobic and tending to be chauvinists and racists, which may be explained away by their relative late arrival into history and their late economic, cultural and educational development. It is impossible to deny their intellectual boundaries which have in all peoples triggered a cultural backwardness. Both are the pillars of their lagging behind their neighbours as well as the far-away peoples of the world. Due

to their backwardness Albanians have often disturbed and abused not their neighbours only, but the remote peoples and even other Albanians as well, particularly those belonging to other fraternities and faiths. Many foreigners have recorded the filthiest words about them, called them savages and blood-suckers, people who do not abide by any laws, rules or principles, infidels. I will not quote them for they certainly are tendentious, but I cannot omit here the reference to the Albanians handed down from the Albanian top intellectual from the second half of the XVIII c., **Matia Mazarek**, who was a bishop in Skopje from 1758-1807. In a report sent to the Pope in the Vatican, he says:

"Many Catholic families have incessantly been pouring down here (into Kosovo!) from the Albanian mounts; being rash, violent and arrogant as well as prone to killing people, they refuse to obey to the Turks, as the holy word of God calls for. They refuse to pay taxes to the Osmanites and keep cruising all around, fully armed night and day and, which is true, kill each other just for a word or a petty, senseless gesture..."¹⁰⁾

This Albanian Catholic bishop goes on to say that Albanian Catholics converted to Islam as soon as they arrived into Kosovo, with an aim of living an undisturbed life, enjoying the privileges endowed by the Turks and harassing the Christians. In another report to the Vatican after 31 years, Matia Mazarek portrayed these Albanians as "traitors" who "occupied and filled" the entire Serbia (=Kosovo and Metohia), doing many evil things against the Christians, both the Orthodox and the Catholic ones. He also stresses that Albanians are a "race that multiplies very quickly" and only one of their families is capable of creating "hundreds of homes" within just a couple of years. In his report of 1791 he wrote that his wish was to add this separate prayer to his liturgy: "*Ad Albansiensibus libera nos Domine!*" (Save us, Lord, from the Albanians!).¹¹⁾

There is no doubt that these reports of his on Albanians contain a lot of truth and if he as an Albanian

had had so much of impudence of his countrymen and tribesmen that he had to address God with a prayer to save him from them, it is easy to imagine in what way and to what extent they must have embittered the others, non-Albanians and non-Mohammedans.

Another Albanian Catholic priest, the well-known **Gjergj Fishta**, expressed more or less the same view for the Albanian Mohammedans in the middle of the XX c.

Rash, untamed nature of Albanians has united with their Islamic fundamentalism, recently joined by Great Albanian nationalism, chauvinism and racism.

It is certain that after going through this nationalist turmoil and backwardness Albanians will get involved and integrate into the general course of the dialectical evolution of societies and peoples of the Balkans, Europe and the world. There is not a speck of a doubt that they will, like all other nations, realize the necessity of freeing themselves from xenophobia, chauvinism and racism and recognize the need to integrate within the positive developments of our century and coalesce into other nations of the Balkans, Europe and the world.

*The prison of Burel,
Albania, Nov. 08, 1974.**

1) BUROVIĆ, Kaplan: Albanians are not Pelasgians, study found in this issue.

2) BUROVIĆ, Kaplan: Albanians are not Illyrians, study found in this issue.

3) BUROVIĆ, Kaplan: Albanians are not autochthonous, study found in this issue.

4) KASTRATI, Jup: *HISTORIA E ALBANOLOGJISË*, Tyranna, 2001, p.177.

5) Check with BARLETI, Marino: *HISTORIA E JETËS DHE E VEPRAVE TË SKENDERBEUT*, Tyranna, 1967, p. 80, footnote by Stefan I. Prifti, who wrote the foreword for that work.

6) BUROVIĆ, Kaplan: *Migrations of Albanians*, - study found in this volume.

7) ÇABEJ, Eqrem: *Problemi i vendit të formimit të gjuhës shqipe*, - report presented to the First Assembly of Illyrian Studies in Tyranna, 1972, published in the work *KUVENDI I I STUDIMEVE ILIRE*, Vol II, Tyranna, 1974, p. 9.

8) MERXHANI, Branko: in the paper *ILLYRIA*, Tyranna, Aug 24, 1935, p. 5.

9) KRAHE, Hans: *EINLEITUNG*, p. 31.

10) ARCHIVO DELLA SACRA CONGREGAZIONE DELLA PROPAGANDA FIDE SOCG 792 (Mazarek, report, 1760, p. 146r): "*continuamente vengomo molte Famille Catholice dalle Montagne di Albania*,

THE ORIGIN OF ALBANIANS IN SERBIA (KOSOVO AND METOHIA), MACEDONIA, CRNA GORA AND GREECE

Albanians claim that they are the local, aboriginal populace in Albania and all around it¹⁾, in Serbia (Kosovo and Metohia), Macedonia, Crna Gora and Greece. Moreover, they pretend to be autochthonous even deeper north in Serbia and Macedonia²⁾, in the depths of Crna Gora and Greece, in Bosnia and Hercegovina, in Croatia and Slovenia and as far as across the sea in Italy and Egypt. Where are they not autochthonous? An Albanian has walked on one leg(!) and reached up to Japan. He must be autochthonous there too, since, according to the Albanian Anton Gojcaj, Tokyo too was built and called that way by the great-great-grandfathers of Albanians, Pelasgians. According to their Acad. prof. dr Mark Krasnici, wherever they are in the Balkans, they are at home.

He takes it, with all other Albanians, as a matter of fact that the Balkans is a dowry passed on to them by their Illyrian forefathers.

Another Albanian, though neither an Academic nor a professor or doctor of humanities, but a "great" historian by the name of Preljoc Margiljaj, claims that Albanians are the first people of Europe, therefore at home even in London.

Fed on albanology from my earliest youth and entertaining the friendliest thoughts towards Albanians generally, especially towards the Albanian minority in Yugoslavia and after overcoming, like numerous others, indoctrination by forged history of the Albanian people, I endeavoured through my studies to show the world in Albanian and other languages sufficient amount of documents, facts, evidence and arguments of the world's reputed scholars, as well as my own. They prove clearly and undeniably that Albanians are neither aboriginal anywhere in the Balkans nor the genealogical descendants of Illyrians, even less so of Pelasgians.³⁾

After arriving in Europe and the Balkans from Asia and after inhabiting Mat in Central Albania, they assimilated the Celtic tribe of Albanoi, Serbo-Montenegrins, Macedonians, Vlachs and Bulgarians and multiplied to such an extent that the region of

li quali per esse di natura calida, iraconda e superba, facilissimi alli omicidii, non soffrono di esser calpestrati dalli Turchi come ci insegna il santo Evangelio, non umiliandosi al tributo Ottomano, sempre di giorno, e di notte vanno armate, per un minimo affronto di parole, e di fatti si amazzano..."

11) V. SOCG, 895, see page 81-n.

*) First published in Albanian in **NIKROLOGJIRA**, Geneva, 2000, pp. 38-39, then published in Serbian in the work **STVARNOST I ALBANSKE ILUZIJE** (Reality and Albanian Illusions), Geneva, 2000, pp. 55-56, abridged in this form published in Serbian internet newspaper **ISTINA** (Truth), Year III, No 103, Vienna, Mar 25, 2007.

Mat became too small to sustain them, so they had to leave and started albanization of the lands around it.

In my study **Expansion of Albanians**⁴⁾ I gave an in-depth explanation of this and listed the documents and testimonies about these Albanians albanizing the once Roman Prevalitania part by part and century by century. I pointed out there that Albanians came to Mat in the IX c. A.D. and albanized Prevalitania until the XVI c. towards the north up to the Drim river, in the east to the banks of the Black Drim river, in the south to the limits of modern Greece and in the west up to the coasts of the Adriatic Sea, but without the towns, where the majority of populace was still non-Albanian, among others Slavic (Serbo-Montenegrins, Macedonians and Bulgarians).

In the XVI c. and at the beginning of the XVII c. the Drim and Black Drim rivers made the northern and eastern borders of Albania towards Crna Gora, Serbia and Macedonia, that were, like Albania, occupied by the Turks. Due to the occupation of the Turks who did not know the borders of the previous countries, Albanians emigrated not only from century to century, but for decades and years, *continuamente* (continually), as the Albanian bishop Matija Mazrek admits. They emigrated from one area to another (particularly from Albania to Kosovo!), penetrating thus into new lands and carrying out their expansion and albanization in all directions.

Their expansion was undertaken on an individual, self-initiated basis. Individual families migrated as well as clans. From time to time migrations were also undertaken by a number of clans, large parts of tribes and thousands of people. As I said, they moved at their own will and for many reasons, but organized migrations were also performed at the call of Turkish agas, begs, pashas or viziers, who needed hands on their estates. Migrations were also triggered by military activities in which they served as swaying swords of the Turkish sultans, pillaging, depleting, burning, killing and mercilessly decimating the Christians, especially Serbs.

Wherever they arrived, they multiplied enormously while at the same time carrying out the assimilation of those whom they found there and who were forced to save their souls in any way possible from the Albanian and Turkish dagger. Laonikos Chalkokondyles(1423-1487) testifies:

“(Arvaniti = Albanians) then captured and devastated the properties of Greeks and attacking (the Greeks) took away everything they had had, cattle and load animals. All of these people (Albanians) are nomads and they do not have a permanent place of residence anywhere.”⁵⁾

Albanian historians themselves, such as K. Bozhori and F. Liço, were forced to admit:

“It is, therefore, possible to conclude that Albanians started coming down to Greek territories ...as early as XI c. and at the beginning of the XII c. A.D., but their migration en masse was noticed in the first half of the XIV c., mostly during the time of Stefan Dušan.”⁶⁾

These Albanians occupied other people's hearths and properties, like thieves or ordinary pillagers and occupiers. They settled on the hearths of Greeks, Macedonians, Serbs and Montenegrins, taking over the properties of those killed by the Turks (and of the Turks themselves!), as well as the places of the local population that was driven out or relocated. On the territories of pre-Turkish Crna Gora, Serbia and Macedonia (today Northern Albania) they started to cross over the Drim and Black Drim rivers individually and in previous centuries, though the highlight of their expansion occurred in the XVII c. It is the time when they reached the numbers that made them a majority, naturally enough, in villages, for in cities and towns Slavs were dominant. Albanians individually crossed even the borders of today's Albania as early as the XVII c. towards the territories of today's Crna Gora, Serbia (Kosovo and Metohia) and Macedonia. The tried and tested friend of the Albanians, ready to fabricate the history of Kosovo in favour of the extreme Albanian nationalism, Noel Malcolm was forced to admit:

“In some Catholic documents (as you will see further on, those are the documents of Albanian Catholics, but as they are not to the author's liking, he calls them simply, the Catholics! - KB) there are records of Albanians arriving in Kosovo from the Northern Albania. Pjetar Mazrek reports in 1624 from Pristina that “Before some time ten Catholic families came from Albania to live here”: Gjergj Bardhi found 15 Catholic families who had

ran away from the Dukagjin mountains (Albania) 'because of the murderers', whereas Gregor Mazrek found some Albanians in nearby villages in 1651, who had also 'fled from the mounts'. He also points out that most of them became converts to Islam as soon as they got there. It is possible that people fled from Malesi (Albania) because of a vendetta (blood feud) or because they had been punished according to the regulations of the Leka Dukagjini Cannon (which entails, as it is known, that those guilty of serious crimes will have their homes burnt, while they will be excluded and ostracized). Such people, on arriving in new areas, could not sense to belong closely to the local Catholic community, so this made it easier for them to convert to Islam...A group of 35 Albanian Catholic families from Albania arrived in the mining town of Kratovo in 1637, to the east of Skopje..." (MALCOLM, Noel: **KOSOVA**, second issue, Tyranna, 2001, pp. 142-3.)

After writing the above, this English know-all will without a slightest shame refute himself by stating the following: "*This testifies and shatters the idea of the arrival of Albanians in Kosovo from the Northern Albania*".

The XVIII c. saw a large-scale migrations of Albanians to Kosovo. This continued into the following centuries and is still going on.

Let us look at the facts.

1. DOCUMENTS IN THE ARCHIVES

Skadar vizier Hudaverdi Pasha relocated 2,000 Albanians from Kliment (Kelmendi, today an area in Northern Albania) to Kosovo in 1701, that they can work on his estate and pay taxes. Many other viziers, pashas, begs and agas did exactly the same. After Turkish occupation of Kosovo and Metohia, they had feudal properties in Kosovo awarded to them by the Turkish sultan for various favours done to him and the empire. Documents from the Turkish archives provide evidence for this⁷⁾. Albanian historians have recently started to speak about this as well. This is what one of them, historian dr Selami Paljuha, who has shown chauvinist feelings towards all Slavs and particularly towards Serbs, Macedonians, Montenegrins and to no lesser degree towards Greeks, has to say:

"274 (Albanian) families of about 2,000 souls were relocated by Hudaverdi Pasha from Kliment to the lands he possessed on the plains of Peshter, not far from Novi Pazar."⁸⁾

Viziers, pashas, begs and agas relocated Albanians from Albanian mounts to Serbia (Metohia, Kosovo and Sandzak), Macedonia, Greece, and Crna Gora together with their wives and children, settling them for ever on the hearths of Serbs, Macedonians, Montenegrins and Greeks. Even more Albanians descended from Albanian mountains to the territories of the neighbouring countries on their personal initiative, which was primarily prompted by the rise of population and lack of means of subsistence and numerous other reasons such as vendetta, expulsion from clan etc. As an example let me mention the Albanian bishop from the XVIII c., Matia Mazarek, who recorded this: *Many Catholic families have incessantly been pouring down here (into Kosovo!) from the Albanian mounts...*" It is also worth mentioning the contemporary Albanian journalist Elira Cela who reported on an Albanian family relocated from Mirdita (Central Albania) to Kosovo, driven out by Albanians themselves for transgressing the local customs⁹⁾. Albanian Nafi Cegrani from Macedonia near the town of Gostivar reported on his grandfather who had migrated into Macedonia from Mat (Central Albania)¹⁰⁾. Nijazi Sulça, Albanian from Peć, wrote about his forefathers from Skadar by origin, who migrated to Niksic in Crna Gora (vicinity of Plav), then descended from there to Pec (Serbian Metohia).¹¹⁾

Faced with these undeniable facts and documents, Albanian historiography was forced to surrender, despite its extreme nationalist, chauvinist or anti-scholarly attitude. This is the acknowledgement of the Albanian historians in the official issue of the history of their people:

"It was in the XVII c. that the population in the Albanian mountains increased to such an extent that their very survival in those areas became endangered. The need for tillable soil made vast numbers of mountaineers and peasants to emigrate, together with their families and cattle,... to the plains of Kosovo, Dukagjin (Metohia - KB), Kičevo, Gostivar and Tetovo (Macedonia - KB)".¹²⁾

In the same book (Albanian History) on pages 215-216, Albanian Academics and historians say:

"Migrations of mountaineers (Albanians), which commenced even in previous centuries, developed to a considerable scale... Together with their cattle, they scattered to the north all the way down to the gates of Ragusa (Dubrovnik, Croatia) and the bend of the Danube, while in the south they settled up to the Southern Epirus and Thessalia. They gradually made their way down to Attica and Morrea (Peloponessus, Greece), relocating even to some isles in the Aegean Sea, such as Eubea, Hydra, Specia, Paros etc."

To sum up. In the XVII c. natality rates in Albanian mountains reached critical limits, which triggered the migrations of Albanians from the mountain katuns (spelled kah-toons, scattered mountain villages) down to the plateaus and plains of Crna Gora, Serbia (K&M, as well as Sandjak up to the bend of the Danube!), Macedonia, Greece (her islands inclusive) and even to Croatia up to the gate of Dubrovnik and Zadar. These migrations occurred permanently throughout centuries, decades and years. They were either huge including great numbers of settlers or minor movements of individual, which depended on population increases and other circumstances. It is a well-known fact that Albanians multiplied and still do at rates exceeding those of any other people in the world. When the ipsissimus Acad. Çabej in his report presented to the First Assembly of the Illyrian Studies in Tyranna, 1972, was faced with these facts, he admitted that the territory TODAY occupied by the Albanians, in Albania and the neighbouring countries is **'NOT A TERRITORY OF RESTRICTION** (= contraction/reduction, as propounded by some Albanian "scholars"), **'BUT A TERRITORY OF EXPANSION'**.¹³⁾

Albanians (or ARBNESH, as they called themselves or more recently SHQIPËTAR, through GEGS and TOSKS) emigrated from Albania to the furthest regions of Serbia, Crna Gora, Macedonia and Greece. In Yugoslavia they reached Zadar or Slavonia in Croatia and Slovenia. In the east they reached Bulgaria, Rumania, Russia and Turkey, where they claim to reach 4,000.000 people, though it is certainly below 400,000. In the

west they got to Austria, Italy, Switzerland and over the ocean, to the end of the world.¹⁴⁾

Wherever they are they rant of their aboriginality, grandsons and great-grandsons of Illyrians, Pelasgians and – if traces of inhabitants living before the Pelasgians are located in the Balkans – we can be sure that these Albanians will claim to be their GENETIC DESCENDANTS.

Albanians state that they make 2/3 of the population of Greece. It is certain that another exaggeration and hypertrophy is being launched here, as it is usually the case with their numbers and statements.

2. TRIBAL AFFILIATION

All Albanians of Northern Albania belong to one of the 12 Albanian tribes, namely: Berisha, Bytyci, Gashi, Hoti, Kabashi, Kelmendi, Krasniqi, Sopi, Shalja, Shkreli, Shoshi and Thaci. Each of these tribes in Northern Albania possesses its own territory or province which bears the name of the tribe that inhabits it. It is also possible that a tribe has fashioned its name by the province it inhabits, coming in its expansion from Central Albania (the region of Mat), which is accounted for by the German historian Acad. prof. dr Georg Stadtmuller.

