

The Ottoman, Serbian, Montenegrin, Macedonian, Greek and
Bulgarian crimes against the Albanian People

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The following publication is a collection of academic publications, articles, studies, and works from many authors, reporters and historians, both Albanian and from other countries. The purpose of this publication is to collect sources and references, part of Albanian History, and to share knowledge of atrocities and war crimes committed against Albanians through out history.

All the material on this book has been cited properly with links, authors names, titles and dates.

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Dealbanisation (de-shqiptarizim)

Dealbanisation (Albanian: de-shqiptarizim) is a term used in historiographical and political discourse as the process of denationalisation of Albanians which was initiated by the Kingdom of Serbia after the annexation of Kosovo in 1912.[1] The process continued to 1918 and was adopted by the Kingdom of Serbs, Croats and Slovenes against the Albanian populations of Kosovo between 1918 and 1938.[2] The Kingdom of Serbs, Croats and Slovenes resisted the Kachak movement and used Serbo-Montenegrin colonisers in an attempt to “de-albanize” areas inhabited by Albanians.[3] There is an integration process among Albanian immigrants in Greece that can be perhaps termed as ‘de-albanisation’.[4]

During the disintegration of Yugoslavia, the term entered again in political discourse.[5] In 1989, Rugova opposed the “de-albanization” of Kosovo.[6] In 1992, the Serbian Radical Party recommended that Kosovo be “de-albanized”.[7] After the riots in Kosovo, Slobodan Milošević implemented a policy of “dealbanization” similar to those in 1918.[8][9] In political discourse in Serbia, the call for dealbanizacija as it became an unrealistic goal after the Kosovo War gave way to a more pragmatic – as viewed from the Serbian perspective – call for federalizacija (the political attempt to keep Kosovo Albanians within a Serbia with broad autonomy) across the political spectrum.[10]

In Albanian historiography the term is also used in order to refer to the process of “dealbanization” of Albanian historical figures in Balkan historiography.[11] In post-Yugoslav countries with significant Albanian minorities, the term is used in a form which alludes to the ethnic slur Šiptar, dešiptarizacija, as a nationalist slogan directed against Albanian communities. The ultras of FK Vardar, one of the biggest clubs in North Macedonia have frequently unveiled a banner with the call for dešiptarizacija during the club’s football matches. In 2017, such an incident was followed by an attack against Albanian youngsters who were walking outside the stadium.[12]

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1. Duclos, Nathalie (2008). [Une société multiethnique au Kosovo ? Heurts et malheurs du protectorat international face à l'antagonisme des mémoires serbe et albanaise](#) (Ainsi les Serbes sont-ils considérés comme des usurpateurs, voire des occupants, en particulier lorsque les politiques serbes se font autoritaires. Ce fut notamment le cas après la chute de l'Empire Ottoman et la proclamation du Royaume des Serbes, des Croates et des Slovènes, lorsque cet État centraliste mit en oeuvre au Kosovo une politique de “désalbanisation”. (So Serbs are seen as usurpers, even occupiers, especially when Serbian policies are authoritarian. This was particularly the case after the fall of the Ottoman Empire and the proclamation of the Kingdom of the Serbs, Croats and Slovenes, when this centralist state implemented in Kosovo a policy of “desalbanization”). ed.). p. 138.
2. [Le Kosovo, un Etat sans Etat. Chronologie et repères historiques](#) (in French) (Encore sous la coupe de l'Empire ottoman en 1912, le Kosovo est « rendu » à la Serbie à la suite des deux guerres balkaniques de 1912 et 1913. L'Albanie obtient quant à elle son indépendance, mais selon des frontières qui laissent 60% des Albanais en dehors de l'Albanie. À la suite de la Première Guerre mondiale, se crée le Royaume des Serbes, Croates et Slovènes (les peuples slaves des Balkans). Chassés de la Serbie et contraints de se réfugier au Kosovo lors de l'indépendance de 1978, les Albanais seront une nouvelle fois invités à quitter les lieux en raison d'une politique de « désalbanisation » du Royaume des Slaves. ed.). 25 June 2015. Retrieved 25 April 2020.
3. [Janjić, Dušan; Maliqi, Shkëlzen \(1994\). “Sukob ili dijalog: Srpsko-albanski odnosi i integracija Balkana : zbornik radova”.](#) *Evropski Gradanski Centar Za Rešavanje Konflikata*: 251.
4. [Péchoux, Pierre-Yves \(2003\). “La frontière albanaise de la Grèce : ségrégation nationalitaire ou complémentarité balkanique \(The albanian border of Greece : from ethnic segregation to regional complementing\)”.](#) *Bulletin de*

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l'Association de Géographes Français. **80** (2) (Finally, several seem already fixed, in the course of integration, perhaps of “desalbanization”: installed in family, they rent modest accommodation, send their children to school, practice Greek well, have an unmistakable professional qualification or more, because they are often multi-active: gardener, ironer, diver, assistant cook ... depending on their employers and the moments of their long day, like this household of Wallachian origin encountered in the fall of 2001 in Parga and who does not plan to return to southern Albania. (Enfin, plusieurs semblent déjà fixés, en cours d'intégration, peut être de «désalbanisation»: installés en famille, ils louent des logements modestes, envoient leurs enfants à l'école, pratiquent bien le grec, disposent d'une qualification professionnelle indubitable ou de plusieurs, car ils sont souvent pluriactifs : jardinier, repasseuse, plongeur, aide cuisinière... suivant leurs employeurs et les moments de leur longue journée, à l'instar de ce ménage d'origine valaque rencontré à l'automne 2001 à Parga et qui n'envisage pas de retourner en Albanie méridionale.) ed.): 172. [doi:10.3406/bagf.2003.2322](#). Retrieved 25 April 2020.

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8. [^] LÉCRIVAIN, MEMBRE DE UN'ESSEC, JEAN-SAMUEL (2013). *“Kosovo : la violence s’invite aux élections locales”*. *Le Journal International – Archives* (in French).

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No. Ironie tragique de l'histoire alors qu'à l'issue de la Première Guerre mondiale, le Royaume des Serbes, des Croates et des Slovènes s'était lancé dans une intense « désalbanisation » de la région. Tragically ironic in history when, after the First World War, the Kingdom of the Serbs, Croats and Slovenes embarked on an intense “desalbanization” of the region. Le Journal International. Le Journal International. Retrieved 25 April 2020.

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12. [^ “Pasi kërkuan “deshqiptarizim”, Komiteti tentuan edhe ti rrahin të rinjtë shqiptar”. Fol Media Agency. 26 February 2017.](#)

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Quotations and citations

“Thanks to the reports sent to the National Defense Committee of Kosovo in Shkodër from February 17 to 25, 1919, the tally of those killed and massacred in Plavë and Guci amounted to 844 people. Then it was reported that Serbs and Montenegrins had burned Plava and Rugova and about 15,000 Albanians had fled to the mountains. Those who could not escape due to age or illness were all massacred. (H. Muja, In the Religion of the First, p. 258).

“Based on data from the Kosovo Committee in Plavë e Guci, the killing of Albanians continued the following year, 1920, giving data of 537 deaths. (Ibid., 259.). While according to another source, in the period January to February 1919, 12,373 Albanians were killed in Kosovo and over 8,000 Albanians moved to Turkey (F. Buçinca-F. Dibrani, “Serb atrocities in Vushtrri and surroundings” 1919-1956, p. 87).”

“Just during the Serbian Army’s combat operations against the Ottoman Empire in Sanjak and Niš at the end of 1877, the military command distributed a proclamation which stated, among other things: “The more you Albanians move, the greater your merits are in the homeland” (Uka, 1991:66)”

“To emphasize the systematic violence exercised by the Kingdom of Yugoslavia, the three priests, Fr. John Bisaku, Don Shtjefën Kurti and Don Luigj Gashi, drafted a “Memorandum about the position of the Albanian People in the Kingdom of Yugoslavia”, which was sent to the Association of Nations in Geneva and in all the chancellery offices in Europe.”¹

“The territory of the Kingdom of Serbia increased from 48,000 to 87,000 km², and the population increased from three million to around 4.3 to 4.4 million. Of course, the Serbs were only a minority in both Kosovo and Macedonia. What was more crucial for the history of the 20th century was that the first “ethnic cleansing” took place in the course of the Balkan Wars, such as numerous atrocities committed by Serbian troops against the Albanian civilian population.”²

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“With the deployment of the III Serbian Command in Skopje, the killing, rape, torture and burning of the Albanian villages and neighbourhoods of Skopje and the surrounding area began. Dom Zef Ramaj described all these acts of the Serbian Army in details by, writing about the deviant actions of the Balkan states against the innocent Albanian population during 1912- 1913 in the city of Skopje. In the last days of March 1913, in the German- speaking newspapers "Allgemeiner Tiroler Anzeiger" and "Reispost", titled "Die Serbische Unmenschlichkeit in Albanien", Dom Zef Ramaj from Skopje stated that: "At the moment I can not to send you a detailed report. Keep in mind, we are in a state of war ... you can not imagine what was sinned against our compatriots in this war ... my heart is full of what I can write to you. I'd rather die than see Albania in its current situation.”²

“The British attitude in the Albanian question seen by French diplomacy “(...) The English position in the Albanian question seems to me to be the following: 1. Recent reports portray the Serbs as having pursued a campaign of destruction and massacres. The reports outraged Mr Lloyd George and Lord Curzon. They are further known to Lord Cecil and a certain group of Members of the Commons who urge their Government to resolve the issue without delay Albanian. 2. It appears that Foreign Office is convinced that the Serbs would ignore the request of evacuation formulated by the Conference, just as they ignored the previous warnings. 3. They [the British, n. n.] seem to have acted independently of the Italians; they have expressed the fear that if the Serbs advance further, the Italians will take possession of part of Albania.”³

“He who does not know how to take revenge will never be admitted into paradise”
– Serbian proverb.⁴

“Serbian authorities responded to the fighters “by rounding up numerous extended families of up to fifty members and detaining them all together under penalty of death until their “outlaw” relatives surrendered.” (Vickers, 1998, p. 101”).

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“Arresting and sequestering the wives of Kaçak leaders was a particularly effective war technique, given that these actions defied the code of honor (Malcolm, 1998, p. 247)”

“In 1910, the Young Turk government sent armies to quell revolts and disarm the population: in the mountainous regions of Albania, this program made it possible to collect 147,525 weapons (Malcolm, 1998, p. 242)”

“In order to implement this anti-Albanian policy, the Kingdom of Yugoslavia carried out systematic state terror, both economically and politically, with the sole goal of ethnic cleansing of Albanians from their ancestors.” (K 09, 68) “To create fear, the Yugoslav government organized Chetnik gangs commanded by well-known criminals, such as Milić Krstić, Kosta Pećanac, etc.” (K 12, 82)”

International quotes and citations

“Albanians, the oldest people of the region, who lived under different rulers and feudal lords, they also maintained a degree of ethnic consciousness.”⁵

“In the fall of 1918, actions to disarm the Albanian population resulted in the destruction of several villages (Janjetović, 2005: 111). In 1919-1920, several Albanian insurrections were suppressed (Tasić, 2008: 229-278). Families of insurgents are deported to internment camps and have their properties confiscated. Albanian political representatives (Kosovo Committee, supported in the first place by Italy) deplore thousands of victims and houses burned: the figures vary between 6,000 and 100,000 victims (Janjetović, 2005: 113). Data from the Ministry of the Interior for the period between 1918 and 1923 indicate approximately 600 victims among the gendarmes (Jovanović, 2007: 15)”

“The procedure was as follows: The Servian commandant would inquire, “What kind of a man is this?” The answer was simply either “good” or “bad.” No inquiry was made into our characters; there was no defense and no discussion; if one member of the commission said

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“bad,” that sufficed to condemn the prisoner. Each member of the commission had his own enemies whom he wished to destroy, and therefore did not oppose the wishes of his fellow members. When sentence was pronounced the prisoner stripped of his outer clothes and bound, and his money was taken by the Servian commander. I was pronounced “good,” and so perhaps were one-tenth of the prisoners. Those sentenced were bound together by threes, and taken to the slaughter house; their ears and noses were often cut off before they were killed. This slaughter went on a month; I believe that from three to four thousand Moslems were killed in the town and the neighboring villages.”

“Under the guise of interest in preserving the Yugoslav state, the Constitution from In 1974 – which was unsustainable from the Serbian point of view, was abolished – and Kosovo to be more closely tied to Serbia again. [...] Since with the help of the “cleaning method” pro-Albanian politicians were removed, critical intellectuals were intimidated by high prison sentences and public life was subordinated to the military administration, the leadership from Belgrade – which was under Serbian influence – created political preconditions for the final solution of the “Serbian question”.

– Fe Rauert.³

“The first Yugoslav kingdom was a Greater Serbian one. A state that subjugated other nations; in the case of the Albanian group of people in the south it is went all the way to genocidal persecution.”

“The years between 1981 and 1998 was build on the first phase Yugoslav policy towards Kosovo under A. Rankovic. Main characteristics were continuous “ethnic” cleansing in Kosovo, as well as brutal oppression of the Albanian population”⁴

– Johan G. Rajsmiller, Balkan history expert.

“According to the Peace Treaty of Saint Germain in 1919, the SKS (State of Serbs, Croats and Slovenes) had an obligation to “protect the interests of all residents (Albanians) who differ from the majority of residents by their race, language or religion”, according to article 51. However, since the SKS state disputed the existence of the Albanian

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minority, they advocated the position that those protection provisions applies only to the newly annexed areas of the kingdom, while the territories which was conquered by Serbia in 1913, and which includes Kosovo, are not covered by this.”⁵

“The Serbian expansionist policy of the 19th century was based on racist ideology, illusions, medieval myths and Slavic-Orthodox fundamentalism.”⁶

“Based on a belief that is deeply rooted in nationalist “Serbian psychology” and that everyone around must be under Serbian rule authority, the establishment of Serbian supremacy was declared supreme over the centuries national goal to “prevent the extinction of the Serbian people”⁷

“Medieval Kosovo is often referred to in its general sense as the “Cradle of the Serbs”, as if from the very beginning it represented the key territory for the Serbs. However, the reality is quite different. Just under 800 year separates the arrival of the Serbs in the Balkans in the seventh century from the final one of the Ottoman conquest in the 1450s: that’s less than a third of half of the entire period.”

– Noel Malkolm.⁸

“The fate of the Albanians in the Balkans as a whole is to some extent reminiscent of the fate of the Germans in Central and Eastern Europe, which we have already written about. The difference is that the Germans suffered because of the actions of their empire, and the Albanians – because they served someone else’s for too long and too faithfully.”⁹

“I would not like to talk about Serbian war criminals, I would rather not remember the role of Serbia in the First World War. Serbia clearly has no right to restore its power over Kosovo, you must agree with this.”

– Albert Roan, executive director in the office of UN Secretary General Kurt Waldheim.

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“Kosovo is the region where the Slavic invasion was stopped in the early Middle Ages. Thus the pan-Slavist dream was destroyed: the development and Slavicization of the main European peninsula.”

– Ismail Kadare

“Thus, on Orthodox Easter, the Russian writer Alexander Solzhenitsyn emerged from a period of silence, condemning NATO policies and not saying a single word about the hundreds of thousands of Albanian refugees from Kosovo. Instead, Mr. Solzhenitsyn said that the old “law of the jungle” would continue to rule in the 21st century, referring to NATO airstrikes”¹⁰

“The conservative Moscow newspaper Nezavisimaya Gazeta welcomed the NATO airstrikes in Belgrade, which, in its opinion, should bring Russians to their senses and unite them. In any case, the Moscow publication believes, Russians will wake up from the hibernation of recent years and will be able to determine the scope of their national interests.”¹¹

“Yugoslav authorities forcibly confiscated at least 47,044 hectares of arable land from Albanians in Kosovo in the period from 1918 to 1941, forcing about 45,000 Albanians from their homes and moving about 60,000 Serbian colonists to the land taken from them.”¹²

History of the Illyrians, Albanians and Slavs in the Balkans

“In the 6th and 7th centuries AD, Avar expansion in Eastern Europe caused a wave of Slavic migration to the Balkans. Until then, the majority of Kosovo’s population were remnants of the indigenous pre-Roman population and the Vlachs. But due to Slavic migrations, most of the non-urban regions of the Balkans were Slavicized, all the way to Southern Greece. The only exceptions were the main cities of Byzantium and the Balkan Highlands, where Albanians and Slavs first came into contact (the altitude, according to Wilkes, is 600-900 meters).”¹⁴

“For Albanians, Kosovo was also the cradle of their nation and state. In this line of thought, Albanians generally identify themselves with

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Illyrians. This tribe inhabited Kosovo in the second century BC, while the Slavs, from whom the Serbs descend, came to Kosovo in the sixth century. Albanians adhere to this historical narrative, and on the basis of it they claim this territory as an indigenous population. They view the Serbs as aliens who have no rights to this land.”¹⁵

14th century

“A french friar named Frere Brocardus described in 1332 how the Abbanos (Albanians) and Latins “suffered under the hateful and abdominal lordships of the Slavs.” The Serbian occupation after 1347 prompted a mass-immigration of Catholic and Orthodox Albanians to Greece. In 1354 Stefan Dusan promised Pope Innocent VI that he would not persecute Catholics but continued to do so. Resistance by the Albanians increased, specially after they entered an anti-serb block of Catholic Europe in 1319 and 1336. The Catholic Albanians joined in the Crusades of 1319 and 1331 with the alliance of the Papacy, Naples and Hungary, together with Croats, against the Serbian empire. In Kosovo, most of the Albanians in the eastern part were gradually assimilated into the Eastern Orthodox faith by baptism of infants with Serbian names and by enforcing religious ceremonies in the Serbian languages. Albanian tribes like Kuc, Bjellopavliq, Palabardha, Piprraj and Vasovic were fully assimilated.”¹⁶

“Since the said Latins and Albanians suffer under the unbearable yoke and extremely dire bondage of their odious Slav leaders whom they detest – the people being tormented, the clergy humiliated and oppressed, the bishops and abbots often kept in chains, the nobles disinherited and held hostage, episcopal and other churches disbanded and deprived of their rights, and the monasteries in decay and ruin – they would all to a man believe that they were consecrating their hands in the blood of the aforementioned Slavs if a French prince were to appear before them whom they could make leader of their war against the said evil Slavs, the enemies of our true faith.

With the help of the aforementioned Albanians and Latins, one thousand French knights and five or six thousand foot soldiers could

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without a doubt easily conquer the whole length and breadth of this kingdom.”¹⁷

“Revolt of the Nobles of Zeta” was a revolt amongst the nobles of northern Albania and Zeta led by the Albanian chief and baron Demetrius Suma and vojvodie Bogoe against Tsar Stefan Dušan in April 1332. The revolt spread to the villages of the Buna river (Barbana) and to Prizren in 1334. Demetrius Suma was first mentioned in a letter to Stefan Dušan in 1332. The discovery was made by Baron Nopsca. The revolt inspired Guillemus Adae (Albanian: Guljelmin e Adës), the archbishop of Bar (1324-1341) and author of Directorium,^[5] to support the Catholic coalition of the Byzantine against Dusan. The nobles of northern Albania refused to be subordinated under Dusans rule and quickly joined the revolt which was supported by the Papacy. Tsar Stefan Dusan successfully suppressed the revolt in late 1332”.¹⁸

17th century

“During the Serb exodus, Kosovo ceased to be a Serbian religious, political and demographic center. It is difficult to “blame” anyone for the outcome, since while the Turks were the cause of the Serbian exodus, the Serbs cooperation with the losing Austrians ultimately backfired. Who certainly had nothing to do with this were the Albanians, who historically inhabited Western Kosovo (some of whom even accompanied Serbian migrations) and played no role in the events that led to the movement of the Serbs north.”¹⁹

“The idea that Albanian Muslims “expelled and replaced” the Serbs is false. The Serbs left and were replaced by Catholic Albanians. One could even say that the Albanians have “returned” given that the ancient name of the region – Dardania – is linguistically proto-Albanian, as is the linguistic consensus. Historically, this of course did not matter in the 18th century and before. But it is worth mentioning in the context of the debate about , “who was first”, which still haunt the conflict to this day.”²⁰

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19th century

“The idea of political autonomy or even independence presented Albanian intellectuals with a dilemma. They were well aware of the possibility of a clear boomerang effect that the independence of a small Balkan country could have. Being part of the Ottoman Empire, although it was weakened, the Albanians were still protected from the expansionist plans of neighboring Christian states.

Despite the deplorable levels of corruption and incompetence of the Ottoman administration that the Albanians suffered in the final decades of the empire, many Albanian leaders appreciated the tactical advantage of being ruled from the distant Istanbul rather than from Cetinje.”²¹

“Thus, Albania was mentioned in the text of the San Stefano Preliminary Treaty as “another part of European Turkey.” In addition, this document provided for the transfer of a number of territories with a predominant Albanian population to neighboring states, in connection with which the Albanians could be considered “one of its main victims”. In particular, the western region of Albania was transferred to Bulgaria, including the trade center of Korça, as well as Pogradec, Debar, Gostivar and Tetovo. Serbia received a significant part of the Pristina sanjak. Montenegro was allocated the northern Albanian regions with the cities of Peja, Ulcinj, Hoti, Plavë, Gusinje and Podgorica.”²²

“Thus, the very nature of Ottoman rule delayed the emergence of an Albanian national consciousness and the subsequent national movement, which led to the Albanians becoming the last Balkan nation to gain its independence from the Ottoman Empire”.²³

“Just to be clear: Serbia forcibly expelled tens of thousands of Albanians, mostly to Kosovo, which dramatically changed the demographic composition of Kosovo in 1878. While the Kosovo Serbs moved to the newly created Serbia, the muhafirs (as the Albanian refugees were called) moved to Kosovo. In the decades

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leading up to the Serbian conquest of Kosovo, the region was populated by an Albanian majority, thanks to Serbia's aggression towards its Muslim minorities, which concentrated the Albanian presence in Kosovo.”²⁴

“Therefore, Orthodox Christians could be called “Greeks”, Catholics – “Latins”, and Muslims – “Turks”, although in terms of genetics, language and innate mentality these were almost identical people, often from the same families. The situation was similar among the local non-Slavic (Illyro-Thracian) people of the Albanians, with the significant difference that during the period of nationalization that began in the 19th century, they managed to preserve their Muslims, Catholics and Orthodox Christians within a single people, while among the southern Slavs, confessional divisions entailed and ethnic.”²⁵

“The Athens correspondent of the London Times newspaper reported on the importance that the Greek leadership attached to the “Albanian direction” of its foreign policy, considering the annexation of the city of Ioannina as the first stage of the gradual “Hellenization” of Albania”.²⁶

“However, Dulcigno has always been an Albanian city, and the Arnauts remember this; it became a bone of contention between them and the Slavs, although the Slavs were not involved in its development.”²⁷

“By that time, according to the fragment from the book “Foreign modern press about the first Serbian uprising” given in the book “Serbia of Karadordević” by Zivko Marković (“Foreign modern press about the first Serbian uprising”. M. Despot) Karadorde had an army of 80,000, of which only 30,000 came from Serbia, while the rest came from other parts of the Ottoman Empire, being literally volunteers, and moreover, to a large extent they were not Serbs, but were Greeks, Wallachians and Albanians.”²⁸

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“At the same time, Abdul Frasheri raised an uprising in southern Albania to stop the Greek advance in Epirus, which was carried out in violation of the regulations of the Berlin Congress on the borders of the newly recognized states.”²⁹

“On January 23-29, 1899, a gathering of about 500 Albanian leaders of the Kosovo, Jannina and Bitola vilayets, led by Haxhi Zeka, took place in Pejë which formed the League of Pecs and adopted a program that was built on the principles proclaimed by the League of Prizren”³⁰

“The policies led by Ilya Garašanin laid the foundation for Serbian nationalism, which received a full rise in the twentieth century, first during the Balkan wars of 1912-1913, when Serbia acquired large territories outside its ethnic space, and after the First World War, when Serbia acted in as the main factor in the formation of the Kingdom of Serbs, Croats and Slovenes”.³¹

Balkan war of 1912-13 and interwar period of 1914-1918

“For example, for many years Western propaganda has persistently repeated that in 1912 the Serbs occupied Kosovo and Metohija by military force, as if it were a separate Albanian administrative unit.” – Slavenko Terzic.³³

“I have often told you. I dont need captured Albanians. I want to see your graves!”
– General Mihajlo Zivkovic, 1912.³⁴

“The Vice Consul V. Tahy tells that he could only escape from Mitrowitza in the disguise of an Albanian merchant. He too witnessed the inhumanities of the Serbs against the Albanians”.³⁵

“The Serbs are not trying to subdue the Arnauts in the usual way, but want to destroy them. Soldiers of all ranks commit atrocities.”³⁶

“The non-commissioned officer assigned to the train told me: “It’s dreadful how our komitadji live in Kosovo. All Albanian villages in

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Kosovo are burned down and with the villages the entire harvest. All Albanians male over the age of ten were killed”.³⁷

“Bloody battles have been taking place between Albanian gangs and Serbian troops for a long time . Since Serbian detachments burned down some villages that had not been involved in the fighting [...]”.³⁸

“This consul also knows how to report on the bloody persecution of the Albanian population, which the Serbian soldiers are guilty of.”³⁹

“The Serbian troops kill the Albanian prisoners in a cruel manner, some are buried alive.”⁴⁰

“Serbian soldiers committed tremendous atrocities among the local Albanian population after taking the towns under the leadership of their officers and on behalf of the Serbian generals.”⁴¹

“Albanians have submitted to the Serbian authorities. The repeated reports of Serbian atrocities come from Albanian refugees in Vienna.”⁴²

“The “Albanian Correspondence” receives the following report from Usküb from the most reliable Albanian source: In the vicinity of Usküb, Serbian troops and gangs are committing atrocities against [...] numerous villages have recently been destroyed. The robberies are indescribable. It is now even forbidden to speak Albanian”.⁴³

“Now, as the world reverberates with the atrocities perpetrated against the Albanian people by Serbian troops, European newspapers remain silent. [...] Serbian population committed atrocities. Photographs of impaled women and children were shown as evidence. The Albanians are also protesting against the extermination of the Albanians in Vilayet of Kosovo.”⁴⁴

“According to the Russian minister of foreign affairs at the time, the Serbian government was largely responsible for the outbreaks of Albanian revolts against the Serbian troops at the new border.

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Berthold described this as “the second invasion of Albania” which had resulted in the deaths of thousands of Albanians”.⁴⁵

“For this terror exercised from above and executed by the Serbian armed forces against the Kosovo Albanians, it is worth mentioning the warning of the Serbian reporters themselves, in 1914, who warned that one day the Serbian bourgeoisie would have to be punished for its crimes committed against Albanians.”⁴⁶

“Serbian troops are using poisonous gas in Kosovo in 1918.”⁴⁷

“The behaviour of the Servians towards the Mahommedan population is cruel in every way, and seems to have for its object their complete extermination. This is also admitted by the Russian Consul-General Kalmikof, at present in Belgrade”.⁴⁸

“The Vienna correspondent of the Daily Chronicle describes the progress of a vast Servian plot to give the Albanians in the Kossovo districts, recently granted by the Grey-Sasonof compact to Serbia, no alternative but denationalisation or extermination. Hundreds of Albanians who declared themselves as Albanians were killed.”⁴⁹

“British parliamentary debates from 1919 feared that if British forces were to withdraw from Shkodër then the Serbian troops could rush the city and repeat massacres, denationalisation and expropriation on the unarmed Albanian population.”⁵⁰

“According to Sir Edward Grey, he acquired evidence from Durham, an eye-witness, that the Serbian forces initiated a war of deliberate intention of exterminating the Moslem population of Albania in Macedonia as to have no Moslem question in the future ... to speak quite frankly and plainly, we believe that the Servians and Bulgarians are in no hurry for the conclusion of any peace before they have carried out their policy, their deliberate policy of exterminating the Albanian and Muhamadan populations of the territories”.⁵¹

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“It was more important for the history of the 20th century that the first “ethnic cleansing” had taken place during the Balkan wars, for example numerous atrocities committed by Serb troops”.⁵²

“The violence of Serbian troops against the Albanian population lessened and should continue for years. International observers criticized the warfare against civilians and attracted attention from the European public with their reporting. The war-raging Balkan states also documented crimes in isolated cases and offset them against each other through propaganda. In August 1913, the internationally composed and privately financed Carnegie Commission began investigations into the atrocities of war and the economic consequences.”⁵³

“An example of this is the conquest of Kumanovo by the Serbs (October 24, 1912), when nationalist komitadjis waged a massacre among defenseless Albanians. Serbian propaganda used Kumanovo as a catchphrase, and victory as retribution for Serbia’s defeat against the Ottomans on the blackbird field in the Middle Ages in 1389”.⁵⁴

“In relation to the mobilization numbers, the loss of life was very high. The number of Albanian victims in particular is likely to be extraordinarily high among the Muslim war participants. Albanians not only fought in the ranks of the Ottoman army, they also defended the Albanian areas against Serbian, Montenegrin and Greek attacks. The north and south were particularly affected by enemy attacks and the losses there were considerable.”⁵⁵

“Shkodër fell to Montenegro in April 1913, which left 10,000 dead in front of the city. This blood tariff should not pay off, however, since Montenegro was forced to hand over the city to the newly proclaimed principality of Albania a month later, in May 1913, in accordance with the London Ambassador Conference. Further examples of long-lasting and hard sieges could be given during the Balkan Wars. The principles of the Hague Convention of 1899 and 1907 on the laws and customs of the land war, to which the warring parties had also joined, were violently broken in every respect. Instead of respecting the rights of prisoners of war, as required by the convention, prisoners were not

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taken at all, but were often executed on the spot in order to be able to dispense with their food, clothing and medication supplies”.⁵⁶

“Those fighting under the Cross betrayed the symbol of humanity and mercy in many cases. The atrocities which the Servian soldiers and officer were responsible for in Albania are established by the reports of Austrian, English, Italian, and Norwegian war correspondents.”⁵⁷

“According to an article published in the Tamworth Daily Observer, on January 21, 1913, Serbian soldiers wiped out the entire population of Gjilane.”⁵⁸

“According to an article in the Salida Record, published on November 22, 1912, Captain Persius, correspondent of the Tageblatt, confirmed that he had witnessed the burning of Albanian villages and the massacre of both Albanian men and women in Uskub. He stated that the Serbian officers had admitted that they were carrying on a war of extermination”.⁵⁹

“According to the Colusa Daily Sun, published on on November 14, 1912, the Albanian National Government made an appeal through Neue Frei Pressi accusing the Serbian soldiers with atrocities worse than those charged with the Turks. The Serbs were accused of murdering women and children.”⁶⁰

“According to an article in the Northern Times, published on Januar 3, 1914, Mr. Willard Howard travelled through Albania and witnessed the atrocities committed by the Serbian troops for 10 weeks in Albania. 100 villages were burned down and 4000 men, women and children were either shot or burned alive. He also states that there were 100,000 homeless and that 30,000 would starve in the winter.”⁶¹

“Kosovo was within in the territorial domain of the Serbian Orthodox Church but that does not mean that the population living there was Serbian.”⁶²

“After the occupation of Kosovo in 1912 – 1913, they carried out successive massacres and expelled the Albanians to change the ethnic

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character of the region. The figures provided in Mr Mihajlovic's report are calculated to mislead European and Balkan opinion and to justify the Serbian plans to undertake a new colonization of Kosovo.”⁶³

“What of the Albanians, now a conquered people, living in daily terror of Servian atrocities?”⁶⁴

“When the Serbs did eventually recapture their “lost” land of Kosovo in 1912, they did so with fire and the sword.”⁶⁵

“Montenegro had begun colonisation in 1912, passing a law in 1914 that helped confiscate 55,000 hectares of land from Albanians and transferring them to 5000 Montenegrin colonists in western Kosovo.”⁶⁶

“Hundreds of Albanian villages were razed to the ground, tens of thousands of Albanians killed. A caravan of marauding Serbian farmers entered the Albanian villages with the army.”⁶⁷

“The Serbian authorities did not hesitate, from the 1920s, to bomb Albanian villages and to practice (already) a scorched earth policy.”⁶⁸

“The Serbian priesthood also actively participated in the Balkan Wars of 1912-1913. Although the law on conscription and military service indicates that priests are not liable for military service, many priests voluntarily reported to military authorities.”⁶⁹

“The German historian Holm Sundhausen argues that the events of 1912-1913 “in Kosovo and some areas of Macedonia were accompanied by violent clashes between Serbs and Albanians, brutal antics of the Serbian army and paramilitary forces against the Albanian and other non-Serbian population, mass flight, purges and forced conversion to Orthodoxy”.⁷⁰

“These projects did not take place largely thanks to US President William Wilson, who rejected the French-British plan to split Albania”.⁷¹

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“The Yugoslav policy towards the Albanians between the two world wars can, without exaggeration, be characterized with the term genocide.”⁷²

“By 1966 they were subjected to severe police persecution: approximately 231,000 people were deported to Turkey, over 1,000 were killed, and 60,000 were tortured by the police.”⁷³

“In the Balkan Wars of 1912/13, Serbian and Montenegrin troops conquered Kosovo, Macedonia and northern Albania. Historically, this is where the first forms of “ethnic cleansing” occur.”⁷⁴

“However, Serbia is a state where “murder and manslaughter have been made a system”.⁷⁵

“Kaclerović and Lapčević provided evidence for the Serbian ones crimes committed against the Albanian people by the armed forces became public. That shouted violently Reactions from the representatives of the bourgeois parties and in the public. In a speech in parliament given by Lapčević in early 1914 during a debate on the Serbian-Albanian conflict of 1913 He states that this policy is “wrong, harmful and unfortunate for freedom of the Albanian people as well as for the peace and tranquility of the Serbian people people”.⁷⁶

“In 1915, Montenegro occupied northern Albania”.⁷⁷

“A Serbian soldier wrote to the newspaper “Radnicke novine”, stating that there were:

“Villages with a hundred, a hundred and fifty, two hundred houses where there was no man anymore. We killed and massacred them with our bayonets”.⁷⁸

“The Albanian press also reported on the Serbian atrocities. The Taraboshi newspaper, dated April 17-18, 1914, published an article in Shkodër, writing that: “The women were raped and then killed”.⁷⁹

“Only killing one gendarmerie in the village of Gjakova, on September 7, 1913, incited the Serbian government to order the

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burning of the village and 32 inhabitants in Ujz, and the massacre of the population of Fshaj as a sign of revenges, as well as the burning of the village of Smaç.”⁸⁰

“In a report sent to the Chairman of the Parliament of the Kingdom of Serbia, Andre Nikolic, on November 30, 1913 by a member of a Serbian armed group, among other things the author of the report declared: “Wherever our army has passed, other people must be sent, because the people and everything that belonged to it has completely disappeared”.⁸¹

“According to a report by the Austro-Hungarian Consul General in Skopje, Heinrich Jehtlitschka, on March 31, 1914, which was based on reliable information, among other things it was stated that: “... Albanians are taken out of their houses at night, sent to fields where there are pits prepared, slaughtered there with knives in complete silence and put in the pit. Women who seek the slain are only told that their husbands or sons have been sent to Belgrade”.⁸²

“Military, police and state administration, and even the Serbian element in Kosovo had free hands to act against the Albanians, who were tortured and beaten to death.”⁸³

“Serbian academic and former prime minister V. Djordjevic described Albanians as “modern troglodytes”.⁸⁴

“Therefore, both the Chetniks and the civilian population took out their anger by burning Albanian villages: “They told the Serbian troops: shoot them, we cannot resist, we have suffered too much from these beasts. They endured it for five centuries.” In the end, Taburno peacefully called not to condemn the local Serbs for ‘their cases of connivance’”.⁸⁵

“With the liberation of Kosovo and Metohija in 1912-1913. there was no resettlement of Albanians from these territories, and there was no revenge against them from the Serbs”, statement by Holy Council of Bishops of the Serbian Orthodox Church (AC No. 76/Zap. 155) dated

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May 23/10, 2003, this Memorandum on Kosovo and Metohija was accepted as an official document of the Serbian Orthodox Church”.⁸⁶

“As a result, up to 80% of Muslim villages turned out to be completely or partially burned (Stojanović 2009)”.⁸⁷

“Between the 15th and 25th of December, 1918, Serb troops entered in the district of Podgur and massacred men, women and children and burned 138 houses and pillaged 400”.⁸⁸

“On October 1913, Edith Durham travelled to Elbasan and reported that retreating Serb soldiers had wiped out 28 villages and killed hundreds of Albanians.”⁸⁹

Kingdom of Yugoslavia (1919-1939)

“Under these circumstances, the fate of the Albanians in Yugoslavia was not enviable. The state policy being either assimilation or expulsion of the Albanians, they became the most oppressed group in Yugoslavia.” Our thesis has always been, it was written in 1929 in a document from the Yugoslav Ministry of Foreign Affairs, that there is no minority in the southern regions of Yugoslavia”. The comment concerns the abuses committed by the Serbian army in Kosovo against Albanian civilians in 1919.”⁹⁰

“After the breakthrough of the Thessaloniki front, the Serbian army reoccupied Shkodra and remained there for almost three years. On August 19, 1920, the Radnik newspaper reported that the Yugoslav government had embarked on a “conquering expedition” in Albania, while a representative of the Albanian delegation in Paris informed Lloyd George that the Yugoslav army was advancing toward Shkodra “bombing towns and villages and terrorizing the population.” He interpreted the uncontrolled use of artillery as a deliberate action to destroy the Albanian state and people.”⁹¹

“And so today we are witnessing a scene full of fundamental contradictions, that industrial and imperialist Italy supports the Shqiptar paradise, and Belgrade, the center of the Balkan peasantry of

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the country, in its wave of reactionary madness, takes the side of the Shqiptar beys. On the coast, the feudal system of Ahmed-bey Zogu should be supported, to prevent the (Albanian) highlanders from approaching the sea and becoming civilized, and then, on our southern border, if they seek a normal outlet, they should be killed with machine guns, and we will have free exit to Shkodra and to the sea!” – Miroslav Krleža, “Balkan impressions”, 1924.⁹²

“In addition, at one point in time, there were six different armies on Albanian territory.”⁹³

“In June 1928, one of the Serbian deputies at a parliament meeting shot and killed several Croatian deputies, including Stjepan Radić.”⁹⁴

“As part of the policy of forced Serbization, the Belgrade government resettled veterans of the Serbian army, police, gendarmerie, as well as Russian White Guard emigrants to Macedonia. The best lands were allocated for them, which were taken from local peasants. Attempts at protest by the Macedonians were suppressed by punitive detachments. The Belgrade government pursued the same policy in Kosovo, where the majority of the population were Albanians. Such actions provoked interethnic conflicts in the country.”⁹⁵

“The response to the policy of Serbization on the part of the local population was the Komitadjis (Chetnik) movement. This was the name given to the fighters of small rebel groups who launched partisan warfare in Macedonia and Kosovo in 1923–1926. The Komitadjis were supported by all layers of the population of these regions.”⁹⁶

“The population of Macedonia, which the authorities renamed Southern Serbia, especially suffered from the Serbianization policy. At the III Conference of the Communist Party of Yugoslavia, held clandestinely in January 1924 in Belgrade, it was noted that “the Serbian bourgeoisie has established a ferocious terrorist regime in Macedonia, is destroying or forcing the resettlement of the conscious part of the Bulgarian, Turkish and Albanian population, and in its place is delivering migrants from other regions of Yugoslavia. It

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oppresses all non-Serbian peoples, closes their churches and schools, bans their press and persecutes their language. The Serbian authorities respond to every act of indignation and protest by a desperate population with bloody repressions.”⁹⁷

World War II in Albania and Kosovo

“Commenting on the decisions taken in Berlin, the Secretary General of the Communist Party of Albania E. Hoxha noted after the Second World War that “the Berlin Congress and the Versailles Peace Treaty unfairly violated the interests of Albania and the Albanian national minority in Kosovo.. They did not agree with this solution to the issue and do not want to remain within the borders of Yugoslavia, regardless of its political system... Their only ideal is a merger with Albania”.⁹⁸

“Broz Tito was much more interested in the fate of the Balkan federation he had conceived, the core of which would be Yugoslavia. He was ready to sacrifice Kosovo in order to make his own plans attractive to Albania. E. Hoxha confirmed this desire, repeating verbatim the words of I. Broz Tito in a letter to the Central Committee of the All-Union Communist Party of Bolsheviks:

“Kosovo belongs to Albania and should be annexed to Albania. We wish this with all our hearts, but at the moment we cannot allow it, because the reaction of the Great Serbs is still very strong”⁹⁹

Yugoslavia 1945-1997s

“The period from 1944 to 1966 is characterized by state-organized terror policy and reprisals and the implementation of systematic violence against Albanians – which were “de-facto second-class citizens” – and their expulsion to Turkey which was implemented by the then Minister of Internal Affairs of Serbia, Aleksandar Rankovic.”¹⁰⁰

“In some ways, the 1968 demonstrations in Kosovo were different from strations that took place that same year in other regions of Yugoslavia, since the Albanians at that time did not have equal rights

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in many areas, in particular the right to higher education in their native language. At the same time, these demonstrations had much in common with performances in other in many places, because they were also directed against the privileges of the ruling elite.”¹⁰¹

“Regarding education it is necessary say that in 1970 Albanian villages, even in such remote areas like Opozha, paid a huge amount of attention to the education of their children. In the 1970s, every third Kosovar was covered by university programs (Jović 2009), which contradicts Ehrlich’s assertion of Albanians refusing to study.”¹⁰²

“On April 2, 1981, the Yugoslav leadership declared a state of emergency in the region and reinforced the United Police Forces with army units. During clashes with the police in the cities, 9 Albanian demonstrators and 5 policemen were killed, and among the wounded were 200 Albanians and 133 policemen.”¹⁰³

“Social scientists and politicians explained in different ways the reasons for the protests and nationalist uprisings in the region in the 1980s. Albanian authors associated the conflict situation in the region with discrimination against Albanians in the economic, social and national spheres, with the fact that they felt like “second-class citizens”¹⁰⁴

“In the book “All Our Nationalisms”, one of the Croatian political figures S. Shuvar proposed looking for the roots of the Kosovo problem in the relapses of the “Great Serbian policy”. However, he also referred mainly to the period of the 50-60s, when, according to him, the constitutional rights of the Albanian population were violated, the history of the Albanian people was distorted, the official use of the Albanian language was not welcomed, when the state security service under Aleksandar Rankovic who “cultivated a general distrust of national minorities” and practiced physical violence against individuals.”¹⁰⁵

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1998-1999 Kosovo War

“I remember articles in Komsomolskaya Pravda, then Russian “heroes” flaunted photographs a la Rambo, telling how many Albanian peasants they personally shot.”¹⁰⁶

“As Russian volunteer Oleg Valetsky wrote, the sweeps “were carried out according to orders of army and police headquarters. The troops marched in chains through the mountains and forests, entering villages with or without fighting. The soldiers simply kicked down the doors, and they threw grenades at the windows, and in populated areas residents were given orders either leave the houses and gather in columns, or leave the houses into the courtyards, while the search of houses was going on“.¹⁰⁷

“Despite all the difficulties, the craving for home for most refugees is stronger than any obstacles. Nearly 1 million ethnic Albanians fled in 1999 from Kosovo. They were often pushed out from there, threatening with a weapon. They saw Serbian soldiers mercilessly killed their family members, destroyed their homes, and deliberately destroyed their identification documents.”¹⁰⁸

“In June 1999, in Belgrade, I met guys who arrived at their own expense from Russia and Ukraine to Yugoslavia (among them I met my friend from the Republika Srpska, volunteer Vlad, as well as “Miron” from Visegrad, who was there in 1992–1993 in the Cossack group). They told how they, along with three hundred volunteers from “all Serbian lands,” were taken to Pristina, where a third of the people immediately went home, because some colonel told them that there was nothing left to rob: everyone had already been robbed before them”¹⁰⁹

“All these were traces of the mass purges of Albanians at the end of March, when all kinds of goods were taken out en masse from the apartments or houses of expelled or arrested Albanians, as well as from shops, cafes, and workshops. Local Serbs also played a big role in this, some of whom later decided to “clean out” Serbian apartments.”¹¹⁰

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“In several additional “purges” (cleansing operations), including those carried out by our reconnaissance company, over the course of two weeks, several dozen more people were found in the forests, and several were killed”.¹¹¹

“Russian mercenaries killed so many civilians here that the Albanians hate all Russians.”¹¹²

“Russian historians paid a lot of attention to this problem. Thus, they note that already in 1949, the leader of Albania E. Hoxha complained to the Central Committee of the All-Union Communist Party of Bolsheviks that national and democratic rights of Kosovo Albanians were not respected.”¹¹³

“Serbia officially refuses to recognize Kosovo, although, according to a number of analysts, including lawyer Zoran Ivošević, the actual recognition of its independence by the Serbian authorities happened already in April 2013 (Ivošević 2017)”.¹¹⁴

“It is believed that all these actions were planned in the highest authorities of Serbia, including Milosevic himself, who also came up with a plan to hide the bodies of those killed so that the crimes would not become known to the world community (Sense 2017)”.¹¹⁵

“During the NATO operation, part of the Serbian army and police in Kosovo has sharply intensified its actions against civilians Albanians. As a result, about 5 000 more civilians were killed, and about 800 thousand Albanians were expelled from their homes and were forced to flee to Albania and Macedonia. During the actions of the Serbian troops, cities and villages were surrounded and shelled, many houses, mosques and medieval historical areas of Kosovo cities built in Ottoman times were destroyed.”¹¹⁶

“According to some reports, as a result of the actions of the Serbian forces, they killed about 2000 unarmed Albanians, and 300 thousand fled from their homes (Bellamy 2000)”.¹¹⁷

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“Mass crimes against Albanians are proven by survey 1,200 Albanian households (8600 people), conducted in 2000 in Kosovo. According to him, in just 1998–99. 67 were killed (64% of all deaths), which, when extrapolated to the entire population, would be about 12 000 people (with the majority of those killed being civilians, including 90% men), not counting 3900 missing. Among those killed, the proportion of men was very high over 50 years of age (their homicide mortality rate was 3.2 times higher than in 15–49 year old men), which indicates the intentions of the Serbian troops.

