

**THE BOOK WITH MORE THAN 67 MISTAKES BY THE LINGUISTIC,
CULTURE AND HISTORY
“GREATER ALBANIA, CONCEPTS AND POSSIBLE CONSEQUENCES”,
BY THE AUTHOR JOVAN ANAK**

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This project of studies is in the concept of the analyzed and critique of the book's "Greater Albania, concepts possible consequences". We will be beginning with the concept and the contribution of Stuart Manni¹, who has given his life for to study for general linguistics, culture of Albanian language. So, "From the earliest known period of their history, the Albanians have been renowned from their warlike nature, their fondness for piracy, and their all-resisting spirit of independence. Culture, in its western sense, has left Albanians alone, and its people have preserved their primitive Pelasgic toughness (...) of this little known European country. Their very isolation lends colour to the supposition that their name Shqiptar is derived from a native term shqipoje meaning "eagle". Albanians make their first appearance in history when it was occupied by Philip of Macedon. His son and successor Alexander the Great marshalled an army of Albanians for his Persian campaigns. At his death, Illyria regained her independence, and falling into the hands of the succession of princes was finally ruled by the second wife of the last of them – a powerful woman named Teuta, who attempted to suppress piracy establish peaceful relations with Rome. In the early part of the third century B.C. Pyrrhus is first heard of as ruler of Epirus and southern Albanians, and is celebrated for his costly victories in southern Italy"².

Like with Mannin and a lot of British studies or American, German etc., they have thoughts and think exactly today for language, culture and Albania history is separate

¹ S. E. Manni, *"A Short Albanian Grammar," London 1932* *ë* *"An Historical Albanian-English Dictionary," London 1948* *ë* *"Albanian Literature, an Outline of Prose, Poetry and Drama," London 1955* *ë* *"English-Albanian Dictionary," London 1957* *ë* and *"An Albanian Historical Grammar," Hamburg 1977.*

² S. E. Manni, **A short Albanian grammar**, London, 1932, f.8.

than in comported with the people and their language which live (-d) in Balkan. A lot of seriously studies have separate for Albanian people were between oldest Greek and Latin, too. Nowadays, we have two groups of studies. The first one, are some studies that have more knowledge for their profession and by them we have reality research of their project of studies. So, the second group, are some studies that logical would like to do a lot of mistakes, because they will build their carrier by the mythology, dream (...). So, both of them, in the general concept for Albanian studies they have their antecedence or dissentience.

In the same family or group are some studies by the Serbian. They have publication some image facts, that all of them are without arguments. The have publicity one book with more than 67 mistakes, with a title: “Greater Albania, concepts and possible consequences – Shqipëria me e madhe, konceptet dhe rezultatet e mundshme” by the author “**Jovan anak – Dr. Kosta avoški** – Professor, in University of Beograd; **Dr. Slavenko Trezi** – the Director of the Historical Institute of the Serbian Academy; **Dr. Dusan Batakovi** – The Research Director of the Institute for Balkan Studies of the Serbian Academy of Arts and Sciences and **Tomislav Kresovi** , a political analyst etc.

This book has only 67 pages, with 67 mistakes for linguistic, culture (ethnography) and history. All the pages of book’s are without arguments of studies and do not have any reason for their research and in the generally concept of their aims have a lot of mistakes.

So, by the title of the book’s we have seen two mistakes, the first one is “Greater”. This word is with mistake. The suffix –er, in this case is mistake because the adjectives in the comparative forms are obligated to comported with something or somebody and of course the rule of adjective which have only one syllabic (e.g: old – older, hot – hotter, small – smaller, great - greater etc). In this case or word they have done two mistakes, the fist one in grammatical and the second is semantically because in the title does not comparator with anything.

The second mistake is in the title of the word “possible”, which has one mistake with /i/. In this case it was not necessary to use that so we consider is second mistake.

Albanian people never didn't hesitate to think for to have "Greater Albania", usually Serbian people and their governments have had aspirated to creative Greater Serbian. It was possible and it can be (...) or have claimed to have "Great (er) Serbian", but in no way to be Albania. Albanian people, we had the title or defense epithet, but also internationally recognized, which is proven and symbolized by (...) Alexander (...) to Adem Jashari (...).Therefore, we have not been usurpers, violence, killer, massive migration in this modern time, so we have seen the last war in 1997 - 98 in Kosova what had happened.