These tribes live separately in Albania, each in its curia (tribal admin unit). No member of any tribe is allowed to inhabit and live on the curia of another tribe. These tribes have shed blood and butchered each other even for a stone of their curias. Serbia (K&M), Macedonia and Crna Gora are inhabited by exactly the same tribes as listed above. No other tribes are to be found there. None of them, however, has got its territory, curia or province there. They are mixed up and live together. In a single village one can find the families from the tribes of Berisha, Krasniqi, Gashi, Shoshi, Shalja and others.

This fact alone suffices in demonstrating that the families of these tribes are not indigenous to Serbia (K&M), Macedonia and Crna Gora and that they have come from Northern and Central Albania.

Macedonia is also the home of Albanian settlers from Central and Southern Albania.

The Albanians of Serbia, Macedonia and Crna Gora not belonging to any of the twelve tribes are predominantly albanized Slavs (Serbs, Macedonians and Montenegrins) or albanized members of other nations, such as Arumanians (Vlachs), Greeks, Turks, Roma, Cherkesi, Armenians, Tatars and others.

The origin of Albanians of Kosovo from Albania and their affiliation to one of the twelve Albanian tribes has been acknowledged by all who have studied the history of Albanians of Kosovo, even by those among them who have tainted their reputation not only as evidently pro-Albanian, but as openly tendentious. Too often they have made every effort to bring grist to Albanian mill even by fabricating history, particularly through contradictory statements. Let me mention again the Englishman Noel Malcolm who, after stating that "*this is the evidence that refutes the idea of the arrival of Albanians in Kosovo from Northern Albania*", on page 10 of the same work says literally: "*The majority of Albanians of Kosovo originate from the tribes of these mounts*". He means the mountains of North-Eastern Albania and the region of Malsi e Madhe, which is located above the lake of Skadar (within the Albanian boundaries). On page 16, copying my work THE ORIGIN OF ALBANIANS, Genava, 1995, he goes on:

"In Malesi every tribe had its own territory consisting of pastures and a valley or a number of uninhabited canyons. In Kosovo, where the members of various tribes had intermingled, this territorial principle could hardly be put to practice..."

3. FAMILY NAMES

When migrating from their places to others Albanians (and not only they!) were in habit of taking the name of the place, village, town, province, river, valley or dale as their family name.

The Albanians of Serbia (K&M), Macedonia and Crna Gora who do not keep their tribe's name as their family name, have the following family names:

Allamani;

Bashori, Bashota, Bici, Bllaca, Bodinaku, Boksi, Bokshi, Brisku, Bushati;

Currani, Curri;

Dajçi, Dardha, Dibra, Dobraçi, Doçi, Domni, Draçini, Dukagjini;

Elshani;

Fani;

Gajtani, Gega, Gojani, Gora, Gorana, Gorani, Gurzaku;

Hasi;

Iballa, Ishmi, Ishmaku;

Jubani;

Kaçinari, Kastrati, Kolgecaj, Koliqi, Kruma, Kryeziu;

Leshi, Lisi, Luma;

Mala, Mati, Mavriqi, Metohi, Miloti, Milla, Mirdita, Mjeda, Morina, Muriqi, Mushani;

Nikaj, Nikçi;

Paci, Pecaj, Peza, Peraj, Perashi, Poga, Proгри, Puka,

Pulaj, Pulti;

Reci, Roboshta;

Rragami;

Samrishti, Selishta, Selita, Starova, Stavileci, Suli, Suma,

Surroi;

Shata, Shijaku, Shiroka, Shllaku, Shurdha;

Toska;

Vella, Villa, Vukatana;

Xhuheri;

Zadrina, Zaganjori;

Zherka etc.

All these family names are names of villages, towns and provinces of Albania (!), which without a doubt testifies that their holders are by origin from Albania, and not indigenous (autochthonous!) to Kosovo, Metohia, Macedonia or Crna Gora. Moreover, many Albanians of Yugoslavia remember their or their forefathers' migrations from Albania¹⁵⁾, although they do not bear a surname that might ring the bell of their origins. Many of them have, however, relatives in Albania and keep in touch with them, which again proves that they are comers to the territory of Yugoslavia.

4. LANGUAGE – DIALECT

Albanians of K&M, Macedonia and Crna Gora speak the same language and dialect that is spoken in Northern, Central and West and Southern Albania respectively. In a word, they speak dialects of Albania and not a distinct, local dialect which is different from them. The very Albanian scholars, philologists and Academics have also acknowledged this fact. This is what they say:

*“...Albanian populace (of Kosovo)... speaks the SAME DIALECT... as the one spoken by the Albanians living in Northern Albania, for they area a direct extension of that populace”.*¹⁶⁾

Well, then, is this not a self-acknowledgement of the Albanian scholars that those Albanians of Kosovo and Metohia had come from Northern Albania?! Had not they come from Northern Albania (mainly since the Turkish occupation up to the present throughout centuries, renovating thus the population by new forces), the language of Albanians of Kosovo and Metohia would differ from the language of the Albanians of Northern Albania to a larger extent than is the language of Tosk and Llab (Southern Albania) different from that of Geg in Central and Northern Albania.

Had they been Dardanians (like they pretend to be!), their language would have been so remote, that no Albanian from any of the Albanian regions would have been able to understand them, even if it was proven that Albanians were descended from Dardanians.

I have made a meticulous scholarly analysis of the language of Albanian minority of Ulcinj (a town in Crna Gora) in a monograph, where I presented facts that prove that this dialect had originated in Southern and Central Albania, whereupon I was granted the second diploma from the State University of Tyranna in 1969¹⁷⁾. My scholarly postulates were in perfect opposition to the official approaches of the Albanian authorities as well as to the publicized statements of the very members of the state committee (headed by the Acad. prof Mahir Domi), in whose presence I defended my diploma paper. Today – in 1999 – Albanians have started to publish in the press their acknowledgement of my being a diversion in their science, albanology. This was officially confirmed in 1971 when I was sentenced for this offence to 43

years of prison. Despite this, the committee awarded the highest mark to my paper. They promised to publish it immediately, but it was not allowed by the secret political police of Sigurimi (Security), who took away my diploma, and added in the register of post-graduates the following: *“Expelled from university for bad political conduct”.*¹⁸⁾

CARTA CANTA!

5. CUSTOMS AND TRADITIONS

Customs and traditions of Albanians of K&M, Macedonia and Crna Gora are identical to those of the Albanians in Northern and Central or Southern Albania respectively, whence they came.

The very Albanian ethnographers had to recognize this. This is what they say:

*“Albanian populace (of Kosovo) ...has the SAME CUSTOMS AND TRADITIONS as the populace living in Northern Albania, for it is a direct offshoot of that populace”.*¹⁹⁾

Here, then, do not we have another recognition of the Albanian scholars that Albanians of Kosovo and Metohia, Macedonia and Crna Gora are the comers from Northern, Central and Southern Albania? Movement of Albanians from Albanians towards Kosovo and Metohia and towards Macedonia and Crna Gora is, as we can see, the fact acknowledged and documented by Albanian scholars themselves, whereas the movement in the opposite direction, from the Yugoslav territories towards Albania is not sknown.

6. THE GEG ETHNONYM

Albanians of Serbia (Kosovo and Metohia), Crna Gora and a part of Western Macedonia are GEGs (Gegnian, pron. Ghegnian)), which means that they come from a province in Albanian called GEGNI. (Gegnia).

Where is **Gegnia** located?

The province of Gegnia is in the vicinity if Tyranna²⁰⁾, the capital of Albania.

Those who call themselves Albanians in America are certainly not from America (autochthonous there!), but from Albania. By the same token, those who call themselves GEGS in Serbia (Kosovo and Metohia), Crna Gora and Macedonia, are positively not indigenous to these lands, but to Gegnia.

This is the most elementary logic of the issue I am elaborating, the logic of Albanian origins in the provinces of Yugoslavia, Macedonia or Greece, respectively.

It is true that later on the geographical name GEGNIA was broadened to the provinces of Mat, Mirdita, Dukagjin and even across the Drim, although not outside the borders of today's Albania. This expansion of the name of Gegnia throughout the north of Albania dates from more recent times. This was acknowledged by Albanian scholars²¹ and by Noel Malcolm, too, in spite of all his labour to fabricate the history of Albanian people along the lines of their Greater Albania project.

Geographical concept of GEGNIA was certainly coined from a tribe or clan of Albanians who, leaving the province of Mat, settled near Tyranna and in the course of time assigned this name to the areas where they lived, which is a habitual and well-known matter in history. The name began spreading from there to the surrounding areas and later on to the north with the spread of Albanians. This name, therefore, was not spread neither by wind nor by administrative pressures, but by migrations of GEGS from Gegnia to all parts of Northern and Eastern Albania. In their migrations across the current borders of Albania they retained the name of Geg for themselves, without managing to impose it on the lands they inhabited in Serbia (Kosov and Metohia), Macedonia and Crna Gora. Why? Albanians were a minority there and exactly as they could not push their name upon the Slavic majority, they have not succeeded up to this day to give those areas the name of Gegnia.

In the south of today's Albania, at approximately the same time, the names **TOSKA** and **LABI** came into being, giving the names to the regions inhabited by the Albanians of South Albania, **TOSKNIA** and **LABRIA**. These names, as well as the name **MUZEQEJA** (Arumanian!), prevented the spreading of the name of Gegnia towards the south of Albania, exactly as Toskins, Llabs and Muzecears did not allow the spreading of GEGS in that direction, although a part of GEGS managed to penetrate as far as to

the south of the Shkumbin river, which separates Gegnia from Tosknia and Muzeqeja.

The name GEG replaced in the north the name **ARBEN**, whereas in the south the name Arben has replaced the names Toska and Lab.

Later, in the XVIII c., a new name – **SQIPETAR** - will come up, which will become generalized for all Albanians of Albania and the diaspora all around the place, but not for those in Zadar, on Greek islands and in Italy, whose name even today is Arben, which supports the concept that their migrations from Albania had occurred before the names Geg, Tosk and Llab were accepted by Albanians.

On the other side, the fact that Albanians of Yugoslavia do not call themselves Arben but Scipetar proves that they had got there before they forgot the name Arben and accepted the new ethnonym – Scipetar. This occurred in the XVIII and XIX cc. There is no doubt that individual families and clans, who carried the name of Arben, had even earlier crossed today's border of Albania and settled there for good, although they were not numerous then. Mass arrival of Albanians in the XVIII and XIXcc. with a new name (Scipetar) forced these individuals to forget the name Arben and accept the new one.

Evidence for this is found in the oeuvre of the Albanian author of the XVII c., dr **Petar Bogdan** (1625-1689), who was born and who lived in Kosovo. There is no mention of the name Scipetar in any of his works and he calls the only by the name of Arben.

Although the new name Scipetar tended to be generalized, the earlier names of Geg, Toska and Llab continued a simultaneous life up to this day, whereas the name Arben disappeared among them without a trace. The name of GEGS among these Albanians in Serbian diaspora (Kosovo and Metohia), Macedonia and Crna Gora witnesses for their origin from Tosknia.

The name **ARBËN**, as I have stressed in another study, derives from the name **ALBAN – ARBAN**. Albani are a Celtic tribe which had been assimilated into Albanians in Mat, when Albanians came there in the IX c A.D. The territory was assigned the name of **ALBANON – ARBAN(IA)** after them. The name of the territory was taken up by Albanians for their ethnic name, which testifies to their not being formed as a people with a separate name. The fact that they dropped that name too and called

themselves after the provinces they inhabited or after the tribal names bears witness of the low level of their ethnic consciousness.

Hardly did they manage to flock together around the name SHQIPETAR in the XIX c.

7. TOPONYMY

Place-names of Kosovo and Metohia are purely Serbian. In Crna Gora and Macedonia toponyms are derived from the Slavic Macedonian language, while in Greece they are of Greek origin.

The very name of **Kosovo** comes from the Serbian appellative **kos** (blackbird; in Albanians it is *mullenja*), which denotes the *place of blackbirds*. This name has no meaning in Albanian. Serbs have called this region this name from the very first day of arriving there, when Kosovo was plundered, torn down and burnt up by Barbarians, desolate and overgrown in bushes and forests. Try to remember the Byzantine historian Priskus who was just then travelling in Dardania (as Kosovo was called at the time), and who left an unquestionable evidence of Barbarians turning Dardania into an "*uninhabited desert*". In forests and bushes of Dardania the chirp of blackbirds resounded like a mournful song, which remind by their black feathers, from the battle of Kosovo onwards, of the Serbian mothers who, dressed in like blackness, mourned for their killed sons. Serbs called this province after this bird from the first day of their arrival there, when they slashed and burned the bushes and forests in order to bring it back to an inhabitable place. This is manifested by other like toponyms in the Balkans where Serbs live now (or used to live!). They are found in Albania, too, Mr Malcolm! English forger of the history of Kosovo, Noel Malcolm, walking hand in hand with Greater Albania perpetrators, has done everything to deny this, although he is aware that the greatest Albanian etymologist, Acad. prof. dr Ecrem Cabej, had admitted that the etymology from the Serbian *kos* (Alb. *mullenja*) is irrefutable. However, although he and the whole scholarly world have admitted this, Albanian stooges refuse to do so, in spite of the fact that they have nothing to say about etymology. Blinded by their chauvinism and deaf racism, they have endeavoured in myriads of ways to refute that etymology and dig out a new one for Kosovo that is purely Albanian. This is what they have been doing all along with the battle of Kosovo, Milos

Obilic (one of the greatest Serbian heroes, transl. remark) or the Nemanjic dynasty, all of which they have wickedly tried to appropriate and present as theirs - autochthonously Albanian.

In their odyssey to juggle out an Albanian etymology for Kosovo, they came up with the Albanian appellative **kosë** (scythe); however, E.Cabej has not accepted this, for this Albanian word unquestionably comes from another Serbian word (*kosa* = scythe), which has nothing to do with the toponym of KOSOVO.

Another great fabricator of Albanian history, Acad. prof. dr **Skender Rizaj**, in his "work" **KOSOVA GJATË SHEKUJVE**, Priština, 1982, p. 273, "*believes that the true origin of this word can be found in Illyrian or Thracian language, rather than in Serbian; however, as we can find out, there are numerous Slavic toponyms in Albania (A village near Gjirokastra bears the name of Kosovo, too!).*"

"Another Albanian researcher, **Muharem Karabregu**, has tried to find the name of Kosovo in an Illyrian root, *kasa*, which means deep valley, and the Albanian word *va* (**GJEO I HARTOLINGUISTIKA**, p. 236)", says N.Malcolm. In the end of the passage, in the footnote, not in the text!, N.Malcolm added: "*This is rather unconvincing.*"

The latest, epochal "discovery", was made in 2001 by Albanian **Preljoc Margiljaj**, who unearthed that etymology of the toponym KOSOVO is derived from the Albanian word **kos**, *sour milk*".²²⁾

There is no doubt that sour brains can produce nothing but sour etymologies. In these "scholarly" matters "communists" have led the way, e.g. Dhimitar S. Shuteriqi.

In the region of Golobrd in Albania, even today inhabited exclusively by Macedonians, there is a village of KOSOVRAST, derived from KOSOV HRAST (Blackbird's oak), which has the same meaning in Serbian and Macedonian. It has no meaning whatsoever in Albanian; however, no possibility should be excluded that Preljoc Margiljaj climbed the oak while keeping the goats and sipping (or munching at) **kos** (sour milk) and scribbling his voluminous ILLIRIANS SPOKE ALBANIAN, ALBANIANS SPOKE ILLYRIAN.

Albanians have never had their name for Kosovo. They have always used solely this Serbian name, which they took from the Serbs after their arrival in that region.

Toponym DARDANIA (which Albanians have borrowed from the literature of antiquity, and not inherited from any folk genealogical tradition!), is not affiliated to the "Albanian" appellative **dardhë** (pear), as Albanian Academics postulate²³⁾, joined by N.Malcolm (!), for Kosovo had been assigned that name by DARDANS of antiquity after their deity DARDANOS²⁴⁾. Albanian Acad. prof.dr Mark Krasnici agreed on this etymology²⁵⁾.

Macrotoponymy of Kosovo is purely Serbian even among Albanians themselves, where it certainly arrived by means of Serbian language. Let me list some examples of it:

Bajgora, Bujanovac;
Černa Gora, Černa Reka;
Çiçavica;
Drenica, Duboviku;
Fushë Kosova (calque / copy / made after Serb. **KOSOVO POLJE**);
Glina, Glogovaci, Gilani, Gollaku, Graçvanica, Gryka e Kaçanikut (calque acc. to Serb. **KAČANICKA KLISURA**);
Ibari;
Janjeva;
Kaçaniku, Kamenica, Klllokoti, Komorani, Kopaoniku, Kosova, Koznica, Kriva Reka;
Lepenica, Lipjani, Luboteni;
Llapi;
Malisheva, Mitrovica, Morava;
Novo Bërdo, Novi Pazar (they prefer Turk. **JENI PAZAR**; they also rendered this into Albanian as **PAZARI I RI**, while some renamed it into **DUKAGJINI**);
Obiliqi;
Podujeva, Prekorupa, Presheva, Prishtina;
Remniku, Ribniku;
Sitnica, Serbica (during WW II Albanian occupiers albanized it into **SKENDERAJ**, acc. to their national hero, **Skenderbeg**), **Suhareka;**
Tregu i Ri (calque acc. to Serb. **NOVI TRG**), **Trepça;**
Uroshevaci (Albanians prefer the Turk name **FERIZAJ** !);
Vitinje, Vuçitërni;
Zveçani;
Zhegra etc.

The same applies to the macrotoponymy of Metohia, starting from the name of the province, derived from the Byzantine appellative **METOHION**, "*a church property/land*", which entered Albanian by means of Serbian, not the Greek-Byzantine language and through the names of the towns all the way to the river, valley and mountain names.