Perhaps the target was pursued en masse kill elderly male heads of families to complicate the return of refugees (Spiegel, Salama 2000).”
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“The main feature of the works of many Serbian scientists and publicists regarding war crimes is a very significant exaggeration of the suffering of the Serbs and a downplaying, and more often even a complete denial, of the suffering of other peoples from the Serbian troops. Thus, they usually give extremely high estimates of the number of victims of the Ustasha genocide (from 700 thousand to 1 million killed Serb civilians [Geiger 2011]), as well as victims from the Bulgarian troops in the First World War, and also significantly overestimate the number of killed Serbs in Sarajevo and near Srebrenica in 1990s. At the same time, they deny mass crimes with by Serbian forces under the leadership of Milosevic and R. Mladic, committed in Croatia, Bosnia and Herzegovina, against Kosovo Albanians, crimes against Bosnian Muslims and Croats in World War II, and especially against Macedonian Bulgarians, Turks and Albanians in 1903–15 and 1918–41”.[119](#)

“Ranko Gojkovic writes about the complete failure of the Croatian and Bosnian armies to refrain from massacres of Serb civilians against the backdrop of eternal Serbian heroism, mercy and a huge amount innocent victims (Gojkovic 2015). Nenad Blagojevic echoes him, who does not hesitate to openly insult neighboring peoples (Croats, Albanians and Bulgarians), apparently acting in the traditions of some of the Serbian intellectuals of the first half of the twentieth century (Blagojević 2017)”[120](#)

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“Speaking about the events of the 1990s, he [Cotrich] accused the Croatian authorities “from Tudjman until now”, that they treated the Serbs worse than Pavelić, which is very far from the truth (at the same time, Serbia’s aggression on Croatia Cotrić is not admitted). Turning to the war in Bosnia and Herzegovina, he again voiced a version that radically contradicts the real facts, and accused the Bosnian Muslim army of genocide against the Serbs, citing the fact that many more Muslims and Croats live in the Republika Srpska than in the Federation of Bosnia and Herzegovina”¹²¹

“Thus, A. Cotrich, being formally a member of one of the most democratically minded parties (its leader Vuk Draskovic recognizes and constantly criticizes the mass crimes of the S. Milosevic regime), in fact, in his In his speeches he expresses views that are in no way different from the positions of the far-right Serbian nationalists from Obraz and the Radical Party”¹²²

“Tens of thousands of Bosnian Muslim, Albanian and Croat casualties point to culpability and a number of other convicted Serbian officers, since such the scale of the killings could not be carried out without planning and coordination by senior military leaders. A. Hebrang says, that he and other participants in the defense of Croatia looked through binoculars on Serbian officers who led the shelling of Croatian hospitals (N1 Hrvatska 2016), and some of them were later found at the ICTY. According to the data collected by journalist A. Shary, they themselves The judges in the Tribunal are quite competent and objective, in which Serious jurists do not doubt it, and there are no innocent people condemned.”¹²³

“If we talk about the actual behavior of these three presidents towards national minorities, then in the case of Slobodan Milosevic himself, he stated that he was only defending his country and people from extermination, and also claimed complete innocence Serbian army and police, saying that Serbian tradition regards the unarmed and prisoners as sacred, and the vast majority of Serbian military and police carefully follow this traditions, refraining from such killings (Shary 2003: 141). But there is a version about his involvement in mass crimes against Kosovar Albanians.

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Upon learning of the enormous scale of the Albanian exodus, an alarmed OSCE head, Kurt Vollebaek, asked Milosevic what had happened. The Yugoslav President began to explain that nothing terrible is happening, and the Albanians are just leaving for a picnic.”
[124](#)

“Speaking about positive examples from the Serbs, it is necessary to say that the Serbian Patriarch Paul was also against crimes and in his interview sharply condemned the killing of civilians and the destruction of churches and mosques. He also admitted that in not only Serb civilians suffered in Kosovo, but also Albanians (Senica.ru 2012).”[125](#)

“Kosovo Serb leader Bogdan Kapman said: “Let a million Serbs die, but not a single Albanian will remain in Kosovo!”[126](#)

“In March 1998, the Security Council adopted a resolution in this regard 1160 (1998), condemning the excessive use of force by Serbian police against civilians and imposing an embargo on arms supplies.”
[127](#)

“Did the law of international armed conflict apply to NATO forces, even though their purpose was to protect Kosovo Albanians from Serb reprisals? Would the answer be the same if we assumed that bombing was the only way to protect the people of Kosovo from genocide? (See Articles 1 and 2, general, of the Conventions; preamble, paragraph 5, of Protocol I.)”[128](#)

“With the start of air strikes, the forces of the Federal Republic of Yugoslavia and The Republic of Serbia intensified its attacks on Kosovo Albanians; in the following months they forcibly expelled more than 740 thousand people living in Kosovo ethnic Albanians, which accounted for a third of its total Albanian population. An unknown number of ethnic people living in Kosovo Albanians were killed during operations carried out by the Yugoslav and Serbian forces. Fewer Albanians died during the transport stifling NATO strikes” .[129](#)

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“In the outbreak of the civil war, the Yugoslav People’s Army took the side of the Bosnian Serbs. The conflict, accompanied by unprecedented ethnic cleansing, and in relation to the actions of the Serbs, international authorities use the concept of genocide, proceeded for two years without foreign intervention. Since 1994, NATO aircraft began to carry out single strikes on Serbian positions, even despite the long siege of the capital Sarajevo.

A year later, the alliance launched full-scale Operation Deliberate Force. Massive bombing gave an advantage to Bosnian and Croat troops, forcing the Serbian leadership to negotiate and conclude the Dayton Accords at the end of 1995.”¹³⁰

“All four Croats who participated in the negotiations (J. Šentija, D. Bilandžić, Z. Lepotić and S. Sokol) unanimously refused to negotiate on the “krajina”, emphasizing that “they will not give up an inch of land to modern Croatia.” In response, the Serbs put forward the thesis that citizens, not republics, have the right to self-determination. To this, the Croats responded that in this case this principle should be applied to both the Albanians in Kosovo and the Hungarians in Vojvodina. As an argument against the Croatian point of view, the Serbs stated that the Albanians and Magyars were not South Slavic peoples and therefore had no right to their point of view.”¹³¹

“Bishop Artemije of Rasko-Prizren, the shepherd of the Orthodox Kosovars, believes that the main blame for what is happening lies with the Milosevic regime, which sacrificed the faith and Christians of Kosovo to nationalism, just to keep power in Yugoslavia in the hands of his family.

Having unleashed a war and provoked NATO into aggression, Milosevic threw the Orthodox Serbs and civilians of the region to the mercy of extremists.”¹³²

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Ottoman persecution of Albanians

According to the published book “Lufta Shqiptaro Turke në shekullin e XV” from 1968 there were many atrocities committed on the Albanians by invading Ottoman forces through out the centuries. In the city of Çidhna near the Drin, Ottoman leader Caliph Fatih ordered his troops to massacre the population, resulting in around 20,000 Albanians being killed.

According to British historian Noel Malcolm several atrocities in Albanian towns are described in detail. The representative of the British government in Edirne mentioned that the Tartars caused great damage to the population of Kosovo. Town like Prishtina, Vushtrri, Peja, Trepça, Prizren, and many other provinces were emptied.

The atrocities were also documented by old Turkish chroniclers like Ahmedi (Ahmedi (1334-1413), Shukrullah (1386-1459), Oruçi, Mehmet Neshri, Tursuni, Kevami, Idriz Bitlisi(? – 1520), Kemal Pashazade (1468-1534), Hoxha Sadeddin (1536-1599)), and Ali (1541-1600).

Quotes from Ottoman chroniclers in the years of 1466-1467

“Only jinn, such as the inhabitants of these countries can climb those mountains from where those accursed kaffirs shoot with poisoned arrows“.

– Turkish analyst Tursun-Bey.

“On the order of the Padishah, whoever was taken alive was killed mercilessly, the country was horribly looted, the women and children were taken captive.”

– The chronicler Qemal Pashë-Zade.

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Caliph Fatihu's Byzantine chronicler, Kritobulus of Imbrosi, writes:
"The Albanians preferred death to falling into the hands of the Turks. Some Illyrians, seeing that they were being pursued by the Turks and after finding no place to shelter, threw themselves down from the rocks, into the space of the streams and were killed."

The conquest movements are described as follows in Hodja Sadeddin Efendi's 'Tâcü't-Tevarih':

"After meeting with able gentlemen and valuable viziers, an edict of incursion into Albania and Bosnia was issued, as the sultan's decision was made. By appointing Timurtaş Bey as the head of the great army, he sent him to this region for the first time. Timurtaş Bey first moved to Albania and after conquering some castles on the way, he released raiders into the country. The sons and daughters of the Albanian tribe, who are unmatched in beauty and sweetness, fell into the hands of the veterans, and each veteran took a fairy-faced coy in his neck and achieved his desire with various spoils."

We can also read the following:

"The sending of Rumelian dilavers to the land of Albania with Sinan Bey, who was their beylerbey, in 1431 is counted from this sentence. Sinan Bey took the war path with the gentlemen next to him and waved the roller standard. When Serhade reached the Albanian lands, he dispersed raiders. They took their children as captives and returned to the encampment of the Islamic soldiers, rejoicing with plentiful booty. There were so many captured young men and boys, and radiant moon-faced bells, that the encampment turned into a place where spirits gather, as if it were the Day of Judgment, and a paradise that gives joy and peace."

As a result of the Ottoman persecution of Albanians, many fled to Italy or to the mountains where the tribal culture began.

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**Accounts of the Serbian and Bulgarian atrocities on Albanians
between 1844 to 1990 – part 1-4**

**Written by Gjakë Dabaj. Information from the book “Serbian
Genocide and Albanian resistance (1844-1990)”, by Lumi-T
publication. Gjakova, 1991, p.23. The following are accounts of
Serbian atrocities against Albanians between 1844 and 1990.**

Serbian and Montenegrin atrocities

“On November 12, 1912, the newspaper “Deili Kronikall” published an article stating that 5000 Albanians were massacred in the villages of Prizren. About 400 were killed on the first day.”

“There is a list that only on the occasion of the arrival of the Serbian and Montenegrin army in these (Albanian) places in 1912, 12,777 Albanians were killed.”

“Edith Durham writes: “In the province of Gostivar, they burned the villages with kerosene and threw into the flames with the tips of bayonets those who could not escape. There are villages with 100, 150 and 200 houses, where now not a soul is found. They gather the people in platoons of 40 or 50 people and go to bayonet them.” In Reçan of Gostivar, the Serbs, after killing 30 men, 200 women, children and old people, locked them in two houses and burned them alive.”

“A source from December 1913 notes that the Slavs of the Balkans, with their ferocity, massacred 80,000 innocent Albanians, which means that we are talking about Albanians who were defenseless and not engaged in fighting.”

“On February 2, 1915, it was stated that 200,000 Albanians were massacred in the Balkan War”

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“In 1918, Serbs killed 9 Albanians, including 3 Catholics and 4 Muslims. On January 4, 1919, in the regions of Podgorica, 9 Albanians were killed, slaughtered and drowned. In 1919, more than 100 Albanians were killed in Tërgovish for no reason. In Akova, 800 people were barbarically killed. 46 girls were taken, of which 6 were raped, the others, suffering the same fate, were sent to Montenegro. In the villages of Koshutan, Koshutnica, Bukël and Bisinica, 21 people were killed. In the regions of Rozhaja, in the village of Cerallukë, 9 Albanians were killed.”

“From February 8 to 25, 1919, in Plavë, Guci and Rugovë, 844 people were massacred. In Qeqekulla they killed 11 men and “they piled the corpses on top of each other.” In February 1919, 17 people were killed in Krini in Istog. On March 1919 in Çallopek of Peja, 17 people were killed. 11 people were killed in Beran of Peja. On March 20, 1919, the Serbs and Montenegrins in Plavë and Guci massacred 356 children, old men, old women and crippled men with machine guns and burned them in the fire by jumping around the fire.”

“On February 22, 1919, in a protest sent to the Allied Command in Shkodër, it stated that in Akovë the Serbs massacred 800 Albanians, while in Rozhajë 700 Albanians were killed. In the village of Keqëkolle, Serbian gendarmeries entered a house and cut 14 members of a family to pieces. 190 people were massacred in 10 villages of Mitrovica. 1007 people were massacred in 105 villages of Vushtrri. 12 people were massacred in Qeqeli. 43 people were massacred in the Tower, 7 people were massacred in Obiliq. 13 people were massacred in Trstenik. 23 people were massacred in Popova.”

Bulgarian atrocities

“In 1916, Bulgarians killed and massacred 21 people in Smira of Vitia. In 1917, in the village of Gjylekar in Gjilan, Bulgarian forces killed 61 people. In 1917, the Bulgarians killed 8 people in the village of Zhiti. P.237. In Lubishte, the Bulgarians killed 8 Albanians. In

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1918, 70 women were raped and drowned in blood in Akovë, Peshteri. 4 people from Jenipazar had their eyes gouged out by the Serb soldiers. On February 15, 1918, in Počest of Peja, the Serbs massacred an 80-year-old man and a 12-year-old boy.”

Accounts of the Serbian and Bulgarian atrocities on Albanians between 1844 to 1990 – part 2

Written by Gjakë Dabaj. Information from the book “Serbian Genocide and Albanian resistance (1844-1990)”, by Lumi-T publication. Gjakova, 1991, p.23. The following are accounts of Serbian atrocities against Albanians between 1844 and 1990.

“In 1919, the Serbian army in Pristina slaughtered more than 4800 babies, women and old people. In three villages, 1400 people were killed and only 17 people were saved. 376 people were killed in 17 villages of Prizren. 30 people were killed in Tetovo. In Istog they killed more than 160 people and left them in the ground. The Serbian army destroyed more than 30-35 villages in Drenica. In the village of Batushe in Gjakova, they tied 11 men to the trunks of willow trees and killed them.

“In 1919, 78 people were killed in Jabllanica of Peja. Only during the two months, January-February, in the province of Kosovo, the Serbs killed 12,370 people. In the district of Plavë-Gucia, the Serbs drowned 942 men, 399 women and 360 children. In the village of Radovc in Istog, Serbian forces killed 15 people in a family.

“In 1918, the Serbs killed 30,000 Albanians in various ways. In 1920, the Serbs surrounded the forces of Azem Galica and killed 20 fighters. 100 people were killed in Istog, business men, old men, old women, women and children. On March 3, 1920, in Bjellopoja of Istog, 22 tied up people were taken to a forest in the middle of the night and slaughtered with bayonets. In Uça of Istog 9 people had their hands and feet tied, and were burned alive in a tower. On July 13, Rakinica

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was destroyed by artillery and after the bombardment, 43 corpses of Albanians were found.”

Partial overview of the tragedy in Plavë-Guci in 1920. Albanians annihilated in various forms.

Gucia: 180 men, 40 women and 50 children. Vuthajt: 110 men, 60 women, 70 children. Kalina: 26 men, 16 women, 15 children. Kroshava: 15 men, 11 women, 18 children. Vrishnjava: 11 men, 8 women, 6 children. Bodovica: 10 men, 6 women, 9 children. Hakaj: 14 men, 7 women, 8 children. Vojnasella: 20 men, 9 women, 12 children. Gdjiçi: 5 men, 50 women, 8 children. Jasenica: 4 men, 6 women, 5 children. Hoti: 15 men, 5 women, 10 children. Bogajçi: 25 men, 15 women, 21 children. Population: 30 men, 9 women, 14 children. Livadhaj: 33 men, 9 women, 14 children. Plava: 172 men, 53 women, 42 children. Luzi Bahines: 5 men, 3 women, 8 children. Jara: 15 men, 5 women, 3 children. Meseheti: 16 men, 12 women, 9 children. Komaraça: 20 men, 8 women, 10 children. Scotland: 13 men, 8 women, 10 children. Nokshiqi: 22 men, 8 women, 7 children. Arzhanica: 17 men, 9 women, 7 children. Popeye: 15 men, 7 women, 9 children. Brezovica: 15 men, 7 women, 10 children. Martinaj: 60 men, 40 women, 50 children. Dolni Reçani: 9 men, 22 women, 33 children. Age: 15 men, 5 women, 10 children. Buceli: 5 men, 2 women, 8 children.

Total killed, drowned and annihilated in inhuman ways, in the lands of Plavë-Gucia in 1920: 893 men, 440 women and 472 children.

Accounts of the Serbian atrocities on Albanians between 1844 to 1990 – part 3

“Besides these, genocide was committed in 13 other villages in the territory of Plava and the total balance is: 4066 people. Of these, 2066 men, 954 women and 1046 children. 6 people were killed in Reka i Gjakova.”

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“In 1921 in Banjë of Prizren, 15 were drowned and beaten by wood. In Cerallukë of Prizren, 5 people. In Ofzhefc of Vushtrri 10 people. In Pallancë of Vushtrri, 10 people. In Bratje of Vushtrri, 10 people. 28 people were killed in Podujevo, women, children and men. In the village of Keqekolle, 490 men were killed. In Prapashtica, 1020 people. In Shurban, 31 people were killed. In Bjellopoja, 30 people were killed and burned in the fire. 14 people were massacred in Nishec. 25 people were killed in Gerdovac. In Upper Llupci, 12 people were killed”.

“In the village of Shurban near Pristina, 26 people were killed and massacred. Again, 34 people are killed and massacred in the village of Shurban. In Bjellopoja of Pristina, 19 people.”

“In Keqekollë village, 18 people were killed. In one family, in that village, 8 people are killed. In the neighborhood of Sinanaj, 5 houses with 69 people inside are on fire. 490 people were killed in the Qurth neighborhood. Only 2 people were able to escape. It is said that 1,020 people were massacred and exterminated in Prapashticë village, with 80 burnt houses. Only 9 people, who happened on the mountain, remained alive. 11 people are killed in Urlan. In Kusovica, 10 or 15 people are killed and burned again.”

“25 people were massacred in Gërdafc. In a report of the same year, from 1921, the following data are recorded: In Prizren-Lumë 956 drowned and killed. In Vushtrri, 2394 drowned and killed. In Pristina 1950 drowned or injured. In Ferizaj 1885 drowned and killed. In Gjilan, 900 drowned and killed. In Presevo 345 drowned and killed. In Plava and Guci 1810 were drowned and killed. In Peja, 1840 were drowned and killed.”

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Serbo-Yugoslav atrocities and war crimes on Albanians between 1921-1923 – part 4

“On April 10, 1921, Yugoslav soldiers killed 3800 Albanians in 10 days. On August 6, 1921, in the region of Peja and Gjakova, the Serbian army drowned more than 350 people in one day.”

“In the village of Bornë, 14 people were killed, among them a 10-year-old girl. In Lug i Barani, in Gillogjan, Çallapek, Isniq, Baran, Krushevc, 94 people are massacred. On March 14, 1921, it was announced that in the region of Peja, among those massacred were 200 boys aged up to 10 years, 340 women and girls, 270 old people, 70 of them drowned by beating with wood.”

“In Plava and Guci, 26 children were drowned in the bellies of pregnant women. In 17 villages of Gostivar, 408 people were massacred, among whom 79 were women and 5 were children. Of these 408 people, 31 were burned. In Gjeshovica, 9 men were killed and 13 other men and 7 women were burned. 43 people were killed in Kalisht.”

“On April 26, 1921, a report to the Paris Conference states: In the last three months alone, 2,000 Albanians have lost their lives violently in the districts of Pristina, Mitrovica, Pejë, Gjakovë and Prizren.”

“In the village of Resul in Peja, on July 8-9, 1921, an Albanian detachment was attacked where 20 fighters were killed. On August 8, 1921, in the Ufçe region of Istog, 12 freedom fighters were killed, and a little later another brave Dan Doroçi and his wife, who were said (slandered) to have been found dead in Mount Brohori.”

“27 people were killed in the mountains of Isniq. 131 people were massacred. Among them, 22 people in Isniq, 12 in Vitak, 39 people in Jabllanicë, and according to another information, 60 people.

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Meanwhile, around April 1921, the Society of the Province of Kosovo informs the League of Nations that 12,371 Albanians were killed by Serbian chauvinists. Of them, 625 drowned in torture.”

“In 1922, Beg Delia and 15 of his friends are killed in Raushiq. Abdyl Bajrami and 7 friends were killed in Obergjan. Istref Shabani and his 5 friends are killed in Ruhot. Lul Bajrami and his 5 friends are killed in Lutogllava. In Prapaçan, the seventh Shaban Salihi himself is killed and their bodies are thrown into a well. Bardhosh Haxhia and 7 shepherds are killed in the mountains of Isniq.”

“Dan Bala and his 5 friends were killed in Shtup village. Abdi Ibishi and his 7 friends were killed in Bucaj i Peja. 9 people were killed in Buçana i Peja. P.301. On January 8, 1923, 16 fighters were killed, among them the famous Sokol Rama of Rugova. 60 men are killed in Junik. In another source, on October 1, 1923, it is said that 10 men were massacred in Junik. In Rasuja, 3 people were massacred, including a 6-year-old child.”

“The Serbian gendarmerie killed and massacred 23 people, among them 18 women and children, some of whom were thrown and burned in the fire of Mehmet Konjuhi’s house. In Drenica, the Serbian government killed 75 people in an attempt to subjugate that heartland of freedom.”

“Serbia organized the murder of Albanian national personalities like Ymer Prizren, Haxhi Zeka, Ramadan Zaskoci, Isa Boletini, Dede Gjo Lulin, Bajram Curri, Shtjefën Gjeçovi, Hasan Pristina, Bajram Hasin in Martinaj, Bajram Sadriu in Vuthaj, Sadik Myftari, Abdyl Shaban, Idriz Beka, Mark Koliku, Mustafa Haxhina, Ndue Biba, Ndue Dushin”

“In Pobreg of Gjevgjelia, in 1913, out of 200 families, only 3 families escaped the genocide. In the village of Pepelisht, but in Gjevgjeli, out of 500 families, only 300 remained.”

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The massacres of Albanians in the Balkan Wars

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The massacres of Albanians in the Balkan Wars were perpetrated on several occasions by the Serbian and Montenegrin armies and paramilitaries during the conflicts that occurred in the region between 1912 and 1913.[1][2] During the 1912–13 First Balkan War, Serbia and Montenegro committed a number of war crimes against the Albanian population after expelling Ottoman Empire forces from present-day Albania, Kosovo, and North Macedonia, which were reported by the European, American and Serbian opposition press.[3] Most of the crimes occurred between October 1912 and the summer of 1913. The goal of the forced expulsions and massacres was statistical manipulation before the London Ambassadors Conference to determine the new Balkan borders.[3][4][5]

According to contemporary accounts, around 25,000 Albanians were killed or died in the Kosovo Vilayet during the first half of the First Balkan War, before the violence climaxed.[3][5][6][7][8] The total number of Albanians that were killed in Old Serbia (Kosovo Vilayet and Macedonia) or in all Serbian occupied regions during the Balkan Wars is estimated to be up to around 120,000 or higher.[9][10][11][12][13][14] Many of the victims were children, women and the elderly.[15] In addition to the massacres, some civilians had their lips and noses severed.[16] Multiple historians, scholars, and contemporary accounts refer to the massacres as a genocide or systematic extermination of Albanians or the Muslim population in the Balkans as a whole. Further massacres against Albanians occurred during the First World War and continued during the interwar period.

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According to Philip J. Cohen, the Serbian Army generated so much fear that some Albanian women killed their children rather than let them fall into the hands of Serbian soldiers.[17] The Carnegie Commission, an international fact-finding mission, concluded that the Serbian and Montenegrin armies perpetrated large-scale violence for “the entire transformation of the ethnic character of regions inhabited exclusively by Albanians”.[18] Cohen, examining the Carnegie Endowment for International Peace report, said that Serbian soldiers cut off the ears, noses and tongues of Albanian civilians and gouged out their eyes.[19] Cohen also cited Durham as saying that Serbian soldiers helped bury people alive in Kosovo.[20]

According to an Albanian imam organization, there were around 21,000 simple graves in Kosovo where Albanians were massacred by the Serbian armies.[21] In August and September 1913, Serbian forces destroyed 140 villages and forced 40,000 Albanians to flee.[22] According to documents from the Serbian Ministry of Foreign Affairs, 281,747 Albanians were expelled from Old Serbia between 1912 and 1914 (not counting children under the age of six), while other figures can be as low as 60,000.[23][24][25] American relief commissioner Willar Howard said in a 1914 Daily Mirror interview that General Carlos Popovitch would shout, “Don’t run away, we are brothers and friends. We don’t mean to do any harm.”[26] Peasants who trusted Popovitch were shot or burned to death, and elderly women unable to leave their homes were also burned. Howard said that the atrocities were committed after the war ended.

According to Leo Freundlich’s 1912 report, Popovitch was responsible for many of the Albanian massacres and became captain of the Serb troops in Durrës.[27] Serbian Generals Datidas Arkan and Bozo Jankovic were authorized to kill anyone who blocked Serbian control of Kosovo.[28] Yugoslavia from a Historical Perspective, a 2017 study published in Belgrade by the Helsinki Committee for Human Rights in Serbia, said that villages were burned to ashes and Albanian Muslims forced to flee when Serbo-Montenegrin forces invaded Kosovo in 1912. Some chronicles cited decapitation as well as mutilation.[29]

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Leon Trotsky and Leo Freundlich estimated that about 25,000 Albanians died in the Kosovo Vilayet by early 1913[7][3] Serbian journalist Kosta Novaković, who was a Serbian soldier during the Balkan wars, reported that over 120,000 Albanians were killed in Kosovo and Macedonia, and at least 50,000 were expelled to the Ottoman Empire and Albania.[10][9][11] A 2000 report examining Freundlich's collection of international news stories about the atrocities estimated that about 50,000 were victims within present-day borders of Kosovo.[30]

Background

The Albanian-Serbian conflict has its roots in the expulsion of the Albanians in 1877-1878 from areas which were incorporated into the Principality of Serbia.[31][32] As a result, some Albanian refugees who fled to Kosovo attacked the local Serb population.[33] In May 1901, Albanians pillaged and partially burned the cities of Novi Pazar, Sjenica and Pristina, and massacred Serbs in the area of North Kosovo.[34] Before the outbreak of the First Balkan War, the Albanians were fighting for a nation state. A mid-1912 Albanian revolt resulted in Ottoman recognition of the "14 Points", a list of demands which included the establishment of an Albanian Vilayet.[35] The push for Albanian autonomy and Ottoman weakness were seen by contemporary regional Christian Balkan powers as threatening their Christian population with extermination.[36]

According to Albanian scholarship, the realisation of Albanian aspirations was received negatively by Bulgaria, Serbia, Montenegro and Greece.[35] The Balkan League (Serbia, Montenegro, Greece and Bulgaria) attacked the Ottoman Empire and, during the next few months, partitioned all Ottoman territory inhabited by Albanians.[2] The kingdoms of Serbia and Greece occupied most of present-day Albania and other Albanian-inhabited lands on the Adriatic coast. Montenegro occupied a portion of present-day northern Albania, around Shkodër. According to Dimitrije Tucović, Serbia doubled its territory. Most Albanian historians say that Montenegro, Greece and Serbia did not recognise Albanian autonomy, and the Balkan Wars were fought to stop it on Ottoman lands they claimed.[35]

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When the Serbo-Montenegrin forces invaded the Vilayet of Kosovo in 1912, much of the Albanian population fled due to the feared (and actual) violence they experienced at the hands of the invading armies. [37] The Serb military effort to conquer Kosovo had overtones of extermination due to Serb retaliation against Albanians affecting children and women, including the killing of women and men and the destruction of homes.[38] During this period, 235 villages were burned down: 133 by Serb forces and 102 by the Montenegrins.[39] Steven Schwarts writes that during the capture of Durrës, Shkodër and Shengjin, Serbian soldiers massacred and pillaged poor Albanians.[40]

According to the Albanian Armend Bekaj, the Serbian invasion of Kosovo was illegal.[41] Anna Di Lellio writes that the Serbian expansion campaign forced Albanians to accept a Serb nationalist ideology which made them feel like a minority in their homeland.[42]

According to a telegram sent from the Serbian consul in Prishtina, dated September 22, 1912, the Albanians were scared of the potential Serbian invasion. Nikola Pašić then ordered that Milan Rakić and Jovan M. Jovanović write a proclamation declaring that “the Serbian army would not act against Albanians but Turkey, and that the army would free the Serbs. The Albanians would not be harmed, and schools and places of worship would be left alone, and that there would be freedom of language.”[43] Belgrade had promised Isa Boletini to act friendly towards the Albanian uprising against the Turks and that the Albanians and Serbs would live in peace.[44]

Massacres

Vilayet of Scutari

Malësia

A number of reports surfaced about violent Montenegrin persecutions of Catholic Albanians.[45] In Montenegrin-controlled districts, Catholic and Muslim Albanians were subject to forced mass conversions to Orthodox Christianity.[46]

Shkodër

When Serbo-Montenegrin soldiers invaded Shkodër, about 10,000 Montenegrins soldiers died. Equating Albanians with Turks, Serbian

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army enacted a revenge on the population for the way they had been treated centuries prior by Turks.[47] The city was looted, and civilians (including the sick and wounded and women and children, many of whom were Christian) were massacred.[47] In late 1913, international pressure resulted in the withdrawal of Serbian forces from Shkodër; according to the city's Austro-Hungarian consul, Serb troops killed about 600 Albanians.[45]

Krujë

In 1912, Serbian troops entered the village of Zalla in Krujë and one soldier broke into a house and assaulted a woman. The husband shot the soldier, and when the Serbian troops arrived they massacred everyone, including women and children and razed the village.[48]

Lezhë

In 1913, Serbian troops raided the village of Patok, burning many houses and capturing a number of residents.[49]

Barbullush

After the Battle of Brdica, Serbian soldiers retreated into the village and, despite the residents' pleas for mercy, massacred men, women, children, and elderly.[3]

Krasnice

A British captain who was aiding a general spoke with incoming Albanian refugees and reported, "The Serbs are also in the region of Krasnice, and they massacred all those who stayed behind. Refugees tell of wild and pitiful scenes".[50]

Tirana

In Tirana, many Albanians were beaten to death by local Serbian troops.[51] After aiding Albanian volunteers, residents of Kaza Tirana had their houses burnt down and 17 people burned to death and an additional 12 were executed.[3]

Brut

According to Jovan Hadži Vasiljević, in his book "Arnauti naše krvi-Arnautashi", published in Belgrade in 1939, in the village of Brut, near

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the Drin river, Serbian troops had ordered the local Albanian villagers to bring them food. After the villagers delivered the food, they were murdered, and their heads were cut off and placed at the feet of dead Serbian troopers.[52]

Kavaja and Elbasan

In the cities of Kavaja and Elbasan, civilians were beaten and killed. [3]

Plav and Gusinje

Main article: Plav–Gusinje massacres (1912–1913)

Bosniak organizations claim that more than 1,800 Muslims were massacred and 12,000 forced to convert to Serbian Orthodox in Plav-Gusinje.[53] Mark Krasniqi from the Academy of Sciences of Kosovo claimed that a total of 8,000 Albanians were killed in the massacres. [54]

Topojan

In 1913, Serbian troops massacred 620 unarmed men and boys in the village of Topojan.[55][56]

Gjuzaj

In 1913, Serbian troops entered Albanian inhabited villages and bayoneted 27 unarmed men from the village of Gjuzaj when they resisted the occupation.[57] Serbian troops also committed several atrocities in the village of Kadiaj in Fier.

Vilayet of Kosovo

The Austro-Hungarian consulate in Belgrade reported that during February 1913, Serbian military forces executed all Albanian inhabitants of the villages of Kabash, Tërpezë, Lubisht and Gjylekar. [58] Chetniks razed the Albanian quarter of Skopje and killed a number of the city's Albanian inhabitants.[59] Numerous reports from the Balkan Wars including the series of articles from then journalist Leon Trotsky recorded state-organized massacres in numerous

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locations including Ferizaj, Gjakova, Gjilan, Pristina and Prizren with the total number of deaths at around 25,000 by early 1913.[7]

In 2001, a report was published with a list of 431 civilians who had been killed by Serbo-Montenegrin troops in Kosovo in 1912-13. Names, dates and locations were documented. The villages included Istog, Deçan, Klina, Dragash and Preševo, among many others mentioned below.[60]

Bujan

In 1912, Serbian soldiers entered the village of Bujan in Lipjan and massacred 48 men, women and children.[61]

Kabashi and Korishë

In 1912, Serbian troops massacred 102 Albanian men, women and children in the village of Kabashi and Korishë.[62]

Pristina

When villagers heard about the Serbian massacres of Albanians in the nearby villages, some houses took the desperate measure of raising white flag to protect themselves. In the cases the white flag was ignored during the attack of Serbian army on Prishtina in October 1912, the Albanians (led by Ottoman and Ottoman Albanian officers) abused the white flag, and attacked and killed all the Serbian soldiers. [6] The Serbian army subsequently used this as an excuse for the brutal retaliation against civilians, including Albanian families and even their babies.[3]

The army entered Pristina on 22 October.[63] Albanian and Turkish households were looted and destroyed, and women and children were killed.[64]

A Danish journalist based in Skopje reported that the Serbian campaign in Pristina “had taken on the character of a horrific massacring of the Albanian population”. [63][64] An estimated 5,000 people in Pristina were murdered in the early months of the Serbian occupation.[65][64][66] The events have been interpreted as an early attempt to change the region’s demographics.[63] Serbian settlers were brought into the city, and Serbian Prime Minister Nikola Pašić

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bought 1,214 acres (491 ha) of land.[67] Pristinans who wore a plis were targeted by the Serbian army; those who wore the Turkish fez were safe, and the price of a fez rose steeply.[68]

Gjakova

Gjakova suffered at the hands of the Serbian-Montenegrin army. The New York Times reported that people on the gallows hanged on both sides of the road, and the road to Gjakova became a “gallows alley.” [66] The regional Montenegrin paramilitary abused the Albanian population.[69] The village of Bobaj was torched and all of the locals were killed after four Serbian soldiers were beaten for trying to rape the women.[3]

Serbian priests forcibly converted Albanian Catholics to Serbian Orthodoxy.[70] Albert von Mensdorff-Pouilly-Dietrichstein told Edward Grey in a 10 March 1912 interview that Serbian soldiers behaved in a “barbarous way” toward Muslim and Catholic Albanians in Gjakova.[71]

Bytyci

In 1913, Serbian forces entered the village of Bytyci and killed 51 men and burned down 2,000 houses. [72]

Prizren

When the Serbian army controlled the city of Prizren, it imposed repressive measures against the Albanian civil population; Serbian detachments broke into houses, plundered, committed acts of violence, and killed indiscriminately.[3] About 400 people were “eradicated” during the first days of Serbian occupation.[3] According to a witness, about 1,500 Albanian bodies lay in the streets, and foreign reporters were barred from the city.[6] General Božidar Janković forced the city’s surviving Albanian leaders to sign a statement expressing gratitude to Serbian King Peter I Karadordević for their liberation.[6] An estimated 5,000 Albanians were killed in and around Prizren.[6]

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British traveller Edith Durham and a British military attaché were supposed to visit Prizren in October 1912, but the trip was cancelled by the authorities. Durham said, “I asked wounded Montenegrins [soldiers] why I was not allowed to go and they laughed and said ‘We have not left a nose on an Albanian up there!’ Not a pretty sight for a British officer.”[64] Durham eventually visited a northern Albanian outpost in Kosovo, where she met captured Ottoman soldiers whose upper lips and noses had been cut off.[73]

Although Prizren offered no resistance to Serb forces, it did not avert a bloodbath; Prizren was the second-hardest-hit Albanian city, after Pristina. Serb forces invaded homes and abused anyone in their way, and up to 400 people died in the first few days of the Serbian occupation. When the Serbian troops set off westwards, they could not find horses to transport their equipment and used 200 Albanians; most collapsed along the way.[74][75]

Many Albanians fled to the Austrian consulate, where Oscar Prochazka greeted them. The Serbs demanded that they be given up, and the consul refused; the Serbs then stormed the consulate.[76]

Fshaj

In 1913, the paper *Radničke novine* published an article from the *Albanische Korrespondenz*, reporting that after atrocities had been committed by Serbian troops in the village of Fshaj, the Malesori tribesmen took arms.[77][78]

Rugova

In 1913, General Janko Vukotić told Edith Durham that his soldiers had committed atrocities against the civilian population of Rugova. In response to her protests, he reportedly said: “But they are beasts, savage animals. We have done very well”.[79] Slovene author Božidar Jezernik interprets this as attesting the Montenegrin goal of removing local Muslims from their newly captured territories and resettling them.[79]

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Ferizaj

The capture of Ferizovik (as the town was known in Ottoman times) by the Serbian army and the subsequent events were documented in contemporary accounts. The entry of the Serbian army was followed by a massacre of the population.[63] Leo Freundlich recorded contemporary reports in Albania's Golgotha. According to the war correspondent from Rome's *Il Messaggero*, the town was destroyed and most of its inhabitants were killed.[8] A Catholic priest in the region reported that resistance was strong for three days against the advancing Serbian army.

When the town was finally taken, local residents who were fleeing were invited back if they surrendered their weapons. After they did, the army killed 300 to 400 people; only a few Muslim families remained.[8] Freundlich estimated the total number of deaths at 1,200.[8]

Luma region

Serb military forces entered Luma in 1912 and attacked local inhabitants, killed tribal chieftains, seized cattle and razed villages.[80] This triggered a local uprising.[80] Serb forces retaliated with a scorched-earth policy and widespread killing; young and old, men and women were barricaded in mosques and houses and shot or burned.[80] Twenty-five thousand people fled to Kosovo and western Macedonia.[80] According to Mark Levene, the events were a "localized genocide".[80]

When General Božidar Janković saw that the region's Albanians would not allow Serbian forces to continue advancing to the Adriatic Sea, he ordered his troops to continue their brutality.[3] The Serbian army killed men, women and children and destroyed 27 villages in the Luma region.[6] Reports cited Serbian army atrocities, including the burning of women and children tied to haystacks in front of their husbands and fathers.[3] about 400 men from Luma surrendered to Serbian authorities, and were brought to Prizren and killed.[3] According to a *Daily Telegraph* story, "All the horrors of history have been outdone by the atrocious conduct of the troops of General Jankovic".[3]

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The second Luma massacre occurred the following year. After the Conference of the Ambassadors decided that Luma should be part of Albania, the Serbian army initially refused to withdraw. The Albanians rebelled in September 1913, and Luma again experienced harsh retaliation from the Serbian army. A report of the International Commission cited a letter from a Serbian soldier who described the punitive expedition against the rebel Albanians:

“My dear Friend, I have no time to write to you at length, but I can tell you that appalling things are going on here. I am terrified by them, and constantly ask myself how men can be so barbarous as to commit such cruelties. It is horrible. I dare not tell you more, but I may say that Luma (an Albanian region along the river of the same name), no longer exists.