The dimensional of war and opposite principles was from the begging to the end of the war. Defend the Albanians people have been obligated to do it, because the regime was historically by Serbian army, violence, occupation and have had aspirated for to assimilation total our people. But this time the Serbian academia erred very badly, as many times before (...), because in 1997, the whole world have had information about who are "Serbs". All the people in the world had a lot of strong arguments what happed in Bosnia, Croatian by the Serbian.

The same vision has stated to do with the Albanians people, but now the politic world had changed their concept in the report of Serbian. Historical our country have been Ethnic Albania, Natural Albania, Really Albania, or never "**Greater Albania (...)** – **Shqipëri me e madhe (...)**).

In this study I will present some (mis) quotation from the book "Greater Albania..." and I will present some our arguments to deny illusions fanatical Serbian intellectual group's. Their thoughts: "The concept of a "Greater Albania" is only another name for yet another - this time more dangerous – Balkanization of Southeastern Europe"³. This quotation is not true, because the concept of Ethnic Albania didn't dangerousness nobody in Balkan or west Europe, but it was and is opposite with that concept and can saved the peace on the country of Iliro – Arbëror – Shqiptar – "Ethnic ALBANIA".

The book "Greater Albania" is supported and published by the "Institute of Geopolitical Studies" in Belgrade, in that study, all pseudo scholars have given their contributed with the wrong concepts. In this book we will presentation some scholars that have made contributions to creative a lot of mistakes for our country e.g: **Dr.**

³ Jovan anak, **Great Albania, concepts and possibile consequences**, Beograd, 1998, f. 3

Kosta avoski⁴, Dr. Slavenko Trezic⁵, Dr. Dusan Batakovic⁶, Tomislav Kresovic⁷, dr. Radovan Radovanovic⁸.

These scholars came together or both of them have presented their opinions. They have misinformed reader, culture, religion, language etc. So, they said, the Albanian people are by the origins of Serbian. It is not true. We would like to quote some their thoughts:

“... Discrimination against other ethnic group went along religious lines, which often, in the Balkans, ensued in religion – generated “ethnicity”. Thus, in Albanian dominated areas, ethnic Serbs converted to Islam, because – to all intents and purposes – ‘Albanians,’ as happened to the Greeks and the Bulgarians”⁹.

This opinion is not true because the Albanian people are native and we are not “converted” by the Serbs.

In the time of the Ottoman Empire arrival, so Albanian lands was occupied by them, whether for different socio-political situation in our country they have met a people, who at that time had an ancient tradition and ingenuity vigilant in view of preserving the language, culture and history, but also met with Albanian determined to educate and develop their knowledge. At that time we have had also the first contribution and activity by the Buzukut¹⁰, **Budit¹¹, Bardhit¹², Bogdanit¹³** etc.

In continue, we will referred some opinions of Albanian and foreign researchers, and for this issue we will show autochthony of the Albanians before the Ottoman Empire

⁴ University Professor in Belgrade.

⁵ The Director of the Historical Institute of the Serbian Academy.

⁶ The Research Director of the Institute for Balkan Studies of the Serbian Academy of Arts and Sciences

⁷ Political analyst.

⁸ University Professor.

⁹ Jovan anak, **Greater Albania, concepts and possible consequences**, Beograd, 1998, f. 10-11

¹⁰ Shih E. Çabejn, 1968.

¹¹ **Dottrina Christiana**, Roma, 1618; **Speculum Confessionis**, Rome, 1621; **Rituale Romanum**, Roma, 1621.

¹² **Dictionarium Latino – Epiroticum**, Romae, 1635.

¹³ Pjetër Bogdani, **Cuneus Prophetarum**, Patavii, 1685.

arrival. An Englishman, lovingly in language, culture and history of the Albanians people says: “Early records of Albanian culture are not plentiful, and it is as yet a matter of conjecture whether the few decipherable non-Greek inscriptions discovered recently near Athens really testify to the existence of Illyrian in classical times. Nothing approaching literature has survived. It is true, however, that “Minoan” penetrations have left their mark, as evidenced by such words as ulli, olive; voj, vaj, oil; luani the lion, ven, wine, mollë, apple (...), thought it is remarkable that Albanian never rose to be a culture language at least as great and prolific as its sister tongues, Latin and Greek. The first know record of the language as a whole is a commentary on the New Testament published by Buzuk in 1555¹⁴.