METOHI, the toponym in Albanian, was borrowed from the ecclesiastical Byzantine language into the Serbian ecclesiastical vocabulary and from hence into the Serbian folk language. Albanians took it from Serbs as they did not have their church. Recently this name has increasingly been replaced by **RRAFSHI I DUKAGJINIT** (The Field of Dukagjin), which signifies that Albanian inhabitants of that province had generally come there from Dukagjin²⁶⁾, a province located to the south of the Drim river in Northern Albania, so named in the XVI c. after the name of the Dukagjin family, who ruled there from the XVI c. to the fall under Turkish yoke. The Dukagjin family is of German origin, Mr Malcolm!

Here are some macrotoponyms of the Serbian province of Metohia, used among Albanians and taken from Serbian:

Bistrica, Bjeshkët e Namuna (calque made after Serb. **PROKLETIJE**);

Černa Reka (Albanian chauvinists have refashioned it into **CARALEVA** and even into **ERNALEVA**!);

Deçani, Dragashi, Drini, and Bardhe (calque acc. to serb. **BELI DRIM**), **Dushanovaci** (recently the Greater Albania separatists have albanized this into **DUSHKALE**, *bushes*);

Glaviçica, Gora;
Gjakova (=Djakovica), **Gjurakovci;**
Istogu, Isniqi;
Jezerca, Juniku;
Kieva, Klina, Koritniku;
Milanovci, Mokra Gora;
Nerodimla;
Opoja, Oshlaku;
Pashtriku, Peja (= Peć), **Podgora, Podrima, Prizreni** (recently being albanized into **THERANDA**);
Rahoveci, Ratishi, Raushiqi, Rugova;
Suha Reka;
Shtimla;

**Toplluga;
Vitimirica etc.**

MONS SCARDUS, toponym from the antiquity has given ŠAR PLANINA in Serbian language, while the Albanian minority in Metohia (and opposite them the Albanian minority in Macedonia!) call this mountain MALI I SHARRIT, which again represents a calque fashioned according to the Serbian toponym.

It is necessary to point out that Albanians, before their cohabitation with the Slavs of the Balkans, had not had the voice Š (Alb. "SH")²⁷⁾. Albanian philologist prof. Rexhep Ismaili agreed that Albanians have taken this sound from the Slavs²⁸⁾. This means that the toponym SHARR was also borrowed from Serbian. Otherwise, they would not have it in the form with the *sh* sound. As an example let me mention the toponym of Mirdita region, KASHNJET, which according to Albanian prof. dr Aleksandar Dzuvani and Acad. Cabej was derived from Latin CASTAGNETUM²⁹⁾. In the vicinity of the town of Shkoder (Skadar) there is a toponym POSTRIBA, which according to prof. dr Norbert Jokl comes from the Latin POSTRIPAM³⁰⁾. The question arises: Why does the Latin group of consonants ST give SHT (like the two final consonants in *rushed*) in Mirdita, whereas in *Shkoder* (one of the principal towns of today's Albania, which had, however, been the capital of Crna Gora before the Turkish occupation!), the ST group survived? Albanians settled into Mirdita in XI-XII cc. and lived there together with Slavs in the period of transformation of the voice S into SH.

They migrated into the area of Postrib later on at a time when this transformation ended. By the same token, after its end, Albanians moved into the vicinity of Prizren, where they borrowed words from the Serbs in the forms that Serbs used: words with S (HRASNICA > KRASNIQE) preserved the sound S and words with SH (SAR > SCHARR) preserved SH. The sound shift S > SH is important for the period when Albanians were at the peak of their expansion and pushed their way into certain areas of Serbia, Crna Gora and Macedonia.

There is no doubt that this is reflected in the microtoponymy as well, although it is known to be less stable and more prone to change. In the course of time it succumbs to change in reference to population changes. During the entire time Serbs spent in those lands, microtoponymy was Serbian as well. After the

Serbs had been replaced by Albanians, microtoponymy was replaced too. As the provinces of Kosovo and Metohia had never been left without Serbian populace, notwithstanding the most monstrous treatment not only by the Turkish occupiers but by the Albanian newcomers too, Serbian microtoponymy has survived to a considerable extent.

All these Serbian toponyms, with the exceptions of the calques that I have mentioned, have been in use by Serbs. Today they are used by Albanians as well. The appropriation of Serbian toponyms by Albanians testifies to their later arrival in Kosovo and Metohia. Had it been the other way around and had the Serbs come after the Albanians as parroted by the latter, the picture would have been thoroughly different: the appropriation of Albanian toponyms by Serbs. In reality, this not only is not the case but Albanians themselves cannot boast of their old place-names by which they could prove their arrival here before the Serbs or even their genealogical origins from Dardanians. More specifically, they do not have an old name for Kosovo and Metohia from the time before Turkish occupation, let alone before the arrival of Serbs.

CONCLUSION

It is possible to sum up that there are seven strictly scientific arguments and documents that can corroborate the fact that Albanians are not indigenous neither in Serbia (Kosovo and Metohis), nor in Macedonia, Crna Gora and Greece, but that they had come there from the provinces and mountains of today's Albania, where they are too not indigenous, although it is not the subject of this part of the book.

1. DOCUMENTS IN THE ARCHIVES demonstrate that Albanians are comers to Yugoslavia and Greece mainly after Turkish occupation.

2. TRIBAL AFFILIATION of Albanians on the territory of Yugoslavia (Serbia, Macedonia and Crna Gora) prove that their origin is in Albania.

3. FAMILY NAMES of the Albanians of Yugoslav republics corroborate their origin from Albania.

4. **LANGUAGE – DIALECT** spoken by Albanians of Yugoslavia points to their origin from Albania.

5. **CUSTOMS AND TRADITIONS** of Albanians of Yugoslavia again prove that they are comers there from Albania.

6. **THE NAME OF GEG** assigned to Albanians of Yugoslavia testifies to their origin from Gegnia, the province in Central Albania.

7. **TOPONYMY** of the Yugoslav border areas towards Albania, especially macrotoponymy of Kosovo and Metohia, is evidence of the arrival of Albanians there after Slavs (Serbs, Macedonians, Montenegrins), mostly after Turkish occupation.

Many other facts, arguments and pieces of evidence can be listed here that prove that Albanians in Serbia (Kosovo and Metohia), Crna Gora, Macedonia and Greece are not a local and even less so an autochthonous populace. They are newcomers there and their arrival occurred after Slavs (Serbo-Montenegrins and Macedonians), and all the more so after Greeks. I think that the arguments given above are sufficient to convince ourselves that Albanians inhabited those areas mainly after the Turkish occupation, taking over the hearths of the Serbs, Macedonians, Greeks and Montenegrins, who had been killed, driven out and relocated under the pressure of arms, administration and terror of the Turks, who certainly favoured the Albanians along the lines of faith and alliance (Albanians are predominantly Moslems, like Turks). Up to the last moments of Turkish occupation Albanians had been their true and faithful allies, a permanently drawn out sabre of the Turkish oppressor and od Iskam, Moslem fundamentalism and terror.

In the end: **ARGUMENTA PONDERANTUM, NON NUMERANTUM!**³¹⁾

You were able to see that for my asseretions, theses and statements I have not relied on my personal research or the research of Yugoslav or Greek scholars only. I have not based it only on the studies of foreign - German, English, French, Austrian, Italian and other - scholars either, who stated exactly the same things that I stated. My predominant support was sought in assertions and statements of Albanian scholars themselves, who have *willy-nilly*, directly or indirectly, have begun to concede to these facts and this truth.

Notwithstanding, they go on beating the drums of their aboriginality. Their Acad. prof. dr Mark Krasniqi is still rantins:

*“today’s Albanians all around the Balkans live on the territories opf their forefathers and this fact in itself testifies clearly to their indigenousness”.*³²⁾

It is very positive that Albanian scholars, though too slowly and with much reluctance, have finally made a U-turn from the quasi-scholarly, romantic postitions, towards good understanding and constructive resolution of all problems within the national and international context, in the manner that is just and acceptable for the peoples of the whole region, the Balkans, Europe and the world.

*The prison of Burel,
Albania, Dec. 07, 1975.*

1) These assertions have been expressed by Albanians all around the world. It is almost impossible to find an article without such aspirations, be it artistic or scholarly. This was included even into the **FJALOR I GJUHËS SE SOTME SHQIPE** (“Vocabulary of Modern Albanian Language”), Tyrana, 1980, p. 73, col. II, in the entry **AUTOKTONI**. This vocabulary is an official issue of the Academy of Sciences of the Socialist Republic of Albania, Institute of Linguistics and Literature.

2) This refers to the Republic of Macedonia, which is an integral part of the Yugoslav Federation. (This was written in 1875, editor’s note).

3) **BUROVIĆ, Kaplan: Albanci nisu autohtoni, Albanci nisu Pelazgi, Albanci nisu Iliri** (Albanians are not Autochthonous, Albanians are not Pelasgians, Albanians are not Illyrians), three studies contained in this volume.

4) **BUROVIĆ, Kaplan: Ekspanzija Albanaca** (Expansion of Albanians), study found in this volume.

5) **AKADEMIA E SHKENCAVE E RP TE SHQIPERISE – Instituti i Historise: BURIME TREGIMTARE BIZANTINE PER HISTORINE SHQIP-NISE** (shek. X-XV), Tyranna, 1976, p. 336.

6) *Ibid.*, p. 221, note 23.

7) **BASVEKALET ARSIVI, Istanbul: DEFTERI MUFFASAL LIVA-I DUKAGIN**, No 499, year 1570.

8) **PULAHA, Selami: Qëndresa e armatosur e popullit shqiptar kundër sundimit osman nga fundi i shek. XVII – fillimi i shek. XVIII, nën dritën e të dhënave të dokumenteve osmane**, magazine **STUDIME HISTORIKE** No 3, Tyranna, 2000, p. 142.

9) **ÇELA, Elira: Feja dhe e drejta zakonore**, magazine **DREJTËSIA POPULLORE**, No 1, Tyranna, 1988, p.68.

10) ÇEGRANI, Nafi: **BALLE PER BALLE ME VDEKJEN**, Tyranna, 2000, p. 20.

11) SULÇA, Nijazi: **RREFIMET E AXHES**, Ankara, 2003, p.5.

12) UNIVERSITETI I SHTETEROR I TIRANES – Instituti i Historise: **HISTORIA E SHQIPERISË**, Vol. I, Tyranna, 1959, p. 393.

13) ÇABEJ, Eqrem: **Problemi i vendit të formimit të gjuhës shqipe**, - report at the First Assembly of Illyrian Studies in Tyranna, 1972, published in **KUVENDI I I STUDIMEVE ILIRE**, Vol. II, Tyranna, p. 26.

14) It is highly recommended to see the short story **ALBANIAN WITH ONE LEG**, which I published in Albanian in the magazine **YLBERI**, Year II, Nos 2-3, Geneva, 1994, p. 10. Although a literary creation, it speaks clearly about how far Albanians have got in their expansion.

15) Let me quote e.g. the Albanian Nafi Çegrani from the village of Çegrane in Macedonia, the vicinity of Gostivar, who published the book **BALLË PËR BALLË ME VDEKJEN**, Tyranna, 2000, where he describes the history of his forefathers and openly says that they had come there to Macedonia from the Albanian region of Mat.

16) **AKADEMIA E SHKENCAVE E RPSSH: FJALORI ENCIKLOPEDIK SHQIPTAR**, op. cit., p. 539, col. II.

17) BUROVIĆ, Kaplan: **E FOLMJA E ULQINIT**, dialect monograph, Lusnje (Albania), 1969. Only 10 copies were printed, one of which I keep in my archives, the other is kept by Jordi Gjinari, ass. prof. at the University of Tyranna, who had also mentored the study. Other copise are in the hands of various persons. I defended my second diploma by this study at the University if Tyranna in 1969. – ed. note.

18) For details see DINI, Gëzim: **Akademiku Resuli asht diplomue në Universitetin e Tiranës**, review **YLBERI**, Year VI, No 7, Geneva, 1998, p. 41.

19) **AKADEMIA E SHKENCAVE E RPSSH: FJALORI ENCIKLOPEDIK SHQIPTAR**, op. cit., p. 539, col. II.

20) *Ibid.*, p. 308, under the entry **GEGERIA**.

21) *Ibid.*, p. 308, under the entry **GEGERIA**.

22) MARGILJAJ, Preljoc: **ILLYRIANS SPEAK ALBANIAN – ALBANIANS SPEAK ILYRIAN**, Podgorica, 2001, p. 81.

23) *Ibid.*, p. 396, col. II, entry **ILIRET**.

24) BUROVIĆ, Kaplan: **Toponim DARDANIA**, magazine **YLBERI**, Year I, No 1, Geneva, 1993, pp. 13-13. The second issue in Albanian found in the collection of studies **ILLIRET DHE SHQIPTARET**, Geneva, 1994, pp. 21-26. In Serbian first published in my collection **STVARNOST I ALBANSKE ILUZIJE** (Reality and Albanian Illusions), Geneva, 2000, pp. 36-46, then in the collection of studies **DARDANIA**, Geneva, 2004 and elsewhere.

25) KRASNIQI, Mark: **GJURME E GJURMIME**, Tyranna, 1982, p. 274.

26) That Albanians migrated down to the Serbian Metohia (there is also the Albanian Metohia within the borders of today's Albania!) is admitted by Albanians Academics too, see the quoted **FJALORI ENCIKLOPEDIK SHQIPTARET**, p. 213, entry **DIKAGJINI**.

27) BUROVIĆ, Kaplan: **Periodizimi i historisë së gjuhës shqipe**, in the work **ILIRET DHE SHQIPTARET**, Geneva, 1994, p. 53.

28) ISMAILI, Rexhep: **Mbi disa çështje të zhvillimit historik të sistemit fonetik të shqipes**, in **KUVENDI I I STUDIMEVE ILIRE**, Vol. II, Tyranna, 1974, p. 152.

29) XHUVANI, A. – ÇABEJ, E.: **PRAPASHITESAT E GJUHES SHQIPE**, Tyranna, 1962, p. 39.

30) JOKL, Norbert: **INDOGERMANISCHEN JAHRBUCH XX, VII**, p. 234.

31) Latin: *Arguments ought to be pondered, not counted.*

32) KRASNIQI, Mark: *op. cit.*, p. 329.

*) This study was publishe first in Albanian within a collection of my studies **ILLIRET DHE SHQIPTARET** (Illyrians and Albanians), Geneva, 1995. It was published in Serbian for the second time as a separate book entitled **POREKLO ALBANACA NA KOSOVU, U MAKEDONIJI, CRNOJ GORI I GRČKOJ** (The Origin of Albanians of Kosovo, Macedonia, Crna Gora and Greece), Geneva, 1995. For the second time in Serbian it was published within my book **PRETENDIRANJA ALBANACA** (Aspirations of Albanians), Geneva, 2004. For the third time it was reprinted in the Serbian internet newspaper **ISTINA**, Year II, No 79, Vienna, Oct. 15, 2006. It was translated into Macedonian as **POTEKLOTO NA ALBANCITE** (The origin of Albanians), published in Bitolj, 2005.

ALBANIZATION OF SERBS, MACEDONIANS AND MONTENEGRINS

When the independence of Albania was proclaimed, its state borders were also defined (1913). Out of the entire population within these borders, there were not more than 50% of Albanians. If one goes through today's official Albanian statistics of the national composition of the Albanian population, one will find out that they do not recognize more than 3% of a non-Albanian population living on the territory of Albania. It is certain that these numbers are far from correct. Their statistics are hiding the truth about the percentage of non-Albanians living there. Albanians themselves agree that their statistics are either minimized or enlarged. As an example the name of dr Hajredin Hoxha can be mentioned. Another Albanian, an ideologue of renown and the principal leader of neo-Albanian movement, Branko Merxhani, stated in the Albanian press before WW II (1935) that Albanians are not pure and non-mixed from the ethnical point of view, having as they are in their veins the blood of "Slavs, Greeks, Turks, Arabs, Cherkes, Italians, French, Germans etc."¹⁾

This presents no difficulty for Albanians and those who sound the fanfares of Marxism-Leninism and internationalism, to spread the word in the newspapers of their being pure-blooded Albanians, without alloys, while their Acad. prof. dr Mark Krasniqi, supporting them in this racist hysteria, declares in the press that his Albanian is 100 % purely Albanian, without national Minorities.

All who have honestly delved into the issues of albanology had to recognize that Albanian blood is a cocktail of ethnic influences, including those who stand out as best friends of Albanians. Let me quote Noel Malcolm again:

"In the previous centuries strong and distinct liaisons existed between Albanian and Montenegrin tribes of Malesi: some of these tribes had been allies at war for long, others were in the habit of intermarrying, whereas others had legends and oral traditions about common ancestors. It is possible that ethnic interbreeding occurred here: some of the Montenegrin tribes may have had their origin from the Albanian families, whereas some

Albanian tribes may have had Slavic forefathers". (MALCOLM, Noel: KOSOVO, p. 10.)

Albanian extreme nationalists, including the mentioned Mark Krasniqi, have agreed that some Montenegrin tribes are descended from Albanian families, but they have never even dreamed of admitting the other half of the truth – that some Albanian tribes have their origin in Montenegrin families, although they know well that Mirdita tribe originates from the Serb Miroslav Dimitrijevic, called Miro Dida. The entire region of Peshkopia (eastern Albania), particularly the area of Luma, is peopled by no other people but Albanized Serbs, which has been openly explained to them by their favourite Noel Malcolm. This is what he says: "*Mirdita, the biggest tribe and perhaps the least typically Albanian*" (Ibid., p.17). On page 157 he states that the area of Luma in today's Albania was peopled by Orthodox Serbs in 1690. If you go to Luma, you can meet not even a single Moslem serb, and let alone an Orthodox one. They have all become moslemized and, through Moslem faith, albanized. The only testimony of their Serbian past are their Serbian family names, still preserved here and there. B. Merxhani, who did not show off with Marxism-Leninism or internationalism, when talking about the cocktail of Albanian blood, primarily had on his mind the Albanians from Albania, not excluding those from the Turkish empire and especially those from Greece, Macedonia, Serbia and Crna gora. After the borders of Albania had been delineated, the quantity of non-Albanian blood running in the veins of Albanians, not in Albania only but in her neighbourhood as well, was on the rise on the territory of the Kingdom of Yugoslavia year in year out, through the albanization of new Serbs, Macedonians, Montenegrins, Greeks, Vlachs and others.