There is nothing but corpses, dust and ashes. There are villages of 100, 150, 200 houses, where there is no longer a single man, literally not one. We collect them in bodies of forty to fifty, and then we pierce them with our bayonets to the last man. Pillage is going on everywhere. The officers told the soldiers to go to Prizren and sell the things they had stolen.”[2]

A Franciscan priest who visited Luma reported seeing “poor bayoneted babies” on the streets.[81]

Opoja and Restelica

After the defeat at Lumë, Serbian troops were ordered to exterminate the population of the villages of Opoja, Gora, Bellobrad, Brut, Rrenc, Bresanë, Zym and Qafëlesh. Thousands of men, women and children were killed and their houses burned down. Survivors hid in the mountains or in wells where some suffocated; in one case, a mother held her infant above the water. Some were killed at local bridges, and their bodies were eaten by dogs. Local gypsies greeted the Serbian troops with drums and music; they were killed and buried in the Opoja mosque.[82]

Kumanovo

British army officer Christopher Birdwood Thomson was told by a Serbian general in Belgrade in 1913 that after the 3rd Serbian Army

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defeated the Turkish forces in Kumanovo, they entered the city and wiped out entire villages—massacring men, women and children in their homes, and forcing others to flee to their deaths from famine and cold. In 1920, he wrote: “Nothing more terrible has taken place in any part of the world, or in the whole history of war”.[83]

Kratovo

After the Battle of Kumanovo, Chetnik paramilitary groups supported by the Serbian Army attacked and expelled the Albanian populations of Kratovo.[84] Leo Freundlich, a journalist who traveled in the Balkans during the Balkan Wars observed massacres against Albanians committed in Kratovo. He wrote that: “Near Kratovo, General Stepanović, having ordered hundreds of Albanians to form two rows, shot them down with machine guns. Thereupon, the general explained: These scoundrels must be exterminated so that Austria may no longer be able to find her darlings”[85]

Gostivar

After the Battle of Kumanovo on 23–24 October 1912, the Morava division of the Serbian army entered Gostivar. Hundreds of Albanians were killed, resulting in protests from Vienna. Leopold Berchtold, appalled by the massacre, asked Belgrade to withdraw from Albanian territory.[86] On 21 November 1912, he wrote letters to Paris, London, Berlin, Rome and Petrograd: “The behavior of the Serbian army towards the Albanian people does not belong to any international human rights norm, but after the occupation of the countries they choose no means of dealing with it anymore. They acted brutally against the innocent and defenseless population”.[87] [88]

Uskub

Vice-consul W. D. Peckham was informed by the Catholic curate of Skopje and Ferizaj, who visited him on 27 February 1913, that thousands of Albanians had been killed and hundreds tortured.[89] Serbian soldiers broke into the house of an Albanian family, raped the wife and beat the husband until he told them where his daughters were hiding; his daughters were then also raped.[90] According to the Daily Chronicle, Serbian soldiers killed about 2,000 Muslim Albanians in

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the vicinity of Skopje by 12 November, 1912.[3] It is estimated that about 80% of the – mainly Albanian – villages in the Skopje region and the Albanian quarters of the city were destroyed by the Serbian army which engaged in indiscriminate massacres of Muslims.[91]

Mitrovica

On 18 November 1912, Sir F. Cartwright wrote to Sir Edward Grey that the Serbian army entered Mitrovica, arrested the Austrian consul, and held him prisoner for 15 days; the consul escaped to Budapest after witnessing atrocities against Albanian civilians.[92] According to a 1912 Japan Times article, the Austrian consuls in Prizren and Mitrovica were arrested because the Serbian government did not want news to reach Austria that Serbian soldiers had massacred Albanian civilians.[93]

Vushtrri

Serbian soldiers killed 17 Albanian civilians when they entered Vushtrri on 13 August 1913. The killings were documented in a letter from British vice-consul W. D. Peckham in Skopje to British ambassador Ralph Paget in Belgrade.[94]

Pejë/Pec

The Serbian army bombarded the city of Pejë and razed villages in 1912, aided by Chetniks.[95] Edith Durham wrote about refugees from Peć after the Serbian army entered the city in 1913:

An Ipek man, well educated and of high standing, told of what happened there. “Every day the telal cried in the streets ‘To-day the Government will shoot ten (or more) men! No one knew which men they would be, or why they were shot. They were stood in a trench, which was to be their grave. Twelve soldiers fired and as the victims fell the earth was shovelled over them, whether living or dead.

Baptisms were forced by torture. Men were plunged into the ice-cold river, and then half roasted till they cried for mercy”. Many, terrorized into baptism, came to me.[81]

About 10,000 Albanians in Peć were forcibly converted.[96]

Novi Pazar

Carlo Papa di Castiglione d’Asti (1869-1955), an Italian major and

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military attaché in Belgrade and Bucharest from 1908 to 1913, observed the advancing Serbian army. He reported that the army exterminated the Albanian population of Novi Pazar to facilitate Serbian domination.[97] When Serb troops entered the Sanjak of Novi Pazar, hundreds of civilians were killed.[98] The Ibar Army under General Mihailo Zivkovic entered the sanjak and pacified the Albanian population with “*soletudinem faciunt pacem appellant*” (“They make a desert and call it peace”).[99] Vilayet of Manastir

On November 19, 1912, the Italian paper *Gazzetta Ufficiale* published an article reporting that after the fighting in Manastir, the Serbian and Greek troops committed “incredible atrocities”. [100]

Zajas

In 1913, Serbian troops committed many atrocities on the Albanian population in Zajas.[101][102] 40 men were first massacred by a chetnik gang, who threw the corpses in a well. While in the month of October, from the same village, over 200 men were killed and over 800 books were burned.[103]

Plasnicë

In the village of Plasnica, 6 people were found killed and 40 others were killed in the month of October. 5 houses were burned. Also, many other villages around Kirçova were burned and the men were killed and massacred. In Kicevo, the imam of the city was among the first to be killed.[104][105]

Tetovo

In the village of Kalkendele, Tetovo, 85 Albanian civilians were killed without making resistance. The houses were burned, and the villages plundered. The women and young girls were violated, and the husbands were forced to watch.[106]

Manastir

It is estimated that about 80% of the – mainly Albanian – villages in the Manastir region and the Albanian quarters of the city were

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destroyed by the Serbian army which engaged in indiscriminate massacres of Muslims.[91]

Ohrid

In the town of Ohrid, Serbian forces killed 500 Albanians and Turks. [18]

Dibra

On 20 September 1913, the Serbian Army carried off all the cattle in Dibër, Malësia. Although the herdsmen fought back, all were killed. The Serbians also killed two Lumë chieftains (Mehmet Edhemi and Xhaferr Elezi) and pillaged and burned the villages of Peshkopi, Bllaçë and Dohoshisht in lower Dibër County and seven other villages in upper Dibër County. Women, children and old people were tortured and killed.[107]

As the army invaded Albania through Dibra, Elbasan and Shkodër, they bombarded cities and villages with artillery. The Albanian government telegraphed their delegates in Paris that Serbia's aim was to suppress the Albanian state and exterminate the Albanian population.[108]

American relief commissioner William Howard said in a 1914 Daily Mirror interview that Serbian troops destroyed 100 villages (with 12,000 houses) in Dibra, and 4,000 to 8,000 Albanians were burned, bayoneted or shot to death.[109] When Serbian troops looted the villages of Dibra, armed Albanians killed the soldiers. The Serbs responded by burning down 24 villages.[110]

Pelagonia

Serb majors M. Vasić and Vasilije Trbić gathered 30 Chetniks in September 1912 and travelled to Desovo, where they shot 111 Albanian men and razed the village.[111] In nearby Brailovo, Trbić executed 60 Albanians.[111]

Porcasi and Sulp

In the villages, Serbian soldiers took the men out and asked the women to pay for their release. They were put inside a mosque after

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payment, which was blown up. In Sulp, 73 Albanians were also killed. [112]

Viti

In October 1913, Serbian soldiers investigated a local Albanian ruler named Rustem Januz Kabashi (1891-1914) who resided in the local mountains. The soldiers demanded that the kachaks surrender which resulted in two Serbian soldiers getting shot. When nightfall came, the Serbian military, paramilitary and armed civilians surrounded the village and arrested all males over the age of 15. The arrested were placed in the local mosque, and then transported to the local tower in Viti. The village was looted and set on fire and the inhabitants killed at a local pit which had been prepared. Among the killed, 40-year-old Zenel Rexhepi, 20-year-old Qazim Shabani, 19-year old Rustem Sallahu and 17-year old Shaban Sallahu were burned alive. 54 civilians were killed.[113]

Vilayet of Janina

The Greek army sought to take full control of the Vilayet of Janina in the Balkan Wars and as it marched northwards, its campaign was resisted by local Albanians. As a response, the Greek forces began executing irregulars and regularly killing prisoners; authorities also encouraged harsher actions against civilians. These measures were common by the time the Greek forces entered Albania. According to an infantry officer, villagers were “mowed down like sparrows” and houses were being burnt down.[114] Muslim Albanian towns like Tepelenë, Leskovik and Frashër and many villages were burnt down completely.

When the Greek army was forced to withdraw officially from Albania as the Albanian Declaration of Independence was recognized internationally it organized a militia under the “Autonomous Republic of Northern Epirus” which was composed mainly of bandits and deserters which engaged in arson, hostage-taking and looting as a means to fight to fight against Albanian militias.[115]

Peshtan

In 1917, the book “Greek Barbarians in South Albania”, written by

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Kosta Papa Tomorri, an Albanian Orthodox priest, originally from Leusë, was published. Tomorri describes how he witnessed the massacres of Albanian civilians carried out by the invading Greek troopers in 1913. The book was dedicated to Mehmet bey Konica. Known as the “Areza offensive”, in the district of Leskovik, in the village of Arëze and Barmash, the Greek troopers entered the village of Leshnjë and killed men, women with children with knives.[116]

Eyewitness reports

For 12 years, British anthropologist Edith Durham travelled to the region and became knowledgeable about Albania and Albanians.[117] [118] Durham was in Montenegro in August 1912, saw Montenegrin preparations for war along the border, and alerted the British press; [119] she thought that Montenegro was attempting to provoke the Ottomans into a conflict, and witnessed the outbreak of hostilities when Montenegrin King Nicholas ordered his army to fire artillery shots into Albania.[120] As the war began, Durham sent news to the British press; for some time, she was the only war correspondent from Montenegro.[120] Durham wrote for the Evening Chronicle and the Manchester Guardian before learning that the papers “were cutting and even doctoring her articles”. [120]

Early in the conflict, Durham (a nurse) was involved in relief work with the Red Cross and became aware of the atrocities.[121][118] Close to the hostilities, she described razed villages and refugees; some had to shelter in outhouses.[65] Writing a strongly-worded indictment of Serb and Montenegrin behavior,[117] she visited over a thousand families whose homes were razed and noted the negative view Montenegrins had of Albanians.[117] Durham encountered front-line soldiers such as a Serb officer who viewed his time in Kosovo as “heroism” and “nearly choked with laughter” as he talked about “bayonet[ing] the women and children of Luma”. [121]

She heard other officers say that “no one would dare speak the dirty language” (Albanian) in the newly acquired territories,[121] and they told her openly about the violence used to convert Catholic and Muslim Albanians to Orthodox Christianity.[121] At the Montenegrin-Albanian frontier, Durham described “nose cutting” and other

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mutilation for “their commanders”.[118] She ended her friendship with King Nicholas because of the Montenegrin army’s actions.[122] The Albanian leadership used Durham’s reports to strengthen their nationalist rhetoric, objecting to the violence committed by armies in the region.[123]

Leon Trotsky, sent by a socialist Kiev newspaper to cover the Balkan Wars, reported on the violence against Albanians.[117][124] A few days after Skopje came under Serb control, Trotsky described the situation in and around the city.[124] He was not in the theatre of war, compiling his information from discussions with witnesses such as a Serbian friend who referred to “horrors” in Macedonia.[117] The friend had obtained a military pass to travel to Skopje, and told Trotsky:[117][124]

“... The horrors actually began as soon as we crossed the old frontier. By five p.m. we were approaching Kumanovo. The sun had set, it was starting to get dark. But the darker the sky became, the more brightly the fearful illumination of the fires stood out against it. Burning was going on all around us. Entire Albanian villages had been turned into pillars of fire ... In all its fiery monotony this picture was repeated the whole way to Skopje ... For two days before my arrival in Skopje the inhabitants had woken up in the morning to the sight, under the principal bridge over the Vardar – that is, in the very centre of the town – of heaps of Albanian corpses with severed heads. Some said that these were local Albanians, killed by the komitadjis [chetniks], others that the corpses were brought down to the bridge by the waters of the Vardar. What was clear was that these headless men had not been killed in battle.”[125][117][124]

Trotsky’s account from his Serbian friend referred to the actions of Serb troops in Skopje: looting, arson and torture of its Albanian inhabitants, about which they spoke publicly.[126] Many of the Skopje atrocities were committed at night by Serb paramilitaries; in the morning, hundreds of headless Albanian corpses were in the Vardar River at the main bridge.[124] Although it was certain that the bodies were not casualties of war, it was unknown if they were Albanians from the area or had floated down from the upper Vardar.

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[124] Albanian villages were burned, and irregular troops invaded homes to kill and loot.[117] Trotsky's Serbian friend said that Skopje had become a military camp, and Serb peasant troops looted food, livestock and doors and windows from Albanian houses.[124] He expressed disgust with Serbian officer brutality, but a corporal told him that they differed from the komitajis (paramilitaries).[124]

According to the corporal, the army "would not kill anyone younger than twelve years of age" but "the komitajis engage in murder, robbery and violence as a savage sport".[127] Army authorities sent some komitajis home due to the embarrassment they caused the military.[128] The Serb informant wrote to Trotsky that "meat is rotting, human flesh as well as the flesh of oxen"; the conflict "brutalized" people and made them lose "their human aspect".[128]

Trotsky's Serbian friend encountered a corporal in Kosovo who described his actions as "roasting chickens and killing Arnauts [Albanians]. But we're tired of it." [117] In his report to Kievskaya Misl, Trotsky wrote about the "atrocities committed against the Albanians of Macedonia and Kosovo in the wake of the Serbian invasion of October 1912".[129]

He reported that when Peter I of Serbia was on a tour of the front lines, he said that Albanians should be clubbed to death to save ammunition.[130][24] Trotsky wrote several dispatches describing the atrocities: "An individual, a group, a party or a class that is capable of 'objectively' picking its nose while it watches men drunk with blood, and incited from above, massacring defenceless people is condemned by history to rot and become worm-eaten while it is still alive".[131]

A British Foreign Office report noted a telegram from the Italian consul in Skopje: "Atrocities being committed by Serbian troops and their evident intention of extirpating as many of the Albanian inhabitants as possible".[128] A Swiss engineer employed as an overseer for the Oriental Railway submitted a report to the British embassy in Belgrade detailing Skopje after the arrival of Serbian troops.[132] The report called the conduct of Serbs toward the Muslim population "cruel in every way", appearing to "have for its object their

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complete extermination”. [128] The engineer wrote that the sound of gunfire began early in the day and continued until late; prisoners were treated badly, and officers were shot without trial: [128] “An order was issued to soldiers in certain places to kill all Albanians from the age of eight years upwards with a view to extermination. The Serbians have ill treated the sick, women and children.” [128] His report described the destruction of mosques, the razing of villages, and about 500 bodies floating in the Vardar River; [133] “the Albanians were desperate”. [134]

Historicity

Scholarship treats wartime correspondence from the Balkan Wars as first-hand evidence, and historian Wolfgang Höpken says that those sources need to be handled carefully. [135] Höpken says that although reporters (such as Trotsky) who provided firsthand information were not near the theatre of war, [135] Trotsky’s accounts of the Balkan Wars were “some of the most brilliant and most analytical war reports”. [136]

Contemporary journalists based in the Balkans, such as Richard von Mach from the *Kölnische Zeitung*, said that accounts were often from a third party or “even pure fiction”. [135] Writers like Carl Pauli obtained their information from unnamed witnesses or gathered evidence from the extensive compilation by Leo Freundlich, who wrote about the Albanian conflict zone with empathy for its Albanian victims. [135] According to Höpken, these sources are significant but their information “can hardly be taken for granted”. [135]

The Carnegie Commission listening to refugees from the Balkan Wars in 1913

The often cited International Carnegie Commission report “cannot”, says Höpken, “be read without a due deconstructative effort on the part of the historian”. [135] However, historian Alan Kramer regards the Carnegie Commission report as a “remarkably well-documented and impartial investigation, coolly sceptical of exaggerated claims, reached conclusions that have not been improved to this day.” [18] Diplomatic missions in the Balkans repeatedly sent reports of rumors

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and news about violent acts committed by all participants in the Balkan Wars,[137] and often complained about their inability to obtain firsthand data.[137]

Reports from British consuls described many violent acts committed by Serb irregular forces in Kosovo and Macedonia after their capture in 1912-1913 by the Serbian military.[136] The British government was suspicious of the authenticity of the complaints and reports, and hesitated to undertake political action.[138]

When political relations with Serbia were tense, Austria-Hungary was keenly interested in amassing details of Serbian atrocities and scrutinised the reliability of their sources.[138] Austro-Hungarians said that although there was often “a great deal of exaggeration” of data in their possession,[138] accounts from verified witnesses confirmed the killings of children and women, wide-scale theft and the razing of villages.[138] In Skopje, the Austro-Hungarian consul Heimroth sent his assistants into the field numerous times to examine news of atrocities before sending reports (such as “Gausamkeiten der Serben gegen Albaner”) to Vienna.[139]

An extensive report by the Catholic bishop Lazër Mjeda on Serbian violence toward Skopje’s Muslim and Albanian inhabitants was the subject of detailed discussion at the Austro-Hungarian consulate,[139] which concluded that the report was well-founded.[139] In his report, Consul Heimroth said that Serbian forces should at least be held to account for not halting the violence against Muslims after their arrival in Skopje.[140] Heimroth said that he received more complaints of wartime violence than he had in the Russo-Japanese War, and a conflict aimed at liberating fellow Christians concluded with an attempt to exterminate non-Orthodox inhabitants.[140]

Nonpartisan witnesses included foreign workers and engineers from the Oriental Railway and local and foreign Christian clergy.[138] Some observers suspected that forced population movements (ethnic cleansing) were part of an organised extermination effort.[138]

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Höpken finds insufficient support for that position in the sources, and the events “radicalised” the continuing course toward homogenous ethnic populations.[138]

Historian Mark Mazower writes that despite the “careless talk of ‘exterminating’ the Albanian population”, the killing of “perhaps thousands of civilians” by Serbian armed forces in the provinces of Kosovo and Monastir was “prompted more by revenge than genocide”. [141]

Observations by “reliable” and “non-partisan” informants who witnessed the events “left no doubt”, Höpken says, that extensive violence (such as the razing of homes and villages and forced population movements) occurred.[138] Apart from what Höpken calls “suspicious slaughter narratives” in second- and third-hand accounts, doctors and nurses verified that the “conflict had gone beyond all rules and regulations”. [138]

In Albanian literature and scholarship, the actions described in Durham’s accounts are the outcome of anti-Albanian policies organised by the Serb government to “exterminate Albanians”. [121] According to Daut Dauti, Durham’s wartime reports “amounted to atrocity testimonies committed against Albanians”. [123]

Durham’s accounts were criticised by Rebecca West, a fellow traveler of the region.[65] West called Durham naive (ridiculing her support of a false 1912 report which claimed that the Austrian consul had been castrated by Serbs in Prizren), [65] but historian Benjamin Lieberman wrote that West has been accused of pro-Serbian bias.[65] Lieberman said that Durham was an eyewitness to the conflict and, in Trotsky’s interviews Trotsky with Serbs, his informants lacked a motive to portray their fellow troops (and citizens) negatively.[65] He called Trotsky, Durham and others’ accounts consistent and corroborated by additional sources, such as Catholic Church officials who cited multiple massacres.[65]

Death Toll

Death Estimates ($\geq 1,000$ in Descending Order)

Jing Ke [142][143]

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120,000–270,000

All regions from 1912–1914

Kosta Novaković[10][11][9][12][13]

120,000

Kosovo and Macedonia from 1912–1913

Triša Kaclerović[14]

120,000

Areas occupied by the Serbian army 1912-1913

Committee of Kosovo[8]

100,000

Kosovo from 1913–1915

Justin McCarthy[144][145]

100,000

Albania from 1912–1913

University of Belgrade[30]

50,000

Present-day Kosovo 1912–1913

Leon Trotsky[7]

25,000

Kosovo Vilayet by early 1913

Leo Freundlich[3]

25,000

Kosovo Vilayet by late January 1913

Lazër Mjeda[6]

25,000

Kosovo Vilayet by late January 1913

The Times[146]

25,000

“Northeastern Albania” by 18 January 1913

Tim Judah[147]

20,000

Kosovo Vilayet in 1912

B. Peele Willett[148]

8,000

Farmers killed in “Northern Albania”

Mark Krasniqi[54]

8,000

Plav–Gusinje from 1912–1913

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William Howard[108]
4,000–8,000
Dibra
New York Times[66]
5,000
Pristina by late 1912
Lazër Mjeda[6]
5,000
Prizren by late January 1913
Dr. Hakif Bajrami[149]
5,000
Gazimestan
Leo Freundlich[3][66]
3,000
Kumanovo–Uskub by late 1912
Daily Chronicle[3]
2,000
Uskub by November 1912
Bosniak organizations[53]
1,800
Plav–Gusinje from 1912–1913
Lazër Mjeda[8][6]
1,200
Ferizaj by late January 1913

Genocide question

Some scholars, historians, and organizations recognize the violence against Albanians as either a genocide or part of a larger genocide against Muslims during the Balkan Wars.[8][16][75][150] Albania's Golgotha, a collection of contemporary reports during this time, refers to the events as a genocide, as translated by the Juka Publishing Company.[75] However, translated excerpts by linguist and Albanologist Robert Elsie use the word 'extermination' instead of 'genocide'.[3]

Multiple scholars, historians, and contemporary accounts have also referred to the violent acts against the Albanian population as systematic extermination or a result of systematic policy without

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directly mentioning genocide.[1][7][9][13][27][10][66][151] According to Professor Dr. Katrin Boeckh, the numerous atrocities by Serbian troops against Albanians was the first ethnic cleansing committed in Europe during the 20th century.[152][153] Historian Mark Levene referred to the massacres at Luma as a “localized genocide”. [7] The Carnegie commission stated that the goal of the violence was “the entire transformation of the ethnic character of regions inhabited exclusively by Albanians”. [2] Serbian officials and generals have reportedly, on multiple occasions, stated that they were going to exterminate the Albanians. [3][6][154][66] Historians like Mark Mazower argue, despite statements made by Serbian generals, that the massacres were motivated by revenge more than genocidal intent. [141]

Reactions

On December 21, 1913, the Italian paper *Corriere delle Puglie* published statistics of the Serbian atrocities on the Albanian civil population. This was republished in 1919 in a report titled *Les atrocités commises par les Serbes dans l’Albanie septentrionale après l’amnistie accordée en octobre dernier*, intended for the Great Powers (Great Britain, France, Germany, Austria-Hungary, Russia and Italy). The report describes the atrocities of the Serbian troops committed against the Albanian population and villages in Dibra and Luma. It mentions total deaths and burned villages, as well as looting and plunder. [155]

The Serbian deputy and intellectual Triša Kaclerović in an article published in 1917 by the *International Bulletin* affirmed that in 1912-1913 120,000 Albanians were massacred by the Serbian army. [14]

In 1913, Hasan Prishtina visited the International Control Commission at the end of October and handed it a long list in French about the atrocities committed by the Serbian army in September and October. The list labeled which houses were looted and how many people were killed. [156][157]

In January 1913, the French consul Maurice Carlier wrote to the Ministry of Foreign Affairs in France of the miserable conditions of the Albanian population living in the territories occupied by the

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Serbian army.[158]

On December 29, 1912, the Italian paper *La Stampa* published an article about the Serbian troopers massacre of Albanian women and children hiding in Prochaskas consulate:

“The door was broken down. The Albanian families taking refuge in the Consulate were slaughtered for no reason in a horrible carnage: the wounded were massacred in their beds. Even the women and children were killed after the bestial soldiers had satisfied their lusts on the unhappy ones. There were among these Serbs also some who desecrated the bodies of the dead! The consul vigorously protested against these facts, but the Serbs laughed at him.”[159]

According to the German newspaper *Berliner Tageblatt und Handels-Zeitung*, *Abend-Ausgabe*, in a publication from November 14, 1912, an article mentions:

“Now, as the world reverberates with the atrocities perpetrated against the Albanian people by Serbian troops, European newspapers remain silent. Photographs of impaled women and children were shown as evidence. The Albanians are also protesting against the extermination of the Albanians in Vilayet of Kosovo”.[160]

According to Misha Glenny, Serbian press published banner headlines (such as “Get ready for war! The joint Serbo-Bulgarian offensive will start any minute now!”) on the eve of war to encouraging patriotic hysteria.[161] French general Frédéric-Georges Herr reported on 3 January 1913 that “in the Albanian massif, the numerous massacres that bloodied this region reduced the population to strong proportions. Many villages were destroyed and the land remained barren”.[162] Edith Durham, the European socialists Leo Freundlich and Leon Trotsky, and Serbian socialists such as Kosta Novaković, Dragiša Lapčević and Dimitrije Tucović condemned the atrocities against Albanians and supported Albanian self-determination.[163][164]

Durham wrote about Isa Boletini and how Dragutin Dimitrijević (Apis) and his friends betrayed the Albanians after they revolted against the Ottomans: “Having used their ammunition in the recent rebellions, the bulk of the Albanians were practically unarmed, and

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were pitilessly massacred by the invading armies. Apis and his friends who had posed as friends of the Albanians now spared neither man, woman nor child. How many were massacred in Kosovo vilayet will never be known”.[165]

To investigate the crimes, the Carnegie Endowment for International Peace formed a commission which was sent to the Balkans in 1913. Summing up the situation in Albanian areas, the commission concluded:

Houses and whole villages reduced to ashes, unarmed and innocent populations massacred en masse, incredible acts of violence, pillage and brutality of every kind – such were the means which were employed and are still being employed by the Serbo-Montenegrin soldiery, with a view to the entire transformation of the ethnic character of regions inhabited exclusively by Albanians.[2][166]

—Report of the International Commission on the Balkan Wars

Serbian territorial claims on the region were complicated by the issue of war crimes committed by Serbian forces which were part of the International Commission on the Balkan Wars investigation.[167] The report was received negatively by Serb historians and officials, although the Serbian side was treated with restraint compared with others who had participated in the conflict.[167] The socialist press in Serbia referred to crimes, and Serbian socialist Dimitrije Tucović wrote about the Serbian campaign in Kosovo and northern Albania. [167] The Serbian social-democratic newspaper Radnica novice reported that innocent Albanians were plundered and their villages devastated.[168]

Captain Dimitrije Tucović

“We have carried out the attempted premeditated murder of an entire nation. We were caught in that criminal act and have been obstructed. Now we have to suffer the punishment In the Balkan Wars, Serbia not only doubled its territory, but also its external enemies.[169]

—Dimitrije Tucović”

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Although Tucović reminded his Serbian readers in 1913 of Karl Marx's "prophetic" quote ("The nation that oppresses another nation forges its own chains"), the Serbian Orthodox Church had whipped up nationalist hatred of Albanians.[170] In his book *Srbija i Arbanija*, he wrote:[171]

The bourgeois press called for merciless annihilation and the army acted upon this. Albanian villages, from which the men had fled in time, were reduced to ashes.

At the same time, these were barbarian crematoria in which hundreds of women and children were burned".

—Dimitrije Tucović[172][173][174]

During the second half of the twentieth century, historian Vladimir Dedijer researched Serbian foreign relations of the era.[146] Dedijer equated Serbian actions (such as Nikola Pašić's description of eyewitness accounts as foreign propaganda) with those of European colonial armies in South America and Africa.[146]

The British and German press published articles about the large number of Albanian deaths in Albania and Kosovo, and the attempts by the Serbian government to conceal the reality from its people by censorship.[146] An 18 January 1913 *Times of London* article reported that 25,000 Albanians were killed in northeastern Albania by Serbian forces.[146]

Russia played a significant part in the territorial division of Albanian regions and propaganda about crimes committed by Serbs.[146] Russian foreign minister Sergey Sazonov warned Pašić a number of times through the Serbian representative in St. Petersburg about the need to disavow every single case, like Gjakova (where Serbian forces reportedly shot 300 Albanians).[146] Sazonov repeatedly told the Serbs that the Austrians were prepared to accept Gjakova as part of Serbia if no casualties occurred.[146] Russia also helped Serbia gain the towns of Debar, Prizren and Pec from Albania (and tried to gain Gjakova), and Austria-Hungary attempted to retain the remaining territory for Albania.[146]

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The Russian newspaper *Novoye vremya* refused to acknowledge Serbian atrocities against Albanian civilians in Skopje and Prizren in 1913, citing local Catholic priests who said that the Serbian army had not committed a single act of violence against the civil population. [175] American relief agent B. Peele Willett wrote in his 1914 report, “The Christian Work Fall”:

“Serbian and Montenegrin troops destroyed one hundred villages in northern Albania without warning, without provocation, without excuse ... 12,000 homes were burned and dynamited, 8,000 farm folk killed or burned to death, 125,000 made homeless. All livestock has been driven off. Corn fresh from the harvest has been carried away. Like hunted animals the farm folk fled to Elbasan, Tirana, Scutari and outlying villages. I have returned from a 400-mile journey, partly on foot, through these stricken regions. I saw the destroyed villages, the burned and dynamited houses. I saw the starving refugees. I saw women and children dying of hunger.[176]”

Serbian army in Albania in 1913

The Habsburg envoy in Belgrade said that Serbian authorities sponsored and tolerated harsh treatment of Albanians (pillaging, arson, and executions) in the “liberated lands”. [177] The German newspaper *Frankfurter Zeitung* obtained reports corroborated by impartial European observers that massacres were committed against various local communities in Macedonia and Albania by Bulgarians, Serbs and Greeks. [154] According to the newspaper, the Serbian position was that the Albanian population “must be eradicated”. [154]

Dayrell Crackanthorpe, a British official, wrote to Edward Grey from Belgrade on 25 September 1913 that an Albanian uprising against Serbian forces was due (according to the Austrians) to Serbian occupation and civilian massacres. [178]

A Romanian physician wrote in the Bucharest newspaper *Adevărul* on 6 January 1913 that the actions of the Serbian army in Kosovo were “much more frightening than one could imagine”. [179] As the resistance in Lumë against Serbian troops continued, European public sentiment turned against Belgrade. [180] In 2006, Günter Schödl wrote

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that the atrocities in Kosovo were part of the first recorded ethnic cleansing in the Balkans.[181][182]

Denial

War crimes committed by Serb troops outraged Serbian officials and historians; despite Serbian, British and German coverage of the atrocities, however, Nikola Pašić tried to present them as an “invention of foreign propaganda”. [183] Denial continued, and the atrocities were called “a struggle for freedom” (leading to a popular quip about the “final liberation of the cradle of Serbdoom and occupied brothers”). [184]

In January 1913, the Serbian government forwarded a memorandum to British officials in which it denied all accusations of atrocities committed by the Serbian army and referred to the reports as “tendentious rumors” and “untrue”, stating that its troops “paid most scrupulous attention to the rights of humanity”. [185]

In 2003, the Serbian Orthodox Church published a memorandum in which it claimed that “After the liberation of Kosovo and Metohija in 1912-13 there was no expulsion of the Albanian population from this area, nor did the Serbs take their revenge against them”. [186]

Legality

Hague Conventions of 1899 and 1907

Although the Kingdom of Serbia signed the Hague Conventions of 1899 and 1907, it did not follow the 1907 treaty; Muslim civilians in Kosovo were ill-treated and subject to excessive violence. [187]

Aftermath

Reliable statistics exist for the number of military casualties of the Balkan Wars. [166] A research gap exists for civilian victims (often members of a targeted ethnic or religious group) because the statistics have been interpreted for partisan purposes. [166] The wars created many refugees, some of whom fled to Istanbul or Anatolia. [188] After the creation of Albania, Albanian refugees (particularly Muslims) also fled to Turkey. [188] Serbian control was challenged by the fall 1913 Ohrid–Debar uprising; its suppression by Serbian forces resulted in

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tens of thousands of Albanian refugees arriving in Albania from western Macedonia.[189] According to Freundlich, the Albanian refugee population in the town of Shkodër numbered 8,000-10,000; there were 7,000 refugees each in Shala and Iballë.[190]

Edvin Pezo wrote that a portion of the large refugee population in northern Albania probably came from Kosovo.[191] Lack of assistance from the new Albanian government and Albanian immigration restrictions by the Ottomans drove many refugees to return home, often to destroyed houses.[191] Survivors of the Balkan Wars, such as those in Skopje, often did not talk about their experiences.[134] The Near East published a 1921 article about Albanian deputies who said at the 1 August Ambassador Conference in Tirana that between 1913 and 1920, Serbian forces killed 85,676 Albanian civilians in Kosovo and a number of villages had been burned. They also said that the Black Hand brought Russian colonists to settle in the regions where Albanians had been killed or expelled.[192] The Kosovo committee claimed that 200,000 Albanians were killed by Serbian and Montenegrin forces in Kosovo from the end of the Balkan wars by 1919.[8]

Source: Wikipedia “Massacre of Albanians in the Balkan Wars” and the articles original sources.

As a result of the 1913 Treaty of London, which assigned the former Ottoman lands to Serbia, Montenegro and Greece (most of the Kosovo Vilayet was awarded to Serbia), an independent Albania was recognised; Greece, Serbia and Montenegro agreed to withdraw from the new Principality of Albania. The principality included only about half of the territory inhabited by ethnic Albanians, however, and many Albanians remained in neighboring countries.[193] Two Serbian Army invasions of Albania (in 1913 and May 1915) triggered Albanian sniper attacks on the army during its retreat, partially as retribution for Serbian brutality in the First Balkan War.[194][195][196] After the Balkan Wars, massacres against the Albanians continued throughout World War I.

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The Balkan Wars resulted in Serbian forces seeing themselves as “liberators”, and non-Serbs became concerned about their place in the new reality.[146] The current Serbian position on the Balkan Wars is that they were a “final” struggle to liberate “the cradle of Serbdom and [its] occupied brothers.”[146]

Violent events, such as those in Skopje, are omitted from Macedonian and Yugoslav histories.[134] Most Albanian and Kosovan history books present the attack on the Ottoman state to liberate Greeks, Serbs and Albanians from government misrule in a positive light,[197] viewing the arrival (and conduct) of Serbian, Greek and Montenegrin military forces in Albania as chauvinistic and unwarranted.[197] The “liberation” of the Albanian population by military force (especially by the Serbian and Montenegrin armies of the Balkan League) is described as an “invasion of enemies” or longstanding “foes”. [197] In Albania and Kosovo, this understanding of the Balkan Wars is part of the educational curriculum.[197] In 1998–99, war crimes similar to those in 1912 against the Albanian population were committed.[151] These events have deeply affected Albania–Serbia relations.[198]

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- Vjena. Në letërën e Berhtoldit dërguar Parisit, Londrës, Berlinit, Romës dhe Petrogradit thuhet: “Sjellja e ushtrisë serbe ndaj popullit shqiptar nuk i përket asnjë norme ndërkombëtare për të drejtat e njeriut, por ato pas pushtimit të vendeve nuk zgjedhin mjete sesi me u sjellë më brutalisht ndaj popullatës së pafajshme dhe të pambrojtur” ed.). pp. 132–133. Retrieved 28 March 2020.
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- threat or terror; the slightest opposition is resolved with bayonets. Two hundred ninety-four houses were burned.)”
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KROATISCHSLOWENISCHE

KONFLIKTGEMEINSCHAFT 1848-1918 (PDF)

(Entscheidender für die Geschichte des 20. Jahrhunderts war, dass es im Verlauf der Balkankriege die ersten „ethnischen Säuberungen“ gegeben hatte, so etwa zahlreiche Gräueltaten serbischer Truppen gegen albanische Zivilbevölkerung.

(translation: Crucial to the history of 20th century was that in the course of the Balkan wars the first “ethnic Purges”, such as numerous atrocities by Serbian troops against Albanian civilian population.) ed.). Austrian Academy of Sciences Press. JSTOR j.ctv8pzcrq.8. Retrieved 9 August 2023.

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Massacres of Albanians and Bosniaks in Kosovo and Macedonia in 1912-13 during the Balkan Wars

In the publication “Muslims in Macedonia and the First Balkan War”, published by Safet Bandzovics, we can read the following:¹

“When two Montenegrin soldiers were killed near the village of Punosevac in Kosovo, that village was burned to the ground. The population was killed, and children who fled were impaled on bayonets and thrown into burning houses.”²

“In the shadow of the victory over the Ottoman Empire in the First Balkan War, the knowledge that “Serbs and their allies are killing Albanian Muslims in the villages, forcing tens of thousands of Slavic Muslims to flee Macedonia”.

According to “Radnik novine”, no. 223, Belgrade, October 22, 1913: “The fires of burning villages were the only signal by which individual columns of the Serbian army informed each other about their “advance” and directions of movement. With the fall of Kumanovo into Serbian hands, “the whole world of the Arnaut population that the Serbian army, advancing from the north, pushed in front of them and who, looking for refuge, largely found death there” settled in Skopje.”³

Milorad Marković, a Serbian fighter, testified about the events in Strumica at the end of October 1912: “It’s still the same. The komitadjis are doing their thing: the killing continues. I was, infact, a witness to a terrible act: the militia and the komitadjis were escorting 10 Turks by my apartment. Leading them, they beat them mercilessly with their butts. At once they pushed them forward – and began stabbing them with bayonets.”

“Dimitrije Tucović wrote that the barbaric actions of the “uncultured Montenegrin tribes and the furious Serbian soldiers” made more

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propaganda for Austria-Hungary in one year “than its consuls and friars did in a whole century.”⁴

“Loud protests were heard in the British Parliament against crimes and false bearers of “culture” and freedom, as well as statements that the agreement to treat the Muhajirs in the same way as those of 1878 was “a terrible shame and embarrassment for civilized countries.”⁵

“Reporters stated that during the hundred years of Ottoman rule in Macedonia, as many injustices were not inflicted on Christians as the Christian conquerors did to Muslims in just one month.”⁶

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Pesocani – the Albanian village that endured the worst Serbian massacres

Pesocani is the village that experienced the most brutal ethnic cleansing of the Albanians by the Serbian invaders, the massacres that cleansed this locality of the Albanian element. Today this village is inhabited only by Macedonians and to prove the change that happened almost 100 years ago years ago, a large cross was placed in this locality to show that the mission was successfully completed.

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While all the Albanian residents who survived the three massacres of Pesocan now live scattered in the villages and the city of Struga. The inhabited village of Pesocan the capital of Albanians until November 1920 lies in the region of Debërce, on the western side of the Municipality of Debërce, on the left side of the Oher-Kirçovo highway, 23 km from the city of Struga, as well as near the upper reaches of the Sateskë River [1].

Clirim Dervishi, the Strugan historian who has studied the genocide against the Albanians of Pesocan, points out that the massacres against this village began right after the Serbian invasion in 1912 and the anti-Serbian uprising of 1913, while the decisive mask that finally cleared this locality by the Albanians is that of the year 1920.

”The first massacre in the village of Pesoçan took place around November 23, 1912, after the occupation of this region by the Serbian army without any sound reason. In the presence of family members and fellow villagers, in the middle of the village, very close to the mosque, dozens of residents are massacred, among them the brothers Tefik and Avdi Sherifi, who are executed and then thrown into the “chingela”, as well as their henchmen: Pashon , Kapllanin, Musana and Hajredinin. All of them were adults.”

The anti-Serbian uprising of September 1913 was not only an expression of the resistance of the Albanian population against the brutal oppressive policy of the new invaders, but also evidence of massive opposition to the decisions of the Great Powers, who gave these provinces to Serbia, contrary to the ethnic principle. Residents of the village of Pesoçan also participate in this uprising.

This fact has served as a pretext that the main criminal Duka i Pesoçani (he was from Godivja but then they call him i Pesoçani), accompanied by the Serbian gendarmerie and the special territorial forces of “Crna Ruka” and “Narodna Odbrana”, there from October 11, 1913, on the Feast of Eid, in the early hours of the morning, when

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the men were performing the Eid prayer, they surrounded the village mosque. After forcing them out of the mosque, 74 men tied them up and arrested them, together with the village imam, who sent them away from the village, about 2 km, to the region between the villages of Bellçishte and Zlestë.

Until the place of execution all the time, according to the testimonies collected from the memories of the oldest, the arrested were tortured with bayonets all the way[1], Dervishi emphasizes. However, the final cleansing of Pesocan by Albanian Serbs was done on November 11, 1920, when more than 150 houses were burned and destroyed, where all those who were found there were killed, men, women, children and old people, who were all murdered by the Serbian gendarmeries.[1]

The historian Dervishi specifies that after they arrested and tortured the inhabitants of the village, after piercing them with bayonets one by one, they threw 94 people (2 women, 2 children and 90 men) into the well. [1] Dervishi specifies Petër Çaulevi [1] gives a more accurate testimony of the atrocities in Pesocan, who among other things writes:

“...The Albanian people during the last ten years react miraculously in the face of enemies and occupiers. He gave so many victims that even the worst executioners during the darkest ages did not act in this way. Not only villages, but also entire regions were emptied, children and women were slaughtered, cruel acts that the civilized world has rarely seen”. Then he continues:

”I wanted prof. Rais, representative of Switzerland, to take the trouble and visit Kosovo and Macedonia and see what is the significance of the man from Sumadia and the power of Nikola Pasic whom he blindly serves as a man of science, as a son of Switzerland who fought for centuries like us, try to go to the Municipality of Slatina in the district of Ohrid.

There, I invite the mayor of the municipality or someone from the district prefecture to show him where the village of Pesocan is

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located... After I find it, I will see that the village that had 175 houses has been destroyed, while the men, women and children of this village are simply slaughtered up to one by the Serbian army during one night in 1920. The skulls of the inhabitants of this village, of course also of newborn babies, can be found in the deep well located in the center of the village...

So, according to research so far, it turns out that, in the period 1912-1920, 203 men, women, and children were killed in the village of Pesoçan, while the ethnically pure Albanian village, after the last crime, was inhabited by the remnants of Slavic criminals from the neighboring villages.

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Massacres of Albanians by Serbian paramilitaries in 1912-13

In the years of 1912-13, Serbian paramilitaries led by the Boge Vojvoda committed many atrocities on the Albanian population in the villages of Gostivar.[1] A total of 18 villages were razed to the ground and these include Debresh, Zdunje, Bajnica, Simnica, Genovice, Llakavicë, Cerovo, Vrapçishte, Senakos, Dobridoll, Kalishte, Qafë, Çegran, Reçan, Vrutok, Mirdita and Dufë. 859 men and 78 women and children were killed.[2][3]

Senakos

According to Bulgarian sources, in the municipality of the village of Senakos, 170 innocent villagers were massacred.[4]

Vrapçisht

In the village of Vrapçisht, Serbian chetniks led by Jovan Trojan, Cenë Stefani, Gligor Vasili, Manol Krstic and Stojan Cocol, tortured 18 Albanians to death.[5] The village was burned and residents expelled to Turkey.