Our diligent of researcher Prof. Dr. Ruzhdi Ushaku, this view or think has exceeded who has studied “Hydronimet”, Anthroponomy (some words) with the origin of Albanian and he has comparing certified with different languages nowadays dead as ancient Greek, Latin and Slavic languages. He has proved to have many words by the origin of Albanian and has had studied by the concept of semantically, structurally, historically, geographically, objectively which is unable to argue for those are not Greek, Latin, Slavic but all of them are with origin of Albanian.

The Hydronim words that are studied and argumentation by R. Ushaku are: **Buena**¹⁵ - **Buna**¹⁶, **Barbana** (antique) or Slavic **bojana**, river name **Shkumbini**¹⁷, hydronim **Valbona**¹⁸. So, Anthroponomy of medieval is augmented with elements of Albanian as **Floquart**¹⁹ is given in roman Florimont, by the author Aimon de Varennes-it.

¹⁴ S. E. Manni, **A short Albanian grammar**, London, 1932, f. 3.

¹⁵ Shih lidhur me këtë: Dr.Ruzhdi Ushaku, **Ndihmesa Onomatologjike, nga hapsësira Iliro – Arbërore**, Prishtinë, 2006, f. 9 – 23.

¹⁶ Shih lidhur me këtë: Dr. Eqrem Çabej, **Studime gjuhësore VIII, “Studime etimologjike në fushë të shqipes A-B”**, Prishtinë, 1988, f. 346.

¹⁷ For more information you can see in the book of the author Dr.Ruzhdi Ushaku, **Ndihmesa Onomatologjike, nga hapsësira Iliro – Arbërore**, Prishtinë, 2006, f. 37

¹⁸ Ibidem, p. 55

¹⁹ Ibidem, p. 78 (Romani Florimont me syzhe shqiptar – ballkanik, i shkruar në vitin 1188 në gjuhën e vjetër frënge. Studiuesi me meritore shqiptar i kohës sonë, dhe njohës i thellë i

During this demonstrating and protesting we still are argumentum quote number nine, because it is false, abusive, so is not argumentative and shameful for the democratic world, or "Dr. "and" academics "of the Serbia, who did not know the really science, but used time and opportunity to misinformed the world. Therefore, to prove and argue we can still quote some foreign scholars who have contributed very fair and objective comparative language, culture, and science in general concept. They have seen the language and culture, as many oldest and have compared it with the Greeks (ancient Greek) and Latin (Latin).

Robert S.P. Beekes, in his studies "Comparative indo-european linguistics (1995), said: "The oldest known Slavic language is Old Slavic (also know as Old Bulgarian), which goes back to the 9th century A.D". This opinion was given by a serious scholar, and he has argumentative that for the Slavs in the Balkans are coming in the 9th century in territories of Pelasgian-Illyrian-Arbërore. The same scholar for Illyrian said: "Illyrian is the name given to the language remains which have come down to us in what was called, untill recently, Yugoslavia (...). Scholars believe that it is possible to distinguish three groups: Illyrian in the east, Dalmatian-Pannonic in the test, and Liburnian in the northwest"²⁰. This think or opinion is accepted by many seriously scholars and arguable to prove it, so the opinion by Serb Jovan for Albania are not true because they do not have had any strong argument.

Beekersi, for Albanians and Albanian language has presented this concept: '... Knowledge of the language was thus late, it is still poorly described, and has undergone heavy influence from Latine, Turkish, Greek and Slavic. It is changed so much that it is now very far indeed from Proto-Indo-European"²¹.

shkencës shqiptar arrin duke i studiuar mirë dhe argumentuar interpretimin e strukturës fjalëfomuese morfofonetike e leksiko-semantike dhe duke u mbështetur në konceptet gjuhësore, gjeografike, historike etj., dëshmon se gjuha shqipe duhet të vetë e shkruar shumë kohë para dëshmive që i kemi (1462 me Formulen e pagëzimit ...). Andaj, për informacion me të kompletuar për citatin në fjalë shih studimet dhe rezultatet e Dr. Ruzhdi Ushakut.

²⁰ Robert S.P. Beekes, in his study "Comparative indo-european linguistics (1995), f.24.

²¹ Robert S.P. Beekes, in his study "Comparative indo-european linguistics (1995), f.25.