Albanization of Serbs, Macedonians, Montenegrins and Vlachs is a fact that cannot be refuted and denied in any way. Conversely, it can be corroborated in a number of ways. This process lasted not only within the borders of Albania but outside it, too, particularly in Serbia (Kosovo and Metohia), Macedonia and Crna Gora.

Consequently, the percentage of non-Albanian population in Albania decreased in the course of time, though still far from that of 3%, while the percentage of the Albanian population in Yugoslavia increased with the passage of time. It is certain that

this was also influenced by enormous multiplying of Albanians both in Albania and Yugoslavia and by the new influx of Albanians from Albania.

Serbs have inhabited mainly the Albanian Metohia, which is located in the north-east of Albania., within its state borders, including the boroughs of Tropoja and Kukës, which were once made distinct from the rest of the Albanian territory by the king Ahmet Zogu and designated by the name of **Prefektura e Kosoves** (*The Borough of Kkosovo*). Serbs are to be found all around Albania, even in the midst of Tyranna. Macedonians have lived in the parts bordering with Macedonia. There are entire areas comprising a number of villages, peopled exclusively by Macedonians, e.g. Sistavec in Peshkopi and particularly in Golo Brdo, consisting of about 30 villages with more than 40,000 inhabitants that are all Macedonians. Even the International Committee that defined the boundaries of Albania in 1913, singled the area of Golo Brdo out of the Albania borders, as the territory of the then Yugoslavia, i.e. Macedonia, respectively. Further events and international machinations caused the area of Golo Brdo to remain within Albania after WW I. There are also a lot of Macedonians in the area of the Ohrid Lake and towns Pogradec-Korca. Although many Macedonians were driven out from this area between the two World Wars, they still make the majority of Macedonian population there. They present an absolute majority there combined with Vlachs and Greeks of the towns of Pogradec and Korca. The tiny Albanian minority was inhabited there mostly after WW II, when the Government of Albania undertook steps to carry out the ethnic changes on the territory of the whole Albania, particularly in that area, which proclaimed itself a separate state during WW I by the name of the **Republic of Korça**.

Montenegrins have been inhabited mainly in Skadar and its surroundings. The area of Vraka with a number of villages is peopled solely by a Montenegrin populace. It is a well known fact that up to the fall under Turkish rule Skadar had not only been the town of Crna Gora for 500 years, but also its capital and its economic, cultural and religious centre. One third of the inhabitants of Skadar even today speak Serbian. Those of the Orthodox faith are succeeding in preserving a wholesome Montenegrin national awareness, while Moslems call themselves neither Montenegrins nor Albanians, Podgoricians (Podgorica, today's capital of Crna

Gora, transl. note). Until quite recently there were no less Montenegrins in Albania than there were Albanians in Crna Gora.

All in all, there were about 300,000 Serbs, Macedonians and Montenegrins in Albania in 1990, which was about 10% of the overall population. Exactly the same percentage of Albanians lived at that time in Yugoslavia.

After Albania had been granted the status of an independent state, all national minorities in Albania, especially the Vlach ethnicity (who made up more than 20% of the entire population in 1912!), Greeks, Serbs, Macedonians and Montenegrins, were exposed to violent albanization. Even the schools opened during the Turkish rule were closed by the Albanian authorities, their assets seized, while schools in Albanian language were established instead. The national minority children were not allowed to learn even in the Albanian language, whereby they were meant to be intellectually degraded in order to serve the Albanian rulers as menial labour and then targeted for national genocide, albanization. Up to this day members of national minorities in Albania have neither the alphabet books in their languages nor the preparatory schools, where non-Albanian children could have basic instruction in Albanian together with Albanian children.

Members of national minorities are not allowed even to keep their ethnic family names, let alone declare themselves as being anyone else but Albanians. Montenegrin of Orthodox faith, **Zarija Brajović** was forced to declare himself as Albanian and change his family name to FERHATI. This is what happened with all other members of national minorities in Albania. All members of the Popović family turned into **POPA(J)** overnight, the Marković into **MARKU**, the Matanović into **MATANA** and the Silegović transformed into **PRANVERAJ**.²⁾

I was literally skinned ten times in 1974 after refusing to renounce my belonging to the Yugoslav (Serbian-Montenegrin) nationality and declare myself as Albanian. If they could thus treat a Montenegrin whose nationality in Albania was Yugoslav (Montenegrin), a foreign national who had got there as a political emigrant, it is easy to imagine how they used to treat those Montenegrins, Serbs, Macedonians, Vlachs, Greeks and other non-Albanians who were Albanian local population and Albanian residents. If they had the nerve to abuse Zarija Brajovic and the Montenegrin emigrant, who hold the highest education degrees and who are, moreover, renowned as authors and scholars, it

remains as the easiest guesswork what they could do with the common members of national minorities – those without a basic education and literacy skills. This was all done to Orthodox Montenegrins, so much more lay in store for those who had Moslem and particularly those of atheistic backgrounds.

It should be pointed out that at the same time when Serbs, Macedonians, and Montenegrins did not have alphabet books in their languages, Albanians in Yugoslavia (Serbia, Macedonia and Montenegro) were allowed not only to have alphabet books and primers; they developed such publishing activity that even the one in Albania lagged behind it. While children of national minorities did not have even one preparatory school in Albania, the Albanian national minority in Yugoslavia had their university where 4-5 times more students were enrolled than at the University of Tyranna, the only one in Albania. It is also worthwhile to stress that members of Albanian national minority in Yugoslavia did not study only at the University of Pristina (in the Albanian language), but also at the universities of Skopje, Beograd, Novi Sad, Podgorica, Sarajevo, Zagreb, Split and Ljubljana and even outside the borders of Yugoslavia, aided by scholarships apportioned by the Yugoslav authorities. At the same time the students of Albania were able to study only at the University of Tyranna, for they were not allowed to have even the medical treatment outside Albania, let alone pursue further education for their own money, while state scholarships should not even be mentioned here. It goes without saying that some rare birds did have privileges in this respect, such as the children of the ruling elite of Enver Hoxha.

When even Albanians were abused in Albania, one can easily picture how the members of national minorities were treated in everyday pressures of all sorts aimed at albanization or at making them declare as Albanians or even to truly and openly negate their non-Albanian origin. It was only natural that after such monstrous treatment the number of citizens of national minorities and their percentage considerably dwindled in Albania, though it never fell down to 3% as made out by the Albanian authorities and even less so to what Mark Krasniqi has advocated.

Albanization of Serbs, Macedonians and Montenegrins was not enforced on the territory of Albania only. It was practiced in Yugoslavia, too. It did not occur during the Turkish occupation only, but continued even after those lands were liberated and the Yugoslav state was coming into being. Yes, yes, even under the

Serbian, Macedonian and Montenegrin banner! Some may find this somewhat paradoxical; however facts and documents speak of albanization of Serbs, Macedonians and Montenegrins under their own national banners. Let me stress here that an entire book has been written about this by the Yugoslav diplomat **Blagoje K.Pavlović**, entitled **ALBANIZACIJA KOSOVA I METOHIJE** (Albanization of Kosovo and Metohia), Beograd, 1996.

Here is a clear example of albanization of a Serb from Kosovo under the Turkish and Yugoslav banner. Today everyone knows the socio-political activist of the Albanian minority in Kosovo, by the name of **Adem Demaçi**. While as a student I delved into Albanian etymology at the University of Skopje, without a particular aim on my mind, I happened to fix my interest to the etymology of the patronym **DEMAČI**, which at the beginning seemed to me to be unquestioningly coming from **DEM-I** (plural of the Celtic appellation **dam-**, v. G. Meyer), then from the Turkish appellation **ADEM-I** (apheresis of the initial A-) or from **DEMIR-I** (apheresis of the ending syllable **-IR**) and, in all three cases, combined with the Serbian suffix **-AČI**³⁾. However, while studying the history of the Albanian people, I noticed that near the town of Kukes (the province of Hasa) in the north-east of Albania, the two most influential families of feudal lords yet from the time before Skenderbeg were the families **De Mac(i)** and **Dida**. The nobles **Miro Dida** gave the toponym **MIRDITA** (Central Albania), while the nobles **De Maci** (who entered the Albanian folklore as *Koke Malci* !) lent their name to the Eastern Albanian toponym **MAÇELLARI** or **MAQELLARE**. In the case of **DE RADA** we encounter lexicalization **DERALLA**, which resulted from the agglutination of the **DE-** part to the appellation **-RADA** (which in the mouths of Serbs through **RADHA** gave **RALLA**) which is what happened to the appellation **DE MACI**, ie. agglutination of the part **DE-** to the appellation **MAČI** to give **DEMAČI**. This **MAČI** root comes from the Serbian appellation **maç** (pron. *much*) - "sword" (in Albanian "*shpata*"), which gave the Serbo-Croatian patronym well known in history, **MAČEK** and many other Serbian patronyms. Albanians are well acquainted with *Vlatko Maček*⁴⁾ and they do not lay claims on his Albanian nationality. Today the offsprings of the Maci family live in Tyranna.⁵⁾

It is certain that the members of the **De Maçi** family after the Turkish occupation of Kosovo relocated from Hasa not only to the areas of Peshkopi and Tyranna, but all the way down to

Kosovo, among its other parts to the area of Golak (part of Kosovo), where Adem Demaçi comes from. However, while in Macelar and Tyranna they preserved their family name, in Kosovo they preserved not only the family name but also the memories of their feudal aristocratic origin. In the course of time, as they declined into peasants, their name degraded and the prefix DE became one with the patronym MAČI, resulting in DEMAČI. Later on they did not only become peasants and impoverished, they even converted to Islam. Through Islam, like many other families in Kosovo, Metohia, Macedonia and Crna Gora, they completely forgot their Slavic origins and became albanized.

I am of opinion that this is the true etymology of the patronym DEMAČI, and so is the social and national origin of its holders, which is corroborated by Adem's literary oeuvre which abounds in slavisms. Even his everyday speech, grammar, morphology or syntactic structures betray the same. As an example let me mention the Albanian passive form **qeshem**, which is purely Serbian (from the Serbian reflexive form **smejem se**, literally *I laugh myself*⁶⁾, and is used by Adem in his everyday speech: "*Unë qeshem me ta*"⁷⁾, when he wants to express in Albanian the active voice form: "*Une qesh me ta.*" By the same token, he uses the Albanian term of Serbian origin **bac** (< brat, braco, baco), "*brother*" the way it is used in Serbian in the masculine **BAC-BACI**, not in the feminine gender **BACË-BACA**, as it is used in Albanian.⁸⁾

Biographers of Adem Demaci have already written that his father, a sawyer from the village of Donje Ljupce, municipality of Podujevo, where Adem was born, left his birthplace during WW II and settled on the land of a Serb that had just been killed by Albanians. The victim's wife, horrified at what she witnessed, took to her heels with the children and fled up to Belgrade, where I met her in 1953, where I rented a flat at number 16, Sokolska street, from one of like refugees.

One example from Macedonia. I knew **Hashim Toplica** in person and his family in Tetovo. I taught the Albanian language and literature to their eldest daughter at the elementary school "Liria" in Tetovo during the school year of 1958/1959. Both he and his children told me they are Albanians by nationality and that is why his daughter received instruction in Albanian. They also told me this: "*Our grandfather came to Tetovo from Serbia!*" They know well that Toplica is a toponym in Serbia and that

Serbian hero *Toplica Milan*, the blood-brother of **Miloš Obilić**, took his name after it.

Hashim's father came as a Moslem in 1878. when Serbs liberated Toplica from Turkish rule. It was then that Moslems (predominantly Serbs by nationality!), led by Moslem fundamentalism, migrated from the liberated Serbian lands and settled partly in Kosovo and Metohia and partly in Macedonia, Yugoslav territories that were still under Turkish domination. In their new habitations they came in touch with Moslems of the Albanian nationality, acquired the Albanian language from them and succumbed to albanization. Let me give yet another example, this time from today's Crna Gora.

The **Resulbegović** family is one of the largest and most well-known families of the town of Ulcinj, which is documented to be of Montenegrin origin⁹⁾. It has given to the history of Crna Gora (and Hercegovina) men of prominence, who have spilled their blood and even sacrificed their lives, proving many times their Slavic, Serbo-Montenegrin nationality¹⁰⁾. During Turkish occupation Albanians themselves used to label them as "*Montenegrin breed*". Though the Rasulbegovic are Moslems, Albanians shunned from giving their daughters to them as brides. Today the sons of these very Albanians, who had never given them daughters for brides, are publishing a book meant to convince them and us that the Rasulbegovic are not Montenegrins but Albanians and that they were so from times immemorial¹¹⁾. Those from the family who oppose this under the Yugoslav-Montenegrin banner (!!!) are abused, blacklisted and satanized or ill-treated in many ways – economic, psychic and moral. They attack them physically and threaten to kill them if they do not declare themselves as Albanians.¹²⁾

This is an utter paradox, but it is cruelly true! This cruelty is even more upsetting if one takes into account that the Montenegrin authorities just keep looking on, without placing the Rasulbegovic under their protection, but leaving them instead to the whims of these Albanians. Now, what they have done to them, they have done with all other Montenegrins of Moslem faith. This is currently going on in Serbia and Macedonia, too. That is why the albanization of Serbs, Macedonians and Montenegrins is continuing, even under one's own national banner and one's own authorities.

These Albanians claim that all Hercegovinians and Bosnians are Albanians by nationality¹³⁾. Their claims go even further than that; Albanian extremists make up that all Moslems of the Balkans are Albanians and that Turks have apparently moslemized them only. That the majority of Moslems in the Balkans are of Slavic origin ie. Slavic ethnic affiliation – Bosnians, Hercegovinians, Serbs, Macedonians, Montenegrins and Bulgarians – is what they refuse to listen to.

Regardless of how large a number of albanized Serbs, Macedonians and Montenegrins live in Albania, the numbers of albanized Serbs, Macedonians and Montenegrins in Serbia (Kosovo and Metohia) are even greater. It is very easy to prove beyond a speck of doubt from their family names and documents their non-Albanian, purely Serbian, Macedonian or Montenegrin ethnic affiliation.

We are living under the aggression of the extreme Albanian nationalism, chauvinism and racism which - once and for all - must be STOPPED!

*Skopje,
Macedonia, Aug, 1993.*

1) MERXHANI, Branko: Newspaper **ILLYRIA**, Tyranna, Aug 24, 1935, p. 5.

2) INSTITUT SRPSKOG NARODA (Serbian People's Institute): **SRP-SKA NACIONALNA MANJINA U ALBANJI** (Serbian National Minority on Albania), Beograd, 1994, p. 119.

3) Albanian professor dr Aleksandar Xhuvani and Acad. prof. dr Eqrem Çabej, both known as linguists and etymologists, agree that the Albanian suffix – AC is of Serbian etymology. See their collaborative work **PRAPASHTESAT E GJUHES SHQIPE**, Tyranna, 1962, at the suffixes under No 6. Prior to them this was acknowledged by the world's Albanologists, G. Weigand, N. Jokl, G. Meyer, g. Pascu, S. Puskariu, L. Gjamo et al.

4) BAFTIARI, Islam: **JETA NE GUR**. – Zagracan – Shum (Macedonia), 1000, p. 221.

5) For details see my work **ALBANSKA PATRONIMIJA** (Albanian Patronyms), manuscript, the prison of Burel, 1986.

6) BUROVIĆ, Kaplan: **MIKROLOGJIRA**, Geneva, 2000, pp. 98-98, entry QESH. More details in reference to this are found in this volume.

7) EMERLLAHU, Mehmet: **KOSOVA FLET VETE**, Pristina, 1990, p. 31.

8) BUROVIĆ, Kaplan: **ADEM DEMAÇI**, Geneva, 2002, pp. 19-20.

9) BUSULADŽIĆ, Mustafa: **RESULBEGOVIĆI**, - study, published in the review **NOVI BEHAR**, Year XI, Noo 7-8, Sarajevo, Oct 15, 1937.

10) BUROVIĆ, Kaplan: **RESULBEGOVIĆI** – family history, Geneva, 1994.

11) RESULBEGU, Sari: **RESULBEGËT DHE NGJARJET HISTORIKE TË ULQINIT**, Ulcinj, 1995.

12) GRUPA ALBANSKIH INTELEKTUALACA: **OTVORENO PISMO** (A Group of Albanian Intellectuals: An Open Letter), Lucern, Jun 1995. Published as a reprint in my work **NJEGOŠ I ALBANCI** (Njegos and Albanians), Geneva, 2002, pp. 59-68.

13) KAJTAZI, M.: **Kosova nuk po lufton për haxhillëk**, newspaper **RI-LINDJA**, Zofingen, Oct 15, 1993.

*) First published in Serbian internet news **ISTINA**, Year II, No 81, Vienna, Oct 29, 2006.

ALBANIAN SURNAMES ARE EVIDENCE OF THEIR SLAVIC ORIGIN

Surnames of Albanians, as well as all other peoples of the world, are a reliable marker of their nationality, though neither the only nor the absolute one. There are limitations of surnames, too, and there are exceptions and even evident uncertainties, inconsistencies and errors. It is therefore necessary, when defining the national affiliation of a person who has a particular surname, to take into consideration his/her other features, primarily the language spoken by the person and by his/her parents and predecessors.

Apart from the language, the etymology of a person's family name, especially when it is long-established, passed down from generation to generation and when it points to the ancestor and paternity, is an unmistakable indication of the national background of its holder. All primary family names, formed before nations and cultures merged, were derived from the mother tongues and bear a purely ethnic character.