Dëbrësh

In the village of Dëbrësh, 7 people were killed by the Serbian troops led by Deso Smillov, Mate Djordje, Drage Lazar, Marko Duke, Simon Grujo and Boshk Novak.[6]

Simnicë

After having committed a massacre prior, the Serbian troops, led by Dimitar Djoko, returned and massacred 18 Albanians in the village of Simnicë.[7]

Gjonovicë

Barely 8 days after the atrocities in Simnicë, Serbian chetniks returned to the village of Gjonovicë and killed 8 men, burned 9 houses full of people, where 13 men and 7 girls and women died. In these atrocities the following were killed: Halil Myslimi with the family of 7 members, Qail Mersini with the family of 4 members, Xhelil Mersini with his family of 5 members, Nazif Ibishi with his son while the brother Zenko Ibish with 3 burned limbs managed to survive.[8]

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Cerrovë

In the village of Cerrovë, Serbian troops accused the villagers of having participated in the September Uprising, and for this reason, they killed 9 villagers: Beqir Rustemi, Rushan Rustemi, Rustem Beluli, Tahir Yzeiri, Fejzo Aliu, Maksut Dehari, Osman Sahiti, Ali Jonuzi and Abedin Hida.[9][10]

Miredita e Vogel

After the massacres of Raven and Zdunjë, the Serbian chetniks surrounded the village of Mirditë and killed Jonuz Xhelili with his son Qazim, while 10 other people were tied and led to the village of Bajnica, and were massacred together with Hysen Nuredini, Qail Sadiku, Pajazit Ahmeti, Hamit Ahmeti, Bajram Ahmeti, Riza Pajaziti, Mehmet Limani, Iliaz Limani, and Zulfikar Lazami.[11][12]

Zdunjë and Raven

After the suppression of the Albanian uprising, the Serbian army entered the village of Raven and killed 17 men and two women. Afterwards 40 Albanians were captured in the village under the command of Djordje Bilbili and Smilko Peçkova who proceeded to massacre them with bayonets. 35 men and 14 women were killed.[13]

Çegran

In the September Uprising the villagers of Çegran participated. The Serbian troops collected 52 villagers, while 18 others were killed. The rest were told they were being taken to Gostivar where they were killed along the road and thrown in the Vardar River. These killings were ordered by chetnik commander Risto Turcani, who received help from the Deputy Secretary of the Gostivar Prefecture.[14][15]

Qafë

In the village of Qafë, 33 men and 32 women were killed by the Serbo-Czech soldiers. While this was happening, a girl named Sultana grabbed a pair of scissors and killed chetnik commander Stojan and his nephew Mihajlo Josifovic. Two other chetniks were killed, until the soldiers opened fire and killed her.[16]

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Bajnicë

In 1913, after the September Uprising, Chetnik detachments, led by Mihajll Dimitriji, Bogdan Mihajlli, Krsta Trajce, Zdrave Micko, Gine Micko, Nestor Angjelli, Sima Novja, Ugrin Trpe, Kuzman Stefani and Mladen Llaze killed many Albanians. Among them were Të vrrarit Fetah Emini, Hasan Ymeri, Demir Hoxha and Imer Tusha etj[17][18]

Llakavicë

4 villagers were also killed in the village of Llakavicë.[19]

Llapkindoll

In 1912-13, in the village of Llapkindoll, 26 people were massacred and the village burned down. 5 people were massacred in the village of Llagje and 6 people in the village of Kolibar. In the village of Kollar, 7 people were massacred. The villages of Leshnica, Dragomishta, Tuhini and many other were looted by a Serbian gangs. Similar crimes were committed during Bulgarian rule.[20][21]

Reçan

With the arrival of the Albanian army from the side of Dibër under the command of Emin bey, the villagers of Reçan under the command of the village Imam Mulla Imer and Halil Sheko took up arms and attacked the Serbian army who retreated towards the village of Zdunjë. But with the recapture of these villages, the commander of the Serbian army called the men to the village square, but the men had left the village for the mountains. The Serbian command gave orders that if the men did not return, their children would be taken hostage. The insurgents decided to return. On this occasion, 86 people were captured, tied up and shot at the place called “Lamët e Katundi”. [22][24]

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Serbian war criminals Savo Batarja and Spiro Delloci and their atrocities against Albanians in 1912 and 1913

The municipality of Deçan, on February 5, 1944, reported in detail to the Ministry of Internal Affairs in Tirana, about the Serbian and Montenegrin atrocities and barbarism in the settlements of the municipality from 1912 onwards, where it ranked as the bearer of the predatory policy The church of Deçan.

In addition to the Church of Deçan, the report also talks about the numerous murders and atrocities committed by the Cetniks and voivodes, led by the Montenegrin captain named “Savo Batarja”. As the report informs, this Montenegrin criminal, during 1912, without any reason had gathered over a thousand people in the village of Carabreg, beating them in the most brutal way.

Savo Batarja and his war crimes in 1912

Against this violence and threat, Isa Qorri, Ali Shabani, Hasan Mula, Hysen Teta, Mal Loshi, Zyber Loshi, Elez Hasani, Ibish Halili, Dak Arifi and Zek Hyseni had the courage to react, who were then not only killed , but in advance they were forced to bury their graves. In addition to them, Dik Zeka, Sadik Mehmeti and Azem Beqiri, as well as Him Ahmeti and Nek Dobruna from Deçan, were also killed from this village. Similar massacres, during the years 1912-1913, were carried out almost throughout the occupied Albanian land and, as a result, more than 150,000 Albanians were forced to leave their homes to settle in Turkey.

Meanwhile, after the ultimatum received by the Great Powers (August 1913), for the Serbian troops to withdraw within the limits defined in the London Conference, the Serbian government, as a response, banned Albanian citizens from using the markets in Dibër, Prizren and Gjakovë. Such a decision greatly revolted the local population, which revolt soon turned into a general uprising against the Serbian occupier.

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Count Berchtold, on September 24, 1913, through a circular, informed the Austro-Hungarian diplomatic missions that the Albanian uprising was provoked by “Serbian brutality”, while the participation of Albanians was only in the areas occupied by the Serbs, which was contrary to the decisions of London or from the population of the areas that “had their food supply cut off due to the obstacles to go to the market of Dibra and Gjakova”.

Serbo-Montenerin atrocities against Albanian civilians

The Investigative Commission of the “Carnegie” Foundation had a similar attitude, which in the report dedicated to this event wrote that on September 20, 1913, the Serbian army, retreating through the border near Dibra, took all the cattle from the Dibra highlands. , for which “the shepherds were forced to defend themselves”. Further, the report stated that the Serbian army, after killing all the shepherds, began looting and burning “all the villages on their way: Peshkopina, Pletza and Dohoshishti in Lower Dibra and Allajbeg, Macin, Para, Oboku , Kllloboçis, Sollokičin in the Upper Dibra” and that in all these villages the Serbs “perpetrated terrible acts of massacre and violence against women, children and the elderly”.

Serbian atrocities in Lumë region

Regarding the crimes and massacres that the Serbian army committed in Lume, Dimitrije Tucoviqi wrote that a village in this province “disappeared” completely in two hours with scenes “that are difficult to describe”. “The shots, says Tucoviqi, knocked down the women who were holding the baby in their breasts; next to the dead mothers, their little children, who had accidentally escaped the bullets, were crying; the bodies of beautiful highlanders, slender as firs, writhed like worms in the field; women were born out of fear. For two hours, 500 souls were killed...”.

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Burning of entire villages

Mass killings of the civilian population, burning of entire settlements were numerous. Sali Hoxhë Vuçitërna wrote to Luigj Gurakuqi, about the end of the general war, that Hysni Curri has returned and that: “Krasniqja, Gashi, Hasi, Bytyçi are completely burned. The great serbs came here.” To escape from these Serbian atrocities and barbarism, the large number of the Albanian population of Dibra, Gostivar, Kërçova, Struga, Ohrid, Prizren, Peja, Gjakova left their homes, to settle within the Albanian border, mainly in Tirana , Kukës, Tropoja and Elbasan.

100 000 fleeing Albanian refugees

The Albanian writer and culturologist from Dibra, Haki Stërmilli, in his work “Dibra on the verge of history”, writes that while “the men of Dibra were fighting fiercely on the peaks of Kërçisht, Korrab and Jabllanica, the families of Dibra – from the city of the streets, – they were put on the run towards Tirana and Elbasan...”. According to him, the number of displaced persons from the entire district of Dibra and other Albanian villages was over “100,000 souls, women, men and orphans”, who had headed towards “the West so as not to fall into the hands of the enemy”.

The newspaper “Përlindja e Shqipëria”, on October 15, 1913, published the Call of the Parish of Dibra, addressed to the Great Powers, the content of which was as follows:

“We, the Dibrans, put under the yoke of the Serbs for ten months, obediently endured all forms of oppression, but the last persecutions strengthened us in such despair that we liked death from captivity. Thousands of innocents fled under the mountains and rocks, are at risk of death from cold and hunger. Our present condition is impatient and our future dark and unknown. Only the justice of the Great Powers and the mercy of civilized peoples can save us. Sure that our prayers

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will be heard soon, we ask for the justice of the cabinets of the Great Powers and the conscience of the people of Europe, which is the only one that can give us the right to live free in our homeland to be united”.

The documents of the time, which are stored in the Central State Archive in Tirana, shed light on the atrocities, barbarisms and massacres committed by the invading Serbian army against the Albanian civilian population of the villages of Prizren, Gostivar, Tetova, Kırçova, Gjiilan, Peja, Deçan. , Gjiilan, Ferizaj, Pristina, etc.

Serbian war criminal Spiro Delloci

On the same day, the commander of the Serbian volunteers, Spiro Delloci from the village of Delloc in the municipality of Mushtishti, had the wife of Ali Hajdari, as well as Hake and Muharrem Rexhepi, both from the village of Kabash, burned alive. At the same time, the criminal Spiro Delloci massacred 8 Albanians from the village of Korishë, while the Serbian army took Pren and Zef Çeta and were massacred, the first in the church of Kabashi, while the second in the vicinity of Prizren.

Serbian atrocities in Mirdita, Vrapcisht, Kalisht, Cegran, Qafë, Llakavicë, and Duf.

The Serbian army also carried out such massacres in the villages of Gostivar, such as in Simnica, Gjenovica, Reçan, Vërtok, Raven, Zdunje, Mirdita, Vrapcisht, Kalisht, Çegran, Qafë, Llakavicë and Duf. In all these settlements, as noted in an Albanian document, the Serbian occupying army, in cooperation with the local Serbian and Bulgarian komitadjis and Chetniks, in the second part of October 1913, killed, stabbed or burned several hundred Albanian civilians, among them also women, old people and children”.

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Atrocities in Simnicë, Zdunje, Raven, Vertok, Recan

It was the month of October 1913, the document says, when Albanian men were brought from the streets of Simnicë, Zdunjë, Raven, Vërtok Reçan, etc. and slaughtered without mercy, throwing them into a pit located at the entrance of the village, coming from Gostivari. All the men were stabbed with knives and swords while their hands were tied”.

Simnice Massacre of 1913

Among the settlements that suffered the worst, Simnica should be singled out, where – as noted in the document – the Serbian army, after burning the entire village, took 48 men and two women and sent them “...to a place called Vakuf of Banica, where they were slaughtered all with a knife together with the other Albanians who came from different neighborhoods and threw them into a pit which is still found today in the above-mentioned place”.

The Mayor of the Municipality of Sanakos, Mehmet Bushi, on August 21, 1944, sent the Ministry of Internal Affairs in Tirana the list of 153 people from the villages of that municipality killed by the Serbian army during 1915, such as: Gradec, Pirok, Negotinë, Gjergjevistë , Sanekos, Llomnica and Gorjan. Meanwhile, in the report of the mayor of the Municipality of Zhelina, Abdurahman Reka, it is said that in the village of Debërcë in Upper Derven, in November 1915:

“87 men, all of adult age, were captured by the army and the Serbo-Montenegro Gjindarmër, and they tied them up, they took them to the place called ‘Klisura’ (the general road Skopje-Tetovo) and they killed them... This murder, the report continues, is omadic and bamun without the slightest reason, but only for the purpose of torturing and terror to the Albanian people, that they were forced to leave the fertile fields, in the hands of the Serbian and Montenegrin colonizers”.

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Atrocities in Vitia, Kamenica, Komogllavë, Smira, Gjylekar, Germovë, Drobesh, Begunca, Verban, Kerblic, Dobercan, Ternoc, Gushice, Gumnishte, Gadish, Maroc, Dragofcë, Berivojce, Koretin, Mekresh, Kostadicë, Mogilë, Terstene, and other villages.

During the years 1912-1914, the army and Serbian committees carried out numerous massacres in the villages of the districts of Gjilan, Vitia, Kamenica and Ferizaj, such as in Kabash, Komogllavë, Smira, Gjylekar, Germovë, Drobesh, Begunca, Vërban, Kërblic, Dobërçan, Tërnoc, Gushicë, Gumnishte, Gadish, Maroc, Dragofcë, Berivojcë, Koretin, Mekresh, Kostadicë, Mogilë, Tërstenë and many other villages, which according to Albanian sources were killed with rifles or stabbed with knives. This is how several hundred Albanian civilians were killed, including women and children. Meanwhile, during the First World War, in this Albanian part, crimes and massacres were also committed by the occupying Bulgarian army and the Bulgarian local komitadji detachments.

Atrocities in Kircova

Even the Albanian population of Kirçova did not escape the Serbian and Bulgarian atrocities and barbarism. In the spring of 1913, some groups of Serbian and Bulgarian Komitas and Chetniks, led by Mihalj Brodi and Stanku Dimitru, after surrounding the city, took all the Albanian men and sent them to three designated places as slaughterhouses (dajakhane), in "Çiflik", which was located near the Bulgarian school "Biçincë-Juriçe", as well as the elementary school in the center of the city.

Many of them were killed with rifles, another part were stabbed with knives, while there are also those who died from being beaten with wood. The Mayor of Kicevo, in the report dated July 20, 1942, sent to the Subprefecture of Kicevo, among other things, wrote that this whole situation had lasted for about two months, during which:

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“...the best Albanians were slaughtered, some with rifles and most of them were killed by wood”.

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The crimes of komitadjis Mihalj Brodi and Stanku Dimitru against Albanians in Banicë, Gostivari and Kırçova in 1913

Written originally by Qerim Lita.

“Even the Albanian population of Kırçova did not escape the Serbian and Bulgarian atrocities and barbarism. In the spring of 1913, some groups of Serbian and Bulgarian Komitas and Chetniks led by Mihalj Brodi and Stanku Dimitru, after surrounding the city – took all the Albanian men and sent them to three designated places as slaughterhouses (dajakhane).”

“With the end of the First Balkan War and the occupation of 2/3 of the Albanian lands by the armies of the Slavic-Orthodox alliance, namely the Serbo-Montenegrin and Bulgarian and Greek one, a wild and violent campaign began in Kosovo and the eastern territories against vulnerable Albanian population. The newspaper “Perlindja e Shqipëries”, in one of its issues, wrote that the prisons of Kosovo were filled with Albanians, who were tortured worse than during the inquisition.” “The governor of Skopje, the newspaper wrote, Ceroniçi, a wild barbarian, has struck terror into Albanians and Bulgarians. He calls them to the Government and tells them that he will cut off their legs and heads if they do not become Serbs. All this is done in Montenegro”.

“In the Babaj Boka village of Gjakova, during 1912, the Serbian army burned 64 houses and confiscated all the property of the villagers,

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including cattle, and killed 9 men, 2 women, while 10 children were burned alive. This ugly crime came after previously some residents of this village, led by Jan Salihu, had killed 5-6 soldiers of a patrol of the Serbian army, which had tried to enter the village with the aim of looting their property.”

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Katundë Baniçë

Ky katund, ngjat invazionit Serbë 1912 dhe ofensivës së Shqipëtarëve në 1913 nga ana e Dibrës, ka qënë dëshmitari i nizerirave Serbe pasi këtu, në vëndin e quajtur "Yakuf" u thënë qindra shqiptar të sjellur prej katundeve të ndryshme sikur do të shikohet dhe na pasht.

Ka qënë muaji i Tetorit të vitit 1913 kur prej katundeve Staniçë, Zëdunjë, Roven; Vërtok, Rëganetj. sillnin burrat shqiptar dhe i therrnin pa pikë mëshire duke i hedhur në një grup që ndodhet në mynën e katundit, duke ordhur prej Gëzillvarit. Të gjithë burrat janë therr me thikë dhe me apata duke i pasur duart e lidhura; të gjitha këto i keq për me qy-lhonë 22. Këtaqësinat, Hasan Ymeri, Daut Hoxha, Gëta-Gëta-Hexha-Ymer Fusha etj. që janë mbledh për rrathë dhe të gjithë i njoftin që të vrasin të gjithë dhe masakruen. Sa për të vrasit, kanë për të cilin kallëz katundet prej nga tëkin; masakruen tëkin: Mihal Djaltrija, Bogdan Mihal (dritë i tij që ngjendet në Nish), Krsto Trjçe, Sërave Nicks, Gine Nicks, Nestor Ansjeli (vdek), Siaz Novija (vdek), Ugrin Tërçe (vdek), Kuzman Stjepan (tash në Tërçe), dhe Mladen Lujk.

Kur iku Serbi në 1915, po në vëndin Yakuf, u vranë edhe 72 veta të tjerë. Këta ishin prej Dibrë dhe të krahinës Radikës, të cilët, pasi i sillnin prej Dibrë me anën e Kërçovës, i abajtën një natë në khamin e katundit dhe n'enshërme i therrën po ata njerëz të natë-përmbledhur.

Shrat e tyre nuk i dila pas nuk na lina që të haproheshin pranë khamit. Gropën e kësaj uanë thotë 2. Allt Salit, ku n'atë kohë rreth vëndit Yakuf, kallëzja lopët e katundit, në kësaj ngrit të punës njerëz.

Katundi i ymë nuk përmasj ndo një vrasje në popull për usq ofendjeve të bërtitës në kësaj sersona që dhe me anë fjetkash, marrje të hollash.

Serbian war crimes in Baniçë 1913

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“Even the Albanian population of Kîrçova did not escape the Serbian and Bulgarian atrocities and barbarism. In the spring of 1913, some groups of Serbian and Bulgarian komitadjis and Chetniks led by Mihalj Brodi and Stanku Dimitru, after surrounding the city – took all the Albanian men and sent them to three designated places as slaughterhouses.”

Reference

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Montenegrin atrocities by Savo Lazarević, Camović and Veliko against Albanians of Lugun e Baranit and Peja region in 1912-13

Written by Luan Tetaj, translated by Petrit Latifi.

Abstract:

Montenegro committed very serious crimes in the Baran Valley in 1913. The Montenegrin army and gendarmerie, in coordination with the Serbian Orthodox Church, made very serious plans to expel Albanians from their lands. Before the Montenegrins began the process of converting the Albanian population to the Orthodox religion, they first carried out the process of disarming the population to ensure that the conversion process would be successful. Through threats of weapons, the Montenegrin army, led by Savë Lazarević, took the Albanian population out onto the streets, directing them to convert to the Orthodox religion in the Church of Gorozhdec and the Patriarchate of Peja. Families who opposed the Montenegrin order were shot in the most cruel way by the Montenegrin army and gendarmerie. To protect the Albanian population of the Barani Valley from converting to the Orthodox religion, Selim Gërvalla at the Stone Bridge in Peja had torn down the Montenegrin flag to oppose at all costs the plans of the Montenegrin invaders.

Keywords: Montenegro, Serbia, King Nikola, Savë Lazarević, Barani Valley, crimes, Selim Gërvalla.

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The formation of the Balkan Alliance between Serbia, Montenegro, Bulgaria and Greece was met with great concern by the most prominent leaders of the Albanian uprisings, and the entire Albanian people, since the Albanians were not included in the Balkan alliance to fight against the Ottoman rulers. The Balkan monarchies had drawn up plans against the Albanian people.

Serbia and Montenegro, in full cooperation and support of the Serbian Orthodox Church under the banner of Serbian-Montenegrin nationalism, began the occupation of Albanian lands. As throughout its history, even today, the Serbian Orthodox Church has served and been part of Serbian-Montenegrin nationalist policies. Albanians became the target of fierce Serbian-Montenegrin nationalism, finding support from other Balkan countries.

The political, economic and social circumstances in Kosovo during 1912 and 1913 were very difficult as Serbian-Montenegrin forces began their military expedition against the Albanian people. The Montenegrin army, supported by its allies, began military attacks in the direction of Shkodra and in the direction of the sandzak of the Dukagjin Plain. The Montenegrin army forces under the command of Radomir Veshović, after occupying Bjellopoja and Berane on 8 and 9 November 1912, marched towards Plav and Guci.

The Montenegrin army encountered strong resistance from Albanian insurgents under the leadership of Bajram Curri, Hasan Ferri and Riza Bey Kryziu. The Albanian insurgents resisted the Montenegrin forces until 17 November. The resistance of the Albanian insurgents was impossible to continue, because the Montenegrin army was numerically larger and possessed the most modern weaponry of the time.

The Montenegrin army after the occupation of Plav and Guci was strongly prepared to occupy first Rugova and then Peja. The Montenegrins encountered strong resistance from the Albanian insurgents in Rugova, but it was impossible to stop the march of the Montenegrin forces. The Montenegrin army, after occupying Rugova, rushed towards Peja and easily occupied it.

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The King of Montenegro was officially informed by the commander of the Montenegrin army in the field that: “After five days of bloody fighting in Qakorr, Rugova, Moka, Shtedim and Zhleb, our army took Peja and established order and peace”. Montenegro established the administration of the army and gendarmerie in the occupied Albanian territories to act against those who opposed the occupation of Montenegro.

Montenegrin expansionism and te Patriarchate of Peja

The Patriarchate of Peja, in close coordination, cooperated with the Orthodox Metropolis in Cetigne, and with the Montenegrin army operating in the field to advance their nationalist projects. Montenegro had drawn up a plan for the disarmament and forced conversion of Albanians to the Orthodox religion in the Province of Rugova, Peja, Baran Valley, Deçan and Gjakova.

One of the reasons that prompted Montenegro to take extreme measures to convert the Albanian population in the Baran Valley and beyond was to convince Western countries that the population of the territories in question is of Slavic origin. According to Montenegrin claims, the Albanian people, under the influence and constant pressure from the Ottoman Empire, were forced to embrace the Islamic religion and then become Albanian.

The Montenegrin authorities were convinced that the Albanians would oppose conversion to the Orthodox religion at all costs and then through genocidal forms they aimed to realize their plans at the expense of the Albanians. This was the best method that through repression, torture, violence, etc., the Albanian population of Kosovo would be forced to migrate to Turkey and Albania, and as a result of this policy, the number of inhabitants in Kosovo would decrease and then Serbo-Montenegrin colonizers would be settled.

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Closing of Albanian schools

When it comes to the education of the population Albanians in the countries occupied by Montenegro, the latter acted even more violently than the Ottoman authorities in allowing Albanian schools in the native language. Montenegro closed schools in the cities of Peja, Gjakova and Zllakuqan. After the Albanian schools were closed by the Montenegrin authorities, they were replaced with Serbian schools. Albanians not only opposed the closure of Albanian schools, but also boycotted teaching in Serbian schools, because they feared that they might be denationalized. During this time, Austria-Hungary supported and materially supported Albanian schools in Peja, but it had no power to prevent their closure by the Montenegrin invaders.

During 1912-1913, the Serbo-Montenegrin authorities insisted that Albanian children continue their education in the Serbian language. “The opening of our schools is very necessary because here the new generation would learn the Serbian language and in that way very soon, in addition to other measures, the Albanian (Arnaut) masses would create a Serbian feeling and would feel like Serbs”.

Also, the curriculum of Albanian students had to be changed so that it would not be the same as that of Serbo-Montenegrin students. “But, it should be reduced only to the Serbian language, Serbian history and Serbian music (song)”. Montenegrin authorities had drawn up plans for the assimilation and denationalization of Albanians, and one of the best and most efficient methods to achieve their goal was to close schools in the Albanian language. They were also prevented from holding lessons in the Albanian language even in places of worship, so they took strict measures and controlled everything to prevent lessons in the Albanian language.

The King of Montenegro, Nikola, had issued an order for the conquered territories in the Dukagjini Plain that all the inhabitants of the villages without exception had to convert to the Orthodox religion, otherwise they would be severely punished.

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To implement the order of King Nikola, Savë Lazarević, popularly known as Savë Batara, who was the commander of the gendarmerie in the municipality of Peja, was appointed.

He called on the inhabitants of Peja, Lugu i Baranit and beyond that King Nikola's order should be implemented so that everyone returns to the old religion, where according to him, Bulgaria had also followed this example among the countries it had conquered. You are one nation, therefore you should be of one religion. Sava told the inhabitants of this area that sooner or later you will undoubtedly change your religion.

Mass murder and collection of arms

The Montenegrin invaders knew that the Albanians were able to defend themselves from any plan that was contrary to their national interests. Therefore, the invaders, for their own purposes, began the action to collect weapons, which was also accompanied by mass murder. By the beginning of March 1913, 9,325 rifles were collected in the Peja district, and during this time 1,777 rifles were also collected in Gjakova.

The Montenegrin authorities used various methods to disarm the population in the Dukagjin Plain and especially in the Baran Valley, the plan of taking people hostage was implemented, while the Montenegrins considered it to be the most efficient way to disarm the population. Various categories of the elite were taken, such as bajraktars, chiefs, gallars, village elders, merchants, etc.

In the document issued by the Ministry of Internal Affairs of Montenegro, number 553, February 5, 1913 Cetinje, it is stated that at the time when the weapons were collected the most and when it seemed that many regions would be subject to Montenegrin power in the full sense, His Majesty the King immediately issued an order to postpone the collection of weapons until January 25 of this year.

This was because time had to be given to the regions that had not yet surrendered their weapons. After this order was given by the king,

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rumors came that the worried Catholic Albanians were preparing to attack Gjakova. The Serbian authorities asked for two hills to be vacated to better defend themselves and at the same time protested why the weapons had not been collected when they had also collected them from the Serbs in order to place them under the supervision of anti-state elements as quickly as possible.

Although the deadline set by the king's order had passed, the collection of weapons had again begun in all the occupied territories. Considering what it means to have disarmed areas that have never recognized anyone's power, just as the gathering of weapons was very difficult when a Roman Catholic national Albania appeared right next to those elements, do not do favors to those who have already used weapons against its power once and who will not consider it as a grace but as a weakness of our state.

Reports from the Montenegrin army and authorities on the ground informed King Nikola that the population of Lugu i Barani was not accustomed to respecting and recognizing the occupation, and was not afraid of the occupations regardless of the punitive measures. To suppress this population that did not obey orders was not easy at all, but in the field the Montenegrin army used strict repressive measures that had to be carried out very carefully in a tactical manner.

According to the information we received from the field, a large number of residents from Lugu i Barani were hiding in the mountains for committing crimes, who during the spring managed to mobilize and create unrest. Having already known the character and disobedience of the Albanians in Lugu i Barani, the Montenegrin army was afraid of a possible uprising.

The Montenegrin army, in order to stop a possible revolt by the local population, began a very rigorous expedition to collect weapons in the villages of Lugu i Barani. Before the weapons collection operation began, the Montenegrin authorities, in order to facilitate the collection of weapons on the ground, began to use the authority of influential families in the Baran Valley.

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The family of Selim Gërvalla of Kryshec

Undoubtedly, one of the most influential families in the Baran Valley and beyond was the family of Selim Gërvalla from the village of Kryshec. However, Selim Gërvalla had been unofficially informed through various channels about the plan of the Montenegrin authorities and in his family circle and beyond had categorically opposed such a move, regardless of the punitive measures that could be taken against his family and circle.

In order to protect the population of the Baran Valley, Selim Gërvalla, in addition to his fellow villagers in the village of Kryshec, also informed the residents of other villages, as much as possible, about the weapons collection operation by the Montenegrin authorities. During that time, the possibilities of information and the movement of people in the villages were very difficult after the entry of the Montenegrin army. Their every move could have been observed by the Montenegrin authorities and the consequences were great.

General Camović

The Montenegrin authorities were dissatisfied with the situation on the ground, and in order to speed up the process of collecting weapons and to put everything under control in the villages of Lugu i Barani, they sent a brigade under the command of General Camović. The forces of the Montenegrin army and police, organized and supplied with artillery, began the expedition to the villages of Lugu i Barani and beyond. Savë Lazarević was ordered to start the action to collect weapons in almost all the villages of the Dukagjini Plain.

All actions that were carried out to collect weapons were strongly supported on the ground by the Montenegrin army and gendarmerie. Sava had received orders from the highest Montenegrin authorities that those residents found with weapons should be shot, while those villages where weapons were not found should be taken out of their homes and baptized in the presence of the priest.

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Those families who would oppose the Montenegrin projects for the assimilation and oppression of the Albanian residents of the Baran Valley would be shot in the presence of their family members. The Montenegrin authorities, after collecting weapons and committing crimes against the innocent Albanian population, began to take very rigorous measures to convert Catholic and Muslim Albanians to the Orthodox religion.

Executions of Albanian villagers

According to Montenegrin sources, in 14 villages of the Baran Valley considerable weapons were found hidden and buried in stables and other similar places. The order to shoot those families whose weapons were found was immediately carried out. Commander Savë Lazarević in the village of Dubovik found six (6) rifles and hidden ammunition among the residents.

As soon as they confiscated the weapons found, the residents were immediately shot on the spot. There were also cases when ten (10) men who had sworn according to Albanian tradition to surrender their weapons and save their families, these men were sent to the guard of the headquarters in Lugu i Barani and in their attempt to escape they were killed by the Montenegrin army. That is, the Montenegrin authorities, using all anti-human forms, aimed to implement their project for the assimilation and disappearance of the Albanian people in Lugu i Barani and the Dukagjini Plain.

Savë Lazarević, in close cooperation with Veliko Kapetani, who was in charge of work in Gorozhdec, had informed the latter that the villages of Lugu i Barani had to be submitted, otherwise it would be very difficult to implement their projects. Savë Lazarević, after receiving Veliko's advice, in collaboration with him, drafted a plan in Gorozhdec to undertake the action to convert the population of Lugu i Barani.

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Montenegrin atrocities

Sava began the expedition to convert the villages of Graboc, Lluzhan and Dobërdol, but encountered strong resistance from the inhabitants. The Montenegrin gendarmerie forces took revenge on the inhabitants of the villages in question who opposed their plan. In response, the Montenegrin gendarmerie had killed about ten (10) people. It was also a clear message to the inhabitants of other villages who dared to oppose their plan.

After the massacres in the villages in question, Sava Lazarević together with Veliko Kapetani and his associates under the escort of the Montenegrin gendarmerie went to the village of Kryshec to the family of Selim Gërvalla and ordered all the men of the village to gather and surrender their weapons. Sava's going to the Gërvalla family was not accidental, because through the authority that the Gërvalla family enjoyed, he tried to achieve his goals and plans.

The village of Kryshec was among the largest villages in the Baran Valley, where submission and surrender of weapons according to the Montenegrin plans would have a negative psychological impact on the population of other villages in the Baran Valley.

The Montenegrin plans were very clear, because by collecting weapons they would ensure that they would not encounter armed resistance from the inhabitants of the village of Kryshec and other surrounding villages. Only in this way could the Montenegrin authorities, led by Sava, realize their plans for the conversion of the population in the villages of Lugut i Barani.

Sava's order was final and had to be carried out to the end or everyone would be shot. Sava, under the threat of the Montenegrin gendarmerie, gathered all the men of the village of Kryshec in the Zeqir Kurtëve Tower. Sava made it clear to all the men of the village without exception that they should surrender their weapons, but, aware of the grave consequences that awaited them, Sava's demands were subsequently rejected by the men of the village.

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In response to the rejection of the demands, Sava ordered all the men who refused his request to be tied up. Selim Gërvalla arrived late at the Kurtëv tower to take charge of rescuing the men of the village from execution by the Montenegrin gendarmerie. The arrival of Selim Gërvalla gave hope to the men of the village and he asked Sava to release all the men, because they were innocent.

Sava asked Selim who you are that can order me to release them, Selimi Gërvalla replied with these words: “I am the brothers of these men that you have tied up, you should have released them because they are unarmed and it is unfair that they are cruelly tortured and kept tied up”.

Sava knew very well that Selim Gërvalla enjoyed great support in his village of Kryshec and beyond, and he addressed Selim Gërvalla with these words: are you able to guarantee for these men of your village who are unarmed.

Selimi without hesitation took responsibility, assuring Sava that they had no weapons, and as a result, Sava ordered the gendarmerie to release all the men of the village. Sava was very clear and blunt with Selim Gërvalla, letting him know that he had taken on great responsibility and risk that if weapons were found in the village of Kryshec, the consequences, up to execution, would be borne by you and your family.

Selim Gërvalla was aware of his actions and was not at all afraid of Savë Lazarević's words, even though he knew very well that his fellow villagers possessed weapons. Selim Gërvalla's courage and authority greatly impressed Sava, intending to use Selim's authority to more easily carry out the Montenegrin plans. But, on the other hand, Selim Gërvalla also had plans to use the Sava to save the men of the village from the Montenegrin massacres. Selim Gërvalla was aware that a similar situation could be prepared much better to save the villagers from the Montenegrin massacres.

Referring to Montenegrin documents, on the occasion of the disarmament of the population in the city of Peja and its surroundings,

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strict and violent measures were taken, all suspects were imprisoned and thanks to the use of inhuman torture, 50 rifles embedded in the ground were discovered, and for this reason the Montenegrins shot them (according to them, the perpetrators) and the highest structures of the Montenegrin state were regularly notified of this information through telegrams.

Through a statement, Montenegrin authorities announced that many weapons were found dumped in the streets and neighborhoods of the city, it is seen that a great fear continues to reign among the residents and as a result, all weapons are being thrown in the villages and on the streets, out of fear of the order given by Commander Savë Lazarević. It is known that in this matter, according to this order, all necessary measures will be taken, because this is the only way against those who are preparing an uprising.

So, the military court has also been engaged in combating this phenomenon, which has sentenced 8 people who were suspected of being involved in this affair to be shot. The minister has also been informed about this and it seems that for him too, this is the best way to restore order and peace. If these measures of coercion and torture continue, they will convert to the Orthodox religion, after many, many warnings, those who are found with weapons will face very serious consequences.

So, in every village, a patrol of soldiers will move and where they come across weapons, everyone will be shot. The Montenegrin authorities, led by Savë Lazarević, after completing the process of collecting weapons, and making sure that the inhabitants of the villages of Lugu i Barani no longer possess weapons, began a procession of converting the Albanian population to the Orthodox religion.

Religion is one of the most important elements that has a direct impact on the spiritual feelings of human society. The expedition of changing religion by force and shootings has continued in the part occupied by Montenegro. But the most pronounced conversions were in the Dukagjini Plain, especially in Lugu i Barani.

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The Provincial Directorate of Peja, in a telegram sent to Minister Plamenac-Cetina, announced that the entire municipality would convert to the Orthodox religion. In the absence of clergy, I ask you to contact the clergy in the Berane district and order them to leave for Peja.

In another telegram, he announces that the great mass of this district that will convert to the Orthodox religion, in addition to the lack of clergy, also lacks teachers who should explain to the people about the nationality and the new religion that they are embracing.

There is also a lack of money that is more than necessary for the development of propaganda. There is also a lack of Montenegrin caps that the crucified should have. It was requested that a number of teachers and priests, who could speak Albanian, be sent within the possibilities, a number of funds be made available, and that a large quantity of Montenegrin caps be sent from Podgorica, all these requests are more than necessary without which it is almost impossible to achieve the goals we have before us.

In April 1913, a part of the inhabitants of the villages of Lugut i Barani were sent to the Church of Peja, including children, to be baptized. Inside the Church courtyard, the order had come from the Montenegrin authorities that Albanian men should remove their caps and women should uncover their faces. The Albanians were concerned that the change of religion was being done against their will, but they were forced to do so by force.

A speech was given to the Albanians by Father Maksimi:

“Brothers and sisters who have gathered in this place with joy and heart, I say two words to you, since the Kosovo war we have been separated and today God willed that we unite again and return to the old religion as they were to our ancestors. Before the Kosovo war, you were all Christians, but with the Ottoman occupation, the Albanian people were forcibly converted to Islam, unfortunately embracing the Islamic religion and killing each other without knowing that you are brothers. I am very pleased to see you gathered in the courtyard of

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this church who have expressed the desire to be baptized and return to the religion of your ancestors. The headscarf will no longer exist in these places, but all united in one religion, you with us and we with you will make this country flourish. You will be educated and you will have a better life than you had before. I thank God for this good thing that He has given us and we wish all the best to Krajl Nikola.”

The provincial directorates and police bodies in their reports sent to the Ministry of Internal Affairs in Cetinje, stated that the abandonment of the Islamic religion and the embrace of the Orthodox religion was done willingly and without pressure expressed through written prayers. While, the documents show the opposite about the difficult situation of a people oppressed in the worst way.

After leaving the village of Kryshec, Savë Lazarević, accompanied by the Montenegrin gendarmerie, went to the village of Vranoc, which was received with great concern by the residents. Savë entered the tower of Ali Bajraktar and informed them that King Nikola had issued an order for the entire population of Lugu i Barani to change religion since as brothers we cannot live separately.

There were about 30 villages under the banner of Vranoc, but the banner gathered in Kryshec because it was closer to Peja and in case of need to prevent the danger that could be put to them. The Gërvalla family were odabash (wise and loyal man who stays close to the bannerman or standard-bearer) of the banner of Vranoc, a fact that guaranteed them the most privileged positions in the Barani Valley.

Forced conversions to Orthodoxy

Ali Bajraktari requested sufficient time to inform and talk to the inhabitants of the villages about the order that King Nicholas had issued. After consultations, the inhabitants of the villages of the Barani Valley opposed the king's order to convert the Albanian population to the Orthodox religion.

Savë Lazarević did not take the news well and ordered the Montenegrin gendarmerie to expel all the inhabitants of the villages of

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Lugu i Barani from their homes at gunpoint and march them straight to the church in Gorozhdec and Peja to convert.

After Savë left for the village of Vranoc, Selim Gërvalla, urgently needed to take protective measures with his fellow villagers, because he felt that very soon the Montenegrin gendarmerie would return to search every house in their village. Selimi, in conversation with his fellow villagers, asked them to collect all the weapons and hide them in the mosque of the village of Kryshec.

The idea was welcomed by all the residents without exception and that same night the weapons were sent and hidden in the village mosque. The reason why the weapons were hidden in the mosque was that the Montenegrin authorities would not think of such a thing, because the mosque is a place of prayer.

During the collection of weapons, a horse-drawn cart was filled to the brim. But, unfortunately, it did not take long for Savë Lazarević to be informed the next day that, on the recommendations of Selim Gërvalla, the men of Kryshec had collected the weapons and hidden them in the village mosque. The next day, Sava sent a courier to Selim's house to notify him to urgently come to the infamous police station in the village of Qallapek.

Although the situation in the Gërvalla family was very serious, he did not give up in the face of the pressure coming from the Montenegrin authorities. Selim Gërvalla responded positively to the call of the Montenegrin authorities. Selimi greeted the family and hugged his two young sons, Rexhepi and Demushi, which left them upset and in pain. He was convinced that based on the political circumstances created on the ground, he would be shot by the Montenegrin gendarmerie as soon as he reached the police station in Qallapek.

On the way to the police station in the village of Qallapek, Selim Gërvalla thought about how to act to overcome this situation with as few consequences as possible. As soon as he entered the station, Sava addressed Selim with threatening language, saying that he had

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guaranteed that the residents of the village of Kryshec did not possess weapons, but the reality was completely different.

Selim had not been registered at the station to obey Sava's orders, but to protect his family and fellow villagers. Selim, without being afraid at all, addressed Sava with the words, I take responsibility for all my actions that have occurred in my hometown. For a moment, Sava was stunned by Selim's courage, he silently left the office to consult with his associates regarding Selim Gërvalla's positions.

After returning to the office, Sava addressed Selim with the words: "You have been pardoned by King Nikola, for this pardon you will lead people with the Montenegrin flag in hand to the Church of Peja to change their religion." Selimi Gërvalla had two options: either accept Sava's proposal, or else he would be shot. Selimi accepted the proposal because he wanted to resist and fight together with the people of Lugu i Barani.

After Selimi accepted the proposal of the Montenegrin authorities, the latter took care to provide him with a uniform and a Montenegrin flag to lead the column of the population to go to the Church of Peja to convert to the Orthodox religion. The inhabitants were forcibly removed from their homes by threats of weapons, without sparing children, women and the elderly.

Albanians who refused to convert were killed:

The inhabitants who refused to join the column for the change of religion suffered even with their lives. In Upper Baran, within a day, the village mufti Hazir Alia and his son Haxhiu, Abdyl Rustemi, Shyqer Hasani, Abdyl Hasani, Hazir Abdyl, Cubel Zeqiri, Niman Plava, Abaz Jaha, Ali Abazi, Shaban Ademi, Mic Sadiku, Sadri Hasani were shot, while in Kpuz: the brothers Ramë and Smajl Meta, Cen Salihu, Abdyl Salihu, Zenun Jusufi, Ymer Zenuni, Rexhep Qerimi and Elez Osmani. In Dobërdol, all the men were mistreated and beaten, while Miftar Elezi was massacred with bayonets.

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In Peja, Sali Bajraktari from Vranoc, Arif Halili from Poçesta and Hamëz Kundra from Zllapek were killed. The situation of the inhabitants was extremely difficult in psychological terms, because it was followed by the Montenegrin army and police. In an organized manner, the Montenegrin authorities ordered the residents to march towards the Church of Gorozhdec and Peja.

The number of residents was large and the Church of Gorozhdec did not have the capacity to baptize everyone into the Orthodox faith. The Orthodox clergy recommended that the rest of the population, under very rigorous supervision by the Montenegrin gendarmerie, march towards the Patriarchate of Peja. Selim Gërvalla, on the way to Peja, had made his plans by consulting with the closest people he had in the column, saying: “Look at the possibility and talk to the people in the column if we can become about thirty (30) men to oppose the projects of the Montenegrins, because today I will give up my soul.”

Selim Gërvalla had informed his fellow villagers in the column that as long as I am alive, no one will change our religion. For a moment, Sava was stunned by Selim’s courage, and he silently left the office to consult with his associates regarding Selim Gërvalla’s positions. Sava, after returning to the office, addressed Selim with the words: “You have been pardoned by King Nikola, for this pardon you will lead the people with the Montenegrin flag in hand to the Church of Peja to change their religion”.

Selimi Gërvalla had two options: either accept Sava’s proposal, or otherwise he would be shot. Selim accepted the proposal because he wanted to resist and fight together with the people of Lugu i Barani. After Selim accepted the proposal of the Montenegrin authorities, the latter took care to provide him with a uniform and a Montenegrin flag to lead the column of the population to go to the Church of Peja to convert to the Orthodox religion.

Residents were forcibly removed from their homes at gunpoint, sparing children, women and the elderly. Residents who refused to join the column for conversion suffered even with their lives. In Baran i Epërm, within a day, the village mufti Hazir Alia and his son Haxhiu,

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Abdyl Rrustemi, Shyqer Hasani, Abdyl Hasani, Hazir Abdyli, Cubel Zeqiri, Niman Plava, Abaz Jaha, Ali Abazi, Shaban Ademi, Mic Sadiku, Sadri Hasani were shot, while in Kpuz: the brothers Ramë and Smajl Meta, Cen Salihu, Abdyl Salihu, Zenun Jusufi, Ymer Zenuni, Rexhep Qerimi and Elez Osmani. In Dobërdol, all the men were mistreated and beaten, while Miftar Elezi was massacred with bayonets. In Peja, Sali Bajraktari from Vranoc, Arif Halili from Poçesta and Hamëz Kundra from Zllapek were killed.

The psychological condition of the inhabitants was extremely difficult, because they were being followed by the Montenegrin army and police. In an organized manner, the Montenegrin authorities ordered the inhabitants to march towards the Church of Gorozhdec and Peja. The number of inhabitants was large and the Church of Gorozhdec did not have the capacity to baptize everyone into the Orthodox faith.

The Orthodox clergy recommended that the rest of the population, under very strict supervision by the Montenegrin gendarmerie, march towards the Patriarchate of Peja. Selim Gërvalla, on the way to Peja, had made his plans by consulting with the closest people he had in the column, saying: “look at the possibility and talk to the people in the column if we can become about thirty (30) men to oppose the Montenegrin projects, because today I will give up my soul.

Selim Gërvalla had informed his fellow villagers in the column that as long as I am alive, no one will change our religion and they will find out very soon who Selim Gërvalla is”. After consulting the men in the column, they informed Selim Gërvalla that everyone was able to sacrifice themselves to oppose the Montenegrin projects for changing religion at all costs.

On the way to the Church of Peja, the Albanian population was not beaten, but was threatened to be more obedient. As soon as the column reached the entrance to the city of Peja, at the Stone Bridge, a citizen known as Ristë Bojaxhija, from the threshold of his shop, provoked Selim Gërvalla by saying “for goodness sake, let the old

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religion be.” Selim Gërvalla had known Ristë for a long time and had even helped him materially on several occasions.