In continue we will refer some foreign studies and native (Albanian) who have witnessed for the position in the concept of historic, geographic, for language and linguistic of Albanian culture, some of them are: **Franc Boppi**²², **J. Thunmannin**²³, **G. Hannin**²⁴, **Henrik Baric**²⁵, **Cimochowski**²⁶, **E. Çabej**²⁷, **Fiedler W (1970)**, **E. Hamp**²⁸, **Rexhep Ismajli**²⁹, **Norbert Jokli**, **Stuart Manni**, **Gustav Meyer**, **Holger Pedersen**³⁰, **S. Riza**, **Gustav Weigand**, **Sh. Demiraj**³¹, **R. Ushaku**, **A. Xhuvani**, **Muharrem Cerabregu**³², and a lot of seriously scholars have argumentum for the origin of Albania and Albanian language.

The really think and same with the first quote by S. Mani, has given by studies Victor A. Friedman. He was born in Chicago (1949). The basic study he has finished for Russian language and literature, so he has specialization for Slavic languages and literatures, and general linguistics.

Friedman and with his concepts, ideas, studies for languages, cultures and Slavic identity, has had right, because he knows how to distinguish and assess accurately the value of language, culture and history for Albanian identity and it has compared to the Slavs³³.

²² Franc Boppi (1854), **“ber das Albanesisch in sseinen verwandtschaftlichen Beziehungen. Abhandl.** D. Preuss.

²³ J. Thunmann, **Untersuchungen uber die Geschnichte der ostlichen europaischen Volker** (Leipzig, 1774), f. 245.

²⁴ G. von Hahn, **Albanesische Studien**, Wein, 1853, I, f. 213.

²⁵ Henrik Baric, **Hyrje në historinë e gjuhës shqipe**, Prishtinë, 1955.

²⁶ Cimochowski W., **Prejardhja e gjuhës shqipe**, 1958 (BUSht).

²⁷ E. Çabej, **Studime gjuhësore I-VI**, Prishtinë, 1976, (Histori fjalësh të sllavishtes e të shqipes, SF 1/1976).

²⁸ E. Hamp, **The position of Albanian**, Los Angelos, 1966.

²⁹ Rexhep Ismajli, **Ballkanistika dhe prejardhja e shqipes**, SNGjLKSh, Tiranë, 1996.

³⁰ Holger Pedersen, **Albanesische Text mit Glossar**, Leipzig, 1895.

³¹ Shaban Demiraj, **Epiri, Pellazgët, etruskët dhe shqiptarët**, Tiranë, 2008

³² Muharrem Cërabregu, **Gjeo dhe hartolinguistika, Hartografia II**, Prishtinë, 1989

³³ For more information you can see: Victor A. Friedman, **Studies on Albanian**, Peje, 2004.

These scholars with their arguments or evidences have offered their ideas, but also by many of other researchers, who have demonstrated the position of the language, culture and history that our people are to remain truly compelling by the serious scholars. Therefore, the quote of nine, the idea (which in the book is extensively) by Jovan and his friends, so I suggest him or them, to read more by the results of many scholars and then if can understand correctly they can change their opinion how to called Ethical Albania.

The book "Greater Albania (...)" has many shortcomings scientific, methodological, and historical, etc. This book should be stopped. All the things are not argumentative and undoubtedly biased. They do not refer to the sources, but only create fog, lies and threatening things to an ancient people as our Albanians.

In continue, we will presentation some thinks by the book with a lot of mistakes. "The concept of a "Greater Albania" did not come into being as an authentic expression of historic Albanian national sentiment. As opposed to other alkan peoples – the Serbs, the Greeks, the Bulgarians, or the Romanians – untill the Eastern Crisis (1875 – 1878) there was no attempt but the Albanians to create a national state"³⁴. "...At the beginning of the Eastern Crisis, the Albanian **bashibozuk**"³⁵. "European ethnographic and historical science knows well that the homeland of the Albanian nation lies in what today is central Albanian. A remowned German Albanologist, Georg Stantuller, stresses that the original Albanian native region includes the Shkumbin River Valley, side of the Mat River, Kruja, and some neighboring areas"³⁶.