As an example, the family name KUJTIMI, one of the oldest among Albanians, dates from 1416¹⁾ and is undoubtedly Albanian, for none of the peoples that Albanians have merged with have neither the family name KUJTIMI nor the word **kujtim**, *remembrance*. It is a purely Albanian word and if it is borne in mind that it is not a new surname, dating as it is from several centuries back in the past, which means before the Albanian renaissance and their nationalist forgeries, it is possible to state with utmost certainty and without any doubt that the holder of such a surname is a full-blooded Albanian.

However, if the surname **BUDI** is considered (e.g. Petar Budi, 1566-1522, one of the authors of the old Albanian literature) and even if its holder declared himself as an Albanian, it is not possible to accept it, for **BUDI** is not an Albanian word. On the contrary, it is purely Slavic from the name BUDIMIR or even BUDAK. Gojko Vukcevic admits that the abbreviated form BUDO was derived from this root, but he wrongly associates it with Median tribes²⁾. The names Budimir, Budak, Budo, Budislav and Budisa are even today found in abundance among all Slavs, particularly among those of the Balkans, Serbo-Montenegrins and Macedonians.

If Petar Budi has declared himself as Macedonian, however, and if we remind ourselves that his Albanian language is full of Serbo-Macedonian words, then there should be no doubt and we ought to believe that he is truly a Macedonian by nationality, not an Albanian, as Albanian nationalists would have it³⁾. **By nationality!** However, as an author he is not a Macedonian, for it is unknown whether he has written anything in Macedonian language. As an author he is an Albanian, belonging as he is to the Albanian culture. This means that he is a polyvalent, or more precisely, a bivalent personality.⁴⁾

The same applies to the family name **NAJDENI**. Albanian "scholars" assert that **Said Najdeni** (1864-1903) is a full-blooded Albanian⁵⁾. It is possible that Said declared himself as Albanian, for it is known that through Moslem faith and family bonds to the Albanian Moslems, many Slavs (Serbs, Macedonians and Montenegrins) have learned the language of their Albanian uncles and became albanized in the course of time. Science, however, is science and when searching for the national origins, it is blind for the assertions and apparent truths. It sticks its sounding device into the depths of past and unveils the roots. The roots of the family name NAJDENI are Slavic, Macedonian. Not only is the surname NAJDENI void of any sense in Albanian (it is purely Macedonian, in Serbian meaning NADENI = *Found*, while in Albanian it would be I GJETURI), but even today there are Orthodox Macedonians with that family name, e.g. *Ivan Najdenov*⁶⁾. If the Orthodox Ivan Najdenov is a Macedonian, then the Moslem Said Najdeni ought to be a Macedonian by national origin! If he became albanized and feels like an Albanian today, may he fare well for that all the same!

Let me give another example from Macedonia. Ancestors of **Nafi Çegrani**, of that "autochthonous" Albanians, according to his colleagues' and his own assertions, were "*malisori from the mountains and the surroundings of Mat*"⁷⁾. This means – from Albania! According to the confession of Nafi, they descended to Macedonian Polog, exactly as other Albanians in fertile valleys of Macedonia, Serbia (Kosovo and Metohia), Crna Gora and Greece have come from the barren mountains of their Albania. Nafi's grandfather, called Gjergj Muja, settled with his family into the village of Cegrane, in the surroundings of Gostivar, by the **Suha Gora** (Dry Mount), which Nafi albanized into *Mali i Thate*, the way he albanizes the name of the village, which etymology he

derives from the Albanian **Ç'E NGRANE**⁸⁾ ("we've eaten our fill"), which is a thwarted Great-Albanian nationalist etymology which has nothing with the scholarly etymology. The name of the village Cegrane, as it is called in Macedonian, is related to Slavic **cedar** (Alb. qeder), from Latin *Cedrus Libani*. **Čegrani** or **čegriste** in Macedonian-Slavic language means "a place with cedars". Even the Albanian dr Qemal Murati, who had endeavoured in his most extreme nationalism to present all parts of Macedonia as the land abounding in Albanian toponyms, makes no mention anywhere of the appellative Cegrane, either as a toponym or as a patronym⁹⁾, just because he did not manage to make or present it as Albanian. However, if he as a professional could not manage it, Nafi Cegrani did manage it, though he has nothing to do with etymology and numerous other issues he elaborates in his "work".¹⁰⁾

His acknowledgment that his grandfather had come to Macedonia from Albania from the region of Mat is of essence for our claims that Albanians in Serbia, Macedonia and Crna Gora – even if their family names do not tell this – are not indigenous, coming as they are from Albania, which these comers remember and admit themselves, as you could see.

That Albanians are newcomers to Kosovo from Albania is admitted by the Albanian author from Pec, **Nijazi Sulça**, who says:

*"Our family originates from Skadar. Our forefathers, after breaking up in /skadar, migrated to Niksic (Crna Gora,- KB). After stopping there for soime time, they moved on to Pec and other towns of kosovo."*¹¹⁾

I think again that statements and the outer shell of things are not important for me (and the science!). When Albanian "scholars" do not like something, they too disregard either the claims or the self-evident. Thus the statement of dr **Petar Bogdan** (1625-1689, the greatest representative of the old Albanian literature) that he is a Serbian, not an Albanian, is not accepted by them¹²⁾, although his purely Serbian surname, **BOGDAN**, also points to this fact. I would agree to the opinion of Albanian scholars if they proved in any way the Albanian nationality of Peatar Bogdan. They have not even tried to prove this in any way, because they are aware of the absurdity of their assertions. Perhaps

this is not true, Mr Malcolm?! Family names of Albanians designating their national affiliation, such as Berisha, Bytyci, Gashi, Gega, Hoti, Kabashi, Kelmendi, Krasniqi, Llabi, Sopi, Shalla, Shkreli, Shoshi, Thaci and Toska, generally speaking, are a sure indication of the Albanian national affiliation of their holders, regardless of the non-Albanian etymology of those family names.

As an example, the name of the **Krasniqe** tribe, held by numerous Albanians today, especially in Kosovo, shows not only that by nationality they are Albanians and members of that tribe, but that by origin they are from the north-eastern Albania, from the area of Krasniqe, whence their forefathers had migrated and moved down to Serbian territories of Kosovo and Metohia.

However, if an etymological analisis of the toponym (surname) Krasniqe is made, it will become evident that it is derived from a Serbian appellative, **HRSNICA**. This was the name of a village in that area which was without a doubt founded by Serbs (who have the word **hrast**, *oak tree*), when they got there in the V c. A.D. About ten centuries later Albanians from Central Albania came to that village, assimilated the Serbs and preserved the name of the village, of course, in its albanized form, **KRASNIQE**. The whole area got its name after that village, consisting today of 24 villages. After this area the Albanian clan was named, which in the course of time grew into a tribe.¹³⁾

If the family name **KRASNIQE** is Serbian by etymology, this does not mean that its holders are Serbs as well. This holds true for many other Albanian surnames that etymologically are Serbian, Macedonian or Montenegrin. Still, if we know how the Albanians obtained their family name Krasniqi, we should not exclude the possibility that some holder of that family name is by origin from those albanized Serbs of that village. This applies for other similar cases.

Moreover, as we shall see in the pages that follow through examples, some of the members of these tribes are known with certainty to be albanized Serbs, Macedonians and Montenegrins.

This holds true, more or less, for the family names **BERISHA**, **GASHI**, **HOTI** and any other Albanian family name which is derived from the name of a tribe.

Toponyms used as family names point with certainty to the places whence the people who bear them or their forefathers had come from, but are not reliable as markers of their national

affiliation. Let me list the family names of the inhabitants of Serbia, (Kosovo and Metohia), Macedonia and Crna Gora :

Allamani;
Boshori, Bashota, Bici, Bllaca, Bodinaku, Bokshi, Brisku,
Bushoti;
Currani, Curri;
Dajçi, Dardha, Dibra, Dobraçi, Domni, Draçini,
Dukagjini;
Elshani;
Fani;
Gajtani, Gega, Gojani, Gora, Gorana, Gorani, Gurzaku;
Hasi;
Iballa, Ishmi, Ishmaku;
Jubani;
Kaçinari, Kastrati, Kavaja, Kolgecaj, Koliqi, Korça,
Krasniqi, Kruma, Kyeziu;
Leshi, Lisi, Luma;
Mala, Mati, Mavriqi, Merohi, Miloti, Milla, Mirdita,
Mjeda, Morina, Muriqi, Mushani;
Nikaj, Nikçi;
Paci, Pecaj, Peza, Peraj, Perashi, Poga, Proгри, Puka,
Pulaj, Pulti;
Reçi, Roboshta, Rragami;
Samrishti, Selishta, Selita, Stavileci, Suli, Suma, Surroi;
Shata, Shijaku, Shiroka, Shllaku, Shurdha;
Toska;
Thaçi;
Vela, Villa, Vukatana;
Xhuheri;
Zadrina, Zaganjori;
Zherka etc.

These family names show that their holders have come to Serbia (Kosovo and Metohia), Macedonia and Crna Gora from Albania, where related toponyms are found. They show where they came from, but not that they are Albanians by nationality. They may be Albanians and in most cases they are, but they may as likely be Serbs, Macedonians, Montenegrins and members of other peoples, for not only Albanians lived and live today in Albania. The Albanians "scholar", Mark Krasniqi, who claims that his

Albania is void of all national minorities and non-Albanian citizens¹⁴⁾, will have to think twice. It is well known that when the borders of Albania were defined in 1913, Albanians made barely 50% of the population there. The other half consisted of Vlachs, Serbs, Macedonians, Montenegrins, Greeks, Roma, Turks, Arabs, Cherkesi, Armenians, Italians, French, Germans and others. Those who hold the family names such as TIRANA, SHKODRA, KAVAJA, KORCA etc., therefore, may be Albanians, but they could also be Vlachs, Greeks, Macedonians, Serbs, Montenegrins etc., not only outside the borders of today's Albania, but within Albania itself. I had personal acquaintances in Albania, in the town of Lushnje, by the family name SHKODRANI (Citizens of Skadar), who were Vlachs.¹⁵⁾

Thus the first holders of the family name DUKAGJINI were not Albanians, but Germans, who gave that name to the province of Central Albania. Another group of holders of this family name, though not belonging to the nobility of the Dukagjini family, are not Germans anymore, but Albanians and even Serbs, Montenegrins, Macedonians or Vlachs. It turns out that the more the holders of this family name puff out their chest for being Albanians, the more likely it is that they are Serbs, Montenegrins or Macedonians.

That one is from Albania was up to now sufficient for the Albanian "scholars" to take it for granted that their nationality is Albanian too. When they learned that the renowned German actor **Aleksandar Mojsiu's** (1879-1935) parents are from Kavaja (Albania), they immediately proclaimed him Albanian, although they know well that the family Mojsiu from Kavaja are not only Vlachs by origin who speak Vlachian at home; they have also preserved the Vlachian national awareness. **Being from Albanian by origin does not subsume one's Albanian nationality, just as being from Yugoslavia by origin does not necessarily mean being a Yugoslav, Serbian, Montenegrin or Macedonian by nationality!** Mosha Piade was from Yugoslavia, and still he was a Jew by nationality. Durad Kastrioti - Skenderbeg was from Albania, but he was Serbo-Macedonian by nationality. Jan Kukuzeli (XI c.A.D., born in Drac when there was not an Albanian to be found there) was from Albania, but he was Macedonian by nationality, not an Albanian, as Albanian "scholars" and Chichikovs would have it.¹⁶⁾

If these Albanian "scholars", who state for every person from Albania to be an Albanian, are told that by the same logic every person from Serbia must be a Serb, they will retort instantly: "*What an absurd!*" There is no doubt that one must remain speechless in sight of these clever Albanian "scholars"! They have placed their nationalist Greater-Albanian politics into the foreground of their "scholarly" research and aspirations. They admitted this in public, at least under the banner of Enver Hoxha, which does them credit.

A large portion of Albanians use their father's name as their family name, which is habitual with many other peoples. The majority of family names have come into being just like that. However, among Albanians even today this phenomenon is encountered: **Asllan's** son's name is **Hasan**. As his family name he takes the name of his father, so he is called **Hasan Asllani**. His son's name is **Osman** and his full name is **Osman Hasani**. The son of the latter is called **Azis Osmani**. So through generations every son holds the name of his father as his family name.

This testifies for the lack of family tradition. Generally speaking, among the Albanians who do not take their names after tribes and places of origin, there are very few permanently established family names. Although the establishing of lasting family names has recently become popular, it is not a consequence of the evolution of their family and national awareness, but a result of forced registrations into the birth records and providing of identity cards, imposed by the contemporary society and state by the laws, regulations and administration on these Albanians, which have always been alien and unacceptable for their indomitable nature, so suspicious of civilization.

Notwithstanding, each of them is preserving their tribal awareness and is proud of belonging to this or that tribe, which for him is superior to all others. Thus, for example, Bajram Curri knows that he belongs to the Krasniqe tribe, while Hasan Prishtina is from the Berisha tribe.

The evolution of the surname of this prominent socio-political personality is rather interesting. In the beginning **Hasan Prishtina** and his ancestors' surname was **Šišković**¹⁷⁾. Then, after finding out that it was not an Albanian family name, but a purely Serbian one, they took as their family name the name of the **BERISHA** tribe. After this, in order to be associated with Kosovo, they called themselves **VUÇITRNI**, after the place where they

settled after coming from Albania. Finally, Hasan took the surname **PRISHTINA** as he was the delegate of Prishtina in the Turkish Parliament, while his father did not take it.

Such changes occurred with many other family names of Albanians. As an example, let me mention the family name **MILANI**, recently changed into **BILANI**, **BOGDANI**, changed into **SHEHU**, **BRAJOVIĆ**, changed into **FERHATI** etc.

Almost all these Albanians know when their fathers, grandfathers or great-grandfathers descended from the Albanian mountains out of the regions of Krasniqe, Berisha, Gashi, Shllaku etc., into Serbian lands of Kosovo and Metohia, Macedonia and Crna Gora.

There are individuals not only in Serbia (Kosovo and Metohia), Macedonia and Crna Gora, but also in Albania, by the name of Hasan Asllani or Asllan Hasani, who declare themselves as Albanians by nationality, but who are not only ignorant of the tribes they belong to, but do not recollect any mention of a tribal affiliation in their families. There is no doubt that in such cases no Albanian affiliation can be considered and, instead, relatedness to Serbian, Macedonian, Montenegrin, Vlach, Greek and other nationalities, Albanized in the course of time, is certain. The **SPAHIU** family, for example, from Gjirokastra, do not only fail to call to mind belonging to any of the Albanian tribes, but remember very well that their forefathers at home spoke Greek. The son of the renowned Bedri Spahiu, **Spartak Spahiu**, with whom I was interned in the same cell of the Burel prison (Albania), is still alive and well in Tyranna. Although a Moslem, he told me that he was absolutely aware of his Greek origin and that he felt to be a Greek. In Albania I used to know both a Moslem and an Orthodox who held the surname **LENGU**. They were from Labria, South-Western Albania. The Moslem declared himself as Albanian, the Orthodox as Greek.

Many of these Albanized inhabitants of Albania and the neighbouring countries, accepted the family name and tribal affiliation of the feudal lords under whose lordship they toiled and drugged on their properties as serfs and went into wars as soldiers, in order to gain their favours. I knew personally one **Hajdari Gashi** of Roma nationality, from Kosovska Dakovica, who did not deny his Roma ethnicity, which was easy to see on his face and the tan of his skin, but who declared at the same time that his origin could be traced to the Albanian tribe Gashi, whose name he appropriated as his own.

Generally speaking, all Roma and Gypsy nationals of Kosovo declared themselves as Albanians and took the Albanian family names. However, during the attack of the NATO forces on Yugoslavia in 1999, they demonstrated to what extent they were Albanians, attacking them from behind their backs and plundering their homes, setting on fire all that was Albanian.

This befell many other Moslems of Serbia (Kosovo and Metohia), Macedonia and Crna Gora. It is not opportune to expose here the reasons for and the whereabouts of declaring themselves as Albanians. I have already published a separate study on this issue¹⁸⁾. Even after their albanization, though, their Albanian family names remained to unquestionably testify by their etymology to their non-Albanian origin and display their Slavic - Serbian, Macedonian and Montenegrin - roots. It is exactly for this reason that Albanians undertook to change their family names. The BOGDANI family from Kuks in Albania now bear the surname of SHEHU; the KOVAČI from Peshkopi, once feeding their pride on relatedness to the Serb Sava Kovacevic (WWII hero acc. to the communist history, transl. note), have now renamed themselves to HYSENI and are far even from thinking about their past relationships. I new in person the author and prisoner Bajram KOVAČI, whose family name was changed in front of my eyes into HYSENI. Montenegrin of Orthodox faith, Zarija Brajovic from Skadar, whom I also knew personally, was renamed into FERHATI¹⁹⁾. The MATANOVIĆI in like manner became the MATANI, the ŠILEGOVIĆI were modified to PRANVERAJ²⁰⁾. No Serbs, Macedonians and Montenegrins can be found in Albania whose family names were left unaltered and non-albanized, including myself, a foreigner and political immigrant to Albania.

Family names in Albania are being altered even to the dead. As an example, **Jovan Četiri's** family name was refashioned in **KATRO**²¹⁾. ("četiri" in Serbian and "katro" in Albanian both mean "four", transl. note).

Jovan KASTRIOTI's name was first changed to JAN. Later on, when the machinators realized that even this is not Albanian, they remodelled it into GJON. His son, Durde, was renamed into GJERGJ and claimed as being a Catholic, not an Orthodox, although they knew well that his brother Repos had spent the last days of his life in the Serbian monastery of Hilandar as Serbian monk. The name of the famous Skenderbeg's mother, Vojislava, was altered in VOJSE. All of these examples show their attempts at albanization and appropriation.