Selim Gërvalla broke the Montenegrin flag and threw the Montenegrin cap

Selim Gërvalla became extremely angry, driven by national feelings, and was waiting for the right moment to break the Montenegrin flag. Enraged, Selim took off his Montenegrin hat and threw it, broke the Montenegrin flagpole, tore it up and kicked it to the ground.⁴ Then Selim Gërvalla addressed the column in high tones, saying: “point your fingers, calling for resistance.” The crowd immediately began to clash with the Montenegrin army and police.

After Selim’s action, the Montenegrin forces began to mistreat the Albanian population. The Montenegrin army divided the column of the population into two parts, on one side the men and on the other side the women and children. Part of the population, taking advantage of the chaos created, managed to flee the scene, escaping conversion to the Orthodox religion. The Montenegrin army and police arrested many men, including Selim, and sent them to the Peja prison.

Selim Gërvalla and others were tortured

There they were cruelly tortured to death, to prove whether the tortured prisoners were still alive, the Montenegrin army and police crushed their fingers with stones, those who had survived the torture were taken at night and sent to be shot at the Long Graves on the outskirts of Peja. Witnesses who had escaped have confessed that the Montenegrins had thought that Selim Gërvalla had died from the torture he had received.

After Selim regains consciousness and hears the screams of his friends, he calls out to his friends, “Stay, men,” and when they see that Selim is still alive, they decide to take him and send him to be shot. But, thanks to his vigilance, Selim manages to escape the shooting by hiding, and then leaves for Prizren to Ukë Peshku’s house.

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The fighting lasted until the evening hours. Meanwhile, Agim Gërvalla, the brother of Gani, Haki and Besim, who was operating in Aarau, Switzerland, had made a great contribution to the arming of the villages in Lugun e Barani. Agim Gërvalla had been elected president of the humanitarian association “Krysheci” with headquarters in Aarau, Switzerland.

The association had a large number of members and thanks to their contribution they had managed to collect about 300 thousand Swiss francs for the purchase of weapons in Albania. Agim Gërvalla had taken over and had gone to Tropoja four times to coordinate the work on the purchase of weapons. The last time Agim Gërvalla met with Agim Ramadani and Rustem Berisha in Tropoja, who had signed the documentation for the arming of the villages of Kryshec, Dubovikë, Prapaqan and Broliq.

During that time, the coordination for the purchase of weapons in Tropoja was very challenging for various reasons. But, thanks to vigilance and courage, Agim Gërvalla had managed to complete his mission to arm the villages in Lugun i Barani.

The brothers Islam, Agron, Bujar, Nuredin, and Haradin Gërvalla also joined the ranks of the Kosovo Liberation Army. Islam Gërvalla had gone to Albania to obtain weapons, where he also participated in the battles of Loxha and Junik. Bujar Gërvalla participated in the battle against the Serbian army for the defense of the “Gërvalla” neighborhood. While Agron Gërvalla and Nuredin Gërvalla on April 7, 1998, returned from Switzerland and joined the ranks of the KLA.

Nuredin initially fought in the Drenica Operational Zone where he participated in many battles, such as: the battle of Llapushnik, Likoc, Zatriq. Nuredin Gërvalla was then transferred to the Dukagjini Operational Zone. Nuredin participated in the battle of Glllogjan, Ratish, Jabllanica, etc. During the transportation of wounded KLA soldiers to Albania, Nuredin Gërvalla on May 24, 1999, in Bogiqe in the Albania-Kosovo-Montenegro border triangle, heroically fell on the battlefield.

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Agron Gërvalla was a distinguished activist of the Kosovo People's Movement (LPK), who made a valuable contribution to the national cause. Agron also made a great contribution as a member of the KLA logistics in Europe and even the USA. Haradin Gërvalla after the September 1998 offensive participated in the battles of Kralan, Prilep, Pozhar, etc.

The brothers Xhafer, Demush and Sefadin Gërvalla joined the ranks of the KLA. Xhafer and Demush participated in the battle against the Serbian army to protect the "Gërvalla" neighborhood. During the fighting in the line, in addition to the battle in the "Gërvalla" neighborhood, he also participated in the battle of Loxha and Sefadin Gërvalla in Junik. Demush Gërvalla was wounded in the KLA units. The crimes of the Montenegrin army and police in the Dukagjini plain and especially in the Baran Valley were very serious. The Montenegrin army used the most inhumane methods against innocent Albanians living in their ancestral lands. Albanians never submitted to Montenegrin rule, regardless of the constant persecution they were subjected to.

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**The Montenegrin atrocities at Qafë te Previsë and the names of
the massacred Albanians**

Written by Rexhep Dedushaj

After Montenegro occupied the province of Plavë-Gucia in October 1912, no form of extermination of the Albanian population, the oldest ethnic group in the Balkans, was spared, killing, massacring, changing their religion and nationality and chasing them from their lands.

International works such as: “Enquete fans les Balkans”, Paris, 1914, testify to the rudeness of the Slavic ancestors on the Albanians. Leo Preudlich: “Albanians Golgotha”, Vienna, 1913; Edith Durham: “The Struggle of Scutari”, etc.

After Vešović vented his anger by killing more than 63 elected men in Vuthaj and dozens of others around them, he moved to Dečan in December 1912, giving way to the ordinary criminal: Avro Cemović (popularly known as Avro Cemi). After having ethnically cleansed the district of Istog, Peja and Rozhaja, he turned to work in Guci:

First, he instituted extraordinary military-royal trials and immediately began executions of innocent people. Shot people in Plava Race, starting March 5, 1913. Then in Guci, and from March 9, 1913, he began to send them to the Montenegrin-Albanian border, in the Previa Pass.

According to the registers of those convicted in the above-mentioned trials, until now it is known that the remains of Haxhi Hasi, Haxhi Beqi, Ibrahim Halil and the brothers Halil and Murat Haxhiu – of Radonciq are found in the mass cemetery in Qafë i Previa; of Mulla Sheqi, Muje Aga and the two sons of Tal and Hako Ali – all Omeragaj; of Rame Zeqir and Hasan Alku of Kolina; of Haxhi Sejdit-Nikocaj and Sejdo Metku-Lalicic; of Ramë Kuja – Shujak and Hako Lita – of Cekaj; of Hako Smajli of Baliqve and Jakup Arifi and Shaban Hasani – of Pepaj; of Began Sharku, Nuc Jakupi and Jup

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Rexha – Sharkinaj; of Avdyl Zeka, Shaban Hasani and Mehmet Shabani – of Qosa; to Reko Rama i Çelajve; Shaban Gjonbalaj and Mal Ibishi hatched.

The second group: Hasan Bajri, Adem Basha, Haxhi Shabani, Ali Frici, Bajër Zeqiri, Ibrahim Rustemi and Sylë Istrefi – Nikoçaj; Avdi Hasani, Ibër Ahmet Aga and Avdi – Omeragaj, Mulla Emmini and Mulla Hasi – of Bekteshaj; Mujk Ahmeti Delaj, Haxhi Jakupi Lalicic, Adem and Din Radonciqi; Hasan Smajli-Kolina; Ramë Nuri Sujkaj, Nuro Hysi Mekulaj, Asllan Jakupi Ferataj, Bajram Haxhia and Arif Avdyli – Balidemaj; Halil Sejdi – Dervishaj; Adem Zeka – Qosaj, brothers Shog and Hul Sokoli – Goçaj; Muje Gali i Hasangjekaj, Bajram Xhuku-Dedushaj.

But really there are many, many others who have not been registered at all, which is also shown by the case of 16-year-old Halil Niman – Çelaj, the nephew of Mema Osa, Mema's son. Thus, with or without a trial, as Mark Krasniqi says in an academic case, a total of 700 people were killed. There are 78 people from Vuthaj alone, including those from Çeremi and Valbona.

The martyrs who are still rotting in the Previsë Pass, have left many descendants who today don't even know what they are: They will say they are Albanians, Bosnians, Turks and some others have started to say they are "Montenegrin Muslims".

And what is worse, they have spread around the world like cuckoo birds and make us laugh when you hear that they have erected a memorial plaque for those massacred in Previsë in a New York village with a Slavic name: "Monte Sello". So they don't dare to set up one in Previsë or Guci.

Where do most of the massacred come from? Where Hasan Bajri said that day to Avro Cemi: "Move away, Slav, for you are too close". While the brothers Goçaj: Shok and Hul Sokoli started singing.

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However, history is history.

The corpses continue to rot in Previsë, on the border of Albania with Montenegro, becoming permanent guards on that border and thus testifying to the first Slavic genocide through the military formations of fascist generals Veshović and Cemović against the Albanian people. Was this a Holocaust long before that of the Jews, orchestrated by the fascist Hitlerian hand, which has remained unpunished for a full 100 years?

Support should be sought from the LQSHA of Dioguard and from the Pan-Albanian Federation “Vatra”, so that this issue passes to the desks of diplomatic offices and international mechanisms in Brussels and Washington. It is known that Turkey is preventing Armenians from entering the European Union because of the genocide it committed against them in the early 20s of the XX century.

European newspapers covering the Serbian troops atrocities against the Albanians in 1912-13

In 1912-13, several European papers covered the Serbian army's atrocities against the Albanians of Kosovo and Northern Albania. The “L'Humanité” in France, the left “Daily Chronicle” in Britain and the socialist “Adevărul” in Romania reported critically and even condemned the Serbian troops massacres in Albania.

The German papers “Reichspost” and “Kleine Zeitung” of November 29 1912 also addressed the massacres with the title “The Serbian war of extermination against the Albanians”. On December 2, the “Kleine Zeitung” published reports of the massacres on the front page, with an image of captured Albanians and Serb soldiers scouring them. Many newspapers described the Serbs ironically as the “bearers of culture”.

On November 27, 1912, a report was published titled “The Truth about the bloodbath of Prizren” which described the Prochaska event

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where Serb troops massacred the Albanian civilians who hid in the Austrian consulate in Prizren. Die Neue Zeitung mentions that 12,000 Albanians were killed in just two days. According to "Reichpost", the Serbs openly declared that the Albanian Mohammedans must be exterminated.

On November 191, 1912, the Italian paper Gazzetta Ufficiale published an article mentioning that after fighting in Manastir, the Serbian and Greek troops committed "terrible atrocities".

Other papers which covered the atrocities were the "Frankfurter Zeitung" in 1913, the "Kreuzzeitung" by the author Prof. Schiemann in 1912, the Italian "Massaggerò" and the Danish "Rieget". The American Carnegie Foundation published a shocking documentary in 1914 about human rights violations and atrocities by the Serbian state against the Albanian population in 1912-13.

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A foundation stone laid for the memory of the 19 massacred Albanians from Nashec who were murdered by Serbian forces under Bozidar Jankovic in 1913.

“On Wednesday, in the village of Nashec in Prizren, the foundation stone was laid for the construction of the Memorial dedicated to 19 Albanians massacred in 1913 by the Serbian army. On the occasion of laying the foundation stone of this Memorial, we contacted in Germany the historian and the chairman of the Association “Trojet e Arbrit”, Nue Oroshi, who is the initiator for the realization of this project.

This massacre in Nashec, where among the killed are most of the Kalaj and Manreca families, was carried out by the Serbian army led by the infamous Serbian general, Bozhidar Jankovic. The relative of those massacred from the Kalaj family, Kolë Boqaj, says that every time the Albanians intended to revolt against the invaders for their

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rights, the Serbs massacred entire families to frighten them, as happened almost 109 years ago in Nashec.

He shows that for many years we have not dared to talk about what our ancestors have shown about this event. About this event, he tells what his grandfather, Pal Spaqi from the family, Manreca, had told him. The gentlemen, Boqaj and Spaqi, are very happy that after so many years, their family members and other massacred by Serbian barbarians will be commemorated in this Memorial.

The financing of this project dedicated to our historical memory will be financed by the families who lost their members in this massacre, while the organization will be done by the Association “Trojet e Arbri”, announced its chairman, Nue Oroshi. Meanwhile, the sculptor Fiqiri Kasa told about the details of the realization of this project. This Memorial is expected to be inaugurated on April 3 of this year.”

In Kërçovë and Zajas bones of Albanians killed by Serbian forces in 1913, were found and excavated.

The council for the establishment of the “Albanian Mother” NGO and the commission discovered a mass grave and well in the region Kërçovë. When the city was occupied by foreign armies for years, which left ashes and ashes behind, the Serbian soldiers massacred many Albanians and threw them in this well. In this cemetery lay Albanians who were also killed by the Chetnik and Bulgarian war criminals.

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Memorial stone in Zajaz with a list of Albanians killed by Serb forces in 1913.

Musli Musliu emphasizes that “there are many rumors about this well, which is also a mass cemetery, and according to the testimonies of the local residents, there are more than 20 people killed and massacred there. The works regarding the exhumation of the bones at “Bunari Metë Xhakës”, in Zajaz Xhuma, have started on Sunday, while the excavations regarding the exhumation of the bones from this cemetery and other mass cemeteries, which have been detected in the surroundings of Kîçova, will continue during the next few days. The massacred Albanians were then buried again in another grave, according to an article in the Zeri.

Albanian Correspondence from 1912: Serbo-Montenegrin atrocities in the regions of Bobaj, Ses, Larushk, Minikel, Scej, Ses, Krujë-Kurbin, Kavajë, Shijak, and Gromen.

“In the district of Gjakova, in the village of **Bobaj**, four Serbian soldiers who were trying to rape a woman were badly beaten. Immediately upon Bobaj fell the iron and fire of a punitive expedition. She was set on fire. Where everything had turned to dust and ashes,

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the Serbian soldiers came across 70 Catholic Albanians who were returning to their village from the bazaar.

The soldiers carried out the bloodbath of the group. In Prizren, the Catholic priest was not allowed to perform the last breath of the dead. Anyone who meets the priest is court-martialed. In a report from **Durrës** on March 8, it is learned that the following villages were burned and razed to the ground: **Ses, Larushk, Minikel, Scej and Gromen**. In **Ses**, women, girls and a number of children, a total of eighty souls, were included among the houses that were set on fire.

“The inhabitants of the villages of the **Krujë-Kurbin** district have fled to the mountains to save their lives, leaving behind all the wealth they had. Even Stalin’s former competitor for president in Russia, of Jewish (Israeli) origin, after Lenin’s death, Leon Trotsky, witness of the Serbian massacres against the Albanians in Skopje, collaborator of the most important newspaper of that time, December 1912 and find him as a special envoy of the Russian newspaper “Kievskaja Mils” in Skopje, that is, under these circumstances to make a war reportage.

This newspaper at the time was the largest and most important newspaper published in Kiev in the Russian language outside the Russian capital, Moscow. This invasion Trotsky reports through the newspaper that it was accompanied by massacres, mass genocide against the completely unarmed Albanian population, where according to the press of the time, during this offensive about 250,000 (two hundred and fifty thousand) Albanians lost their lives in the most barbaric way through burning alive women, children, old men, even cutting pregnant women’s bellies with bayonets, and taking out the child and sticking it on the tip of the bayonet.

Trotsky concluded that: the Serbs in the so-called “Old Serbia”, in their national efforts to improve the figures in the ethnographic statistics, which do not suit them, have simply entered into a

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systematic extermination of the Muslim Albanian population, as well as others with non-orthodox affiliation.

The Supreme Headquarters of the Serbian Army, in addition to carrying out terror and massacres on the Albanian population, organized a scenario with urgent orders, according to which the impression had to be created before the international opinion, as if the Albanians everywhere in the occupied areas were essentially interested in having their lands annexed Serbia and not to remain in “Coastal Albania”.

It is not known for sure how many such scenarios were organized in the field, but the available documentation allows us to mention a few. The telegram of the Italian foreign minister San Giuliano (A. Di San Guliano) dated December 20, 1912, addressed to the embassies of Italy in Belgrade, Berlin, Istanbul, London, Petersburg and Vienna where, among others, it is underlined: In **Tirana, Kavajë, Shijak**, the Serbs force the Muslim Albanians and the Catholic Albanians to sign the petition in the Serbian language, with which they declare that they are satisfied with the Serbian opinion.

The same scenario was repeated in the Dukagjin Plain, where we can present some parts of the violent and staged telegram to the citizens of Prizren and its surroundings, addressed to the Conference of Ambassadors in London, on December 26, 1913: Before you, representatives of the Great Powers the solution of the vital question of the existence and prosperity of our tribe in these parts.

Therefore, the undersigned on behalf of the residents of the city of Prizren and its region, we beg you for your merciful support, so that in the case of resolving our fate, do not attach us to Coastal Albania, but leave us in the Serbian state, if you wish us cultural comfort and economic prosperity, we are of Serbian origin. At the very end of this Serbian propaganda story, we should add that the southern ally of Serbia, Greece, will use the same methods a little later.

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On March 12, 1913, the Italian newspaper “Albanische Correspondenz” from Trieste wrote the following: The news coming from Tirana informs that the Serbs started a new wave of murders and massacres in the surroundings of Tirana.

Residents of a neighborhood in Tirana sheltered a number of Albanian volunteers and gave them food. Upon hearing this, the commander of the Serbian occupation troops ordered his division to surround that neighborhood. As a result, all the houses of that neighborhood, including the tower of Faut Bey Toptan, turned into piles of ashes. Seventy-seven men were burned alive. Eight men and two women were executed by firing squad. All maneuvers were made against the Catholic church of Janjeva (with four hundred families mainly of Slavic origin) in order to force the believers (by force) to renounce their religion. Eight hundred Catholics, so-called “Laramans”, who hid during the Turkish occupation lived in this bishopric for several centuries.

Their religious identity. When the Turks left and the Serbs arrived, several hundred of them wanted to register as Catholics. But, after the arrival of the representatives of the Serbian government, they were finally told: “Either Muslims, or Orthodox, but not Catholic.” Near the altar of Letnica there was a village called Shashare, which had nine hundred families, all Catholics.

When the Serbs took **Shashara**, they rounded up all the men without exception and tied them up. Then they started robbing their houses and raping their girls and women in the most disgusting way. Also in Nashec, thirty men were sitting quietly at their work. They were killed for no reason in one day. They were killed for the only “crime” they had committed, they called themselves Catholic Albanians.

The “Neue Freie Presse” newspaper also wrote about violent conversions to the Orthodox religion and the slaughter of clerics on March 20, 1913. “On March 7, in the district of Gjakova, Serbian

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soldiers joined the fanatical Orthodox priests. They tied up nearly 300 (three hundred) people, men, women and children, and threatening to take their breath away asked them to change their religion. Among those tied with rope was the priest Angelus Palic. An Orthodox priest, pointing his finger at the muzzles of the weapons that had been pointed at the captives, he addressed them: "Either sign that you have returned to our united, true religion, or else the soldiers, these knights of God will bury their souls in hell: The parties signed the sheet on which the declaration of return to the Orthodox religion was already written.

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The "Ujzit te Hasit" or "Ujz Massacre" of 1913 – Serbian and Montenegrin soldiers burning Albanian women and children alive

Written by Besim Muhadri and Nexhat Çoçaj.

Ujzit te Hasit or Ujz massacre (alb: Masakra e Ujzit te Hasit).

On November 1913, the Serbian army in Ujzi of Hasi killed and burned 72 Albanians, members of the family of the patriot Avdyl Zeqa, participants in the Albanian League of Prizren. Among the massacred and burned were ten children and infants in cradles and as many women. This was one of the most terrible massacres of that time, which the press of the time also wrote about.

On November 28, 1912, Albania's independence was proclaimed, meanwhile, a large part of the Albanian lands remained under foreign occupation, namely neighboring countries, which continued to exercise terror against the defenseless and forgotten Albanian population. The year 1913 also marks the setting of the borders, which was crossed by a great dissatisfaction of the Albanian population, due

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to the further fragmentation of the Albanian villages and the division of the population into many parts.

The annexation of the Albanian-majority inhabited areas (remaining outside the administrative borders of Albania), sanctioned by the Conference of Ambassadors in London, was also accompanied by the establishment of a brutal, oppressive and criminal Serbian regime. At this time, in Kosovo, Serbian and Montenegrin terror was unbearable, due to Serbia's dissatisfaction with the decisions of the London Conference for the non-realization of its hegemonic appetites, and the failure to fulfill the old dream of taking the preferred parts from it and the provision of a corridor for access to the sea, arbitrarily establishes a "strategic border", which passed along the Drin valley.

During this time, especially during the summer months of 1913, there were many persecutions and murders against the Albanian population. At this time, the execution of Albanians was carried out without any trials, while the resistance of the Albanians continued by the Kachak groups in many parts of Kosovo, where preparations were being made for a major uprising against the Serbian military-police regime, which was massacring and terrorizing the vulnerable Albanian population.

Meanwhile, towards the end of August and the beginning of September of that year (1913), the Albanian National Movement, led by Isa Boletini, Bajram Curri, Elez Isufi, Qazim Lika, Sadik Rama, etc., was making the final preparations to launch in armed insurrection. The Serbian government, meanwhile, when the uprising broke out, officially declared that it would extinguish these uprisings in any way, even using unprecedented methods.

When the Ujziteti of Hasit (alb: Ujziteti te Hasit) massacre happened, 72 Albanians from the Gashi family of Ujziteti were killed and burned alive, and this was documented by the press of the time. Thus, the researcher Xheladin Shala, in his book "Albanian-Serbian Relations 1912-1918", quoting the newspaper "Politika" of Belgrade dated November 3 and

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16, 1913, among other things, writes that in a house near Gjakova the army massacred 72 people and burned them.

While the other researcher, Shaban Braha, in the book “Serbian Genocide and Albanian resistance (1844-1990)”, published in 1991 in Tirana, based on the reports of the consuls of the great powers sent from Prizren-Vienna, on 18.09.1913 and from Shkodra-Paris, on 21.09.1913, says, among other things, that 35 members of a family have passed away in Ujz.

The same author, in the same book, referring to the data of the newspaper “Përlindja Albanian” no. 14 of 1913, says that “In Ujz, near Drin, 32 people were locked up and burned in a house”. These data are sufficient facts to learn about the truth of this terrible event, of genocidal and criminal proportions against humanity in general and the Albanian people, in particular, committed by the Serbian army 91 years ago.

The dates of the occurrence of this event noted by the aforementioned scholars, who are referred to in the annals of the newspapers of the time, seem to match the account of its eyewitness, the old man Cufë Sadik Gashi, from Ujzi (1903 – 1997), who eleven years ago, at our request, agreed to tell how that event had happened, what he had seen and experienced as a child and his close family who managed to escape.

Cufë Gashi, who at that time was a ten-year-old child, what he saw he was not only able to remember well, but in a certain way also talks about the circumstances and the cause of its occurrence. Those who were massacred not only had neighbors, but also people of the tribe, of blood and flesh, as he expressed at that time. Now when we are republishing this (because part of the writing has been published eleven years ago in the local magazine “Etja te Hasit”), the witness Cufë Sadiku is no longer among us, but his authentic words and confessions have remained.

The killing of two gendarmes or the pretext of committing a crime

At the time when Albanian uprisings against the brutal Serbian violence had broken out in many parts of Kosovo, the Serbian regime was taking all measures to quell them. Thus, during that time, many gendarmerie and military stations were erected, which were also transformed into graves of defenseless Albanians. Such a Serbian gendarmerie station was also set up in Fshaj of Has.

“It was the fall of 1913, during the time of the corn harvest, which means the time between the months of September and November. During this time, Serbian gendarmes in a house in the village of Fshaj investigated two Albanian criminals. There were three gendarmeries at the gendarmerie station, while one of them goes to ask for reinforcements in pursuit of the criminals, while the other two surround the house where the criminals were. But in the meantime, someone from the house informs the Kacaks that they were surrounded by gendarmes. Then he raises his rifle, where both gendarmes are killed. Among the dead was the chief’s secretary (secretary).

This is what Cufë Sadik Gashi, from Ujzi i Has, said about the beginning of that event, which would have serious consequences for his family and extended relatives. Cufa was no more than nine years old at that time. “When reinforcements arrived, he continues the story, the Kachaks had already fled, while the gendarmerie, when they saw their comrades dead, terrified and full of ferocity and madness, called the commander of the gendarmerie in Fshaj, Tomë Marku (always according to Cufë Gashi’s confessions).

On that occasion, they decided to burn Tun Ceta’s house, where the Kacaks had been sheltering. The decision was made and, as a sign of revenge, they burn Tuna’s house and with it Tuna himself along with his wife. They burned them alive. The revenge continued. After the burning of Tuna’s house, Tuna himself and his wife, the

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reinforcements of the gendarmeries forces kept coming and increasing.

In addition to the gendarmeries, now the Serbian army also joined the action. In the evening from Fshaj, they learned about the town of Ujzi, where they suspected that the Kachaks, who had killed the two gendarmeries, might have taken refuge.

After burning Tun Ceta with all the women, the Serbs travel to the towers of Gashi in Ujzi

In Ujz, at that time, the families and towers of the Gashi Albanians, who were known for their patriotism and bravery, as well as for their generosity, hospitality and wealth, were in vogue. In the towers of Avdyl Zeqë, Ali Tafa, Jusuf Selman and Daut Sadik, who all belong to the Gashi tribe, the Albanian insurgents had their dormitories. All this patriotism and this unparalleled generosity was no accident. It had its roots much earlier.

The oldest of this family, Avdyl Zeqa (Gashi), was not only a participant of the Albanian League of Prizren, but together with Dervish Salihu from Luginë, he was also the organizer of the Assembly of the League. Being a man with schooling (he completed madrasa), Avdyl Zeqa was also an organizer and participant of the Kaçak Movements of that time. His closest friends, incidentally, were Sulejman Vokshi, Bajram Curri, Shaban Manxholli, Azem Bejta, etc., who in Avdyli and his family had found a strong home and powerful support for the organization of uprisings and for the development of wars against the invading Serbian hordes, who at that time were wreaking havoc on the Albanian population.

“Before the Serbian and Montenegrin army and gendarmerie arrived in Ujz”, old man Cufë Sadiku said, “Hazir Makolli, who was a policeman at the time, came to our house and told my grandfather, Dauti, to remove the families from the house, because , he had told his

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grandfather, they also intend to call you the Sweeper. After this warning, my grandfather came out and told Avdyl Zeqa, so that they could take all the measures and remove the families from the house, but Avdyl, as a man with fiery feelings that he was, had not agreed to do such a thing.”

“A job that cannot be done”, he had said, also saying that whoever tries to do such a thing, or who will leave the house, has no place here. I remember how today, said the old man Cufë Sadik Gashi, when his grandfather came and told us to leave the house and go to the mountains with all the family members, since he had not been able to convince Avdyl to do something like that.

“We took what we could get with us. Halil Sadik’s family went up the mountain with us, but on the way, Halil’s son, Bajram, is told by his wife that he forgot the ducats (ornaments) and he returns to get them. In the meantime, the Serbian-Montenegrin army and gendarmerie had entered Ujz and caught him coming out of the house and killed him immediately at the door.”

The Serbo-Montenegrin troops barricaded women and children and burned them alive

According to Cufë Sadik’s confessions, the families who had left without escaping, Serbian-Montenegrin soldiers surrounded them, at first supposedly to control them, because they suspected that the commies who had killed the gendarmes were there.

First, they tell Avdyl Zeqa to take all the relatives of the house out into the yard (45 in total) and then let them settle in Avdirrahim Halil’s house, which was built with boards. In the meantime, the Serbian soldiers and gendarmes bring the 14 members of Ali Tafa’s family, the 12 members of Jusuf Selmani’s family and the two guests from Pataçani, who were there, to that house. A total of 73 people.

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The gendarmeries and the Serbian and Montenegrin soldiers searched for the fugitives, but since they could not find them, they separated only Avdyli to one side, to whom they said: “We will leave you and the ducats you have alive, otherwise, we will flay you and the whole family alive”. Meanwhile, Avdyli the old man, hoping that after the cats have received the ducats, they will go where they came, decides to give them a part of the ducats he had.

However, the Serbian war criminals and terrorists didn't stop there. After taking the ducats from Avdyli, they order him to enter the house with boards, where the other 72 members of the three families were. As soon as Avdyli enters, the criminals close the door of the house and start shooting at the people locked in there, among whom there were also ten children in cradles and many women.

After a while, the rifles stopped, which we, who were on the mountain above the village, could hear very well. We also had a lot of children and women with us, among whom I was also, who was watching that event with sadness. The criminals, after stopping their rifles, began to cut down the oaks, which we had cut for the cattle, with which they surround the house and then set it on fire.

The flame kept coming and growing between the Gashi towers. At first we only saw flames, but it wasn't long before we started hearing the screaming of people who were being burned alive inside. That they were all our blood and flesh people. There, in that flame, which kept coming and growing, I also had many peers, with whom we were born and were growing up together. “They were screaming, they were dying painfully, oh my god” uncle Cufa confessed, whose eyes were full of sadness, remembering that distant day.

According to the confessions of the old man Cufë Sadik Gashi, Binak Avdyli (Avdyli's son and Et'hem Tafa, Ali's brother) had managed to escape when the fire broke out. But they were also injured. Binak died only after a few days, while Ethem after two or three years. As Cufë

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Sadik Gashi told, Ethem, who managed to live another three years, had seen how people were burning and how he had seen a Montenegrin soldier remove a child from the fire, but on the orders of his superiors that if he did such a thing (that is, if he did not let the child burn), he would be burned instead of the child, so he had thrown it into the fire again. According to Cufa, this child was called Ukë and was the same age as his.

Serbian and Montenegrin soldiers burned children and women alive of the Avdyl Zeqa family.

And so, on that autumn day of 1913, Serbian and Montenegrin criminals killed and even burned alive 45 members of Avdyl Zeqë's family, of which only two survived, Smajli, Avdyl's son, who did not was at home and his wife, Shaha, who was at home in Ramoc. Then 13 members of Ali Tafa's family were killed and burned, and then the fourteenth, Et'hemi, also died of wounds.

From the family of Jusuf Selman, all of the twelve were burned, none remained. Even from Avdyl's family, there would have been no one left, if Smajl's wife, Shaha, had not been shot in the groin, who was also pregnant and only three months later gave birth to a son, who was baptized with the name of the first in the family. , Avdylit. of which there are 60 members today. The gendarmes will also kill Smajli upon returning to Kosovo, with the sole purpose of losing the traces of this crime and extinguishing the family of the patriot Avdyl Zeqa.

The Serbian and Montenegrin war criminals stole the animals and cattle

After committing the barbaric and inhumane act of massacring and burning 72 Albanians, the Serbian and Montenegrin criminal army and gendarmeries completely burned the Gashi towers, and took with them 1,500 sheep, about 100 cows and some horses, and sold them in

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the market. Before burning the towers, the Serbs looted everything that was to be looted.

Only the tower of Daut Sadik remained unburnt, also of the Gashis. “They left this with the intention of turning on us and killing us alive inside,” said the old man Cufë Sadik Gashi. But we, knowing the insidious intention of the criminals, did not return home for almost two years, during which time we stayed in Albania. When the Serbs saw that we had no intention of returning, they also burned our tower, so with the burning of our tower, the entire homeland of the Gashans of Ujzi was razed to the ground, said old man Cufë.

Two years after the Serbian and Montenegrin armys and gendarmeries burned 72 people of the Gashi families of Ujzi and all their property, the military-police power with a decree declared the victims innocent. But even after this time, Daut Sadik Gashi, who was in Albania with his family, did not believe that he would return to his soil, because what had happened two years ago was hard to forget and he was afraid that the Serbs would just do the same to him as well.

But, finally, he decided to return to Ujz, to the troll turned to ashes and ashes, where for two years in a row no human had dared to set foot. There were signs of carnage, almost frenzied. There were the burnt and charred memories. The flames, the smoke, the smell of burning human flesh, and the screams of the people in his womb as they burned alive. “It was difficult for us to return”, confessed Cufë, remembering the moment of returning.

He was now twelve years old. He now missed all his childhood friends, he also missed Uka, whom the Serbian soldier had wanted to save, but who, under pressure from his superiors, had thrown him into the fire again. “The day of our return was the saddest day in my life,” said the old man Cufë Sadik Gashi. He began to cry.

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In the place where Avdirrahim Gashi's clapboard house was two years ago, there were traces of crime, traces of death and barbarism. There, instead of the house, was the pile of bones of my men, which looked as if someone had carefully stacked them one on top of the other.

But the worst thing was that many bones were missing, which had been scattered by wild animals all over the mountain. We found many of them far from the scene.

I remember like today when grandfather Daut, father Sadiku, grandmother and us children spent the whole day looking for and collecting the remains of our people who were scattered in many places. And after we collected what we could find, in the place where they were burned, the grandfather opened a big pit in the shape of a grave and with tears in his eyes he started to fold them one by one.

We covered them like that together to preserve the memory and the painful history that happened at that time, so that one day someone would remember that a massacre had taken place here, a crime had taken place, committed by a foreign army against a people vulnerable and left almost orphaned. This is the story of the Gashi tribe of Ujzi, which happened eighty years ago, said Cufë Sadik Gashi eleven years ago, the direct witness of that event, which was later followed by many others of the same kind.

“This is the story of that tragic event, as far as I remember, Cufë Sadik Gashi, born one hundred years ago”, said the old man, alluding to all those experiences and suffering carried on his ninety-year-old back. “Perhaps I have forgotten something, but forgive me for saying that I am old and tired. But know that what happened here was not accidental.”

The “Shkije” (Slavs) never do it out of spite, because they have it all written down, and I bet that such things can be repeated, so be careful, said the old man in 1993, five years before the war in Kosovo started.

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Chilling events are happening like the one in 1913 that he saw and experienced himself. But what the old man Cufë said and that he was afraid that they could happen, he did not manage to experience again, because only a year before the war for the liberation of these lands began, by those who had done all that massacres and crimes and they were committing them, he left this world and went to meet the people of his blood and womb, whose cries he felt and saw when they were killed and burned alive.

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Serbian newspaper Radničke Novine in 1913: Serbian atrocities against Albanians

“Starting from September 12, 1913, “Radničke novine”, at the suggestion of D. Tucović, contained in his letter to D. Lapčević in Belgrade from Vrnjacka Banja dated September 11, 1913, opened a special section entitled “The Third War in the Balkans” and dedicated to the exception – especially clashes on the Serbian-Albanian border. It published, in particular, materials about the attitude of the Serbian army towards the Albanian population in the areas it occupied and about the regime established in new areas.

On October 22, 1913, this newspaper published a small note entitled “Massacre in Lumi” (it was signed with the pseudonym “Devil”, but R. Perovich managed to establish that it belonged to the pen of D. Tutsovich; the same pseudonym was used to sign and his famous “Albanian letters.”

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The article refuted reports from other Belgrade newspapers that claimed an Albanian village in Ljumi was destroyed due to the fact that the Albanians barricaded themselves in their houses and stubbornly defended themselves. The author points out that the correspondents of these newspapers “consider it a national duty to conceal the crimes of our authorities and the army and deceive the people in Serbia,” and gives a different interpretation of what happened.

Tutsovich writes that when Serbian troops entered the village, there were no longer Albanian soldiers in it, but only women and children who remained, based on the fact that the Albanians themselves released captured Serbian soldiers, having previously taken away their weapons. As a result of the ensuing massacre, about 500 people were killed in two hours; whose corpses were then dumped into houses and the houses set on fire.

In the same issue of the *Radničke novine* newspaper, an article was published, “Blood feud of the military” with the subtitle “From Albanian letters.” The main provisions of this article have already been discussed above; however, it also provided specific examples of the Serbian army’s brutal treatment of the Albanian population and described the harsh regime imposed in the areas it occupied.

Tucovic pointed out that what the Serbian “system of suppression” committed before the last Albanian invasion and in repelling it “exceeds all the horrors that were committed against this people in a given year.” According to Tucovic, terror was unleashed on the Albanian population in the cities of Pec, Djakovica and Prizren as soon as the first signs of movement of Albanians towards the Serbian border appeared.

After the publication of the letter, Tutsovich emphasizes, the government must either begin an investigation into these crimes – then this will be “a public guarantee that one day the system of

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exterminating an entire people will cease to operate”; or step over these open accusations – and then “the enormous consequences of this system before history and the Serbian people will be irrefutably presented to him.

In another article from the same series published in the newspaper “Radničke novine” on November 9, 1913, “Montenegro madness,” D. Tucović points out that such cases are by no means the “privilege” of only Serbian soldiers, because what they can do their Montenegrin allies most clearly show “the burned villages and the destroyed population (Albanian – P.I.)

List of Albanians killed during Serbian atrocities in Lubizdhi Municipality of 1913

Report written by Mayor of Lubizhdi Municipality, sent to the Prefecture of Prizren, titled “Albanian State Lubizhde, on 10-I-1944 Municipality of Lubizhda”. No. 324 Prot. Prefecture Prizren In response to order no. 1063. Date 17-VII-1944.”

Written by Cerim Lita. Translated by Petrit Latifi.

“In the year 1913, the following persons were killed with a sword by the Yugoslav army, who joined the Serbs of the country. Mulla Adem Hoxha, Isuf Hoxha, Xhem Hoxha, Beqir Hoxha, Abdullah Dema, Shaban Dema, Ahmet Rahmani, Shaban Mehmeti, Bafti Hajdari, Mustaf Hajdari, Isuf Hajdari, Miftar Hajdari, Tahir Dervishi, Zyber Haxha, Vejsel Haxha, Rexh Iljazi, Fetah Muça, Fazli Fetahi with his son, Hysen Rama, Smajl Rama, Jashar Arifi, Ali Hasani, Hasan Alija, Isuf Etemi, Adem Haliti, Qerim Rama, Selim Rama, Ram Jemini, Abaz Iliazi, Syl Abazi, Arif Shabani, Hajrullah Arifi, Abdullah Arifi, Shaban Arifi, Rexhep Uka, Bislim Bajrami, Liman Murtezi, Tahir Mala, Salih Ademi, Bajram Hajdari, Ali Hajdari, Shaban Zenuni, Hajra Shabani, Haxhi Jemini, Sinan Haxhija, Sejdi Haxhija, Musli

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Haxhija, Syl Jakupi, Rexh Jakupi , Rahman Halili, Adem Halili, Sherif Rahmani, Rexh Rahmani, Hazir Ademi, Imer Bajrami, Dem Alija, Imer Maliqi, Halit Imeri, Sadri Ademi, Kadri Ademi, Bajram Sylja, Hysen Beqiri, Mullah Hyseni, Destan Beqiri, Azem Rexhepi, Selim Rexhepi, Hajdin Rexhepi, Ahmet Mehmeti, this is the mother-in-law at the door of the church, Bajram Abdyli, Rexh Arifi, Ali Uka, all from the village of Kabash, the above-mentioned persons are first in the church of Kabash with sacks from the Yugoslav army, together with the Serbs of the country as the commander of the Serbian volunteers, Spiro Delloci from Delloc village, Mushtisht Municipality, on the same day they burned Kaden and Ali Hajdari's wife, as well as Haken and Muharrem Rexhepi, both from Kabash village?"

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**The Serbo-Bulgarian atrocities against the Albanians of Çegrani,
Fushëgropa e Pologut and Përbregu in 1913**

Written by Nafi Çegrani. Translated by Petrit Latifi.

**In 1912-13, Serbo-Bulgarian troops committed various atrocities
against the Albanians of Çegran, Fushëgropa e Pologut and
Përbregu.**

” [...] For the crimes of the Serbo-Montenegrin or Chetnik-Bulgarian army during the occupation of the Albanian lands in 1912 and 1913, they burned the houses and huts of poor and defenseless villagers, such as the inhabitants of Çegran with approximately 160 houses in those years and approximately 1800 inhabitants. The entire village was reduced to ashes, the innocent and unarmed population was massacred en masse, and there are still no accurate statistics on the number of those killed and disappeared.

Report of the International Commission on the Balkan Wars The crimes of the Serbian army and paramilitary units against the Albanian population have been reported by the European press (French, Austrian, Italian, German, English, Danish, Romanian, Russian and American, etc.), which in most cases speak of the mass executions of the Albanian rural population, such as what happened in Çegran or other areas such as Dibër and Kicevo, Tetovo and Skopje.

There was also systematic and systematic burnings of villages, numerous robberies of houses, the slaughter of family members, or by tying up young boys from Çegran, the Chetnik paramilitaries of Risto of Turçani slaughtered them like in a slaughterhouse, which is what history has gone down in... There have also been countless rapes of women and girls and atrocities against the civilian population in many Albanian villages of Fushëgropa of Pologu.

Many years ago when I was still a young journalist, Uncle Bajrami of Xhelës recounted the tragedy and massacre of the Chetnik paramilitary Risto from Turçan, because only Uncle Bajrami had

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survived, as I have explained in this article and pages of my book entitled “ÇEGRANI DHE TRUNGU I FISEVE”.

After the departure of the Turkish army, the Serbian forces took back their previous positions. Those who suffered the most were the inhabitants of the village of Çegran. According to studies and writings by Prof. Vebi Xhemaili and Ismet Jonuz Krosi: The Serbian army surrounded the village and arrested all the men, terrorizing women and children.

All the men they took from their homes, unarmed, civilians, the Serbs slaughtered them like cattle in a slaughterhouse. Çegran at that time had 160 houses and, taking into account the structure of the families at that time, it is thought that the village had about 1,800 inhabitants. Like many villages on this side of the Polog Valley. Risto's Chetniks and paramilitaries carried out the siege by surprise and in an organized manner.

The first victims were recorded in the neighborhoods of Loke, Lushe, Muje, Ballise, Like, Kome, Hane, Vishe, Silishte, Pire, etc., etc. On this occasion, four young boys and two old men from the village of Forinë were also killed.”

Përbregu massacre

“And if we read the literary prose “Elez Alia i Lumës” while there were no shortage of rhapsodies or poems about that event by various authors, the fate and tragedy of the Albanians of those picturesque areas is quite understandable. Also, in recent days, Dr. Prof. Shëfqet Hoxha has published his book entitled “Serbian barbarities in Lumë and the surrounding area 1912-1913”, where he sheds light on that period in a scientific manner, including the **Përbregu massacre**.

During the communist regime, the genocide on the River, as well as the war of 1912, were covered by the slime of the fatal friendship that the communist governments of the time of Tito and Enver built during the ruined Cominternist years that were connected between Belgrade

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and Tirana respectively, and all of it to the detriment of the Albanian nation, which I will explain in the sequel:

“In the September Uprising, which also extended to Polog, to remove Serbian rule from these parts, and to take Skopje, the inhabitants of the village of Çegran also actively participated. The inhabitants of this village were taken and sent to the school of the village of Çajle. From there, under the pretext that they would take them to Gostivar, they killed them along the way and threw their bodies into the Vardar River.”

Atrocities by Serbian Chetnik paramilitary Risto Turcani

“These crimes were committed on the orders of the well-known Chetnik of this area and commander of the Chetnik-Serbian detachment, Riste Turcani, with the help of the deputy secretary of the Gostivar prefecture, Llaze. According to existing data and documents, the number of those killed is over 47, but it is thought that their number is much higher, the documentation is missing, – says Prof. Kroši.

Large groups were forcibly gathered from the village of Çegran, especially young people, who were tied with belts and barbed wire, and sent to the ruins of the villages of Çajlë e Vjetër and Balindoll, killing and stabbing them with machetes (on the plateaus of the Balindoll meadows where the bridge of this village is located today).