So, not all adjectives with the suffix—viç, have same opinion for Albanians. The book "Serbia and Albania" by the author Dimitrije Tucoviç (1881-1914), (one of the most Socialist Serbia's) in his book says: *'Serbia, Greqia dhe Mali i Zi, me politikën e tyre pushtuese, nuk ia dualën në krye që ta copëtojnë Shqipërinë, por ato mundën ta zvogëlojnë dhe ta rjepin. Shqipëria e fitoi autonominë formalisht, por kjo autonomi është e gjymtë, është formë pa përmbajtje, e drejtë pa kushtet më esenciale të realizimit Kongresi i Londrës u suall ndaj Shqipërisë më mizore se Kongresi i Berlinit*

³⁴ Jovan Canak, **Great Albania, concepts and possible consequences**, Beograd, 1998, f. 15.

³⁵ Ibidem, p.16

³⁶ Ibidem, p. 17.

*ndaj Serbisë. Me vendimet e saj populli shqiptar u dëmtua, pa dyshim, më shumë (...)*³⁷. This quotation in opposite with quotation number 36 and it is in the favors of Albania and description the really life.

Another thinks by the book Greater Albania is not true: "... Only in Kosovo and Metohija have some 1.400 Christian monastiries churches, and other monuments – a concentration well beyond anything similar in other Serbian lands"³⁸.

However, not all Serbs can feel same with the quote in word. Milorad Tomaniq has published a book with more interesting and has arguments for the state of Serbia. So, he has described the reality of the war in Bosnia and Croatia and has presentation some proves that political of Serbian and layers of religious have made a lot of mistakes. The author in his studies or book said: "Kur u dëbuan myslimanët, u derdh shampanjë; Kisha serbe e dhuna; Ngjashmëria ndërmjet Adolf Hitlerit dhe Shën Savës; Kalorësit teutonik dhe ata të Kosovës"³⁹. Like with this quotation we have many by other studies that have showed the really virtues and life in Balkan. This book of citation was written by some academic Serbs **Millorad Ekremxhiq, Dobrica Qosi** etc., so they have presentation the real situation of the people in west of Europe.

However the author of the book "Greater Albania (...)", I will propose to clarify thoughts of your or the Serbs between some different concepts of their self "Dr 'or" academics ", because you know well the truth of Ethnic Albania and their efforts for a greater Serbia.

In continue we will present some catastrophic thinks which are quote by the book of Greater Albania... "... Numerous testimonies of foreign authors are the best illustration of continuous ethnic, political and religious conditions in the region. These include the words by Aim Boue, Joseph Muller, Johan Georg von Hahn ... For example, Joseph Muller quotes the 1838 data on the religious and linguistic structure of the population in Metohija – that is, in Pec, Prizren, and Djakovica. In Pec, the

³⁷ Dimitrije Tucoviq, **Serbia e Shqipëria**, Prishtinë, 1975, f.49.

³⁸ Ibidem, p. 21

³⁹ Millorad Tomaniq, **Kisha serbe në luftë dhe lufrat Brenda saj**, Shkodër, 2006 (në këtë libër janë të pasqyruara shumë ngjarje serbë, të cilat padrejësisht janë sjellur ndaj shqiptarëve, bshnjakëve, kroatëve etj.)

Serbs (both Orthodox and Muslim) were in majority (92.09 percent), compared to the Albanians (Catholic and Muslim) (4.17 percent). In Prizren, there were 24.950 Serbs (of both denominations), who accounted for percent of the population, while Catholic and Muslim are made up 16.63 percent. Only in Djakovica had a Albanian majority – 80.76 percent, the Serbs (Orthodox and Muslim) accounting for 18.05 percent”⁴⁰.

The argument is without reason. So, we will quotation some information that description the reality life in the same time. “*Para se turqit definitivisht të dëboheshin nga dheu i shqiptarëve (...), në fillim të shekullit XX, islamizimi pati një shtrirje të jashtëzakonshme nëpër tokat shqiptare (si në Kosovë, Maqedoni, Shqipëri e Mal të Zi). Statistikat që i kemi në shqyrtim nga përmbledhjet e ndryshme të studiuesve, na japin, gjithsesi, një shikim të kulluar, e ndoshta edhe përfundimtar të procesit të gjatë të islamizimit.*

(...) III. Vilajeti i Kosovës që përfshinte territoret e sanxhakut të Prishtinës, Pejës, Prizrenit, Shkupit, Novi Pazarit dhe Plavës, në fillim të këtij shekulli (1900), sipas një burimi austriak kishte: 507.000 myslimanë (59%) dhe 20.000 katolikë (shqiptarë), ndërsa një dekadë më vonë (1910), sipas një burimi tjetër statistikor turk kishte: 718.965 myslimanë (56%) dhe 20.349 katolikë.