While this was all done in Albania by means of the pressures, blackmailing, threats and imprisonment and even skinning the victims alive by the authorities, in Serbia (Kosovo and Metohia), Macedonia and Crna Gora it has been practiced in front of the authorities up to this day by Albanian extreme nationalists, chauvinists and racists. They utter death-threats to Serbs, Macedonians and Montenegrins of Moslem faith, who would not accept to change their non-Albanian names to Albanian ones or refuse to declare themselves as Albanians. I have published a document in reference to this, a letter of intimidation, that was addressed to me personally.²²⁾

There is no doubt that family names all over the Serbian provinces of Kosovo and Metohia, Montenegrin areas of Ulcinj, Tuzi, Plav and Gusinje, as well as the western provinces of Macedonia, testify to the facts that they are either of Albanian origin or that they are by origin Serbs, Montenegrins and Macedonians.

Some Albanian intellectuals, e.g. Mehmet Latifi, a journalist, pretending that they are aware of this, admitted that they had really descended to Kosovo and Metohia, Western Macedonia and Crna Gora from Albanian high mountains, from the territories of today's Albania. For those, however, who are by origin from the albanized Serbs, Macedonians and Montenegrins, and who consequently do not bear the family names which may denote their origin from Albania nor do they belong to any of the Albanian tribes, they declare that they are indigenous and descendants of the former Illyrians, even Pelasgians. They are encouraged in this by Noel Malcolm, who has devoted himself to counterfeiting the history of the Albanian people. Academic prof. dr Rexhep Qose, moreover, openly invites in the press his Albanians to fancy up and falsify everything they lay their hands on, without restrictions, in order to prove their autochthonous status and origins from Illyrians and Pelasgians. Through their swindles and bogus histories their hope is to convince the rest of the world as well as Serbs, Macedonians and Montenegrins themselves, that the provinces they inhabit are Albanian and that they ought to be relinquished to them, with a view of making their new, Super-Great Albania.

Geneve,
*On Jun 12, 1992. **

1) This family name is found in the Cadastre registry of Skadar since 1416 at the name **Andrea KUJTIMI**.

2) VUKČEVIĆ, Gojko: **O PORIJEKLU ILIRA** (On the Origin of Illyrians), Podgorica, 1992, p. 148.

3) After this study was published in Albanian, Serbian, Macedonian and English, all agreed to the etymology of Acad. Burovic and the Macedonian origin of P. Budi, with an exception of some Albanian nationalists. Check on the internet in ref. to this. - **EDITOR**.

4) On polyvalence of personality v. my study **Polivalenca e personalitetve**, a collection of essays **MBI DASHURINE** (On Love), Geneva, 2001, p.79.

5) **AKADEMIA E SHKENCAVE E RPSSH: FJALORI ENCIKLOPEDIK SHQIPTAR**, Tyranna, 1985, p. 742, col. II. Albanian Academics state that "the prominent Albanian patriot" Said Najderi was born in Debar (Western Macedonia), where Macedonian populace intermingled with the Albanian. More details on him and his family name **NAJDENI** are found in my work **PATRONIMIJA SHQIPTARE** (ALBANIAN PATRONYMS), manuscript, the prison of Burel (Albania), 1986.

6) **RISTOVSKI, Blaže: ISTORIJA NA MAKEDONSKATA NACIJA** (History of the Macedonian Nation), Skopje, 1999, p. 21. Widely known by this surname, **NAJDENOVSKI**, are these sporsmen: basketball player on the Bulgarian national team of 1990 and the Macedonian footballer of the same year.

7) **ÇEGRANI, Nafi: BALLE PER BALLE ME VDEKJEN**, Tyranna, 2000, p. 20.

8) *Ibid.*, p. 21.

9) **MURATI, Qemal: DESHMIME ONOMASTIKE**. Tyranna, 1003.

10) **BUROVIĆ, Kaplan: SHIPJET E UDBASHIT NAFI ÇEGRANI** (Lies of the Security Officer Nafi Çegrani), Geneva, 2000, pp. 12-12.

11) **SULÇA, Njazi: RREFIMET E AXHES**, Ankara, 2003, p. 5.

12) This is referred to by the Albanian Academics, authors of the **HISTORIA E LETERSISE SHQIPTARE**, Vol. I, Tyranna, 1953, in the chapter on Petar Bogdan. Albanian Albert Ramaj also wrote about this in the article **Bogdani dhe Gjeçovi mbesin çka janë**, published in the **URTIA** review, No 1, Zagreb, 1993, where he makes a stand against prof. dr Aleksandar Stipčević (Albanian, too), who had claimed in public the Serbian nationality of Petar Bogdan and Stefan Dječov(i), whom these Albanians deem as their own not only for their oeuvre (where they are right!), but for their national affiliation as well (where they are wrong!). See details for this in my article **Bogdani ka deklaruar vetë se është sërë** (Bogdani Himself Declares He Is a Serb), published in review **YLBERI**, Year II, Nos 2-3, Geneva, 1994, p. 28.

13) For details please check my work **OČI SIMONIDINE OPTUŽUJU** (The Reproach In Simonida's Eyes), waiting to be published. The foreword to this work has already been published in Albanian, under the title **Sytë e Simonidës akuzojnë**, review **YLBERI**, Year VI, No 7, Geneva, 1998, p. 15. Data on the **HRASNICA** village are found there, too. This foreword has already been published in Serbian in the Serbian internet paper **ISTINA**, Year II, No 60, Vienna, Apr 17, 2006.

14) **KRASNIQI, Mark: GJURMË E GJURMINE**, Tyranna, 1982.

15) See my novel **THE STUDENTS**, Geneva, 2001, where the teacher Kaseni Shkodrani is mentioned by her real name.

16) Albanian Academics have included him into their encyclopaedia. See their quoted **FJALORI ENCIKLOPEDIK SHQIPTAR**, p. 570, Col. II. My claim that Jan Kukuzeli is a Macedonian was a wake-up call to Macedonians, so they are

now publishing about him in their press. The same happened to Durde Kastrioti-Skenderbeg, so I hope they will accept as Macedonians many other "Albanians" I had pointed to in my studies. I warmly thank them for their unthankfulness!

17) **BATAKOVIĆ, Dušan: KOSOVO I METONIA**, Beograd, 1998, p. 107.

18) **BUROVIĆ, Kaplan: MUSLIMANI CRNE GORE** (Moslems of Crna Gora), published on the Serbian internet paper **ISTINA**, Year II, No 58, Vienna, Apr 03, 2006. First published in the book **MARTIRIZIRANO KOSOVO**, Geneva, 2007, pp. 20-39.

19) **INSTITUT SRPSKOG NARODA: SRPSKA NACIONALNA MANJINA U ALBANIJI** (Serbian National Minority in Albania), Beograd, 1994, p. 119.

20) *Ibid.*, p. 119.

21) For details check in my work **MIKROLOGJIRA**, Geneva, 2000, p. 76, sub verbum **JOVAN ČETIRI**.

22) **BUROVIĆ, Kaplan: NJEGOŠ I ALBANCI** (Njegos and Albanians), Geneva, 2002, p. 59. See **OTVORENO PISMO** (Open Letter).

*) First published in the book **PRETENSIONS OF ALBANIANS**, Geneva, 2004, pp. 74-83, then reprinted in the Serbian internet paper **ISTINA**, Year II, No 71, Vienna, Aug 20, 2006. Translated into Macedonian and published in the work **POTEKLOTO NA ALBANCITE** (The Origin of Albanians), Bitola, 2005, pp.123-139.

ALBANIAN TERRITORIAL PRETENSIONS

Fatos Arapi, poet and professor of political economy at the State University of Tyranna, naturally a member of the Labour Party of Albania, too, which maintains it has a communist and internationalist character, in his study **CIKLI I KRESHNIKËVE – bërthama dhe rrezatimi i tij** (Borderlands Cycle, the Kernel and Its Meaning), published in one of the principal reviews of of Albania, **NENTORI**, No 8, Tyranna, 1983, on page 184 brings out an anti-Yugoslav insinuation, deeply nationalist, bourgeois and chauvinist, separatist and pro-Greater-Albanian, which in no way smacks of communism or internationalism and is, above all, non-scientific. Unfortunately, it is neither the first nor the last in the writing of Fatos Arapi and his Albanian colleagues.

The town of Prizren is known to be located in Yugoslavia, in Serbia (Kosovo). In the Middle Ages it used to be the capital of the Turkish-occupied Serbia between the XII-XV cc. When it became the principal town of Serbs in the XII c., there was not one Albanian to be found in it. Albanian immigration from Albania began to be carried out, individually, in the villages around Prizren some time in the XIV and XV cc., and mainly in the XVIII-XIX cc. Even the Albanian historians had to acknowledge their descent from Northerh Albania¹⁾. Together with Albanians, the Turkish invaders used to bring the Turkish colonists there as well. Turkish influence dominated then and even today is found there in prominent percentage. Notwithstanding, F. Arapi states:

"Albania, too, had towns not smaller than Bosnian, both in the XVII and XVIII cc. The very Yugoslav guslars (those who play the gusle, a lute-like Serbian national instrument that accompnies the epic poetry, trnsl. note), generally speaking, do not miss a chance to mention 'Skadar', 'Prizren', 'Elbasan' "

According to him, therefore, Prizren is an Albanian town, the town in Albania. This is what he says in August, 1983, only six months after the Albanian authorities and Enver Hoxha in person declared officially:

"initiative...contained in the Yugoslav keepsake book, where they state that presumably in Albania Kosovo and other lands are taken for 'our lands'. We meant and still mean the Alba-

nians who live in their lands in Yugoslavia, and NOTHING ELSE. The world can read and understand properly our official statements and numerous documents, which supply evidence that ALBANIA DOES NOT HAVE ANY TERRITORIAL PRETENSIONS TOWARDS ANYONE and that ALBANIAN PEOPLE IN YUGOSLAVIA HAS NOT DEMANDED UNIFICATION WITH ALBANIA. Only the Yugoslavs, who have no untainted consciousness and are blinded by chauvinism, read them erroneously or according to their will and the injustice inflicted upon the Albanians they take for justice and to mask that, they lay blame on Albania".²⁾ (Capitals by KB).

Accusing Yugoslavs for not having "untainted consciousness" and for being "blinded by chauvinism", these Albanian "Marxist-Leninists" are not content with Prizren only, but pretend that "Albanian" towns and provinces include even all five provinces of the European Turkish Empire, which Albanians claimed in ther Bitola Petition from the year 1896.

Here is what the Albanian assistant professor **Kristaq Prifti** says:

"...this Bitola (Petition) demands the unification of all five provinces, apart from Kosovo, Skadar, Bitola, and Janina, the one of Solun (Thessaloniki) as well, the populace of which is not Albanian, but predominantly Macedonians, then Greek and Turkish. One such demand, undoubtedly devised under the influence of the feudal-bourgeois elements, who had the economic interests in the Solun province, mirrored their chauvinist aspirations..."³⁾

This same assistant-professor, who labels the Albanians as chauvinists, after becoming a doctor of history, together with the doctor of philology, **Xhevat Loshi**, pretends that Kosovo is "North-Eastern Albania".⁴⁾

Albanian poet with a communist leaning **Veli Stafa**, names Dubrovnik too an Albanian city, which enkindles his soul by "Illyrian freshness"⁵⁾. Albanian **Mikel Prenushi**, by the seal of the Labour Party of Albania, even today aspires for the borders of his Albania to stretch as far as Dubrovnik⁶⁾, along the entire Dalmatia⁷⁾, and, moreover, along Macedonia⁸⁾. Albanian professor

Ahmet Kelmendi adds to these borders those of Hercegovina⁹⁾, while an anonymous columnist of the ZERI I POPULLIT paper (the main official organ of the Central Committee of the "communist" Labour Party of Albania), enlarges these borders over Bosnia, calling the Bosmians by the name of "Albanians"¹⁰⁾. Albanian professor **Skender Laurasi**, paedagogue of the State University in Tyranna, who as a communist fought in Spain, stretched these borders up to Sandzak¹¹⁾, province to the north of Kosovo, between Bosnia, Central Serbia (Sumadija) and Crna Gora. Albanian author **Sulejman Krasniqi**, "brought up" in the lecture halls of that university, claims that even Leskovac, the town in Central Serbia, is Albanian¹²⁾. Albanian poet **Agim Gjakova**, also "brought up" in the lecture halls of the same university, states that the borders of Albania go all the way to Piro¹³⁾, which means to the borders of Bulgaria. According to this Marxist-Leninist, then, Serbia does not exist; this is even more clearly put by another Albanian author, "communist" **Jonus Djini**, "brought up" in the High Party School "V. I. Lenin" in Tyranna, who recommends that Slavs of the Balkans

"ought to get back from where they came from, somewhere towards the banks of the Volga river".¹⁴⁾

For his Albanians he does not suggest they go back to where they came from, somewhere towards the coast of the Baltic Sea, although he knows perfectly well that Albanians settled into Albania after Slavs, coming with their goats there from the Baltic coasts, where they had arrived some time in the II-I cc. B.C. from Asia, where all European peoples came from.

Similar to such anti-Yugoslav aspirations, Albanians show towards other peoples of the Balkans, Greeks, Rumanians, Vlachs or Turks. Albanian archaeologist **Neratin Ceka** advocates that Acropolis of Athens was too built by Albanians¹⁵⁾. Another colleague of his avidly looks on Istanbul (Turkey), yet another one on Bulgarian Sofia and Rumanian Bucarest. Yugoslav Acad. prof. dr. **Mark Krasniqi**, of Albanian nationality, says:

"Today's Albanians everywhere in the Balkans live on the territories of their ancestors and this fact alone testifies clearly to their aboriginality".¹⁶⁾

The aforesaid N. Ceka states that Rome was built by Albanians¹⁷⁾. Recently, the capital of Egypt, Cairo¹⁸⁾, has turned out to have been built by Albanians, though it stands on the opposite coast of the Mediterranean Sea, on the African continent. Even Tokyo, the capital of Japan, is theirs!¹⁹⁾ If Albanians lack the maritime terminology, which shows that they are not descended from Illyrians (who did have it!), they abound in maritime and overseas fantasy. Albanian Kadri Osmani has published in several numbers of his review SHQIPËRIA ETNIKE (Ethnic Albania, 2001-2002) the map of this Albania, envisioned not only by him, but by all other Albanian nationalists. There is no Greece on this map to be found, since its tailor appropriated one half of it for Albania, leaving the other one, it seems, to Turkey. There is no Macedonia, because one half of it belongs to Albania, the other seems to have been left for Bulgaria. There is no Serbia, for again, one half of it is found on the Albanian territory, while the other one was presumably left for Hungary. Crna Gora does not exist, too, for the first half of it is found in Albania, the second is labeled Dalmatia, which stands for Croatia. One half of Italy is still waiting to be glued to Albania, but it is certainly going to happen on this map as soon as the Adriatic dries up.

Where do these Albanians find inspiration for such lunatic pretensions, not found even in their feudo-bourgeoisie, landlords or their king Ahmet Zogu?

Enver Hoxha, the ipsissimus, called Bosnia and Hercegovina "Albanian lands" and "border areas of Kosovo", occupied by Austro-Hungary in 1878-20). According to him:

"Albanians who live in Yugoslavia, both in the size of their territories and the number of populace, exceed the total of two Yugoslav republics".²¹⁾

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As far as 1943 E. Hoxha expressed his own and his Party's opinion that "Kosovo, the Valley of dukagjin (Metohia, - KB) and a part of Macedonia bordering with Albania... ought to be annexed to Albania...".²²⁾

In the same year, behind the backs of the Yugoslav authorities, E. Hoxha, according to him, started the negotiations with Blgaranov, representative of Bulgaria, about the division of Macedonia between Albania and Bulgaria.²³⁾

Such ultra-chauvinist and nonsensical territorial aspirations are put forward on a daily basis by the Albanian academic circles by means of their official publications²⁴⁾ and, moreover, in the book **HISTORIA E PARTISË SË PUNËS TË SHQIPËRISË**²⁵⁾ (History of the Labour Party of Albania), which, as the issue of the Institute of "Marxist and Leninist" studies is "Placed into the hands of communists and all working masses" of Albania as "one of the principal arms" - "for their ideological upbringing".²⁶⁾

After this it is no wonder that **Ismail Kadare** dreams of an **ALBANIAN COMMONWEALTH**²⁷⁾, or when his colleague **Skender Drini** suggests that Skadar should be the capital of this Albanian Empire²⁸⁾, due to the fact that it is in its center and, as he expressed himself, "in the navel of the Homeland", at equal distance from the western parts, Rome and Paris, and eastern ones, Istanbul and Moscow, without forgetting its southern end, Athens and Cairo.

It is only natural, after knowing this, that Albanians object to the Yugoslavs for not having untainted consciousness and for being blinded by chauvinism. Where in the whole world is to be found a more contaminated, disrupted and criminal consciousness than among those Albanians?! There is no chauvinism in sight that is more blinded, foolhardy, shameful and sinister! An Albanian high intellectual uttered more than a hundred years ago: "*De albanensibus libera nos Domine!*" (Save us, Lord, from the Albanians!).