As far as the elders of the time can remember, the following were killed there: **Rakip Liman Peçi, Bilal Fazliu, Jusuf Murati, Akik Asani, Çerkez Ferati, Mehmet Aliti, Bajram Iljazi, Çela Durmishi, Elmaz Fetahi, Azis Bakiu, Jusuf Shasivari, Milaim Shaqiri, Fejzulla Neziri, Veli Merseli, Ramadan Fetahu, Azir Qorri i Çelebiut, Rasim Aziri, Ajet Sulejmani, Bajrami i Xhelës.**

Only the old man emerged alive from this terrible massacre who recounts years and decades later: Bajrami i Xhelës, whom the Serbo-Slavic-Bulgarian Chetniks not only spared, but the knives stuck in his body, developed from a healthy peasant, failed to take his life! He,

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stabbed with 12 knives, floats along the Vardar, and somewhere caught by the roots of willows and willows in near the village of Forinë, he manages to get to the riverbank to escape.

And, he remains alive to tell others and the younger generations of his time about those killed by Çegran by the Chetnik Ristja of Turçani, and to open the eyes of the world to see better who they were and who the real barbarians and criminals are on these Balkan paths...).

Then there were those killed and whose graves are still unknown today: **Osman Ajdari, Selman Limani, Yzair Selimi, Refet Selimi, Azir Ramadani, Ysen Sali, Kasëm Aliti, Sadik Muharremi of the Balliseve, Rahman Zendeli, Idriz Latifi, Beqir Ismani, Shuaip Zeqiri, Hasan Azizi and many, many others whose names are not remembered, but who wrote history.**

This, in fact, is worth remembering by the new generations and learning lessons from the historical past which remains for us Albanians as a sea with many storms and tempests, as a quagmire of chaos and sadness.”

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**When even Pope Pius XII condemned the Serbian atrocities
against Albanians in 1912-13**

Written by Petrit Latifi

**In 1912 and 1913, the Pope Pius XII condemned the Serbian
atrocities against the Albanian population. This can be read in the
following Italian publication. Quoted:**

“Finally, some considerations by Pope about the massacres and
cruelties of which the Serbs are accused. Since the beginning of the
Serbian advance beyond the border, rumors have been circulating
about acts of cruelty committed by them against the “Turkish
populations” of the occupied territories and especially against the
Albanians. It seems that the Serbian troops advancing in the Sanjak of
Novi-Pazar proceeded to exterminate Albanian families to then make
Serbian domination in those regions easier.

Pope has occasion to hear similar reports repeatedly, from “serious
people”, the major therefore believes that events of this magnitude
really did take place. He adds, however, that he does not exclude the
tendency to exaggerate the gravity of the behavior of the Serbs. The
Serbian daily Samoprava, for example, on January 3 denounced the
tendentious news against Serbia that the Austrian press continually
published and used this as a pretext to declare unfounded the
accusation of massacres and atrocities that, according to this press, the
Serbs had committed in the conquered countries.

In Mitrovica, Pope also has the opportunity to visit the hospital, which
he finds well-equipped. Among the sick, there are many suffering
from typhus and pneumonia, while there are now very few wounded.
Among the latter is an old Albanian who has killed a Serbian soldier:
the officers accompanying the Italian major on the visit insist on
highlighting the care given to the old wounded Albanian, in order to

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refute the “tendentious” news accusing the Serbs of having committed massacres among the Albanian population.

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The history of the Albanians of Peshter, Sanxhak and serbian atrocities (1875-1945)

Translated and edited by Petrit Latifi. Written by Ali N. Daci.

Albanian history owes a lot to this patriot and homeland, just as it owes a lot to many of his comrades-in-arms, the brave men of Sandzak who refused to accept slavery until their death. The Albanian people must exchange the blood of young patriots for the freedom of the nation and men like Shaban Polluzha, Mehmet Gradica, Azem e Bejta and Shotë Galica, as well as the blood and national work of patriotic men such as Feriz Sallku, Isuf Mehoviqi, Mehmet Kaliqi, Mehmet Spahi, Nexhib and Ferhat Draga, Galan Kërshiqi, Aqif Blyta, Ahmet Daci, Zaim Smail Huka, Murat Lotina and many other patriots who did not spare their lives for freedom and national unity, etc.

The life of Feriz Sallku

Feriz Sallku is known as the leader of the Sandzak kaçaks during the creation of the SKS kingdom. Born in Crnish near Tutinë in 1875, he grew up in a bloody period of our history. Due to the terror that the Serbian gendarmerie of Kosta Pecanac had applied to the Albanian population in the vicinity of Tutin and Rozhajë, Feriz organized the Kaçak detachments to take control of his birthplace and homeland. In

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the years 1922, we note the mutual cooperation between the committees of Sandzak and the Kosovo Kaçaks, where both sides had the same goal, the fight for liberation from the Serbo-Montenegrin occupiers.



Albanians in the Uglla village in Peshter, Sanxhak. Here are the Huka and Biba family. Fshati Uglla, Peshter – Sanxhak, Familjet Huka dhe Biba, (this photo is from Istanbul)

Serbo-montenegrin criminals Kosta Pecanac and General Tomic and their atrocities

In 1923, Kosta Pecanac, with the directive of Nikola Pashic and General Tomic, had come to the Tutinë district. His arrival was malicious, the destruction of Feriz Sallku and his detachment, which numbered 70 selected men from this area, was sought. Upon hearing of the arrival of the Serbian forces, Feriz joined his friends, who

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happened to leave only the road that led to the village of the chief committee's birth to Kosta.

As soon as Kosta arrived in Crnish with his Chetniks, Feriz Sallku came out to him and said: "What good has brought you here today? If you have come for good, you will be escorted, but if a grain of sheep is missing, or a hair on my head is missing in the ranks of my friends, not one of you will dare to leave Crnish." Kosta smiled at Feriz with shame, not believing that anyone could threaten him.

While the latter, to show the chief Chetnik that he was serious, raised his hand in one direction, when suddenly a rifle crackled, then Feriz, Kosta Pecanci showed the four corners of the world with the crack of rifles coming from the ambushes around. Albanian Martins convinced the Serb that he was completely surrounded. Kosta Peqanac on this occasion shook his tail and returned ashamed to Tutin.



Albanians of Peshter in Boroshtica.

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Serbian massacres of the Rizvanaj family in 1919

These Chetnik forces had previously, in 1919 in the Ribariq district, killed and massacred 28 members of the Rizvanaj family, among whom were five girls and women. Chetnik forces also killed the three Xhekaj brothers in Mojstir near the village of Feriz. To take revenge, Feriz Sallku had organized an attack on the Chetnik forces stationed in Ribariq in 1923.

Over 200 Chetniks lost their lives in the unexpected and well-organized attack. Feriz Salku was known among the people as a loyal and brave fighter. Under his command were the mountains of Mokra, Hum, Hajla and the Ribariq valley, known as the gate of the Sandzak. For Feriz, the Chetniks said that he could not be hit by an ordinary bullet, but that a golden one had to be found, alluding to betrayal, since he had broken through Chetnik sieges many times without even receiving a wound.

The SKS government had declared Feriz Sallku, Bajarm Curri and Isuf Mehin as the most dangerous persons for the kingdom. World War II found this patriot at an advanced age. Feriz was never rid of Serbian spies, but he never surrendered to the enemy. Taking refuge with his relatives and friends, he escaped Serbian prisons, but he could not escape the treacherous murderous hand.

Since the Serbian gendarmerie followed him every step of the way, Feriz, together with his wife and children, took refuge in Albania. He settled in the city of Fier. The Serbian gendarmerie had paid the traitor Abdyrrahim Brunçeviq from Melaja e Bihor to liquidate the patriot from Tutin. After the traitor had tracked him down in 1943, in an ambush, near his house in Fier, Feriz Sallku was killed.

His death was painful for his comrades in war and ideal. Even after his death, his sons Ismeti, Kadria and Esadi were followed by the Yugoslav UDB and migrated to Albania, and from there they were

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followed by the communists of Enver Hoxha, as the sons of an anti-communist and emigrated to Australia where they still live today. With the fall of the dictatorship in Albania and the establishment of democracy in 1996, Ismeti returned to Albania.

Albanian history owes a lot to this patriot and homeland, just as it owes a lot to his comrades-in-arms, the brave men of Sandzak who refused to accept slavery until their death.

Murat Lotina, the Martyr of Ethnic Albania

Murat Lotina was born in 1891 in the village of Krushevo, to father Hasani and mother Hata. The Lotina family enjoyed a respect for generosity and patriotism in the Sandzak and beyond. Seeing the Serbian forces did not frighten the Lotinas, they had long targeted the hearth of this tribe. The government that emerged from the partisan war declared him an enemy of the people and an entire partisan unit rose up against him.

In a hand-to-hand fight that took place with the partisan forces in May 1946 in Turjak, Rozhaja, the commander and patriot Murat Lotina heroically fell on the field of honor. The fight to protect Albanian lands from the Chetnik forces was one of the vital tasks of many Albanian patriots of Sandzak on the eve and after World War II.

With the outbreak of World War I, in 1914, the military forces of Austria-Hungary briefly occupied Serbia and Montenegro. The Albanians, being under the brutal rule of the Serbs and Montenegrins, on November 20, 1915, these forces welcomed them in Pazar i Ri as a liberating force after they were fed up with the rule and occupation of Serbia and Montenegro.

This Slavic government, which only in the bloody period of 1913-1914 had applied a genocide and exodus unseen at that time for the Albanians of Sandzak. Being unprotected at that time, the

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Albanians experienced the fate of small peoples fighting on the account of large forces such as the Austro-Hungarian forces. After six years in the service of the Turkish army (1916-1921) Murat Lotina with a group of compatriots, who escaped the Turkish-English wars, returned to their homeland.

He found his birthplace, Kruševo and Pazari i Ri (Novi Pazar) in a miserable and devastated state due to the siege of the Chetnik forces, who had set themselves the task of thoroughly cleansing this part of the Sandzak from the indigenous Albanian inhabitants by killing and forcibly deporting them to Turkey and across the ocean. In 1939, we find Murat Lotina in Germany, where he had gone on a specific mission.

There, he was going to buy weapons and arm his ideal friends. However, there he was imprisoned and spent a year in the German trenches. He returned to the Sandzak when the Chetnik forces had been defeated by the Albanian volunteer forces. Once there, he took up the rifle to defend the Albanian territorial integrity. Aqif Blyta immediately invited him and entrusted him with the defense of a very large area starting from the village of Lukar to the town of Tregovishte (Rozhajë).

Upon receiving the order from the prefect of Pazar i Ri Aqif Blyta, Murat Lotina mobilized volunteers who would fight under the Albanian flag. Under his command, over 300 men from the Tutina district would line up with weapons in hand and would defend this region with dedication and dignity for four years in a row.

Murat Lotina successfully led the wars for the liberation of the Sandzak from the Chetnik hordes, such as the war of Maja e Zezë, that of Gil, the battle of Golija and that of Rogoz. The Chetnik chetas were stationed in the village of Maja e Zezë near the mountains of Rogozna and Golija. These forces were led by Chetnik commanders such as Radomir Cvetic and Mašan Đurović.

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Serbian massacres in Berbërishta where 70 Albanians were killed

The ultimatum sent by Cvetić to Murat Lotina referred to the serious preparations of these forces for a well-prepared attack, which expressed Chetnik anger for the murder and plunder of the villages and the area where Murat Lotina commanded and which included a large area from Ribariq to Tregovishte, that is, on both sides of the Ibar River. In the surprise attacks of the Chetnik forces, the villages of Berbërishta, Trnava, Kalini and many other villages were badly damaged, where over seventy people died, while in the village of Lokva e Ujkut, the Chetniks nailed and massacred the body of an Albanian minor who was no more than sixteen years old and left him nailed like that for several days in a row.

Albanian volunteers, seeing the horror and genocide with their own eyes, organized themselves to defend the town of Tutinë. The Chetnik threats were increasing. Murat Lotina at this time goes to Pazar i Ri and asks for help from Aqif Blyta, help with weapons and ammunition and specifically asks for the largest caliber cannon that the Albanian army possessed at that time.

Aqif Blyta will fulfill Lotina's request and will start a larger collection to the front line together with the shells he had. Murat Lotina organizes his withdrawal on 16 pens until Krushevo. Under his command, the cannon is placed on the top of Dubla which had a height equal to the mountain opposite Maja e Zezë where the headquarters of the Chetnik forces was.

The cannon, which according to Murat's command fired towards this point and successfully shot several times over the Chetnik targets positioned there. On this occasion, he brings the enemy considerable losses in men. After three hours of continuous attack, Murat Lotina conquers Maja e Zezë and takes a certain number of Chetniks alive.

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To release the war hostages, Todor Dobriqi gives up the occupation of over 70 villages in the Tutina district. Murat releases the hostages and the ceasefire is respected for a short time. In the fight for the defense of Krushevo, Murat is seriously wounded.

After the capitulation of the German forces in several European countries, the partisan units in Sandzak launched successful offensives. Murat did not agree with the idea of Slavic communism and returned the rifle to this army. This man never agreed to the rule of foreigners, so in addition to the wars waged against the Serbo-Montenegrin Chetniks, he never stopped firing his rifle against the partisans, against whom he waged two wars, one in the village of Hazan near Berane towards the end of 1943, and the war of September 30, 1944, which took place on the Jaruta mountain near Tutin.

However, the battles waged near Berane and the one on the Jaruta mountain near Tutin have also proven the patriotism and patriotism of this man. Being poorly armed and without ammunition, the Albanian volunteer forces are defeated by the partisan units and are forced to retreat. Thus, at the end of October 1944, Peshteri fell into the hands of the partisans and it was precisely the 7th Montenegrin Brigade that occupied it.

Murat Lotina at the end of October 1944 organized another attack against the partisan units in the village of Gurdiell, causing them considerable losses but failing to completely defeat them. Of all the commanders in this area, he never surrendered his weapons to the partisans. He took refuge for two years in the dense mountains of Tutina and Tregovishte (Rozhajë).

The government that emerged from the partisan war declared him an enemy of the people and an entire partisan unit rose up to search for him. In an unequal fight, one against one hundred and fifty, face to face with the partisan forces in May 1946 in Turjak, Rozhajë, the Albanian commander and patriot Murat Lotina heroically fell on the

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field of honor. There have been many warriors and patriots like this in the Cave Plain. They seem to have been forgotten by Albanian history and are not remembered as they should be. The time is now for these brave men to be rehabilitated by the nation they belong to. In no way do we dare to forget their blood, for their name and work to be extinguished.

Serbo-Montenegrin war crimes on Albanians of Plavë, Gucia, Arzhanicë, Velikë, Pepaj, Gerçar, Zagraje Vuthaj, Nokshiq, Podgur and Rugova (1879-1921)

In 1879, after much northern Albanian territory was annexed by Montenegro, many atrocities and war crimes were committed on the Albanian population. Atrocities continued until 1921. The source of these facts are cited from “Krahina e Plav e Gucis neper Shekuj”, 1993.

Atrocities in Arzhanicë, Pepaj, Gerçar and Zagraje in 1879

“In Arzhanica, they massacred, looted and burned the house of Vesel H. Shabaj. They burned the Pepaj stables and Kune Drejaj’s stable, then the Gerçar stables, killing some shepherds and looting the livestock. They even cut the killed shepherds into pieces, put them in bags and rolled them down the slope, leaving a letter in them, which said: “These victims are sent to Ali-pasha Guci”. In the village of Zagraje, a girl was robbed, who, while passing by Maja e Valit, jumped from a peak and was torn to pieces. To this day, that peak is called “Maja e Vajzës”. Then they burned the mosque of Pepajve and massacred Mulla Osman Çele, violently robbing 3 more girls from this village and Arzhanica, whose “breasts had been cut off and left mutilated”.

Atrocities by troops of Marko Miljanov (Mark Milani) in Velikë and Plav in 1879

“Mark Milani attacked again towards the end of November (1879) in the direction of Plava, on the right side of the Lim, through the villages of Arzhanicë and Velikë, while Todor in the direction of Gucia, on the left side of the Lim, through the village of Pepaj, but also from Vizitori. These villages were burned and razed to the ground! Unprecedented clashes took place between the warring forces, hand-to-hand clashes and the Montenegrins were forced to retreat, leaving 267 dead, four flags, a trumpet and various weapons in these villages”

Atrocities by Avro Cemovic in Plavë in 1912-1913

“Avro Cemović was the first to establish extraordinary military-royal courts and immediately began executing innocent people. He shot the first group of them in Racina, Plav, on March 5, 1913. The execution was carried out by the commander of the Plav military battalion, Vukota Pantović. He executed in the presence of the people summoned with a “bell”: Mulla Sado-Musiqi, Demë Marković, Osman-aga Shehu, Beqo Alimul, the brothers: Hajro and Jonuz Omeragaj, the brothers: Agan and Emin Ferri (Hasan Ferri’s uncles), the brothers: Mazo and Hako Haxhinushi, and Shaqo Ferri. ‘On the same day, two groups of 8 townspeople were also shot. Meanwhile, on the same day, in Guci, Ramë Isufi, Kukaj, was shot, who was the first person publicly shot in this town by Avro Cemi.”

Atrocities by Millun Pantoviqi, Tule Gjuriganin and Ballsha Ballshiq in 1913

“Millun Pantoviqi, Tule Gjuriganin, and, of course, Ballsha Ballshiq (former Mulla Hajra. In this group we find people from these brothers: From Nikogaj: Hasan Bajri, Adem Basha, Haxhi Shabani, Ali Frci, Bajr Zeqiri, Ibrahim Rrustemi and Syl Istrefi. From Omeragaj: Avdi

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Hasani, Iber Ahmetaga, and Avdi. From Bekteshaj: Mulla Emini, Mulla Hasi. From Delaj: Mujk Ahmeti. From Laligiq: Haxhi Jakupi. From Radongiq: Adem and Din Tali. From Kolinias: Hasan Smajli. From Sujkoviq: Ramë Nuri. From Merkulaj: Nuro Hysi. From Ferataj: Asllan Jakupi. From Balidemaj: Bajram Haxhia and Arif Avdyli. From Dervishaj: Halil Sejdi. From Qosaj: Adem Zeka.

From the Gogajs: the brothers, Shog and Hul Sokoli. From the Hasangjekajs: Muj Gali. From the Dedushajs: Bajram Xhuku. Then: Ibrahim Rustemi from Vuthaj”.

Atrocities in Plav and Gucia in 1912 by Radoimr Vesovic

“On November 28, 1912, Albania was declared independent, as a natural result of the four-month Albanian uprisings of 1909-1912. Delegates from Plava, Gucia, Peja and Gjakova to the National Assembly of Vlora were sent: Rexhep Bey, Mithat Frashëri, Bedri Bey and Sali Gjuka, Dukagjini – who, in this assembly, he was also elected “councillor in the composition of the senate”.

In these days, while Albania was being reborn in Vlora, in the Province of Plav and Gucia, Radomir Veshovic committed massacres unprecedented in history. After conquering these gorges, he headed for Valbona – based on the advice of the local Montenegrins (rajas) that without conquering Valbona, that natural fortress of the Highlands, he could not conquer Shkodra either.

Veshovic attacked Valbona from the direction of Qafë e Borit. After Kollata, they burned the house of Rexhë Mehmet, Metaliaj burning Rexhe in it too. And then they entered Valbona, where the Vuthjane brotherhood – Selimaj, lived, who hid in the tower. After a superhuman resistance, all five sons of Haxhi Ali, Selimaj were killed: Mushak Haxhia Brahim Haxhia Sherbet Haxhia Prok Haxhia and Abdyl Haxhia.

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Only Sherbet's son, Haxhiu, 17, escaped from this house, who, after being killed by a Montenegrin officer, hides in a cave with an old woman. When he is called to surrender, he calms the old woman down before whom he is killed at the door of the cave. Then Haxhiu refuses to surrender until Veshovic himself gives him the "trust", who takes him with him and unites him with other internees from this region in Niksic, where he stays for 6 months and is released with others. "

Atrocities against the Gjonbalaj family in Vuthaj

"In many villages, houses were burned and men were killed in front of their wives and children, then the unfortunate mothers were forced to assist in the spectacle of the massacre of their children, who were cut into pieces". This was the case, for example, in the Gjonbalaj poplars in Vuthaj, where the following were massacred: Plak Tahiri, Qosaj, Kamer Neziri, Gjonbalaj. Then, on the threshold of his own house, they massacred the 80-year-old old man: Sylë Istrefin-Gjonbalaj, etc. "The Serbo-Montenegrin genocide for changing religion and the baptism of children show that these people with QOPOR culture, had not forgotten the vices of the Serbo-Montenegrin, the vices of the wild man, without religion, without feelings and who rules over his relatives based on instincts ..."

Atrocities in Dukagjin, Hoti and Qerem in Vuthaj in 1913

"During those days of March 1913, a Montenegrin bandit appeared in Qerem i Vuthajve and shot 20 Albanians from Çerema of Vuthaj:

Ramë Smajlin-Ahmetaj, Deli Smajlin-Ahmetaj, Hysen Smajlin-Ahmetaj, Hamëz Ademi-Ahmetaj, Sadri Ademi-Ahmetaj, Canë Ademi-Ahmetaj, Xhok Halilin- Ahmetaj, Bali Halilin-Ahmetaj, Etehem Zeqirin-Ahmetaj, Beke Zeqirin- Ahmetaj Ali Zeqirin-Ahmetaj, Ahmet Fazlinë-Ahmetaj, Hysen Nimanin- Ahmetaj, Xhuk Nimanin-Ahmetaj, Azem Nimanin-Ahmetaj, Bekë Smajlin- Ahmetaj,

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Brahirn Sylën-Ahmetaj, Beqir Z. Goçaj Zymer H. Goçaj, Sadri H. Goçaj.

Of all these, only Brahim Sylja survived, who had not been caught by the rifles and was pulled from among the dead after the Montenegrins left and lived until recently, telling about the horror he experienced. The same group, returning to Plav, massacred Hajdar Osman-Qosaj in Hot, nailing him alive to the cross, as they had nailed Christ, and then cutting his flesh with knives they took out his soul.

While Alush B. Qosaj they took with them and killed him somewhere near Nakuti. The Avro Cemi massacres would certainly have continued throughout May, had the European powers not intervened after the case of the priest of Glllogjan in Peja – Luigi Pal, who, on March 7, 1913, Montenegrin criminals first cut off two fingers of his right hand, in order to cross himself with only 3 fingers, and then killed him.

This was the reaction of A-H and the entire Christian-Catholic world. The problem was also discussed at the Conference of Ambassadors in London, where Serbia and Montenegro were asked: "... to ensure effective protection of the Muslim and Catholic Albanian population in the territories left to them (Serbo-Montenegrins – R.D.)".

And when, as the people say – the word got out about the massacres that Montenegro committed in the Dukagjin Plain and Plavë and Guci, then Krajl Nikola interrupted the shameful process of the criminals and supposedly formed a commission for the investigation and punishment of the guilty for the crimes committed! Krajl Petri also did such a thing, which is also seen from the order that on April 8, 1913, the Serbian Supreme Command issued to the Third Serbian Army, where among other things it is said: "... in the territory of Kosovo, the forced conversion of Albanians to Orthodoxy should not continue".

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Montenegrin war criminals Vuksan Dragović, Milan Veshović, Milun Pantović, Tule Đuriganin, Radoje Zegević, Milivoje Dragović, Vukota Pantović and Simo Čukić in 1913

“The commission formed by the Montenegrin Ministry of Internal Affairs on May 17, 1913, worked in Guci from June 12-21 and blamed the former district captain, Milivoje Dragović, and all the members of the temporary royal military court for all the murders, burnings, tortures, rapes, and massacres: Ballša Ballšić (Mulla Hajrën), Vuksan Dragović, Milan Veshović, Milun Pantović, Tule Đuriganin, and Radoje Zegević, who were allegedly imprisoned. In addition to these, the two commanders of the battalions that arrived in Plav – Vukota Pantović and in Guci – Simo Čukić were also blamed.”

Atrocities in Qafë Previsë in 1913

“According to the (anonymous) popular rhapsody and popular tradition, it turns out that more people were shot than we find in Dragović’s lists and indictments. For example. In no list do we find the 16-year-old Halil Niman, the nephew of Mem Osa-Gelaj (the son of Mema – as the popular rhapsody calls him) that both of them, nephew and grandfather, were shot in Qafë i Previsë with the group of Hasan Bajri-Nikogaj on March 9, 1913. It is worth mentioning here that Hasan Gele, Vesel Selimi and Reko Dema from the Celaj family were also shot in Drezovica along with 9 Çerema and Dragobia.”

Montenegrin atrocities in World War I

“The First World War found this region, as well as the whole of Kosovo and beyond, in great misery, massacred, plundered, burned, with a population halved and an economy completely destroyed. In Guci, on the eve of this war, during the spring of 1915, numerous Montenegrin armed forces had gathered, which exercised an unprecedented terror on the local population and, from this region, on June 8 of that year, they crossed the political border of Albania and

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attacked Shkodra, which they occupied on June 27, 1915 and thus Kralj Nikola realized the “sacred dream of his life”.

Serbo-Montenegrin atrocities in Rugova, Bogë, Dugajë, Shtupeq, and Koshutan committed by Commander Shaigić and Stjepa Stjepanović in 1913-1914

“The Serbian army behaved even more ruthlessly than in 1913-1914. Wherever they passed, they left desert. The largest massacres took place in the 13 villages of Rugova, where they burned 410 houses. In Bogë and Dugajë alone, in addition to the many massacres they committed, they killed 30 women and children and burned 57 houses. In Košuta and Shtupeq (Shtupeq i Madh and Vogel) and Small) they killed and massacred 206 people and burned 163 houses.

In total, in Rugova, 946 people were killed during those days. Meanwhile, in Plav and its surroundings, 450 people were killed, mainly women and children, and 489 houses were burned. The small population of Rugova that survived retreated, together with the insurgents, to the Plav region, and from there, with the insurgents and the local population, to the Gjakova Highlands and the Shkodra region.

About the massacres that the Serbian-Montenegrin army committed in those days in Plavë, a certain Gedo Qulafiqi says: “The Montenegrin army with the commander Shaigić, composed of 6 battalions of the Vaso-Viqas from two “nahi” attacked Plavë and Guci, encircling: Murinë-Plavë and Libovicë-Guci. The first cannon shot was launched from Drezovica, in Plavë.

In addition to the massacre and tortures, there was no shortage of beatings, rapes and everything that was attempted during the 24 hours. Many died in the streams and even today the traces of blood are recognizable on the walls of the Rexhepajav mosque”. Meanwhile, Zyfer Musiqi, among other things, wrote: “... and for several days it

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was allowed for anyone to do whatever they wanted with the Muslims (this is what the Titoist calls these residents – RD.).

Plagues and everything that could be done were carried out (...) murders, mass killings and slaughter of women, children and the elderly, because the able-bodied people fled...” Meanwhile, Xh. Shatri adds: “The government burned hundreds of houses and shot and bayoneted thousands of innocent people (...) 489 houses were burned, and 500 people were killed”.

The rest of the population that managed to escape fled to Malësia and Shkodra. Shaban S. Hasangjekaj, a contemporary and participant in the events in question, described the withdrawal of Rugova refugees through Plavë-Guci-Vuthaj-Shalë-Shkodër as follows: “It was March 1919. Sunny day, fresh snow. An endless column of refugees. There were mostly from Rugova, but also from our “mim-leqeti”.

At the peak of Peja, a 17-18 year old girl, as beautiful as a ball and very beautiful from Rugova, slipped in the snow and flew down thousands of meters, until she stopped on the plain of Shala. How miserable it was to see someone in such a state and not see what was happening to them. The next day we buried them in Shala.

On the road, our cows would give birth, and we would hunt them down as soon as they were born, and we would walk. We believed and said they had “hallku” (people) hunt. What “shit” we have got”. Thus, the escaped population, after an unusually difficult and dangerous journey through the Albanian Alps, full of snow, hungry, sheep and goats, reached the villages of Tropoja, Shkodra or in Shkodra itself, where they mainly settled in its district: Bushat and Barbullush.

We learn about this best from a letter from the village chief of Vuthaj, which he sent to the Kosovo Committee on March 22, 1920, where, among other things, it is said: “From 200 Vuthaj (Plavë) villages, about 1,700 people have left here and settled in the Tropoja and

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Shkodra Highlands (in Shala – RD.)”. The letter was signed by Cun Mula (Gjonbalaj), Deli Shpendi (Ulj), Cub Maxhuni (Bruncaj), Deli Beqiri (Ahmetaj) and Hysen Sylja (Vucetaj).”

Atrocities in Nokshiq, Podgur and Arzhanicë in 1920-1921

“From a letter that the patriots of Peja and Plavë-Gucia sent to the Kosovo Committee in those days, we learn that: “The murders, looting, death sentences and dishonors are continuing without a trace (...) some seventy Albanian women have been massacred in a very ugly way”. In Nokshić, in other words, the towers were transformed into barricades and did not surrender until the enemy razed them to the ground, as happened with the tower of Zymer Maliqit-Bucaj, who was heroically helped by his mother – Kaja, until the last minute of his life.

In Arzhanica, Halil M. Shabaj, etc. were massacred. The situation in this province after its occupation by Yugoslavia, namely, the occupation by the Kingdom of the Serbian Orthodox Church – as it began to be called after 1918 – is best informed by the letter of the Kosovo Committee sent to the Albanian Ministry in Tirana, on February 28, 1921, which states: “In Podgur i Pejës, in Rugova, in Plavë and in Guci, the Serbs have burned hundreds of houses and have run over thousands of innocent people with bayonets.

Another letter from Kosovo on April 3, 1921, informs us: “*The villages were razed to the ground, children, women and the elderly were chopped up and divided into pieces. “Whoever could capture the mountains was separated from his own people forever.”* The American state also learned about these massacres: “

The British Embassy in Washington has informed the State Department (...) regarding the massacres in Albanian villages in Montenegro: Gusinje, Plavje, Peja, Gjakova, Pozhur (Podgur – R.D.) and Rozaje (...) the purpose of which is the extermination of the

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Albanian population in those lands...” – these are the words of the American Secretary of State, Robert Lansing, told his colleague to his British counterpart, Lord Balfour in Paris on 18 April 1919. Stjepa Stjepanović, on his own orders, through the military leaders of the Zeta Division, not only kills and roasts the few inhabitants who remained in this region, but does not even leave those who had fled to Shkodra alone.”

Reference

Author: Rexhep Dedushaj, The Plav-Gucia Region through the Centuries “Krahina e Plav e Gucis Neper Shekuj”. 1993. Edited and translated by Petrit Latifi.

Montenegrin atrocities against the Albanian families of Balidemajve, Martinaj, Vuthaj, Qosaf and Nikoçaj in 1912-1913 and 1920

Taken from Dedushaj “100 vjet lufte”.

War crimes by Radomir Vesovic in Arzhanicë and Nokshiq in 1912

In 1880 the Albanians of Pepaj defeated the Montenegrin troops. As part of a vengeance, in October 1912, Radomir Veshovici burned not only the 15 houses of this village but also those of Arzhancë and Nokšići, a total of 127 houses. The populism of these villages forced them to disperse within the province.

Without mentioning here the murders of those days: Jakup Arifi, Shaban Hasan, Haki Smajlaj, etc. Punisha Raçiqi repeats the same thing in February 1919, when Pepaj stood heroically as always in history: Shpend Smajlaj together with Emin Mumini e l’lava and ten other comrades “held the position in Pepaj until they were all killed”. . 3 Unprecedented massacres were perpetrated by the Serbo-

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Montenegrins on the people of this village throughout the rule of the Kingdom of Yugoslavia.

This forced most of his brave men to climb the mountains and join the Kachak Movement led by Metë e Sadri Smajlaj, Ramë e Rexhep Faku, Bacaj, Azem Bacaj and Tomë e Lekë Lekaj.

This is also confirmed by the death of many such brave men, with rifles in hand, as happened with Halil I. Shabajn e Arzhanica, Niman e Hasan Bacajn and Gjon Lekajn, killed in the Vali hill, above Martinaj.

During the Second World War, these highlanders not only became an indestructible dam in the protection of the ethnic Albanian border, but also became the feeders of hundreds of Albanian volunteers who came from the various northern provinces to protect the border.

The village of Pepaj turned into an arena of clashes between the defenders of the Albanian ethnic territories and the Montenegrin Chetnik-communists.

By the end of 1944, all populists were forced to retreat and abandon the village, which the Montenegrins burned, where they knew about it several times during the first 50 years of the century that we are leaving behind.

They moved away, leaving behind dozens killed and massacred, among whom were Ibrahim e Bajaze Bacaj and Bjeshke Lekaj, then imprisoned: Ali e Ramë Smajlaj and Lekë Lekaj, etc.

The Slavic-communist terror did what the 100-year wars had done: It displaced almost everyone. Today, a total of 4-5 people live there, and even then only old people. While young people have taken the world in their eyes, like migratory birds. Montenegrins have settled in the abandoned Albanian houses and almost every Albanian trace has been erased in those parts.

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Montenegrin-Vasojevic troops, led by Punisa Racic and Acro Cemovic, committed many atrocities against the families of Balidemajve and Martinaj in Qafë te Previsë

The oldest Albanian settlement in the territory of Plave-Gucise, Trepeca, since the beginning of the century. XVIII is known as Martinaj. This is the era of a Selcian leader named Martin, whose martial tradition is preserved even by his descendants. Bali Deme stood out as a successful leader of the uprisings among the Tanzimat in these parts, and for this Ali Beg Gucia chose him as his deputy during the wars for the defense of Plava with Guci in 1879-1880.

He excelled especially in the battles that took place in Gricor (Gercar), Martinaj and Vizitor, protecting Gucine from the hordes of Todor Milan, in those cold winter days.

As everywhere in Malesi, the names of heroes are preserved in Martinaj. This is what happened with Bali Deme, whose name became the patron of an entire brotherhood – Balidemajve.

For their defeats during the century XIX Vasovicians had kept detailed records and as soon as they conquered this province, in October 1912 they killed and massacred less than 700 people.

Most of them were massively shot in Qafë te Previsë, among which were two nephews of Bali Deme: Bajram Haxhia and Arif Avdyli. The village of Martinaj at that time had 60 houses, most of which were burned by the Montenegrin occupiers. Avro Cemović's massacres were repeated in March 1919 by Punisha Raciqi, thus leaving deep traces of the hurt of all those who remain alive and their descendants. One of the offended and tortured since his childhood, was the son of Balidemaj – Deme Reku, born in 1915 in this village.

Serbo-Montenegrin atrocities against the Vuthaj family in 1913

In Plave-Guci in the years 1850-1880, there was also the duke of Vuthaje: Ahmet Zeneli. It has remained in the people's memory that

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without receiving the opinion of Ahmet Zeneli, the Pasha of Gucisë did not undertake any action. And he often acted as he advised.

In those years, Mul, Mehmet and Arif Kurti, Sali Jaha, Zymer Selmani, Rexhep Fazlia were also distinguished – who became famous for their bravery and manliness. He was killed after the Battle of Nokšić, in Velike, in a fight with the Montenegrin pirates who guarded our border. Then: Mel Selmani, Niman Sylja and Mal Ahmeti – who stood out for his kindness, patriotism and generosity.

For the bravery of these men, the Montenegrins took revenge very badly in 1913. They massacred: Sylja Istrefin, Kamer Nezirin, Cele Shaban, etc. . During and after the First World War, Çun Mula and Avdyl Hysa stand out from the Gjonbalaj brotherhood. Both of them have been members of the Kosovo Committee since 1937. During the Second World War, together with Mustaf Haxhine, they were leaders of the second League of Prizren in this province.

They distinguished themselves in the battles against the Montenegrin Chetnik-communists.

A wise action of Mustaf Haxhise, after the capitulation of Italy, in September 1943, remained in the memory of the people of Gucisë. Montenegrin propaganda managed to frighten the people of Gucisë and instructed them to flee (for the first time in the thousand-year history of this ancient country) not in the direction of Albania but in the direction of the “free territory” – what did the Montenegrin communists call the area of Andrevica?

Mustafa understands the disloyalty of the Montenegrins and tells them that Gjorgje Llashić's Chetniks are there, with knives in hand to cut everyone's throats, as these beasts of the Carpathians used to do and still do today. He convinced them to turn back and that nothing bad would happen to them from the Germans, they were coming from the direction of Peja.

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Qosaf family and Sadik Halili and the Montenegrin atrocities by Avro Cemovic in 1912-1913

Qosaj of Vuthaj family are the descendants of Satnish Nrel Bala. They participated in all the events and battles that took place in defense of freedom and the Albanian borders.

The men in the voice of the assembly were Sylë Hajdar Qosi and Sadik Halili. Bajram Kurti, Halil Etemi, Tahir and Bucak Qosi etc. took part in the Nokshiq war. At the beginning of the century Sadik Halili played an important role.

When the Qosaj brotherhood was the target of the “witch hunt”, in the period of Avro Cemović 1912-1913, who massacred: Plak Tahir, Shaban Hasan, Mehmet Shaban, Hajdar Osman, Mane, Jusuf and Alush Qos and the brothers: Adem e Avdyl Zeken. During the reign of the Kingdom of Karagjorgjevic, these families, as well as all Albanians, were oppressed with all the ferocity and hatred that the Slavs have towards us.

In the period 1941-1944, at the time of Albania – as that world was called, the Qosaj were alongside the volunteer forces for the protection of the Albanian border. In 1946, the nationalist, Man Zeke, was shot at the entrance of the cave and his friends were arrested, tortured and imprisoned.

Our well-known academic: Rexhep Qosja and his brother – the famous director Isa Qosja – are members of this Vuthaj fraternity. The lawyer Ali Cubi and the sculptor, Smajl B. Qosaj.

Ismail Nikoçi and the Nikoçaj family and the Montenegrin troops atrocities at Strelishtë in 1913

Nikoçaj of Gucise are descended from Trieshi of Mbishkodre. In Guci, they are a well-known and patriotic family.

At the time of the League of Prizren, Fehrat Nikoçi was one of the most prominent members of the Staff for the defense of Gucise.

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Hasan Bajri stood out during the period of independence, as well as against the new invaders – the Montenegrins.

They just conquered the province in question, tied up hundreds of Albanian patriots and took them to “Strelishte” (shooting site) in Qafe te Previsë. On March 9 (22, according to the new calendar) 1913, before the shooting, the Albanians stood as men, true Albanians. They did not accept any of the fraudulent requests of the Montenegrins to accept the conquest of the province and the change of religion. In order to instill panic among the Albanians, they carried out more humane massacres against them, showing their barbarism and civilization, which was not far from the wildness of rabid beasts.

Those days in Previ from Nikocaj, in addition to Hasan, Mala i Haxhi Sejdi, Adem Bashi, Haxhi Shabani, Ali Frei, Bajr Zeqiri, Ibrahim Rustemi, Syle Istrefi etc. were also shot.

But the outstanding intellectual and patriot of this brotherhood and the whole of Gucise – Ismail Nikoçin, was martyred in Nikšić. The national activity of this intellectual is clearly seen from the “urgent telegram” that the Military District Command – Guci sent to the Minister of War, Mr. Brigadier J. Vukotiq né Cetine: No. Secret 10.XII.1913

Sali Bashi Hasangjekaj and the Montenegrin atrocities in 1920

The Hasangjekaj brotherhood from the village of Martinaj, are Vukels of the Kelmend tribe. Gjeke Vuku was of the Catholic faith, while his son Hasani passed somewhere towards the end of the XVII century or the beginning of the century. XVIII in Islam... After the massacres carried out by the Serbo-Montenegros on the Province of Plave-Gucise, in March 1919, Sali Bashi moved to Albania and settled with his whole family in Baçallek, Shkodra, together with hundreds of other refugees from the village of Martinaj.

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In addition to the daily work he did to keep his family alive, he also responded to the voice of the Motherland when it asked the Kosovo Committee. In 1920, he took part in the Kopiliku war against the Yugoslav hegemonists who had control over Shkodra. From this time on, he became, so to speak, an unsung soldier Bajram Currit.

He also took part in the Democratic Revolution of June 1924, in Albania. He was part of the group of Kosovars who supplied food and weapons to Hysni Currin, who was in Puke with 4-500 Kosovar fighters from Dukagjin. One day, the long caravan of loaded horses was going up through the mountains of Miredita and when it reached Gomsiqe, it was attacked by a large band of looters.

Ali Meta and Adern Myftari-Gjonbalaj tried in vain to convince the robbers to open the way. Without waiting, they started the rifle. After an unequal battle, which lasted over two hours, all the leaders of the caravan (7 of them), Ali Meta and Adern Myftari were taken prisoner! There remain martyrs: Sali Bashi-Hasangjekaj together with Vuthjanet: Isuf Etemin, Ali Cubin-Brucaj and four rugovas...

Another son of this brotherhood who distinguished himself for his patriotic deeds was Avdi Smajli. Deep in the heart and mind of Avdi young, the murder of his brother, Shelko Hakut, in the fight for the defense of the Krahina, at Ura e Plava, remained unstained. Selku was injured in one leg and could not move. The encirclement by the Montenegrins narrowed. Friends tried to carry him, but he said no. Leave me here, I want to stay until death. His rifle was heard until late in the day. Until he drained the last drop of blood. God knows how many wounds on his body he received and where do the Montenegrins bury him?"

Reference

"100 vjet lufte" by Rexhep Mani Dedushaj, 1998, New York.

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**List of the 153 people killed by the Serbian army and komitadjis
in 1915**

List of the 153 people killed by the Serbian army and komitadjis in
1915 in the villages of Gradec, Pirok, Negotina, Gjergjevishte,
Sanokos, Llomnica and Gorjan, drawn up on August 21, 1944 by the
mayor of Sanokos Municipality, Mehmet Bushi.