(...) Sanxhaku i Pejës që përfshinte nahitë e Pejës, Gjakovës e Gushisë, më 1910 kishte 133.744 myslimanë (78%) dhe 14.411 katolikë.

Sanxhaku i Prizrenit me nahitë e Prizrenit, Lumës, Tetovës, dhe Gostivarit, më 1910 kishte 189.991 myslimanë (81%) dhe 2023 katolikë”⁴¹. An additional opinion we encountered even in the book "British Documents on Albanian League of Prizren" and the beginning of the fragmentation of the Balkans by the author Skender Riza. He said “(...) vendet e bashkuara midis këtyre pikave të detit, qenësisht, historikisht, dhe etnografikisht përbejnë Shqipërinë, raca e banorëve, kostumet, sjelljet e tyre, dhe traditat i kanë identike, dhe hedhin poshtë çdo argument tjetër orvatet të vërtetoj të

⁴⁰ Ibidem, p.22

⁴¹ Don Shan Zefi, **Islamizimi i shqiptarë gjatë shekujve**, Prizren, 2000, f.82-84.

kundërtën. Shqipëria në tërësi kap 2.000.000 banorë ...”⁴². The same reason we have in another book “*Çështja shqiptare në shtypin kroat (1881 – 1912)*”⁴³. He has referred with some sources and has demonstrated the accuracy of the Albanian state.

In the late of twentieth, the last thoughts for Albanian people has description really situation. The thoughts for Albanian people which live in Macedonia aren't true. “The first stage is the creation of an Albanian University in Tetovo as the future capital of the Albania “Autonomous Province of Illyride”. (Illyride is a fictitious name of a never – existing, ‘Illyrian’ – read “Albanian’ – land, meant to rationalize and descent can equally be claimed – even with more justification – by the Dinaric Serbs and Croats”⁴⁴.

“Greater Albanian” becomes a segment of the Islamic “Green Transversal” in the Balkans⁴⁵. ‘The support given by Islamic status to the Kosovo Liberation Army’⁴⁶.

Unfortunately this book and the ideas that are presented have joined with a lot of researchers Serbs and more by them have their aim to attack the Albanian academic world. This analyze of study deserving for to conclude with a quotation of the Croatian researcher Dr. Milan Shulay, which was very avid and has presented real scientific for the life in Balkan. So, “Në ballë të të gjithave përmenden Albët, për të cilët dimë nga Ptolemeu se kanë banuar në shek. II pas Krishtit, rreth qytetit Albanopolis, Krujës se mëvonshme. Ky fis i vjetër Arbën kishte pozitë qendrore në bërthamën shqiptare. Meqenëse vendbanimet e tyre shtriheshin deri te arteriet kryesore të Ballkanit të vjetër dhe mesjeta, deri të zulumëdhja Via Egnatia, nuk është për t’u habitur, pse udhëtarët dhe vëzhguesit e huaj këtë emër të tyre e bartën te të gjitha fiset e tjera të gjuhës se njëjtë. (...), gjurmët e para mund të hetohen nga fundi i shek. XIV. Ky qet krye në qytetin Drisht si emër familjar (Schapudar, Schepudar). Sepse paraqitet mu në këndin

⁴² Skënder Riza, **Dokumentet angleze mbi lidhjen shqiptare të Prizrenit dhe fillimin e copëtimit të Ballkanit (1877 – 1885) I**, Prishtinë, 1996, f.55. Citati në fjalë është pjesë e marrëveshjes ndërmjet shqiptarëve dhe Layard, Sekretari i Shteteve për punë Jashtme, Stamboll, 1 prill 1878.

⁴³ Shih për me shumë informacione, Murat Ajvazi, **Çështja shqiptare në shtypin kroat (1881 – 1912)**, Prishtinë, 2012, f. 10.

⁴⁴ Ibidem, p. 53

⁴⁵ Ibidem, p. f.61

⁴⁶ Ibidem, f.62

malabez, ku gjatë shekujve qenë vegjëlja shqiptare, serbe dhe rumune; ky interpretim është i G. Mayer-it, sipas të cilit Shqiptar do të thotë, sipas të gjitha gjasave, njeriu (gjuhën) e të cilit e kupton”.⁴⁷

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Explanation: All the citation that are with a word "Ibidem" are by the book "Greater Albania, concepts and possible consequent", by Jovan anak.