It is true that Yugoslav national guslars (epic poetry singers, transl. note), mainly from the mediaeval times (not our contemporaries!), make a mention of **Shkodër**, now in Albania, calling it **Skadar**, for there was no other name in his language. Perhaps they did have to name it in Albanian - S h k o d ë r?! I do not know, but there is a possibility that they mentioned Elbasan, too, the way artists sing of the cities of the world all around the place. Moreover, let me underline what Fatos Arapi taciturnly passes by, that this Yugoslav guslar (Serbian or Montenegrin) considers Skadar to be his own town, Serbian, Montenegrin or Yugoslav. **National guslars of the Middle Ages!**²⁹⁾ But not the Yugoslav constructive citizenry who have not followed, nor will they follow, the example of the Albanian "communists" of Enver Hoxha and F. Arapi with their colleagues, who cannot commit

their pen to paper without aspiring to the towns and lands of Yugoslavia, but, above all, taking them for Albanian territories and calling them Albanian names. This is what the Albanian academic circles usually do, when in their quoted work they rename the Yugoslav town of BAR to "Tivari", SKOPJE to "Shkupî", UROŠEVAC to "Ferzaji". BITOLA to "Manastiri", DUBROVNIK to "Raguza", NOVI PAZAR to "Tregu i Ri", etc. After this the full-blooded Albanian, **Nail Draga**, stands up and rants that it was not they, the Albanians, who force-named our toponyms, but that we, Serbs, have force-named their, Albanian, toponyms.³⁰⁾

It should be borne in mind that from the X c. A.D., when there were no Albanians in sight, Skadar was a part of the Dukedom of Crna Gora of Ivan Vladimirovic, who fought against the Byzantine and Bulgarian aggressors. In 1040, when Albanians had not yet shown the tip of their tongue on the stage of history, Serbian-Montenegrin king Vojislav made Skadar the capital of Crna Gora. It will remain the capital for the following four to five centuries in a row, until 1479, when it was captured by Turks after a heroic defense on the part of the Slavic Skadrani, forefathers of today's Montenegrins, who made up the majority of the town's population up to the XVII c. It was only in the XVIII c. that the Albanians who had come from Central Albania became the dominant inhabitants of Skadar. First Albanians and those who had come from Arbria (not the indigenous ones, nor those settled on the territories of their Illyrian forefathers, as they had nothing in common with them!), started to penetrate (individually!) into Skadar some time in the XIV c. They had got to Arbria from the coasts of the Baltic Sea, according to the Bulgarian Acad. dr V. Tripkova-Zaimova in the XII c. A.D., according to the German Acad. prof. dr Gustav Weigand in the XI c., while in my opinion they had arrived in the IX c. One thing is certain: Slavs arrived in today's Albania (then called Prevalitania) before Albanians, defended Skadar by their arms and blood when it was attacked by the Turks (joined by Albanians) and liberated it in the same way in 1912-1913 from the Turkish and Albanian aggressors. The town of Skadar, being an administrative, economic and cultural center of the Slavs in the Middle Ages (Serbo-Montenegrins), has figured not only in the national consciousness of Montenegrins, but in that of Yugoslavs, too, not only in the epic poetry and ten-syllable verses of the guslars and in the sounds of their gusle, but in the art creations of the artists and authors.

The same may hold true for Elbasan, where until recently Slavic impact was dominant and where even today in the Slavic monastery of **Sveti Ivan** (St John, transl. note) (Albanians albanized it into **Shën Gjon**), rest the embalmed remains of the Montenegrin king Ivan Vladimirovic, proclaimed saint by his Serbo-Montenegrins (!), whereas it was mined by "non-chauvinist" Albanian awareness, for, as it was publicly admitted by Albanian Nail Draga, Saint Vladimir "had never been known and acknowledged by the Albanian populace, not only in Ana e Malit (the area of Crna Gora where Ivan Vladimir was born, where he lived and ruled!, KB), but much further away..."³¹⁾

Starting from this and from the guslars' awareness, it is not possible to blame him for anything, but it is my duty to correct him by adding the note that Skadar or Elbasan today are not what they used to be: they are now Albanian towns. In this way, by exposing the truth, it is possible to hinder the way to their extremely nationalist and chauvinist obsessions and ambitions, which can be awakened among the young generations who read such medieval rhapsodies.

Yugoslav medieval guslar is not alive anymore. His place has been occupied by the composers who come out of the country's conservatories and bear the stamp of sound contemporary worldviews, void of any animosity towards other peoples.

Albanian guslar, too, has sung and continues to sing of the Yugoslav (Serbian, Montenegrin and Macedonian) towns, cities and areas, calling them Albanian names and taking them for Albanian property. I cannot blame neither the guslar of the Middle Ages nor the contemporary one for anything. Conversely, it is my duty to correct them, by adding notes, explaining how the matters fare and exposing the real truth, in order to stop the sick separatist and nationalist ambitions and aspirations. It would be even better to bring the medievalism in Albania to an end, the way it was effected in Yugoslavia, and locate the medieval rhapsodies where they belong to - the museums.

It is undeniable that in Albania it is not only the guslars who, willy-nilly, stir the water towards the mill of extreme nationalism, separatism, chauvinism and Greater-Albanian racism. This is carried out by Albanian composers, too, who have graduated from the conservatories and who give themselves airs for "Marxism-Leninism". For what reason, however, should not

they feel so, when Enver Hoxha does the same, their *agens spiritus*, with the professors and Academics of Albania, the official representatives of the state, people, authorities and the Party, which insists on its communism and internationalism. It is certain that there is no room here for footnotes and explanations. No room, moreover, for the official notes. After the hypocritical statement of the Albanian government, the most extreme and radical measures ought to have been undertaken against all criminals of the pen, in Engels's words³²⁾, exactly as the Greek government did in 1982 after the speech of the Prime Minister of Albania and in reference to his pretensions to Chamria (the area of North-Western Greece, near the border with Albania). Sure enough, Yugoslavs should by no means follow the example of the Greek nationalists, who aim at Vorio Epir (the area on South-Western Albania, on the border with Greece). Yugoslavs ought to follow the contemporary principles in solving the international problems, the way of Lenin, who says:

*"We aim at a complete cancellation of the state boundaries... We are internationalists. We seek a close unification and a thorough convergence of all workers and peasants of all nations of the world into one single World Soviet Republic".*³³⁾

With common national guslar one ought to show wisdom, patience and caution, while with the criminals of the pen one has to show austerity, sternness, severity and mercilessness. These evil minds, who sow extreme nationalism and who rear chauvinism, separatism, banditism and racism, ought to be eradicated not in the Balkans and Europe only, but everywhere they pop up in the world.

Cooperative citizens of the whole world are expected to get involved on their territories in achieving this aim. It should not be forgotten that there are many rascals of this sort in our country (Yugoslavia) too, not only of the Albanian nationality who act under the pressures of Tyranna³⁴⁾, but of genuine Yugoslav nationality (Serbs, Macedonians, Montenegrins). We have our own crackpots left like a legacy by the extinct society, who go on dreaming about the Empire of Tsar Dusan. We have our own crooks, bumpkins and nonentities.

The difference between these, Yugoslav "communists" and the Albanian ones lies in the fact that the Albanian communists have adapted to circumstances of nationalistic, Greater-Albanian ideology, xenophobia and racism, whereas the Yugoslavs slap in the face anyone who foments hatred and ambitions aimed against the Balkans, against the Greeks or any other people.

That day is not far from us when even the constructive Albanian citizen will step up to the height that his name and duties command. Albanian working class is maturing from day to day and on its lap will kick the citizens worthy of our times. The ipsissimus Enver Hoxha has already admitted in writing and officially that *Albanian science lacks the scholarly objectivity*.

*The prison of Burel,
Albania, Nov 19, 1983. **

- 1) UNIVERSITETI SHTETËROR I TIRANES – Instituti i Historisë: **HISTORIA I SHQIPËRISË**, Vol. I, Tyranna, 1959, p. 393.
- 2) DECLARATION OF ALBANIAN GOVERNMENT: *Një dëshmi e re e politikës antishqiptare të udhëheqjes jugosllave*, published in the paper ZERI I POPULLIT, Tyranna 02.02.1983, p. 4, col. V.
- 3) PRIFTI, Kristaq: **LIDIJA SHQIPTARE E PEJES**, Tyranna, 1984, p. 138.
- 4) PRIFTI, Kristaq – LLOSHI, Xhevat: **Revam shovinist në Maqedoni**, paper ZERI I POPULLIT, Tyranna, Nov 19, 1985, p. 4, col. II.
- 5) QENDRO, Thoma: **Vepra letrare e Veli Stafës**, magazine NËNTORI, No 3, Tyranna, 1983, p. 174.
- 6) PRENUSHI, Mikel: **KONTRIBUTI SHQIPTAR NË RILINDJEN E EUROPIANË**, Tyranna, 1981, p. 53.
- 7) *Ibid.*, p. 53.
- 8) PRENUSHI, Mikel: **Luftëtar dhe historian i Skenderbeut**, paper ZERI I POPULLIT, Tyranna, Jul 20, 1982, p. 3, col. III.
- 9) KERMENDI, Ahmet: **Onomatika e mesjetës shqiptare në dritën e gjuhësisë historike**, published in KUVENDI I STUDIMEVE ILIRE, Vol. II, Tyranna, 1974, pp. 144-147.
- 10) EDITOR'S ARTICLE: **Pse u përdor dhuna policeske dhe tanket kundër shqiptarëve të Kosovës**, paper ZERI I POPULLIT, Tyranna, Apr 08, 1981, p. 4, col. IV.
- 11) LUARASI, Slender: **ISA BOLETINI**, Tyranna, 1971, p. 33.
- 12) KRASNIQI, Sulejman: **QIELLI I PËRFLAKUR**, Tyranna, 1974, p. 208.
- 13) GJAKOVA, Agim: **DRITËHIJET E NJË QYTETI**, Tyranna, 1982, p. 184.
- 14) DINI, Jonuz: **SHPATË DHE DASHURI**, Tyranna, 1983, p. 388.

15) CEKA, Neritan: **Pellazget**, magazine SHKENCA DHE JETA, No 4, Tyranna, 1982, p. 36, col. III.

16) KRASNIQI, Mark: **GJURMË E GJURMIME**, Tyranna, 1982, p. 329.

17) CEKA, Neritan: *op. cit.*, p. 32, col. II.

18) I have lost trace of this footnote. It may possibly be in the quoted text of N. Ceka for the Pellasgians.

19) GOJÇAJ, Anton: **Više od kritike** (More than Criticism), paper GLAS CRNOGORCA (The Voice of the Montenegrin), Podgorica, Oct 2002.

20) HOXHA, Enver: **TTISTËT**, Tyranna, 1982, p. 5.

21) HOXHA, Enver: **Fjala e mbajtur në takim me zgjedhësit e zonës Nr 209**, paper BASHKIMI, Tyranna, Nov 11, 1978, p. 3, col. I.

22) HOXHA, Enver: **TTISTËT**, *op. cit.*, pp. 91-92. There is not a shade of a doubt that these thoughts of E. Hoxha are from our days, not from WW II, for then he not only did not seek unification of Kosovo with Albania, but quite the opposite – he sought unification of Albania with Yugoslavia.

23) *Ibid.*: pp. 362-363. It is unlikely that he had such talks with Blagarinov. These are all forgeries and additions of our time, by which E. Hoxha endeavours to gain support of the Albanian nationalists, being thoroughly aware of the split from and fraud with the communists since the time his social-fascist betrayal had become evident.

24) AKADEMIJA E SHKENCËVE E RPS TE SHQIPËRISE – Instituti i Gjuhësisë dhe i Letërsisë: **HISTORIA E LETËRSISË SHQIPTARE**, Tyranna, 1983, form page to page, e.g. 12, 22, 33, 61, 107, 108 etc.

25) INSTITUTI I STUDIMEVE MARKSISTE-LENINISTE: **HISTORIA E PARTISË SË PUNËS TË SHQIPËRISË**, Tyranna, 1968, p. 184.

26) HOXHA, Enver: **VEPRA**, vol. 39, Tyranna, 1983, pp. 316-317.

27) KADARE, Ismail: **AUTOBIOGRAFIA NE POPULLIT NË VARGJE**, Tyranna, 1980, p. 51. After he "withdrew" to France in 1990, I. Kadare claimed in the paper LE MONDE, Paris, that Albanians are a nation of racists, remaining silent on his own contribution to this quality.

28) DRINI, Skender: **BAJRAM CURRI**, Tyranna, 1984, p. 285.

29) In reference to these Serbo-Montenegrin guslars, Albanian Veiz Sejko in his work **MBI ELEMENTET E PËRBASHKËTA NË EPIKËN SHQIPTARO-ARBËRESHE DHE SERBO-KROATE**, Tyranna, 2002, says that they were Albanians. If this is true, how come they do not consider as theirs all towns of Albania, and not only Skadar and Elbasan?! Perhaps not all towns of Albania belong to Albanians, not only Skadar and Elbasan?!

30) NAIL, Draga: **GJURMË GJEOGRAFIKE**, - publication of the ART CLUB Ulcinj, Ulcinj, 1997, p. 69.

31) *Ibid.*, p. 69.

32) ENGELS, Frederic: **ANTI-DYRING**, Tyranna, 1974, p. 226 and 329.

33) LENIN, Vladimir: **VEPRA**, Vol 30, Tyranna, 1957, pp. 233 and 329.

34) That Albanian nationalists of Yugoslavia are under powerful sway of the "communist" Tyranna, is testified by the Albanian dr Hajredin Hoxha: **NACIONALIZMI DHE IRREDENTIZMI STALINIAN NË SHQIPËRI**, Priština, 1983.

*) This study was first published in Albanian in my work **MARGINALIJE**, Geneva, 2003, pp. 66-74. It was then published in Serbian and reprinted in my work **ASPIRATIONS OF ALBANIANS**, Geneva, 2004, pp. 101-110. It was reprinted again in the internet paper **ISTINA**, Year II, No 88, Vienna, dec 17, 2006. It was translated into Macedonian and published as part of my work **POTEKLOTO NA ALBANCIË (The Origin of Albanians)**, Bitola, 2005, p. 173-188.

WORKS OF THE ACADEMIC BUROVIĆ

- *Published and Blacklisted* -

01. **BOJANA**, - poem written in Serbian and published by the Culture Centre of Dubrovnik in 1952, reprinted in Belgrade (paper ISKRA, No 4/1953) and Zagreb (in the magazine POLET, No 4/1953). In the poetry competition in Belgrade (1954) it was awarded the first place. Author stigmatized from a dissident position the socialist-fascist reality of the then Yugoslavia and Albania, like no one before. It was translated in a number of languages: Albanian, French, Spanish, Slovenian, Macedonian and Vlachian. It was published more than 30 times in various media, such as radio, internet or books of the author. The translation into Albanian, completed in 1961, was illegally spread all over Albania and even down to the prison cells, which must have contributed to awakening the local populace and to their mobilization against the socialist-fascist terror of Enver Hoxha. In 1991 it arrived from Switzerland (published on the pages of the paper DEMOKRACIA) to be handed out in all spots of Albania. The first attempt at assassination of the author, who had just got out of prison, was made then in the heart of Tyranna. This poem brought the author the repute of the Number 1 dissident of Yugoslavia, the Balkans, Europe and the World. In 2005 the University of New York announced him the *famous Albanian dissident and historian*.

02. **ULCINJSKE DAIRE** (The Tambourine of Ulcinj), - collection of national lyrical poems. Handed over for printing to the National Board of Education and Culture (Otsjek za prosvjetu i kulturu) in the summer of 1953. Blacklisted by the UDB-a (State Security Directorate). Many poems of this collection were published through various publishing outlets, such as SUSRETI, NOVI ŽIVOT, PLAMEN BRATSTVA.

03. **NADŽIJA**, - novel, since 1953. blacklisted by the publishing company "Prosveta" - Beograd. Two excerpts were published in the magazine SUSRETI, Year I, No. 4, Cetinje, 1953, and others in the paper FLAKA E VLLAZNIMIT, Skoplje, 1954 (rendered into Albanian by Murtez Peza).

04. **O DETERMINACIJI DRUŠTVA I DRUŠTVENOG UREĐENJA** (On Determining Society and Social Establishment), - dissertation, Skoplje, 1954, published by the University of Skoplje - Faculty of Law.

05. **MORNAREVA VJERENICA** (Sailor's Fiancee), - novella in Albanian, Priština, 1956 (in the magazine JETA E RE No. 6); second issue, as a separate volume in Geneva, 1997; issue in Serbian in Geneva, 2004. Translated and published in Macedonian in Bitolj, 2004. Rendered into French and Italia, but blacklisted from publishing.

06. **TRAMUNDANA**, - novella, Priština, 1957 (JETA E RE No. 2). In 1959 author delivered it to the publisher IP "Rilindja" in Priština, where it was accepted for publishing; however, the author was arrested by

the UDB-a (political police of Yugoslavia) as a dissident author. Second issue in Albanian in Geneva, 1994.

07. **MORNAREVA UDOVICA** (Sailor's Widow), - novel, Priština, 1956 (JETA E RE No. 2); second issue in Albanian printed in Tyranna, 2003.

08. **FANOLA**, - novel, Priština, 1958 (JETA E RE Nos. 3-4); second issue in Albanian in Geneva, 2001.

09. **BEZBOJAN ČOVJEK** (Colourless Man), - novella, Priština, 1958, (JETA E RE No. 6). Handed over for printing as separate volume in Tyranna, 1964, to the publisher IP "Naim Frashëri". Blacklisted by the SIGURIMI (political police of Albania).

10. **ULCINJSKI POMORCI** (The Ulcinj Mariners), - collection of short stories in Serbian. Accepted for printing by IP "Rilindja" in Priština, 1959, but the author was put under arrest, which left the book unpublished. Some stories from this collection were published long ago in periodicals, esp. the magazine SUSRETI of Cetinje.

11. **IZMEDJU DVA PLAVETNILA** (Between the Two Tracts of Blue), - collection of short stories in Albanian, accepted for printing by the IP "Rilindja", 1959, but UDB-a gets on stage and arrests the author. Some stories from this collection were published long ago in periodicals, esp. the magazine JETA E RE.

12. **ZOV MORA** (The Call of the Sea), - collection of short stories in Albanian accepted for printing by the IP "Rilindja", 1959, but UDB-a intervenes again and arrests the author. The manuscript of this book reached Albania later on, but instead of publishing the author experiences new imprisonment.

13. **BUNA** (BOJANA), - collection of poems in Albanian. Handed over for printing to the IP "N.Frashëri" in Tyranna, 1961. Though unpublished, travelled in manuscript form far and wide over Albania.