1. Ramadan Dauti, Gradec; 2. Ejup Hasani Gradec; 3. Zenun
Durmishi Gradec; 4. Ismail Izairi, Gradec; 5. Abdurahim Ahmeti,
Gradec; 6. Hisse Abdullai, Gradec; 7. Jonuz Tahiri, Gradec; 8. Beqir
Tahiri, Gradec; 9. Nuredin Iljazi, Gradec; 10. Sali Iljazi, Gradec; 11.
Bilall Salija, Gradec; 12. Sahit Elmazi, Gradec; 13. Esat Alija, Gradec;
14. Jahja Shabani, Gradec; 15. Feta Rexhepi, Gradec; 16. Musli
Shabani, Gradec; 17. Jamin Musa, Gradec; 18. Shuaip Yahya, Gradec;
19. Ramadan Ejupi, Gradec; 20. Hasip Iljazi, Gradec; 21. Ibrahim
Ahmeti, Gradec; 22. Havzi Ademi, Gradec; 23. Zylbehar Ademi,
Gradec; 24. Zeqir Ademi, Gradec; 25. Ramadan Tahiri, Gradec; 26.
Hajdar Ramadani, Gradec; 27. Tahir Ramadani, Gradec; 28. Shuaip
Tahiri, Gradec; 29. Ibrahim Tahiri, Gradec; 30. Iljaz Tahiri, Gradec;
31. Hashim Iljazi, Gradec; 32. Jusuf Iljazi, Gradec; 33. Rexhep
Bajrami, Gradec; 34. Sali Hyseini, Gradec; 35. Zeqir Nimani, Gradec;
36. Mahmut Sulejmani, Gradec; 37. Mehmet Selmani, Gradec; 38.
Ahmet Ismaili, Gradec; 39. Rufat Ahmeti, Gradec; 40. Hasan Ahmeti,
Gradec; 41. Berzat Abazi, Gradec; 42. Abaz Bajrami, Gradec; 43.
Ibrahim Nuredini, Gradec; 44. Rushit Abdija, Gradec; 45. Abdulla
Abdija, Gradec; 46. Iljaz Abdija, Gradec; 47. Izet Abdija, Gradec; 48.
Adem Nuredini, Gradec; 49. Asllan Xhemaili, Gradec; 50. Mustafa
Iseni, Gradec; 51. Zejnel Shaqiri, Gradec; 52. Hazir Zejneli, Gradec;
53. Hamit Bajrami, Gradec; 54. Isman Bajrami, Gradec; 55. Ismail
Abazi, Gradec; 56. Zylfi Ibrahim, Gradec; 57. Hakik Ibrahim, Gradec;
58. Rufat Ramadani, Gradec; 59. Sali Bilali, Gradec; 60.
Selim Salija, Gradec; 61. Sali Osmani, Gradec; 62. Dalip Yahja,
Gradec; 63. Xhabir Yahja, Gradec; 64. Ali Hasani, Gradec; 65. Izet
Rushani, Gradec; 66. Rakip Jusufi, Gradec; 67. Ibrahim Hajredini,

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Gradec; 68. Vesel Ahmeti, Gradec; 69. Kurtish Alija, Gradec; 70. Rexhep Dauti, Gradec; 71. Shaban Rexhepi, Gradec; 72. Osman Rexhepi, Gradec; 73. Ramadan Beqiri, Gradec; 74. Imer Beqiri, Gradec; 75. Xhemal Hasani, Gradec; 76. Imer Idrizi, Gradec; 77. Selim Ahmeti, Gradec; 78. Izair Ahmeti, Gradec; 79. Xhemil Halili, Gradec; 80. Fetah Hamiti, Gradec; 81. Idriz Qazimi, Gradec; 82. Sherif Ibrahim, Gradec; 83. Rufat Osmani, Gradec; 84. Zylfi Rexhepi, Gradec; 85. Aziz Hasani, Gradec; 86. Mustafa Imeri, Gradec; 87. Halim Beqiri, Gradec; 88. Xheladin Lutfiu, Gradec; 89. Zeqirja Xheladini, Gradec; 90. Riza Selimi, Gradec; 91. Halit Sahiti, Gradec; 92. Tahir Ahmeti, Gradec; 93. Ramadan Sahiti, Gradec; 94. Idriz Rushiti, Gradec; 95. Qazim Sahiti, Gradec; 96. Beqir Beluli, Gradec; 97. Ali Beqiri, Gradec; 98. Sali Sulejmani, Gradec; 99. Mehmet Shabani, Gradec; 100. Ajet Shabani, Gradec; 101. Veli Adili, Gradec; 102. Bajram Velija, Gradec; 103. Kamber Jakupi, Gradec; 104. Shuaip Kamberi, Gradec; 105. Sulejman Mahmuti, Gradec; 106. Qamil Mahmuti, Gradec; 107. Ibrahim Salija, Gradec; 108. Sulejman Dauti, Pirok; 109. Sabri Hajdari, Pirok; 110. Ibrahim Sulejmani, Pirok; 111. Tahir Murati, Pirok; 112. Daut Nuredini, Pirok; 113. Asllan Ademi, Negotin; 114. Ebip Osmani, Negotin; 115. Rahim Ebibi, Negotin; 116. Abdullah Ramadani, Negotin; 117. Arif Imeri, Gjurgjovistë; 118. Imer Zeneli, Gjurgjovistë; 119. Xhemali Zeqiri, Senokos; 120. Kadri Emrullahi, Senokos; 121. Ali Osmani, Senokos; 122. Sali Dauti, Senokos; 123. Hazir Bilali, Senokos; 124. Ibrahim Ferati, Senokos; 125. Naim Ferati, Senokos; 126. Izair Ibrahim, Senokos; 127. Idriz Mustafa, Senokos; 128. Xelil Tafili, Senokos; 129. Ali Osmani, Senokos; 130. Jonuz Zeqiri, Senokos; 131. Sherka Kadrija, Senokos; 132. Isnishahe Zeqiri, Senokos; 133. Zejnep Ibrahim, Senokos; 134. Nazime Yahja, Senokos; 135. Rakip Skenderi, Llomnica; 136. Mehmet Skenderi, Llomnica; 137. Sulejman Xhaferi, Llomnica; 138. Shaqir Bexheti, Llomnica; 139. Bajram Etemi, Llomnica; 140. Zylfi Bexheti, Llomnica; 141. Bejtulla Yusufi, Llomnica; 142. Bajram Ramadani, Llomnica; 143. Izair Sulejmani, Llomnica; 144. Ismail Haxhija, Llomnica; 145. Muharem Salija, Llomnica; 146. Mehmet Zeqiri, Llomnica; 147. Bajram Nuhija,

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Gorjan; 148. Qamil Bajrami, Gorjan; 149. Asllan Durmishi, Gorjan; 150. Zyber Sinani, Gorjan; 151. Hamit Hasani, Gorjan; 152. Zeqir Hamzaji, Gorjan; 153. Behadin Mustafa, Gorjan.

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Massacres of Albanians in World War One

Some of the content in this book is based on material from the Wikipedia article '[Massacres of Albanians in World War I]', which is licensed under the Creative Commons Attribution-ShareAlike 3.0 (CC BY-SA 3.0). For a list of authors and article history, visit: [https://en.wikipedia.org/w/index.php?title=Massacres_of_Albanians_in_World_War_I&action=history].

The massacres of Albanians in World War I were a series of war crimes committed by Serbian, Montenegrin, Greek and Bulgarian troops against the Albanian civil population of Albania, Macedonia and Kosovo during and immediately before the Great War. These atrocities were a continuation of the previous massacres committed during the Balkan Wars. In 1915, Serbian troops enacted a scorched-earth policy in Kosovo, massacring tens of thousands of Albanians.[1] Between 1912 and 1915, 132 Albanian villages were razed to the ground.[2][3]

Many Albanians in the region of Kičevo were killed by Bulgarian forces between 1915-1918.[4] In 1916, many Albanians in Štrpce and Načallnik starved to death or became sick as a result of the Bulgarian soldiers collecting the villagers wheat which led to a man-made famine.[5][6] The number of Albanians (including combatants) that were killed or died during WWI in Albania is estimated to be around 70,000 according to Spencer Tucker.[7] The Committee of Kosovo, in 1919, asserted that the Serbian and Montenegrin armies killed 200,000 Albanians since the Balkan Wars, including some 100,000 Albanians killed in Kosovo from 1913 to 1915, and that Bulgarian troops had killed 50,000 Albanians throughout the War.[8] In 1921, Albanian deputies claimed that 85,676 Kosovo Albanians were killed since the Balkan Wars.[9] After the Great War, Albanians in the Kingdom of Yugoslavia were subject to persecution.

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Background

During the Balkan Wars, numerous atrocities were committed against the Albanian population in the territories occupied by the Balkan League, typically by Serbian and Montenegrin forces. According to contemporary accounts, around 25,000 Albanians were killed during the first half of the First Balkan War, before violence climaxed.[8][10][11] It is estimated that up to 120,000 or more were killed in either Old Serbia or in all areas occupied by the Serbian Army.[12][13][14][15][16][17]

Additionally, according to Serbian documents, 281,747 Albanians above the age of six were expelled from Old Serbia, while other figures can reach as low as 60,000.[18][19][20] The Carnegie Commission characterized the expulsions and massacres as an attempt to transform the ethnic structure of the regions inhabited mostly by Albanians.[21]

Massacres

According to an article in the Boston Daily Globe, published on November 8, 1915, the Serbo-Montenegrin troops shot or bayoneted 20,000 Albanian women and children and destroyed 300 villages and 35,000 houses, leaving 330,000 people without asylum.[22] In 1918, Serbian forces entered Albanian villages with the intent of disarming them resulting in a number of villages being burned.[23][24]

According to Justin McCarthy, in 1915 Serbian and Bulgarian forces entered the region of Bitola, in Kičevo and Kruševo in Bitola, and burned between 19-36 villages. 503 men, 27 women and 25 children were killed, and 600 houses burned down.[25][26]

Kosovo

Bytyci

In 1913, Serbian forces entered the region of Bytyci and killed 51 men and burned down 2,000 houses. Later, in 1915, the village was

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attacked again and the entire Ushki family was nearly eradicated, with only one survivor.[27]

Astrazubi

In 1914, Serbian troops entered the village of Astrazubi in Malisheva and burned down 1,029 houses and killed 227 civilians, mostly women and children, although the number is believed to be higher according to Albanian sources. In the village of Banjë, the wounded were buried alive.[28]

Gjilan

In 1914 Serbian troops committed many atrocities in Gjilan.[29]

Kamënica

During the Serbian army's retreat, the soldiers set fire to Kamenica, Selac, Gradec and Vranisht, after having slaughtered a number of peasants and carried off the women. On November 1, 1915, the soldiers placed two pieces of light artillery two hundred paces from the village of Vecali, on the Tetovo-Prizren road, and set fire to the village with these pieces of artillery, killing nearly 65 men, women and children. The rest of the peasants managed to flee. Before the bombardment of the village, the peasants had given bread to the Serbian soldiers.[30]

Pejë

In the region of Pejë in 1914, Serbian troops would execute roughly 25 Albanian civilians daily.[31]

Vitia

In the village of Lubishtë, Serbian troops massacred 104 men, as well as 24 men in Julekar. In Lubishtë, the head of the Bakiya family, the old grandmother in the Metushi family and two children of the Emin family were burned alive.[32]

Macedonia

Tetovo

In 1915, a young Albanian boy shot a Serbian soldier in the village of Dërbecë in Tetovo. The Serbian army demanded that the village hand

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him over. The villagers refused which resulted in the entire village being massacred.[33]

Albania

Shkodër

In November 1915, Montenegrin troops murdered Albanian intellectuals and patriots. Others were captured and sent to Cetinje and executed. Among the martyrs were publicist Moustafa Hilmi Leskoviki, head of the Albanian paper “Kombi”. [34]

Labova and Hormova

On April 29, 1914, Greek troops massacred 217 men and boys from Hormovë inside the premises of the monastery of Saint Mary in the neighboring village of Kodra.[35][36][37][38]

When General Dever’s team arrived there in early May, they saw branch of an oak tree and in the bell tower of the church, next to it, two male bodies hanging. The church gate was bloody and riddled with bullets, indicating that it had been used as an execution site. Inside, the walls of the church were also smeared with blood and human remains. The whole environment around reeked of corpses. In the courtyard in front of the church, three mass graves were discovered with the bodies of 217 men, which had been superficially covered. Dutch troops reconciled a group of Roma nearby, who removed the corpses, many of which had severed heads or dismembered skulls, to rebury them in several deep pits newly dug by them.

The report of Gen. Dever and the medical team that accompanied him severely shocked the offices of the great powers. Five years later, at the end of World War I, the Peace Conference was held in Versailles. The Greek Prime Minister Eleftherios Venizelos tried to convince the representatives of the winning powers to annex the region of Labova to Greece. The representatives of the Powers mentioned the massacred of Labova.

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Panariti

On July 10, 1914, Greek troops committed a number of atrocities on the Albanian population of several villages in southern Albania. About 250 villages were destroyed and 100,000 people emigrated from Northern Epirus. In Luaras and Ersekë, 14 children were killed and in Panarit over 375 Albanians were killed. Several atrocities were committed in the region. This was documented by the Albanian Orthodox priest Costa P. Tomori Leusa.[39][40][38]

Korça

Before the First World War, in 1914, Greek forces committed atrocities in the district of Korçë. Many of these crimes were reported by Kristo Dako in May of 1914. Greek forces destroyed hundreds of Muslim homes and removed the Albanian Christian population from multiple villages. In the process, many civilians were massacred, including Christians. In Kodra, 230 men, women, and children were gathered in an Orthodox church and executed with machine guns. Roughly 20,000 refugees were created in and around Korçë.[41]

Aftermath

In 1920, Hasan Prishtina collected information about the atrocities committed on the Albanian civil population by the Serbian troops in 1918-1920. He reported this to the British government that 20,000 men and 1,500 women were massacred, as well as 168 villages razed to the ground, with 4,769 houses burned down.[42] Many other atrocities were committed between 1918-1941 by the Kingdom of Yugoslavia on the Albanian population and during the Kosovo War.

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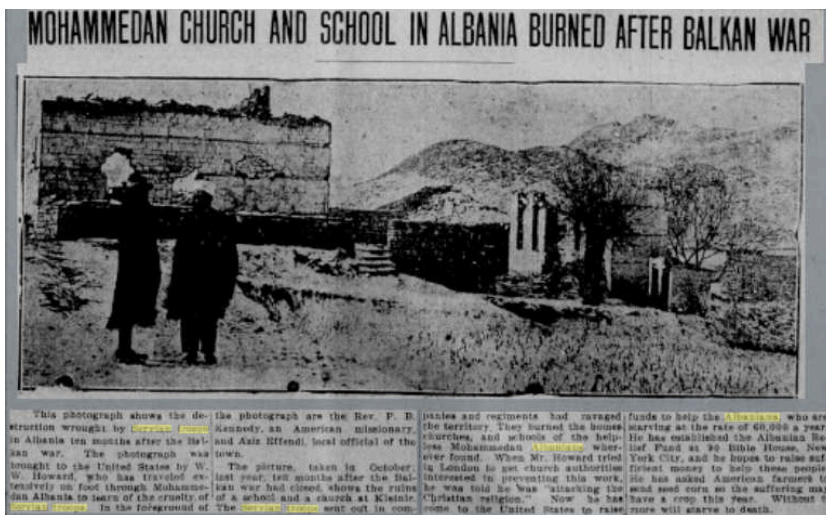
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W. W. Howard in 1914: “Serbian troops have ravaged the helpless population of Albania – 60,000 are starving every year”

Taken from an interview from “The Daily Sentinel (Grand Junction), Volume 21, Number 131, published April 24, 1914”.



Servian (Serbian) troops sent out, it is charged, by W. W. Howard, under orders of high government authorities, have ravaged the helpless Mohammedan population of Albania, ten months after the Balkan war. Houses have been burned, men and women killed, and the country laid waste. In the house shown in this photograph, taken by Mr. Howard two Albanian women were driven into the place and then the house was burned. They were burned with it “Servian (Serbian) troops sent out, it is charged, by W. W. Howard, under orders of high government authorities, have ravaged the helpless Mohammedan population of Albania, ten months after the Balkan war. Houses have been burned, men and women killed, and the country laid waste. In the house shown in this photograph, taken

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by Mr, Howard two Albanian women were driven into the place and then the house was burned. They were burned with it.

“Mr. Howard has come to the United States with remarkable stories of the horrors of the situation in the Balkans. Though the war has been over for a long time troops of Servians continue pillage through the Mohammedan sections of Albania. He, tried to arouse sentiment among the religious organizations in Europe to do something but he failed.

“Now he has come to the United States, where he will ask the farmers to send seed corn to the Albanians that they may have a crop this year. If they don’t get a crop they will starve more rapidly than now. They have been starving to death at the rate of 60,000 a year for the past winter. The Albanian Relief Fund, which has been organized to help the suffering people, has taken headquarters at 90 Bible House, New York City.”

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Massacres of Albanians during and after the Serbian Retreat in Albania and Kosovo in 1915

During the Great Retreat, many atrocities were committed on the Albanian population. Despite this, the Albanian tribes allowed the Serbian soldiers to pass through the mountains.[1][2]

The Serbian soldiers committed many atrocities on the population of Struga and Dibër during their retreat.[3] In the book *La Serbie dans La Grande Guerre* author Dušan T. Bataković does not mention the atrocities committed at all.[4]

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Background

According to Justin McCarthy, in 1915 Serbian and Bulgarian forces entered the region of Bitola, in Kičevo and Kruševo in Bitola, and burned between 19-36 villages. 503 men, 27 women and 25 children were killed, and 600 houses burned down.[5][6]

In 1916, Serbian Chetnik forces visited the region of Dërvend killing civilians and burning the villages of Merrova, Llërca, Çiflik and Dëbërca to the ground.[7][8]

Kosovo

Macedonia

According to a Bulgarian report from 1917, in the regions of Prilep, Veles and Kerqovë, Vasilije Trbić stated that 2000 Albanians, most of them women and children. Many women, from the age 10 and upwards, were violated by the Bulgarian forces.[9]

Tetovo

In 1915, a young Albanian boy shot a Serbian soldier in the village of Dërbëcë in Tetovo. The Serbian army demanded that the village hand him over. The villagers refused which resulted in the entire village being massacred.[10][11][12]

Dëbërcë

On July 22, 2015, the 100th anniversary of the massacre of Albanian men in Dëbërce was marked. A total of 73 men were killed by Serbian soldier in 1916.[13]

Gostivar

According to Bulgarian sources, in the village of Dobërdoll, 50 houses were burned and 10 people killed, while in the village of Vrapçisht one house and two shops were burned.[14] In the village of Çegran 20 people were killed, 7 in Çajle and in the village of Kalishte 100 houses were completely burned with most of the villagers were killed. Meanwhile, in the district of Tetovë, in the village of Pirok 8 people were killed, and in Negotina 30 houses were burned and 12 people were killed. Between Grupčin and Zhelina around 100 villagers were shot.[15][16]

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In Gradec 50 houses were burned and 150 were killed. people, Around 200 people were killed on the way from the Skopje prison to Kaçanik and Ferizaj.[17][18]

Ohrid

In the region of Ohrid, 30 villages were burned down, and in Struga, Dibër, Mavrovë and Gostivar, 180 villages were pillaged and burned. [19][20]

Pollog

In the region of Pollog, many atrocities were committed on the Albanian population by the Serbian army.[21][22] In order to not “taint” the “heroic image” of the Serbian soldiers, Serbian and Montenegrin soldiers war crimes against Albanians are rarely mentioned in Serbian schoolbooks.[23]

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Trebisht-Bala massacre of 1915

Imer Abdushi is 98 years old, having been born in 1923, in Trebisht-Bala. He is a quiet man and in his conversations you understand that he loves his country and is a patriot. Therefore, every time I meet him, he tells me about the wars that his province and village have fought with the Serbs and about the bravery that his fellow villagers and people have shown in those wars.

Also, with regret, he tells about the massacres that the Serbs have committed in Trebisht and other villages. For himself, he says that he was also a partisan in Halil Lleshi's detachment and then joined the IVS Brigade, III battalion and fought against the Italian-German invaders. "From the Serbian army in 1916, Elez Sadik Koçi was also killed in Ostren. In 1915, Rrahman Ymeri Bala was killed in Qafë-Prevalle.

Hysen Elmazi was killed fighting the Serbs in Trebisht-Çelebi, Syka Qerimi, Rushit Balla and Zenel Balla in Trebisht. Even Sadik Hysen Koçi says that they imprisoned him for one night and the prison was a cattle shed, which was guarded by 4-5 armed Serbs. Elez Koçi escaped from prison and ran away from Trebishti for the whole night – Bala went to Librazhd.

That night, 11 people were shot, while Sadiku escaped. "Imeri told us that the hero of Gollaborda, as many people from this area call him, is Rrahman Hysen Koçi from Trebishti-Bala. Rrahmani was a very good Serbian opponent and did not accept the Albanian-Yugoslav, Serbian border. The Yugoslavs, the Serbs, managed to shoot him in 1918, although they said about Rrahman that a rifle would not take him and a bullet would not pierce him.

They shot many other men along with this one, and they said that Rrahman did not take a rifle. This is what happened when they were lined up to be shot. The Serbs shot and Rrahmani did not fall. They shot him again and he fell, but the bullet did not hit him again. When the Serbs went to see the shot dead, tossing and shaking them, Rrahman got up and took the rifles from the Serb, but other Serbs

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intervened with knives and killed him, stabbing him with bayonets and knives.

After the murder of Rrahmani in Trebisht, they burn many houses and terrorized the unarmed population, so his children fled to Elbasan. All those killed by the Serbs were buried above the village of Trebisht” – says today the 98-year-old Imer Abdushi. Imer Abdushi keeps two more statements about this hero of Golloborda.

One was written by Imer Rama, born in 1900, and the other was written by Vehbi Balla, born in 1908. This old man keeps these two statements even today and prays that to publish something about this hero of Trebishti. He has preserved the statements with a lot of truth or fanaticism, which he has from that time until today. So, this 98-year-old veteran also works to educate generations with love for his country.

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The persecution of Albanians in the Kingdom of Yugoslavia

The persecution of Albanians in the Kingdom of Yugoslavia

included mass killings, executions, burning of villages, looting, rape, torture, imprisonments, deportation and forced expulsions of Albanians carried out by military and paramilitary forces throughout the reign of the Kingdom of Yugoslavia.[1] These atrocities followed the previous massacres of Albanians in World War I and massacres of Albanians in the Balkan Wars carried out by Serbian, Montenegrin and Yugoslav forces.

According to historian Miranda Vickers, between 200,000 and 300,000 Albanians were expelled from Yugoslavia during the interwar period, while Noel Malcolm estimates the number is between 90,000 and 150,000. Hakif Bajrami [sq] estimated that around 240,000 Albanians were deported from Kosovo from 1918 to 1941.[2]

Tens of thousands of Albanians were killed in Kosovo, Macedonia, and Montenegro during the interwar period. Approximately 60,000–77,000 Albanians were killed from 1918 to 1921.[1][3][4] According to Haki Demolli, 80,000 Albanians were killed by 1940.[5]

Background

Many Albanians in Kosovo and Albania resisted being incorporated in the often changing Yugoslav regimes, knowing that the new Yugoslav forces were the same Serbo-Montenegrin troops who had committed massacres of defenseless civilians. Albanians viewed peaceful co-existence as unattainable given the terror and violence they experienced.[6][7]

After World War I, Serbia suffered greatly from Austro-Hungarian occupation and Kosovo saw clashes between Albanians and Serbs. In 1918, the Allies of World War I rewarded Serbia for its effort with the formation of a Serbian-centralized Kingdom of Serbs, Croats and Slovenes which kept Kosovo as part of Serbia.

The conditions for Kosovar Albanians deteriorated as Serbian authorities implemented assimilation tactics such as closing down Albanian language schools while encouraging Albanians to emigrate. The Kingdom promoted the settlement of Serb and Slav

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settlers to Kosovo, thus beginning the Yugoslav colonization of Kosovo.[6]

Parts of the Albanian population that resisted Serbian rule in Kosovo began military maneuvers and formed the Kachak movement. Under the political leadership of Hasan Prishtina and Bajram Curri, the movement based itself in Shkodër and was led by the Committee for the National Defence of Kosovo organization.[8] Among their demands were the re-opening of Albanian language schools, recognition of Albanian as a co-official language and autonomy,[8] with the goal of uniting Kosovo with Albania.[9]

The Kachaks engaged in uprisings, targeting Serbian army and administrative formations but forbade its members from targeting unarmed Serbs and churches.[8][10] The Serbian authorities regarded them as mere bandits and in response to their rebellion, retaliated by conducting operations against them as well as the civilian population.[8] In 1919, a large-scale revolt in Drenica involving 10,000 people instigated by Azem Galica was quelled by the Yugoslav army.[10] By 1924, military confrontations between Albanians and Serbs ended as the Kachak movement was effectively suppressed.[8]

Massacres

Kosovo

Qypevë

On May 28, 1919, Serbian forces massacred 22 Albanians, and a 2-year old child in the region of Qypevë, in the Damanek and Bubël region. A young Albanian named Halili i Vogel “Little Halil” survived.[11]

Gurabardhi and Zatriq

In June 1919, the Serbian chetniks led by Colonel Katanic, Babic and Stanko assaulted the village of Llapusha, allegedly in pursuit of kachaks who were residing in the mountains of Gurabardhi. The inhabitants were massacred. The Serbian detachment had just arrived after the massacre in Zatriq where 27 Albanians were bayoneted and one of the village elders was beaten to death and another had his eyes gouged out.[12][verification needed]

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Konjuhi massacre

In 1924, Yugoslav forces entered the village of the Albanian Konjuhi family and massacred the entire family.[13]

Mitrovica

In 1924 two villages were destroyed and 300 families killed.[14]
Between 1919 and 1921, around 1,330 Albanians were killed in Mitrovica.[15]

Prishtina

According to an Albanian newspaper, in the province of Pristina, the Serbian troops had killed 4,600 people, imprisoned 3,659 people, beaten 353 people, destroyed 1,346 houses and looted 2,190 houses. [16]

Dubnica

Under the orders of commander Petrovic and Prefect Likic, the village of Dubnica was surrounded and burned on 10 February 1924. The Yugoslav authorities massacred 25 people: 10 women, 8 children under eight-years, and 6 men over fifty.[17]

Rugova

In 1919, Yugoslav forces committed many atrocities in Rugova. From 25 December 1918 to early March 1919 around 842 Albanians were killed including women, elderly, children, and infants.[1][18]

Keqekolle

In January 1921, Yugoslav forces committed many atrocities on the Albanian civil population of Keqekollë and Prapashticë.[19][20]

Dushakjë

In 1921, there was a massacre carried out by Serbo-Montenegrin military and paramilitary chetniks against the Albanian population in the village of Jabllanica in the region of Dushkajë. The perpetrators were Kosta Pećanac, Milić Krstić, Spire Dobrosavlević, Arseni Qirković, Gal Milenko, Nikodim Grujici and Novë Gilici. 63 civilians were killed during the day.[21]

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Peja

In Peja 1,563 Albanians were massacred and 714 homes were destroyed from 1919 and 1921.[15]

Prizren

There were roughly 4,600 killed in Prizren along with 2,194 homes torched between 1919 and 1921.[15]

Ferizaj

From 1919 to 1921, around 1,694 people were massacred in Ferizaj. [15]

Podgur

On December 15, 1919, a Montenegrin detachment of chetniks tried to disarm an Albanian tradesmen in the village of Podgur, which resulted in 138 houses being burned down and 400 being pillaged. Additionally, women, children, and elderly men were massacred.[22] [1]

Montenegro

Hoti

On December 25, 1919, the Montenegrin commander Savo Pjetri arrived at Hoti in the region of Kushë in Gjytetzë with his army. 72 Albanians were arrested and sent to Prekaliaj, kept all night and then executed the following morning, and thrown in a mass grave, hoping to hide the crime.[23][24] On December 7, 2019, a memorial was held for the victims by relatives of the Hoti in the USA.[25][26]

Plav and Gusinje

On March 25, 1919, the Kosovo Committee sent a report in French to the British Foreign office reporting that between February 17–23, 1919, Serbo-Montenegrin troops massacred the population of Plav and Gusinje.[27] The Yugoslav authorities massacred 333 women, children, and elderly men by March of 1919.[1]

Rožaje

In the month of February in 1917, Serbo-Montenegrin troops

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massacred 700 Albanians in Rožaje and 800 in the region of Gjakova, and used artillery to destroy 15 villages in Rugova.[1]

Historicity

According to the Albanian newspaper “Dajti” from November 7, 1924, and data retrieved from the Archives of the National Defense Committee of Kosovo, between 1918 and 1921, multiple massacres have occurred against the Albanian population.[28][29][30]

The United States Department of State reported widespread massacres in Montenegro in May of 1919. Information was obtained by Albanian refugees in Shkodër, collected by Lieutenant Colonel Sherman Miles. The massacres had ended and Montenegro was “entirely cleared” of Albanians two months prior to his visit to the province. According to Albanian refugees, around 30,000 Albanians were killed in Montenegro by May 1919. The British Mission in Shkodër, however, placed this figure at 18,000–25,000.[1]

In July 1919 the French consul in Skopje reported 9 massacres with 30,000–40,000 victims and that the Albanian primary schools had been closed down again and replaced by Serbian schools.[3] Around 35,000 Albanians fled to Shkodër as a result of the atrocities.[31] According to Sabrina P. Ramet, approximately 12,000 Albanians were killed in Kosovo between 1918 and 1921, which coincides with the Albanian claim that 12,346 people were killed.[32][4][33] More than 6,000 Albanians were killed by Yugoslav forces in January and February in 1919.[34] Around 2,000 ‘Albanian patriots’ were killed in Kosovo between 1919 and 1924. This number rose to 3,000 between 1924 and 1927.[35] According to Kosovo Albanian politician Haki Demolli, 80,000 Albanians were “exterminated” in the Kingdom of Yugoslavia by 1940.[5]

International reactions

The Swiss paper *La Jeune République* published an article on September 25, 1921, by Louis Rochard, mentioning the Yugoslav atrocities on the Albanian population.[36]

In June 1919, the Italian Commander Piacentini sent a telegram

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reporting that the Serbian troops “burned villages and massacred women and children”. [37]

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War criminal Milić Krstićs crimes against Albanians

Milić Krstić or Miliq Kerrsta (1878-1938) was a Serbian Chetnik vojvoda (captain) who migrated in the 1900s to the region of Pejë in Kosovo. Krstić was responsible for having massacred hundreds of Albanians through out his military campaigns in the region of Istog between 1912-1938. In 1924, Krstic along Kosta Pecanac massacred 27 Albanians, with 5 women amongst them, in the region of Tutine. Krstic also committed hideous massacres of Albanians in Llap, Ferizaj, Shtimje, Dumnica, Plav and Gusinje to force them to leave. The Serbian government had allowed the formation of special terrorist movements like “Black Hand” led by Milic Krstic, a well known criminal at this time.



**Vojvoda i Istogut, Miliq
Kërstiq 1878 - 1938**

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In 1930, Albanian priests wrote a report of the atrocities committed on Albanians, where Krstic is mentioned to have killed 60 Albanians in one day in Gjakova. 1938, Krstić was assassinated by an Albanian peasant named Selman Kadria who shot him near the lake of Istog. Selman Kadria was declared an Albanian hero for having executed Krstic, who was known to have pierced Albanian babies in cradles with his bayonet. According to interviews with the locals of Istog, he could slaughter up to 9 boys from an Albanian family during one of his many visits.

Milic Krstic had also been charged in 1924 with the murder of an Albanian in Rugova, and in 1927 with the murder of an Albanian from the village of Vrelska.

УБИЈЕН ЈЕ ЧЕТНИЧКИ ВОЈВОДА КАПЕТАН МИЛИЋ КРСТИЋ

Убица је пуцао мучки, из заседе

Пећ, 8 јуна

Наћен је мртав, јуче на два километра од своје куће, у Истоку, четнички војвода, капетан у пензији и резерва Милић Крстић.

Покојни Милић је из једне угледне српске староседелачке породице. После рата, неколико година био је председник источке општине. На том положају показао се као врло савестан.

Покојни Милић убијен је мучки, из заседе, од непознатог злочинца.

Велика маса староседелца и насељеника, из Пећи и околних села, пошла је данас на његов погреб.

У име официра и ратника говорио је на потребу г. Марко Бабовић, капетан у пензији, а у име четника из Метохије г. Вуксан Гојковић. Оба удружења положила су венце на Крстићев гроб.



Милић Крстић

Милић Крстић је по кући и личној вредности био првак пећскога Подгора. Он се нарочито показао по ослобођењу, у борби са качацима. За успостављање реда и мира у Метохији његове су заслуге велике.

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On the 9th of June, 1938, the paper “Politika” wrote that Milic Krstić had been killed 2 kilometers from his home, and he was “credited for establishing order and peace in Metohija”. His war crimes are not mentioned.

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French newspaper “Bulletin Albanais”: Serbian atrocities against Albanians in 1918-1919

Written by Petrit Latifi

Article taken from the short-lived political periodical, “Bulletin Albanais”, on 15 July 1919, describing Serbian atrocities in Kosovo.

“Serbian Atrocities in Northern Albania

After much delay in its transmission, we have received the following letter that one of our friends wrote us from Albania and that gives information on the manner in which the Serbs are conducting themselves.

“In Ipeck [Peja], Rashid bey was wounded by three shots by the Serbs who robbed him of 1,800 Turkish pounds and 21 boxes containing women’s clothing.

The house of Nazif bey was looted. Jup Aga, a merchant from Ipek [Peja], was murdered in broad daylight. The commissar, Vuksan Gojkovic broke into the home of Mak Duhaxhi with the intention of murdering him, but Mak managed to escape and the said Vuksan stole all the valuables and furniture he could find. The Serbian police killed the brothers Mehmed and Ahmed Muhaxhir and looted their homes. The same police robbed Abdullah and Haxhi Karaman Zaimi of

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20,000 crowns and wounded them horribly. In the night, the Serbs broke into the house of Hajreddin Hoti and took 20 Turkish pounds and his watch.

All the villages of Plava, Gusine [Gucia/Gusinje] and Vunthaj [Vuthaj/Vusanje] have been destroyed by regular Serbian armed forces and robbed of everything. There were numerous victims killed and burned alive. The little town of Radishefca [Radisheva] near Mitrovica was entirely pillaged and burned down. Many little children were thrown into the fire and the Serbs said: “Eto kakose satire arnautsko seme” (This is how you get rid of the Albanian race). Thirty villages in Drenica have been reduced to ashes.

The following villages near Ipek were sacked and razed to the ground by the Serbian army: Rodofci [Radafc], Zlokukan [Zllokuqan], Shushica [Sushica], Istok [Istog], Jablanika [Jablanica]. In Istok, Serbian soldiers killed 160 people in one day and left the bodies to rot on the ground. In Jablanika they murdered the imam of the mosque, Mullah Halil Jara, and two old men. The said village of Zlokukan and 30 other hamlets in the surroundings were inhabited by Catholic Albanians and were all robbed and looted. Many people were killed and a large number of children were thrown into the fire.

The following villages of Rugova suffered particularly from the Serbian atrocities: Shtupci Siper and Poshter [Big Shtupeq/Small Shtupeq], Drelaj, Kushutani [Koshutan], Reka and Sakes, Rugova, Duganjara [Dugaiva], Shkreli, Vrelja, Velika, Sekullari, Haxhaje [Haxhaj], and Kuçishta [Kuqishta].”

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**Mullah Ademi Emerllahu and his family massacred by Serb
troops in 1921.**

Mullah Ademi Emerllahu (b. 1850, Prapashticë – d. Keqëkollë, 1921) was an Albanian author, scholar and imam who was massacred, along side 9 family members, by Serbian troops of the Third Army, in the region of Gallapi, in the village Keqekolla, in Kosovo, on January 10, 1921.^{[1][2]} The month was called “Black January” afterwards by the locals.^[3] The youngest who survived that a young boy who was not present at the moment.



The burned house of Mulla Adem, committed by the Serb troops in Keqekollë in 1921.

Born and raised in Prapashticë, he studied in Prishtina, Skopje and Istanbul, and was elected imam in Keqekollë.^[4] In 1912, he continued to serve as imam despite the massacres carried out by the invading Serbian troops. Having had close ties to Idris Seferi during the anti-ottoman revolts, Ademi had associated with Mulla Sinan Maxhera, from Karadag, who was hanged by the Young Turks in 1911 in Kacanik. Earlier, the Ottomans had imprisoned Ademi for 6 weeks due to his connection Maxhera. Ademi was liberated by the order of the Sultan. Ademi had vowed to stay in his homeland despite the Serbian atrocities. In 1921, a few days before his murder, he reportedly stated that “the kacaks are our savement”.

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The burned house of Mulla Adem, committed by the Serb troops in Keqekolle in 1921.

The battalions was led by commander Radovan Radonic and Bozhidar Paunovic who prior to the massacre had committed other atrocities in the villages Popovë, Majac, Lupc, Bellopojë, Tërnavë, Sharban, Koliq, Keqekollë, Ballaban and Prapashticë. The Serbian soldiers forced Mulla Adem Emërllahu to watch as they beheaded the 9 members^[5]: his wife Mihrije Emërllahu, (68), his son Mehmet Emërllahu (30), Hasime Emërllahu (the sons wife), Selime Adem Emërllahu, Tahire Adem Emërllahu, Mustafë Adem Emërllahu, and a baby in a cradle.^[6] Afterwards, Mulla Ademi was beheaded too and the bodies were cut to pieces and burned.

After the massacre, the Serbian troops gathered all boys and men in the ages of 15-70 from the villages of Kurtaj, Qorraj, Çelaj, Myftaraj, Spahijaj, Balaj, to the town square where they were massacred, numbering 1020 Albanians.^[7] The family of Gjaka were forced to wait outside as the Serb soldiers filled the house with hay and set it ablaze. The mother in the family tried to rescue the baby by throwing out the window. The soldiers continued to throw it back inside the house. After the baby was thrown out, the Serb soldiers shot and bayoneted it on the street. The burned house of Mulla Adem, committed by the Serb troops in Keqekolle in 1921.

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gray 9 / nine / family members: Mulla Adam was axed to death in front of the house. ed.). Koha. p. 236. Retrieved 27 March 2020.

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The persecution of Albanians in Yugoslavia (1941-1999)

The persecution of Albanians in Yugoslavia (1941-1999) refers to the topic of persecution of Albanians in Kosovo during the period of 1941 to 1999 in Yugoslavia. A number of massacres and atrocities were committed by Partisan, Chetnik, Bulgarian and Yugoslav troops against Albanians in the beginning of the federation. In the 1950s Aleksandar Ranković, head of the Yugoslav secret service, had thousands of Albanians expelled, killed or imprisoned during the “weapons gathering of 1955-56”.

In the 80s and 90s, Serbian nationalism under Milosevic, and protests from Albanians seeking independence, led to crackdowns by Yugoslav authorities and eventually to war. Many Albanians were killed and expelled during this period. Persecution of Albanians officially ended in 1999 when Yugoslavia was bombed and KFOR forces entered Kosovo.

Background

This was continuation and part of Massacres of Albanians in the Balkan Wars, Massacres of Albanians in World War I and Persecution of Albanians in the Kingdom of Yugoslavia

Prior to the federation, Albanians in Kosovo had been the most poorly treated ethnic group, and victim to systematic discrimination and various forms of pressure to leave the region.[1] Between 1937 and 1941, Kingdom of Yugoslavia established a program for the expulsion of 200,000 Albanians to Turkey, which was halted when World War II began.[2] When World War II began, Albanian nationalists in the Balli Kombëtar in Kosovo fought alongside Germany and Italy, and hoped to reunite Kosovo with Albania, a goal which was realized when Benito Mussolini provided an establishment of a “territorially and ethnically united Albania”.[3]

The policy toward the Albanian population at the beginning was a copy of the national policy introduced in the USSR. Despite the similar ideology, aiming at the elimination of the “class enemy”, martial law was introduced in Kosovo, which continued until the

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beginning of 1946. Thus, even though Albanians were granted equal rights with the other nations in Yugoslavia by the constitution, they were deprived of them in reality. But they did not accept that situation uncomplainingly and expressed their discord by different forms of resistance.

Hoping to attract the loyalty of the communist regime in Albania, Josip Broz Tito envisaged the unification of Kosovo with Albania, but was halted by Serbian propaganda and fear, although Tito was convinced of the Lenin doctrine that Serbian nationalism (i.e. larger nations nationalism) was more dangerous than smaller ones (i.e. Albanian nationalism).[4] Tito remained an opponent to Serbian hegemony in the matter.

Assimilation policy and discrimination

When Kosovo was ceded to Yugoslavia, Albanians protested. Many Albanian nationalists were killed imprisoned or executed, and many were expelled or fled. Though Kosovo was declared an autonomous within the Socialist Federal Republic of Yugoslavia, the policymaking capabilities of the province in reality remained very limited. Effective legislative power was exercised by Serbia. From 1945, the policy objectives for Kosovo aimed to assimilate the Albanian population and change the cultural characteristics of Kosovo. The attempts at assimilation failed as the Kosovar Albanians continued to speak Albanian.[5]

666 centuries of prison

In the 1980, 80% of all the political prisoners were Albanians, which illustrates the scale of the persecution.[6][7][8][9]

Between 1945 and 1990, over 8,220 Albanians were sentenced to prison of a total 66,672 years and 7 months, or 666 centuries, 72 years and 7 months . The average sentence per individual was 7 years and 1 month. In the period 1981–1990, 3,348 people were sentenced to prison and 23,770 were sentenced to 8 years. Another 10,000 were convicted of misdemeanors or 1,233 years. In this period, another 1,346 Albanian soldiers were sentenced, while 63 were killed in military barracks. From March 1981 to October 1989, 584,373

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Albanians were ill-treated by the police. Violence was used, such as threats and beatings to the point of unconsciousness.[10]

In 1945, over 2,086 people were sentenced to prison in Kosovo, with the total of 14,810 years and 6 months. In the period 1956–1980, 901 people were imprisoned and sentenced to 6,397,1 years in prison. During the period 1981–1989, every third Albanian would pass through the hands of the Yugoslav police.[11] After the demonstrations of 1981, 3,348 people were sentenced to 25,000 years in prison. Around 1,346 Albanian military men were sentenced to 955 years and 6 months in prison, and 63 of those returned home in coffins.

Massacres

According to Albanian press, around 36.000 Albanians were killed by Titoist partisan forces after World War II.[12][13]

At the beginning of 1945, Yugoslav authorities shot more than 1,000 Albanians from Kosovo illegally and without trial in the territory of the Albanian state.[14] Many Yugoslav crimes were evidenced by high-ranking officials of the Albanian state such as Nesti Kerenxhi, former deputy minister of the interior, lieutenant colonel Zoi Themeli, former senior official of the State Security and Shefqet Peçi. Between 1944 and 1946, in the city of Mitrovica, more than 2,000 Albanians were massacred by the Yugoslav VI Kosmet Brigade.[15]

Mitrovica massacre

Between 1944 and 1946, in the city of Mitrovica, more than 2,000 Albanians were massacred by the Yugoslav VI Kosmet Brigade.[16]

Vushtrri massacre

In the town of Vushtrri, 400 people were found dead.[17]

Gostivar massacre

In November 1944, between Kosovo and Tetovo, more than 1,000 people were shot. In Gostivar, Yugoslav officers killed 300 Albanians after taking them out of the barracks. In December 1944, 70 people were arrested in this city, who were shot on a hill called Gradishtan. On November 17, 1944, about 10,000 Albanians gathered at the

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tobacco monopoly station in Tetovo, and on the same night, many of them were shot.[18]

Kirčovo massacre

320 Albanians were killed in the village of Kirčovo. Another 300 boys were taken from Skopje under the pretext that they would be sent to a military unit, but they never returned.[19]

Skopje massacres

Many massacres took place in the Skopje area. In Bojane village, 76 men and 30 women and children were killed, while in the village of Bllacë, all the men (160 people) and 50 children were killed, and the village was set on fire.[20][21]

Drenica massacres

According to the newspaper “Zëri i Populli”, Tito’s henchmen tore and threw down the Albanian flag and started mass shootings and unprecedented terror in the region of Drenica. Children and pregnant women were shot and hanged, people were left hanging on stilts and many died from torture. Hundreds of Albanian recruited soldiers were shot on the road Prizren-Kukës-Tirana. In the region of Gorica in Trieste, more than 2,000 Albanian boys from Macedonia, mobilized in work brigades, were killed with poisonous gases.[22]

Gjakova massacre

20 Albanians from the highlands of Gjakova were killed by Yugoslav forces.[23]

Bihor massacre of 1943

Supported by Italian forces, Serbo-Montenegrin forces, under the command of Pavle Đurišić, razed 82 villages in the province of Bihor in Sandzak on January 5–6, 1943. Albanian archival documents reveal that 4,628 Albanians were massacred in 2 days.[24] Hundreds of others, mostly women and girls, were captured. 15,000 were forced to flee. The region was under the protectorate of the Italians who allowed the massacre.[25] Other sources state that 9,200 Albanians were killed.[26][27] Bosnian sources also exist to verify the atrocities.[28][29]

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An Albanian delegation investigated the matter and concluded that 590 men were killed, 185 slaughtered, 119 bayoneted to death. 340 women were killed, 285 stabbed 266 chopped to pieces. 701 children were killed, 705 burned and 447 shredded. 359 men and 275 women were injured. 250 young women were deported to Chetnik camps under the control of Draža Mihailović where they were raped. The sources were retrieved from the Central State Archive in Tirana, in the archival fund of 1943, file no. 5, with 57 sheets. Some original documents were sent to Prime Minister of Ekrem Bey Libohova at the time.