14. **SPECIFIČNI SOCIJALIZAM** (Specific Socialism), - dissident drama in one act staged in 1961. in the Theatre of the concentration camp of the Yugoslav emigration in Cerma, Albania, then outside the camp in towns of Fier and Pluk. Printing blacklisted by the authorities.

15. **ŠOVENI**, - dissident drama in five acts shown in 1961. on the stage of the Theatre of the concentration camp of the Yugoslav emigration in Cerma, Albania. Printing blacklisted by the authorities.

16. **EH, DA IMAM JEDNU SNAŽNU PESNICU!** (Oh, If I Had a Mighty Fist), - screenplay for the show business. Staged in 1961. at the Hall of the concentration camp of the Yugoslav emigration in Cerma, Albania. Printing blacklisted by the authorities.

17. **ISUS HRISTOS**, - novel, blacklisted since 1962 by the editorial staff of the IP "N.Frashëri" - Tyranna. An excerpt was published in the paper MYZEQEJA LETRARE, Ljušnje, Nov, 1962.

18. **LJUBAV I MRŽNJA** (Love and Hate), - collection of short stories and novellas, blacklisted since 1963 by the editorial staff of the IP

"N.Fraseri" - Tyranna.

19. **PARTIZANSKE BOGAZE (The Paths of the Partisans)**, - collection of short stories blacklisted since 1963 by the editor of the IP "N.Fraseri" - Tyranna.

20. **IZGUBLJENE ILUZIJE (Lost Illusions)**, - collection of short stories, blacklisted since 1965 by the editorial staff of the IP "N.Fraseri" - Tyranna.

21. **SNAŽNA PESNICA (Mighty Fist)**, - screenplay for the show business, written upon the request of the Culture Centre of Ljušnje, 1966. Performance banned by the Area Party Committee of Ljušnje.

22. **LELA**, - novella, blacklisted by the editors of the SHKODRA almanac, Skadar, 1967. It circulated in typed form far and wide.

23. **BJELA LALA (White Tulip)**, - novella, since 1967 blacklisted by the editorial staff of IP "N.Fraseri" in Tyranna.

24. **KOMESAR (The Commissar)**, - tragedy in three acts, written upon request and rehearsed for staging on the scene of the Theatre of the town of Ljušnje, 1967. Area Party Committee banned its performance under pretense that it lacks the elements of class struggle.

25. **KOLIBA ČIKA-JONUZA (Uncle Jonuz's Cabin)**, - drama in five acts, written upon request in 1967, when it was handed over to the persons in charge, who, instead of staging it, told the author, without reading it, that they gave up the idea of putting it on stage.

26. **TRADHTIA (Treason)**, - dissident novel, published in Albanian in Tyranna, 1965 by the IP 'N.Fraseri'; second, third and fourth issue in Tyranna, too, in 1967 ("N.Fraseri"), 1992 ("Ilyria"), 2000 ('Mësonjtorja e Parë'). The novel was a tremendous success. It was hailed as the master-piece of Albanian fiction of all times. The Ministry of Education of Albania incorporated it into the official curricula of all types of schools and universities. Author was accepted as the member of the Albanian Authors' Guild and announced the HONORARY MEMBER of The Albanian Academy of Sciences and Arts; however, Enver Hoxha arrested him just because he demonstrated a political diversion even in that novel. In 1994, together with other works of Acad. Burovic, it was dropped from all anthologies and curricula due to the fact that author declared himself as Yugoslav, Serbo-Montenegrin by nationality, not an Albanian. Notwithstanding, dr Abdi Baleta, ex-ambassador of Albania in the UN, writing in very positive tones of the novel, stated that Acad. Burovic eclipsed even the greatest Albanian author Ismail Kadare and entered the Albanian culture and literature to achieve that which Kadare had voiced as his wish, but had no chance of fulfilling.

27. **USHTIMA E KORABIT (The Echo of the Corab)**, - collection of dissident short stories in Albanian, Tyranna, 1968, IP 'N.Fraseri'. Some of these have been evaluated as the most beautiful in Albanian literature. In 1992 it was incorporated into the official curricula of the schools of all profiles and universities.

28. **ZANA E ULQINIT (The Villa of Ulcinj)**, - collection of Albanian national poems from the surroundings of Ulcinj. Handed over for printing to the Folklore Institute in Tyranna, where it was banned by the SIGURIMI.

29. **DJEVOJKA SA PLETENICAMA (The Girl with Braids)**, - novel. Since 1969 blacklisted by IP 'N.Fraseri' in Tyranna. The author participated with it in the National Competition of Albania. Author Jakov Xoxa, one of the judges, informed the author confidentially that his novel won the first award. Again it were the SIGURIMI who intervened so that the author's name was omitted from the list of the awarded.

30. **MËSUESJA (The Teacher)**, - dissident novella blacklisted in the editorial board of the IP 'N. Fraseri' in Tyranna.

31. **GJARPËRI (The Viper)**, - dissident novella, Tyranna, 1969, IP 'N.Fraseri'. The second issue appeared in Tyranna, 2001 by IP 'OMSCA'. In 1992 introduced into the official curricula of the Ministry of Education and Culture of Albania for the schools of all profiles.

32. **DURIMI (The Tough One)**, - collection of sketches for children blacklisted since 1969 by the editorial board of IP 'N.Fraseri'. Most of them were shown on various stages of theatres and music halls and some were published.

33. **E FOLMJA E ULQINIT (The Ulcinj Dialect)**, - monograph that brought the second diploma to the author at the University of Tyranna in 1969. His scientific research were immediately incorporated in the university lectures by prof. Anastas Dode. Albanians upgraded the author to the post of secretary of the Department of Albanian Language and Literature of their Academy of Sciences and Arts and awarded him the title of professor and doctor of sciences.

34. **VALOVI DRIMA (The Waves of the Drim)**, novel, handed over for printing at the beginning of 1970. Blacklisted in the editorial board of the IP 'N.Fraseri'.

35. **ZEMËR PRINDI (The Parental Heart)**, - collection of poems in Albanian, the prison of Burel (Albania), 1975. Circulated within the prison cells as manuscript.

36. **STIHOVI (Verses)**, - collection of poems mainly in Serbian, then in Albanian, Macedonian and Russian, the prison of Burel, 1975. Circulated within the prison cells as manuscript.

37. **ŠUBARA (The Fur Hat)**, - poem, the prison of Burel, 1975. Circulated within the prison cells. Some excerpts were published after the author had been released from prison.

38. **SLOVENSKA PLEJADA ALBANSKOG NEBA (Slavic Pleiades in the Albanian Sky)**, - the prison of Burel, 1976.

39. **OČI SIMONIDE OPTUŽUJU (The Reproach in Simonda's Eyes)**, - ethno-sociological study, the prison of Burel, 1982. Circulated within the prison cells. Author prepared it for printing and published a foreword in the YLBERI review, Year VI, No 7, Geneva,

1988. As soon as the Albanian mafia learned about this, they blocked the study in his computer, then wrecked up the entire memory with all other manuscripts. Foreword was published in Serbian as well in the Serbian e-paper ISTINA, Year II, No 60, Vienna, Apr 17, 2006.

40. **VIVAT JUSTITIA (Long Live Justice)**, - epistolary collection, the prison of Burel. 1982. Circulated within prison cells.

41. **STUDIME ETIMOLOGJIKE (Studies in Etymology)**, - the prison of Burel, 1984. Circulated within prison cells.

42. **NJË BOTË PA DIELL (A World without a Sun)**, - literary study, the prison of Burel, 1984. Over 500 pages of minute handwriting. Circulated within prison cells.

43. **RREZET E PARA (The First Rays)**, - collection of poems in Albanian, Tyranna, 1991. Type-written in 10 copies, it circulated over Albania, for Albanian authorities banned it from being published even privately, although democracy had been declared. A copy came into the hands of dr **Ardiana Marashi**, now professor at the Sorbonne, who rendered some of the poems into French and published them in the **LETTRE INTERNATIONALE**, No. 35, Paris, in the winter of 1992-1993.

44. **RREZET E SHPRESËS (Rays of Hope)**, - collection of poems, Geneva, 1992. This is the first collection of dissident poetry published in Albanian.

45. **PRAVO LICE ISMAILA KADARE (The Real Face of Ismail Kadare)**, - ethno-sociological study in Albanian, Geneva, 1992. Issued in Serbian and French in Geneva, 2001.

46. **YLBERI (Rainbow)**, illustrated review, the only tool of dissident press in Albanian. Founded by Acad. Burovic in 1993 in Geneva and financed by him personally. It was published once and twice a year until the end of 1999, when the editor was forced to stop publishing it due to the sabotage of not only Albanian, but Yugoslav mafia as well.

47. **JE VIENDRAI! (I'm coming!)**, - collection of poems and articles in French, Geneva, 1993. Second issue Geneva, 1995.

48. **MORSKI VALOVI (Sea Waves)**, - collection of poems in Serbian, Geneva, 1994.

49. **PAQJA NUK ARRIHET DUKE SHPIFUR DHE INTRIGUAR (Peace Cannot Be Achieved by Lies and Intrigues)**, - polemics, Geneva, 1994.

50. **ILIRËT DHE SHQIPTARËT (Illyrians and Albanians)**, - albanological studies in Albanian language, Geneva, 1994.

51. **RESULBEGOVIĆI**, - family history in Serbian, Geneva, 1994. Geneva, 1994.

53. **ULCINJ**, - almanach, the only dissident outlet of the Serbian language press started by Acad. Burovic in 1994 and also sponsored by him. Sabotage of Yugoslav and Albanian mafia caused it to be discontinued.

54. **PORIJEKLO ALBANACA (The Origin of Albanians)**,

albanological study first published in Albanian within the body of the work **ILIRËT DHE SHQIPTARËT**, 1994, then in 1995 published as separate volume in Serbian. For the third time it was published within the work **ALBANIAN ASPIRATIONS** and, finally, for the fourth time within the covers of this volume. It was reprinted by the Serbian e-paper ISTINA, Year II, No 79, Vienna, Oct 15, 2006. Translated and published in Macedonian within the volume **POTEKLOTO NA ALBANCITE (The Origin of Albanians)**, Bitolja 2005.

55. **PISMA IZ ZATVORA (Letters from Prison)**, - epistolary collection in Serbian, Geneva, 1996.

56. **SHPIFJET E KADARESË NUK E NDRYSHOJNË TË VËRTETËN (The Lies of Kadare Cannot Change the Truth)**, - polemics in Albanian, Geneva, 1997.

57. **L'AMOUR DEFENDU (Forbidden Love)**, - collection of poems in French, Geneva, 1997.

58. **NGADHNJIMI I SHPRESËS (The Triumph of Hope)**, - collection of poems in Albanian, Geneva, 1998.

59. **LETRA NGA BURRELI (Letters from Burel)**, - epistolary collection in Albanian, Geneva, 1999.

60. **AUTOPSIA E NJË MORALI (Autopsy of Ethics)**, - ethno-sociological study in Albanian language, Geneva, 1999.

61. **MIKROLOGJIRA (Micrology)**, - Albanological studies, Geneva, 2000. Circulated among the Burel prison cells since 1970.

62. **STVARNOST I ALBANSKE ILUZIJE (Reality and Albanian Illusions)**, - Albanological in Serbian, Geneva, 2000.

63. **SHPIFJET E UDBASHIT NAFI ÇEGRANI (Lies of the Security Officer Nafi Čegrani)**, - criticism in Albanian, Geneva, 2000; second issue in Bern, 2002.

64. **FISHTA DHE TË TJERË (Fishta and the Others)**, - literary studies in Albanian, Tyranna, 2001.

65. **ISTINA IZNAD SVEGA (Truth Above All)**, - interview in Serbian, Geneva, 2001.

66. **MBI DASHURINË (On Love)**, - essays in Albanian, Geneva, 2001.

67. **STUDENTET (The Student Girls)**, - novel in Albanian, Tyranna, 2001.

68. **NJEGOŠ I ALBANCI (Njegosh and Albanians)**, - studies in Serbian, Podgorica, 2002.

69. **ADEM DEMAÇI**, - memoirs, Geneva, 2002; second issue 2005.

70. **OD ILIROMANIJE DO TERORIZMA (From Illyromania to Terrorism)**, - albanological studies in Serbian, Geneva, 2002.

71. **ALBANSKI ISTORIJSKI FALSIFIKATI (Albanian Historical Forgeries)**, - studies in Macedonian ready for printing yet back in 2003. Due to the intervention of the Albanian mafia banned from pu-

blishing up to this day. The main study that gave the name to the entire volume was published in four successive February issues of the Skoplje daily VEST, where editor highlighted in each issue that the work had already been sent for publishing.

72. **MARGINALIJE**, - albanological studies, Geneva, 2003. Banned in Albania. Some outlets of Albanian press that reprinted a number of studies from this work were banned as well. That is the case of the Vlachian paper FARSAROTU, which reprinted a study from this work in Vlachian and Albanian and is not published any more.

73. **QUO VADIS ?**, - collection of studies in Albanian literature, Geneva, 2003.

74. **AGJENTI I SIGURIMIT (The Agent of Sigurimi)**, - polemics in Albanian, Geneva, 2003.

75. **RESULBEGOVIQËT DHE SHQIPTARËT (The Rasulbegovic and the Albanians)**, - feuilletonism in Albanian, Geneva, 2003.

76. **KRIK RASPETOG (The Scream of the Crucified)**, - documents in Serbian about the persecutions of Acad. Burovic, Geneva, 2003.

77. **LLAGAPËT E ULQINAKËVE (The Surnames of the Ulcinj Citizens)**, - studies in etymology in Albanian, Geneva, 2003.

78. **HAPËNJE MORNAREVE VERENICE (The Arrest of the Mariner's Fiancee)**, - novella and its odd history, Geneva, 2004.

79. **ESAT MEKULI**, - memoirs in Albanian, Geneva, 2004.

80. **PRETENDIRANJA ALBANACA (Aspirations of the Albanians)**, - albanological studies in Serbian, Geneva, 2004.

81. **BUMERANGU i Enver Hoxhës dhe i hoxhistëve (Boomerang of Enver Hoxha and His Assistants)**, - polemics in Albanian, Geneva, 2004.

82. **DARDANIJA**, - etimological studies in Serbian, Geneva, 2004

83. **RROTA E HISTORISË (The Wheel of History)**, - studies in Albanian literature, Ženeva, 2005.

84. **BUKUROSHJA E PLAZHIT (The Beauty from the Beach)**, - novella, Geneva, 2005

85. **THE STANCES OF KAPLAN BUROVICH ABOUT THE ALBANOLOGICAL PROBLEM, ESPECIALLY ON THE ORIGIN OF THE ALBANIAS**, - New York, 2005, (USA). Issued by the New York University (Law Faculty). In reference to the struggle for freedom and democracy as well to his albanological theses, this University labelled Acad. Burovic as *famous Albanian dissident and historian*.

86. **ZOV KOSOVA (The Call of Kosovo)**, - studies in Serbian, Geneva, 2006.

87. **OPTUŽUJEM (I Accuse)**, - collection of articles and documents, Geneva, 2006.

88. **ALBANCITE GI IRITIRA VISTINARA (Albanians Are Irritated by Truth)**, - articles and studies in Macedonian, Geneva, 2006.

89. **AROMUNËT E SHQIPËRISË (Arumanians of Albania)**, -

studies, Korça (Albania), 2007.

90. **DËSHMOJ (I Witness)**, - collection of articles and studies, Geneva, 2007.

91. **KO SU ALBANCI? (Who Are Albanians?)**, - albanological studies, Geneva, 2007.

92. **MARTIRIZIRANO KOSOVO (Martyrized Kosovo)**, - articles and studies, Geneva, 2007.

93. **TAMO – NA KOSOVO!** - polemics in Serbian, Geneva, 2008.

94. **MË I FORTË SE VDEKJA**, - collection of articles and studies in Albanian, Geneva, 2008.

95. **BUROVIĆI**, - the family history, Geneva, 2008.

96. **O TEMPORA!** - collection of articles and studies in Serbian, Geneva, 2008.

Savo ZMAJEVIĆ

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Albanological theses of the Academic prof. dr Kaplan Burovic have resulted from his prudent research for fifty (50) years and his objective study of the issues by applying a strict scholarly methodology, without bias or prejudices. To any reader, including even the Albanians indoctrinated to the marrow of their bones, it will immediately become clear that they, Albanians, are neither autochthonous, not so even on the very territory of Albania, let alone in Kosovo or anywhere else, nor do they draw their genealogical origins from the Illyrians and least so from the Pelasgians. Due to these strictly scientific studies and discoveries, documents and arguments, he has deserved our attention and overall gratitude, as well as our appreciation for the civil audacity with which he has presented them to the publicity.

Dr Orde Ivanovski,
*Senior Councilor at the Institute of the National History,
Skopje*

Prof. Kaplan Resuli Burovic is a famous Albanian dissident and historian.

New York University
- Law faculty

Stances of Kaplan Burovic in reference to albanological issues, particularly to the issue of the origin of Albanians, must be greeted in the warmest manner possible, while studies he has been publishing along those lines ought to be spread among the entire scientific community.

Dr Vinçenx GOLLETTI
- Albanian academic

Historian and dissident Kaplan Burovic is a reliable and confidential source of Albanian history.

Prof. Dr Fox MULDER
- English academic

By his publishing, literary and scholarly work Kaplan Burovic has done an x-ray photography of Albanian people and Albanian political parties in such an objective manner, that there is no competition that should not award him the first prize.

Prof. Dr Fatmir AGALLIU
- Albanologist from Tyranna

Not only ordinary people but students, authors, university professors and even academics have learned from Kaplan BUROVIC.

Idriz ZEQRARJ
- Albanian publicist

Academic prof. Dr Kaplan Burovic is a great man who has dedicated his life for the scientific discoveries.

Association of France
- For Balkan studies

Kaplan Resuli is the conscientiousness of the Albanian people.

Prof. Ismail RUGOVA
- Albanian pedagogue