Gjilan massacre of 1942

In the village of Bllacë, Kaçanik, 128 Albanians were shot by the Macedonian partisan brigade. Another 128 Albanians were found in a mass grave and several with their throats cut. On November 15, 109 victims were discovered and the next day, another 8. On July 25, 1942, the head of the village of Gjilan reported that the survivors came without clothes, shelter and sleeping in open fields. When the Bulgarian forces invaded the region, the Albanians took up arms and various battles took place.

On September 15, 1943, Serbian commander Jagod and his Chetnik forces bombed the Preševo mosque on the night of Ramadan, killing four and injuring 28. They also massacred civilians in Iseuka, Gosponica and Sopot. In the village of Koka, Ymer Saqapi was wounded in the direction of the village of Kokaj, where he died and was buried in the cemetery. Several Albanians died of wounds, among them Ahmet Haziringa Llovca, Rifat Lipovica on December 14, 1944. The grave is not known to the victims of Gjilan.

On November 28, 1944, when the mobilized Serbian forces of the 3rd Brigade of Preševo entered the village of Gosponica, Rustem was killed together with 33 residents of Gosponica and Bukuroca.[30] In the city of Gjilan, 1,000 people were shot, and in 250 in Skenderaj. In the Polon village of Ferizaj, 28 people were shot in front of their families.

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Close to Pristina, in the place called Tomboce, over 200 people were shot, while in one day, 70 people were massacred in Pristina. In Peja from December 1944 to the beginning of 1946, 200 Albanian men were killed.[31]

Rogova massacre of 1941

In April 1941, Catholic Albanians on 8 villages from Gjakova were massacred in Rogova. The atrocities were documented in a book titled “Trojet e Arberis” by Dom Viktor Sopi.[32] 64 Albanians were killed from the villages of the parish of Smaç: Bistazhini, Bërdosana, Doli, Fshaji, Kusari, Kushaveci, Marmulli and Smaqi. The perpetrators were the Serbian commanders Srećko Čemerikić and Brajan Zorić.[33]

Preševo massacres of 1941-45

On April 18, 1941, Bulgarian troops massacred 341 Albanians, and imprisoned 790 people and burned 650 houses in Presheva.[34] In Bujanoc, the troops killed 649 civilians and burned 1180 houses.[35] In Preševo and Kumanovo, during the first half of 1945, about 600 members of the Albanian population were arrested, of which about 200 were killed on the way to the city of Vranje, while the rest were drowned in the prison of Vranje. Many others were also shot in the city of Preševo.

Massacres of Gosponica, Qarri and Iseukaj

Most of the atrocities by the Serbo-Macedonian communists were committed in the night accompanied by music so that the screaming from the torture of the children and women would not be heard.[36] In Iseuk, all males were killed. In Gosponica, 8 people were killed. On December 22, 1944, the brigades massacred 24 Albanians in the village of Qarri, and burned 50 houses.[37][38][39]

Massacres of Skopje

On October 6, 1944, in the village Bllacë in Skopje, the XVI Yugoslav Brigade killed 111 Albanian civilians, and the corpses were left behind for several days without being buried.[40] The perpetrator was Gliša Šaranović. In Gjiilan around 7845 people were killed.

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Bar Massacre of 1945

In 1945, thousands of Albanian men were massacred by Montenegrin communists in Bar.

The confiscation of weapons in 1955-56

Aleksandar Ranković, head of the Yugoslav secret service, began a period of systemic discrimination. Rankovic's paranoia and racist, fanatical obsession with targeting Albanians in Kosovo led to the so-called "weapons gathering of 1955-56" where thousands of Albanians were imprisoned, expelled or killed, and tortured to death by having their heads inserted in ovens until they were burned alive. According to Albanian sources, already in 1945-46, around 12,000 Albanians were under surveillance under Rankovic, who deemed Albanians as "infbureausts", a term meaning something similar to "spy".[41]

Public executions

Until 1952, Yugoslav Communists continued to hold show trials and conduct public executions of Albanians, in an effort to intimidate the small bands that violently resisted Yugoslav rule in Kosovo. Evidence suggests that the police, in cooperation with the state security, systematically resorted to reprisals and mistreatment, thereby transgressing constitutional and other legal bounds during the operation. For instance, Budimir Gajić, in his capacity as chief in Prizren, described the procedure in an internal report in 1956 as follows:

"We demonstrated persistence when summoning people and kept them until they handed over their weapons, for 4-5 days. There were also cases in which people were detained 4-5 days in the snow and beaten. In a similar vein, witness testimonies of participants in the confiscation both officials and civilians reveal the application of systematic beatings to those suspected of being in possession of firearms."[42]

According to Albanian sources, Rankovic's goal was to increase pressure on the Albanians so that they would leave for Turkey.[43]

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Many Albanians possessed no arms but were forced to find a rifle and turn them in, in order to end the harassment.

The goal of the action was to promote fear in the rural parts of Kosovo. Yugoslav repressions of Albanians led to the deaths of thousands and many fled to Turkey. According to sources found in the Agency Archive of Kosovo State University (ASHAK) and in the Regional Historical Archives of Gjakova, Rankovic was eventually displaced after reports of deformities and maltreatments of Albanians was made available. Another purpose was Rankovics desire for ethnic chauvinism.[44] There are reports of Rankovics men using lies where they brainwashed young Albanian boys that a particular village elder (whom Rankovic wanted removed) had killed the boys father. The boy would then be armed by Rankovics men and would go on to assassinate the target.[45]

Expulsions

Between 1953 and 1967, 408 000 Albanians were expelled due to Rankovics policy. Around 30,000 people were subjected to torture and 103 people lost their lives as a result of these tortures and approximately 10,000 people remained disabled for life.[46] Rankovic also minimized and downplayed the Bar massacre in 1945. [47]

Yugoslav assassinations of important Albanian officials

In order to destabilize the situation of the Albanians, a number of assassinations and murders were carried out by Yugoslav authorities under Rankovics era.

Xheladin Hana

Xheladin Hana, an Albanian patriot, was arrested and tortured, and killed on December 15, 1948.[48][49]

Nexhat Agolli

Nexhat Agolli, vice president of the Macedonian government, originally from the Dibra e Madhe, was arrested on April 15, 1949, and was suffocated to death by Rankovics men.[50]

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Rifat Berisha

Knowing that the Yugoslav secret police, led by Cedo Topallovic and Cedo Mijovic, were after Rifat Berisha, an Albanian nationalist chairman, he chose to fight on the hills of Drenica, on May 17, 1949. [51][52] The village of Gajrak was surrounded and the Albanians fought Yugoslav troops all night, until they were massacred.[53]

Sabaudin Gjura

In the winter of 1950, the Albanian patriot Sabaudin Gjura was killed, as was Isuf Torozi, who was arrested in 1949 and tortured until his death.[54][55]

Cenë Shyqriu

In March 1949, Cenë Shyqriu from Gjakova was arrested and disappeared without a trace.[56]

Killings of 1981

In 1981, Albanian students were killed and poisoned in Mitrovica, Vushtri, Ferizaj, and Prishtina by Yugoslav police.

1997 crisis

According to author Jane Sharp, after Tito died in the 1980s, Slobodan Milošević used the resentment of the Serbs of Kosovo to fuel hatred. Dr. Mary Kaldor of the London School of Economics observed that the primary conflict of the 1980-90s could be traced back to Milosevics “insistence on the mystical importance of Kosovo”, [57] part of a larger Serbian propaganda developed by Serbian intellectuals. The Kosovo myth was inflated and turned into a means of oppression.

Massacres of 1998-99

Many massacres were committed by the Serbian-Yugoslav forces on the Albanian civil population in the Kosovo War of 1998–99.

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56. “Persekeutimi i Shqiptarëve në kohën e Rankoviqit (1948-1968)”. DRINI.us (in Albanian). 28 June 2021. Retrieved 24 August 2023.
57. *KOSOVO UNTIL MAY 1997* The origins of the Kosovo crisis up to May 1997 (In her written evidence, Jane Sharp explained how Milosevic rose to power in the late 1980s by

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fuelling and then exploiting Serb resentment of the Kosovo Albanians.[22] “Although it is true that there has been a long history of antagonism between the Serbian and Albanian populations,” Dr Mary Kaldor of the London School of Economics observed that “the current crisis has to be primarily traced back to the mobilisation of nationalist sentiment by Milosevic in the late 1980’s. The position of the Serb minority in Kosovo and the insistence on the mystical importance of Kosovo to the Serbian nation were central elements of the nationalist propaganda developed by Serbian intellectuals and exploited by Milosevic, using all the contemporary techniques, especially television, available.” The Serbian Information Centre informed us that “the current rulers of Serbia have, for their own ends, inflated the Kosovo myth out of all proportions and turned it into a means of oppression of their own people.”[23] ed.). Select Committee on Foreign Affairs Fourth Report. Retrieved 23 August 2023.

Bishtazhin massacre of 1941

The parish church ‘Zoja Rruzare’ in the village of Bishtazhin, Gjakova, and the memorial for the martyrs of this Albanian religious community.

In the month of April in the year 1941, precisely on April 13, 14, and 15, on Good Friday, Holy Saturday, and Easter Sunday, the barbaric killing and massacre of Albanian Catholics from the villages of the ecclesiastical community of Bishtazhin in Gjakova took place.

Martyrs are a sign of the greatest love for God and humanity; they are witnesses who have willingly walked in the footsteps of Christ to the point of giving their lives to affirm the truth of the Gospel, to preserve national identity, and to defend their homeland.

The killings, massacres of 72 Albanian Catholic believers, particularly in the parish of ‘Zoja Rruzare’ in Bishtazhin, were well-organized and planned by the adversaries of Albanian Catholics and those opposed to

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interfaith coexistence among believers of different faiths in those areas, driven by hatred towards the Catholic Christian faith “in odium fidei,” and to destabilize social coexistence in Gjakova and Kosovo. In addition to villages within the parish of ‘Zoja Ruzare,’ there were also killings in other villages of the municipality of Gjakova.

The notification and denunciation of the murder of Albanian Catholic believers from the parish of ‘Zoja Ruzare’ in the village of Bishtazhin, especially during that time, were made by the parish priest of that community, the pastor Dom Lukë Filiqi. The contribution of this dedicated priest in the path of God and in service to his people and country, in shedding light on the truth of this terrible event, is extraordinary and even decisive.

The few testimonies of this tragedy should perhaps be kept in the archives of the parish office of ‘Zoja Ruzare’ in the village of Bishtazhin, Gjakova municipality, in the Book of the Deceased for the year 1941, numbers 28-78, pages 94-100. Here, the names of the slain and massacred Albanian Catholic believers are recorded, but according to valuable testimonies from residents who witnessed those killings and massacres, the number of victims is much higher. In the village of Rugovë alone, 67 people were killed in the mosque. Unfortunately, other valuable testimonies were not preserved by those who inherited the data and testimonies. Similarly, it should be noted that the state archives of that time have not been investigated.

On November 6, 2016, in the village of Smaq, Gjakova, a small church dedicated to the Martyrs of the Saints and Blessed was inaugurated with the celebration of Mass. Also in 2016, on the occasion of the 90th anniversary of the establishment of the parish of ‘Zoja Ruzare’ in Bishtazhin and the massacre of the 72 believers of this Albanian Catholic church community in 1941, with the initiative of the parish priest of the ‘Zoja Ruzare’ parish committee in Bishtazhin, Father Marjan Demaj, and with the generous cooperation of many members of this church community, a Memorial

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Commemoration was erected in the courtyard of the parish of 'Zoja Ruzare' in the village of Bishtazhin. Thus, the above-mentioned martyrs have a sign of public remembrance and honor, at least from the community of the 'Zoja Ruzare' parish. It would be valuable if the testimony and blood of these martyrs, who gave their lives for Faith and Homeland, were also considered at the level of the Diocese of Prizren-Prishtina.

Here is the list of the 72 martyrs killed in 1941.

1. **Ton Lushi**, Head of the Holy Eucharist Society, son of Ndue Nikolla, born in 1904 in Bishtazhin, where he also lived. At the age of 37, on Good Friday, April 11, 1941, he was brutally murdered by Serbian terrorists due to his Catholic faith. They used bayonets on him in the mosque of Rogovë. He had confessed and received communion on Sunday, April 6, 1941. His birth is recorded in Birth Register No. 659 for the year 1904. He was buried in Talec on April 18, 1941, by the undersigned Dom Luka Filiq, the parish priest.
2. **Gjoni, son of Mark Noka**, with the Catholic faith, born in 1889 in Bishtazhin, residing in Bishtazhin, on Good Friday, April 11, 1941, due to hatred of the faith "in odium fidei" by Serbian terrorists, was brutally murdered in the mosque of Rogovë with bayonets. His birth is recorded in the Birth Register No. 545 for the year 1889. He was buried in Talec on April 18, 1941, by the undersigned Dom Luka Filiq, the parish priest.
3. **Marku, son of Çup Hili**, with the Catholic faith, born in Smaq in the year 1891, residing in Bishtazhin, on Good Friday, April 11, 1941, due to hatred of the faith "in odium fidei" by Serbian terrorists, was brutally murdered in the mosque of Rogovë with bayonets. His birth is recorded in the Birth Register No. 615 for the year 1891. He was buried in Talec on April 18, 1941, by the parish priest Dom Luka Filiq.

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4. **Mikeli, son of Çup Hili**, with the Catholic faith, born in Fshaj in the year 1906, residing in Bishtazhin, on Good Friday, April 11, 1941, due to hatred of the faith “in odium fidei” by Serbian terrorists, was brutally mutilated in the mosque of Rogovë with bayonets. His birth is recorded in the Birth Register No. 615 for the year 1906. He was buried in Talec on April 18, 1941, by the undersigned Dom Luka Filiq, the parish priest.
5. **Lleshi, the son of Gjin Prenqi**, of the Catholic faith, born in Romajë in 1885, residing in Smaq, on Good Friday, April 11, 1941, due to his faith “in odium fidei,” was brutally murdered by Serb terrorists in the Rogovë mosque with bayonets. He is recorded in the birth register, entry number 485, for the year 1885. On April 18, 1941, he was buried in Talec, officiated by the undersigned Dom Luka Filiq, the parish priest.
6. **Nou, the son of Mark Vorfi**, of the Catholic faith, born in Marmull in 1906, residing in Fshaj, on Good Friday, April 11, 1941, due to his faith “in odium fidei,” was brutally murdered by Serb terrorists in the Rogovë mosque with bayonets. He confessed and received the sacraments on Palm Sunday, April 6, 1941. He is recorded in the birth register, entry number 465, for the year 1906. On April 18, 1941, he was buried in Talec, officiated by the undersigned Dom Luka Filiq, the parish priest.
7. **Zefi, the son of Gegë Pjetër Radi**, of the Catholic faith, born in 1900 in Smaq, residing in Bishtazhin, on Good Friday, April 11, in 1941, due to his faith “in odium fidei,” was brutally murdered by Serb terrorists in the Rogovë mosque with bayonets, his head severed. He is recorded in the birth register, entry number 573, for the year 1900. On April 18, 1941, he was buried in Talec, officiated by the undersigned Dom Luka Filiq, the parish priest.
8. **Marku, the son of Zef Ndout**, of the Catholic faith, born on March 2, 1910, in Bishtazhin, where he also resided, on Good Friday, April 11, due to his faith “in odium fidei,” was brutally

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murdered by Serb terrorists in the Rogovë mosque, tied hands and feet, with bayonets. He is recorded in the birth register, entry number 561, for the year 1910. On April 18, 1941, he was buried in Talec, officiated by the undersigned Dom Luka Filiq, the parish priest.

9. Pali, the son of Zef Nout, of the Catholic faith, born in the year 1913, in Lower Novosellë, residing in Bishtazhin, on Good Friday, April 11, due to his faith “in odium fidei,” was brutally murdered by Serb terrorists in the Rogovë mosque, tied hands and feet, with bayonets. He is recorded in the birth register, entry number 561, for the year 1913. On April 18, 1941, he was buried in Talec, officiated by the undersigned Dom Luka Filiq, the parish priest.
10. **Nou, the son of Mark Çupi**, of the Catholic faith, born in Smaq in 1895, residing in Bishtazhin, on Good Friday, April 11, due to his faith “in odium fidei,” was brutally murdered by Serb terrorists in the Rogovë mosque, with bayonets. He is recorded in the birth register, entry number 603, for the year 1895. On April 18, 1941, he was buried in Talec, officiated by the undersigned Dom Luka Filiq, the parish priest.
11. **Llesh Mark Gjoka (Fshaj)**, killed on April 11, 1941, in Kodër of Gradisht, of the Catholic faith.

These individuals were killed and brutally massacred in the most heinous manner in the Rogovë mosque on Good Friday, April 11, 1941.

On the dates April 12, 13, and 14, another 53 Albanians were killed. Here are their names:

- Gjergj Mark Çupi (Bishtazhin)
- Binak Nikollë Gjoka (Lushi), Bishtazhin
- Pren Binak Lasku (Bishtazhin)
- Zef Kolë Gjoka (Smaq)
- Pashk Kolë Gjoka (Smaq)
- Prenk Frrok Kola (Lasku), Smaq

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- Nue Gjin Kola (Lasku), Smaq
- Gjon Gjin Kola (Lasku), Smaq
- Tun Gjin Kola (Lasku), Bishtazhin
- Nikollë Gjin Kola (Lasku), Smaq
- Musë Gjin Kola (Lasku), Smaq
- Palush Ukë Noci (Bezhi), Dol
- Nue Frrok Preni, Kushavec
- Dedë Nue Preni, Kushavec
- Nikollë Pren Nikolla (Biçi), Dol
- Martin Zef Mark Leka (Dol)
- Prenkë Gjin Bardhoku (Dol)
- Musë Nue Prenka (Dol)
- Nikollë Mark Biba (Dol)
- Lëkë Mark Biba (Dol)
- Tomë Noc Bezhi (Dol)
- Nue Prenkë Tahiri (Dol)
- Nrecë Prenkë Tahiri (Dol)
- Tomë Nrekë Gjini (Dol)
- Tunë Prenkë Gjini (Dol)
- Gjokë Nikollë Leka (Dol)
- Gjokë Prenkë Lleshi (Dol)
- Nrecë Dedë Bardheci (Marmull)
- Mark Gjin Marku (Marmull)
- Gjergj Mark Nikollë Rrasi (Marmull)
- Ukë Nrecë Marku (Marmull)
- Nikollë Nrecë Marku (Marmull)
- Prenkë Palok Lleshi (Marmull)
- Hil Nikollë Deda (Marmull)
- Nue Prenkë Nikolla (Marmull)
- Zef Nue Prenkë Nikolla (Marmull)
- Pjetër Llesh Nou (Marmull)
- Nrecë Mark Sherri (Marmull)
- Mark Pren Nreca (Bërdosanë)
- Pren Bibë Pren Karaqi (Bërdosanë)
- Bibë Pren Biba (Bërdosanë)

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- Gjokë Pren Bibë Karaqi (Bërdosanë)
- Dedë Jak Nrecë Kola (Marmull)
- Zef Pashk Mark Nou (Troshan), infant
- Pashke Gjon Prenk Kola, infant from Ujzi.

These individuals were victims of violence during this period.

The passage describes the tragic events of Easter in 1941 when a large number of Albanians, particularly Catholics, were brutally killed in various villages around Gjakova. The narrator, Pjetër Domgjoni, recounts the horrors witnessed during those days.

During these three days of Easter in 1941, all Catholics in the Gjakova district experienced immense suffering, as they were subjected to violence, bloodshed, and tears. Pjetër's mother, who was only 13 years old at the time, shared her harrowing memories. A man named Petki forcibly removed a crucifix from her chest, demanding to know the whereabouts of the men. In fear, she began to cry, and Petki, raising his voice even louder, threatened to kill her. Another soldier arrived and ordered Petki to remove the crucifix, telling him not to harm the child. However, the soldiers, together with others, captured Pjetër's father and 15 other men, including a father with his 16-year-old son. They took them to the Kabashi Bridge, lined them up, and first killed the 16-year-old boy, followed by the others. The bodies were left there, and the women of Markagjini were buried in the Kodërnezha cemetery.

Other men, along with their wives, children, and livestock, tried to escape and find refuge with Muslim neighbors, who were their blood brothers. These massacres, carried out with firearms, occurred in the village of Marmull on Easter Sunday, April 15, 1941. In Bishtazhin village, according to archive records, a group of men, but according to locals, many more, were taken to the Rugova mosque. They were first forced to pray and then bayoneted and dismembered. Another group,

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similarly, was taken to the Rugova mosque, forced to pray, and then shot with a hail of bullets. From that group, Marka Çupi survived and returned to his birthplace, Bishtazhin.

These mass killings and massacres occurred on Good Friday, April 13, 1941, in various villages, including NOUN, GJONI, TUNA, NIKOLLË, MUSË, and PALUSHI. All the sons of GJIN KOLË LASKU from the village of Smaç, along with other men from that family, were killed on Holy Saturday, April 14, 1941.

There were reports that a pregnant woman in that family later gave birth to a son, essentially reviving the family. In the village of Ujzë, after killing all the members of the Gjon Prenkë Kola family, they also killed PASHKA, a six-day-old baby.

Similarly, in the village of Pjetrashan, after killing all the members of the Pashk Mark Ndou communist family, they killed ZEFI, a one-day-old baby. Massacres and killings occurred in other villages as well, including Kusar, Dol, Fshajë, Kushavec, Raçë, Brdoasanë, Trravë, Moglicë, Dujakë, and others.

The reason for those killings and massacres during those three Easter days was that the communist forces from Gjakova wanted to expel us from the face of the earth. That was the reason. I don't know of any other reason. When I returned from the war to my home, I found three men who had been killed by the Gjakova communists. An elderly 96-year-old man, Toma from the village of Marmull, answered my questions.

We remember these killings to never forget those faithful and true men like Hili and Nikollë Deda, as well as dozens and dozens of other Albanian believers who were killed and massacred by the Gjakova communists during those Bloody Easters, solely because they were Albanian Catholic believers. As a sign of respect and honor to these martyrs of faith and nation, may their memory be eternal.

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It is unfortunate that no one has ever written about these massive killings and massacres organized by the Gjakova communists in collaboration with Serbian Chetniks against the Catholic believers of that region. However, it is admirable that Muslim Albanian believers came to the aid of their fellow countrymen of a different faith, Christians, and saved them from their imminent peril. The Gjakova communists may have aimed to sow hatred between the two faiths among Albanians, but their efforts were in vain.

During the recent war in Kosovo, the residents of Gexha, Radost, and other villages along the Drin River, along with their men, women, and children, crossed the Drin River and sought refuge in the village of Marmull. There are families and homes in Marmull that provided shelter and sustenance to Muslim Albanian brothers and sisters, numbering up to sixty people at times, even for days in a row, until they were forced to leave by Serbian Chetniks.

The Drin River separated or united Catholic Albanian believers with Muslim Albanian believers from the mentioned villages, and while the fields in certain areas were divided, it is never remembered that any incident, no matter how minor, ever occurred between those residents, and let alone any fighting among those residents.

Source: [Martirët katolikë shqiptarë të komunitetit kishtar të Bishtazhinit të Gjakovës – Vatican News](#)

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Serbian atrocities in Fshaj, Smac and Bizhtazhin where 72 Albanians were murdered in 1941.

Sefer Berisha, 89, gives an interview of an event in 1941 in Rogova of Hasi. In 1941, Serbian Cetnik troops massacred 72 Catholic Albanians from the villages of Fshaj, Smac and Bizhtazhin. Then the Serb Cetniks tried to blame their own war crimes on Catholic Albanians in order to have them fight the Muslim Albanians. They had tried to do this already in 1922.

After the massacre, the Serbs came to the local hoxha and took his key in order to hide the massacred Catholic Albanians. 12 of these dead Albanians were brought to the mosque. The local Albanians then undressed the corpses in order to keep evidence of the Serbian atrocities.



Source:

SOT “Fshaj I tolerances fetare”, Rrefimi i 89-vjecarit per Rogoven, qe nuk arriti te persante Serbia.

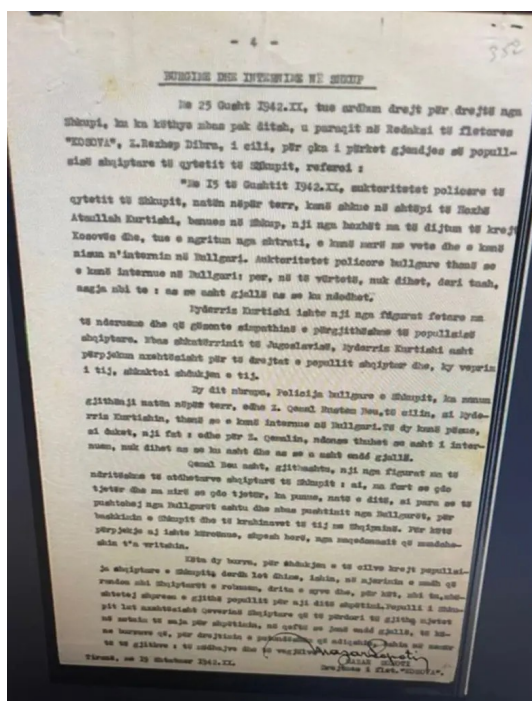
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Bulgarian atrocities against Albanians in Preshevë, Shkup, Muçibab, Pograxhë and Tërnavë and Tetovë in 1942

Written by Qerim Luta. Translated by Petit Latifi

Bulgarians' Terror During August 1942 in the Presheva Valley and Skopje (DOCUMENTS)

08.2023



Bulgarian crimes reported in Shkup

Considering that Bulgarian crimes, tortures, and barbarism of that time extended across all Albanian settlements under Bulgarian occupation, in this issue of the Albanian newspaper **KOHA – Skopje**, we publish the document titled *“The Condition of Albanians Under*

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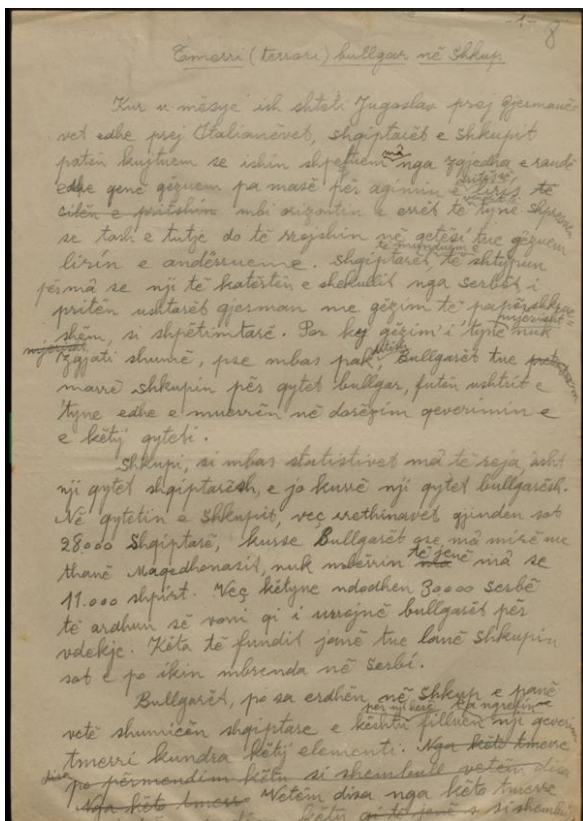
Bulgaria”, prepared by the editor of the Albanian newspaper
KOSOVA, Mazar Sopoti.

He provides a chronological summary of the Bulgarian violence and terror against the Albanian population in the Presheva Valley during August 1942, as well as the arrest of Ataullah Efendi Kurtishi and Qemal Rustem Bey.

Last month, we published the report of the Albanian consul in Skopje, Hamit Kokolari, which described the terror inflicted by the Bulgarian army and police on the Albanians of Skopje following the great demonstration held on May 11, 1941, in this ancient Albanian city. Thousands of Albanian demonstrators demanded that “*Skopje, Kumanovo, and Presheva be included within the ethnic Albanian borders.*”

Given that Bulgarian crimes, tortures, and barbarism of that time extended to all Albanian settlements under Bulgarian occupation, we are now publishing the document titled “*The Condition of Albanians Under Bulgaria*”, prepared by Mazar Sopoti, editor of the Albanian newspaper **KOSOVA**.

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The document presents a chronological account of the Bulgarian violence and terror in the Presheva Valley during August 1942, as well as the arrest of Ataullah Efendi Kurtishi and Qemal Rustem Bey, two prominent religious and national figures of Skopje and beyond.

It must be emphasized that the entire document is based on statements given by Jahja Karaveliu, the representative of Albanians from the Presheva Valley, and Rexhep Stable-Dibra, a former employee of the Albanian Consulate in Skopje. These statements were provided to Mr. Sopoti on September 18 and August 25, 1942, respectively.

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The 4-page document was discovered during my research at the Central State Archive in Tirana, within *fund 196 (Ministry of Culture)*.

Editorial of the Newspaper “Kosova”

THE CONDITION OF ALBANIANS UNDER BULGARIA

Today, on September 18, 1942, Mr. Jahja Karavelija from Presheva in Skopje, residing in the village of Shjak, arrived at the editorial office of the newspaper “Kosova.” He stated that he had come from Presheva and, as a delegate of the Albanian people of that sub-prefecture, was delivering news about the development of Albanians’ situation under Bulgaria.

As the editor of the newspaper “Kosova,” to which Mr. Karavelija’s information was addressed, I summarize his statements as follows. Mr. Karavelija explicitly said:

Terror in the Village of Muçibab

“On August 13, 1942, in the village of Muçibab, within the Presheva sub-prefecture, before dawn, around fifty Bulgarian soldiers, dressed and equipped as part of the regular Bulgarian army, along with Serbs from the village of Posjan, dressed in Bulgarian military uniforms, arrived and surrounded the village of Muçibab. When daylight broke, the entire village was surrounded. Following this, the Bulgarian army and Serbs accompanying them fired several shots into the air and then, under the pretense that someone from the Albanian population of the village had resisted, entered homes and arrested these Albanian villagers as culprits:

1. **Qazim Sherifi**, a 27-year-old man,
2. **Sejdi Dalipi**, (25),
3. **Selim Shaban Myrtezi**, (22).

These individuals were executed by a volley of gunfire. The youngest of them, Selim Shaban Myrtezi, had married just two weeks earlier.

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While being shot, he managed to escape in the darkness of the night, although wounded. He fled into the Reka Stream, where he was found by a friend riding a donkey on his way to the mill. The friend hid him somewhere in the forest.

On the same day in Muçibab, the Bulgarian army severely beat the following individuals:

1. **Zymber Ajeti**, (36),
2. **Said Elezi**, (32),
3. **Sejfedin Dalipi**, (30),
4. **Bajram Saidi**, (45),
5. **Said Rashid Ajeti**, (30),
6. **H.H.**, (27).

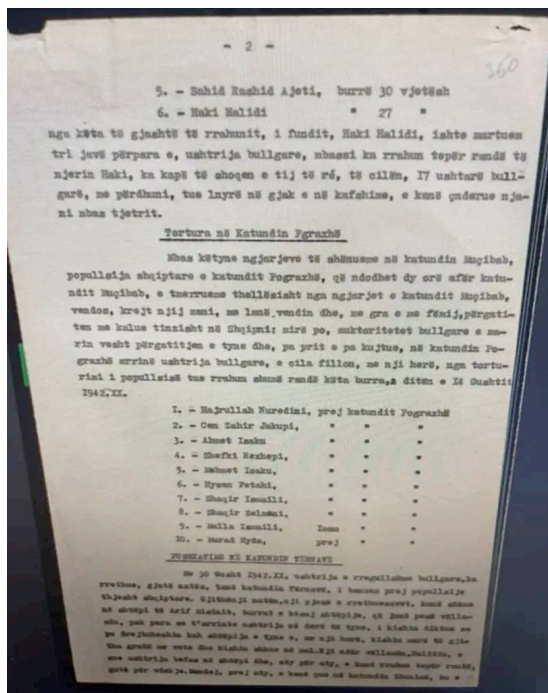
The last of these individuals, H.H., had married just three weeks earlier. After brutally beating H.H., the Bulgarian soldiers captured his young wife. Seventeen Bulgarian soldiers raped her, leaving her covered in blood and bite marks, violating her one after another.”

Torture in the Village of Pograxhë

Following the events in Muçibab, the Albanian population of Pograxhë, located two hours away from Muçibab, was deeply terrorized. The residents, including women and children, decided unanimously to leave and secretly cross into Albania. However, the Bulgarian authorities learned of their preparations. Without warning, the Bulgarian army arrived in Pograxhë and immediately began torturing the population on August 14, 1942, severely beating the following men:

1. **Hajrullah Nuredini**,
2. **Cen Zahir Jakupi**,
3. **Ahmet Isaku**,
4. **Shefki Rexhepi**,
5. **Mehmet Isaku**,

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**6.Hysen Fetahi,
7.Shaqir
Ismaili,
8.Shaqir
Selmani,
9.Mulla Ismaili,
10.Murad
Hyda.**

Torture in the Village of Pograshë

Executions in the Village of Tërnavë

On August 30, 1942, the regular Bulgarian army surrounded the entire village of Tërnavë, inhabited solely by Albanians. That night, part of the army approached the home of Arif Misini, where five brothers lived. Anticipating the army's arrival, the men took the women and fled into the mountains. However, one of the brothers, Halit, was caught in the house and brutally beaten to near death. He was later transported to the village of Zhunicë, where he was submerged in cold water for four consecutive hours to hide evidence of the beating.

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The Bulgarian army systematically carries out torture in an organized manner, even using medical specialists to conceal the signs of their crimes. Doctors assist during the torture and, at the final stage, intervene with injections and other methods to erase evidence of their atrocities.

Still in Tërnavë, after torturing Halit Misini, the Bulgarian army captured:

1. **Hafiz Shabani**, (32),
2. **Kasëm Alija**, (28),
3. **Emin Ismaili**, (26),
4. **Mustafa Alija**, (28),
5. **Elmas Isa**, (25).

The first three were executed immediately, while the last two managed to escape under cover of darkness.

The atrocities described in this document provide a chilling account of the Bulgarian occupation's impact on Albanian communities, shedding light on a harrowing chapter of history.

A wave of massacres occurred against the Albanian population in Skopje and Tetovo in May 1941 by the Bulgarian army, which had penetrated these areas during World War II.

It was a time when Albania had united with all its territories in Macedonia, Kosovo, and Montenegro, expanding to its natural borders.

The **Tirana government** had launched its recovery programs from the very first days, particularly in the field of **education**, aiming to strengthen the national sentiment among Albanians. However, at the same time, the Slavs retaliated through attacks and massacres against the Albanian population whenever they had the opportunity, taking advantage of the war conditions.

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May 1941, as evidenced by this document we bring exclusively, marked **dozens of attacks, arrests, rapes, and other massacres** against the Albanian population, threatening and forcing them not to wear the white *qeleshe* (traditional Albanian hat), which was the distinguishing symbol of Albanians in these lands.

The denunciation of the massacres was made by a group of men from the Albanian elite of Skopje, who managed to escape from Skopje to Tetovo and from there to Tirana. They arrived at the doors of the **Council of Ministers** and the **Ministry of Interior** to denounce the massacres they had witnessed, simultaneously demanding that the Albanian government take action to release those arrested and stop this terror.

Below, we present the full denunciation sent to the then Prime Minister, **Shefqet Bej Vërlaci**:

26 May 1941

To His Excellency

Shefqet Bej Vërlaci

Chairman of the Council of Ministers

Tirana

We have the honor to attach a memorandum submitted by a deputation that came directly from Skopje regarding the sufferings and persecutions of the Albanian population in these areas.

General Director

Dr. N. Lo Russo Attoma

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Memorandum for the General Directorate

In recent days, at the Press Directorate, Mr. Bexhet Beg Presheva, accompanied by Skënder Leshi, Mahmut Tetova, Jashar Shkupi, and Ramadan Kosova—all Albanians from Skopje—presented themselves. They had secretly escaped on **16 May 1941**, arriving the next day in Tetovo and continuing their journey to Tirana, where they appeared before the Council of Ministers and the Ministry of Interior. Speaking on behalf of the entire Albanian population of Skopje, its surrounding areas, and Tetovo, they requested intervention from the high authorities to save their oppressed brothers under Bulgarian rule.

Here is a summary of their statements:

1. **The Bulgarian army** is oppressing the Albanian population in the recently occupied regions **only because they are Albanian**. In the Presheva region, among many centers, they have beaten many people and forcibly taken **7,000 kilos of corn and 20,000 kilos of hay** from the population.
2. They entered mosques, taking **carpets and other valuable items**.
3. In the center of Presheva, a large part of the population was subjected to **severe torture**. They entered homes under the pretext of searching for weapons but, during these searches, took valuable items such as **women's expensive clothes, gold, and silver watches**.
4. In many houses, under the usual pretext of searching for weapons, **women were raped**.
5. On **11 May 1941**, in Skopje, the Bulgarian army arrested Albanian lawyer **Shaip Presheva**, Jahja Kumanova, Ejup Verisoviq, along with **50 other Albanians**, all accused of a single crime: wearing the **white qeleshe**, which symbolizes their Albanian nationality. On **12 May 1941**, this event was reported to the **Royal Italian Consulate** in Skopje. However,

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there is no information about the prisoners' whereabouts—whether they are still alive or massacred.

6. On **12 May 1941**, in Skopje, **Mahmut and Haki Jonuzi**, traders of white *qeleshe*—a craft they had practiced for 50 years—were arrested. On **13 May 1941**, one of the brothers, the elder one, was found **killed outside the walls of Skopje prison**.
7. On **13 May 1941**, which was market day in Skopje, Bulgarian army units were stationed with **rifles and machine guns** on the city's main roads, where Albanians from surrounding villages gathered. Their task was to **forcibly remove the Albanians' white qeleshe**. However, since the qeleshe symbolizes the Albanians' national identity, they refused to remove it. Consequently, the Bulgarian army arrested more than **300 Albanians** on a single main road. That same day, on **Tophane Street**, the army forcibly took over **300 white qeleshes** from Albanian villagers and tore them apart in front of them.
8. Those who refused to surrender their qeleshes on other roads were also arrested and imprisoned. The number of **imprisoned Albanians in Skopje** exceeds **600**.

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The violent Greek assimilation policy against the Albanians of Kostur

On the eve of the declaration of independence, the Albanian ethnic geospace covered an area of 75,000 km and was divided into four vilayets: in the vilayets of Shkodra, Kosovo, Manastir and Ioannina. In 1912, a population of 2,354,200 lived in these vilayets. The majority of the population of the four western provinces of European Turkey were Albanians.

On this basis, the platform of the revivalists was born, who demanded the inclusion of these vilayets in the future Albanian state. As a result of the historical conditions experienced by the Balkan peninsula, during the centuries of Roman, Byzantine, Bulgarian, Serbian and Ottoman rule, colonists and members of other nationalities had penetrated the periphery of the Albanian lands.

In the peripheral side zone, in addition to Albanians, there were Montenegrin populations in the North-West (Podgorica, Shpuzë, Zhabjak, Moraçë), Bosnians in the North (Kolashin, Rozhaj, Novipazar), Serbs in the Northeast (Vranjë, Leskovc, Nis), Macedonians in the east (Skopje, Prilep, Manastir) and Greek in the south (Artë, Preveza, Ioannina).

As a result, in the vilayet of Manastir, where the province of Kosturi was located, apart from the Albanians who made up the majority of the population, Macedonian, Vlach, Turkish and Serbian minorities also lived. Until 1912, Kazaja e Kosturi was under the jurisdiction of the Sanjak of Korça (Vilayet of Manastir). This sanjak was divided into 7 kazas: Kazaja of Korça, Starova, Bilishti, Opar, Kolonja, Kostur and Hrupishti.

These kazas were mostly populated by Albanians. In Sanjak of Korça, there was no settlement with a Greek population. With the unjust decisions of the Conference of Ambassadors, at the end of 1913, the

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province of Kostur as well as the province of Çameria, the region of Ioannina, Konica, Grebene, Follorina, etc., were separated from the ethnic trunk and annexed to it.

With these events, the Greek colonization of these southern Albanian territories begins. WHERE IS THE GEOLOGICAL SPACE LOCATED? To the east of the plain of Devolli, after passing the hills of Kapshtica, Braçanji, Vidohova, Çeta, etc., beyond today's Albanian-Greek state border, lies the region of Kosturi. This geospace, from the size of the territory, is approximately the size of the Devolli field.

In the north and east of the region lie the mountains of Kostur (Mali i Guri, i Brezhnica, i Poliku, i Bloçishti, i viçi mountain, etc.); while in the south the alpine mountain system of Pinde. Within these natural boundaries lies the Kosturi plain, which is formed by the alluvium of the Shag, Llumbanicë, Belicë, Zhelovë and Slivanj rivers. These rivers are branches of Vistrice river.

Since most of the plain lies between the rivers Belica, Shag and Slivanj, it is also called the plain of Mesopotamia. The region of Kostur has an average continental climate and fields with fertile soils suitable for the development of agriculture. The surrounding mountains are covered with forests and pastures, which have been used by the population traditionally for the development of livestock and forest economy. Lands, forests and pastures, until 1912, were assets owned by the indigenous Albanian population.

Thus, the field of Kirçishti was the property of the Pasha of Bitinska, Ismail Pasha, whose fiefdom extended to Bellocërka. The inhabitants of the village of Vishovicë and Trestenik (Devoll) owned all the forests and pastures of the Bloçisht mountain. Residents of the village of Kapshticë had their properties on Mount Polik. After the violent displacement of the Albanian population,

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the Greek government nationalized all the lands, forests, pastures and other properties of the legal Albanian citizens.

Toprackë, Tuholi (Albanian Christians and Muslims), Viçishe (Albanian Muslim), Vidohovë (Albanian Muslim), Zeberden, Zagar (today Ajozaharia -Albanian Muslim), Zelegozhd, Zelegrad – Slavic, the green city (Albanian Muslim), Zhelen (Albanian with some Macedonian families). After the tragic separation of the Kosturi region from the ethnic Albanian trunk and the annexation of the Greek colonization, only 4 villages of this three remained within the borders of the Albanian state: Kapshtica, Tresteniku, Vi-shica or Vishovica and Vidohova.

38 villages remained outside the political borders of Albania, of which 30 villages with a homogeneous Albanian population, 6 villages populated by Albanians and Macedonians, 1 village populated by Albanians and Vlachs and 1 village populated by Vlachs. Until 1913, there was no settlement with a Greek population in the Kosturi castle and in 6 other castles of Sanjak of Korça.

Ethnic cleansing of the region

With the annexation of the province of Çamëria and other regions in the south of Albania, the districts of Ioannina, Konica, Kostur, Grebena, Follorina, etc., begins a systematic policy of the Greek state and various ultra-nationalist forces for the denationalization of these territories and their Hellenization. The strategy of colonization was implemented through the implementation of three routes:

- 1) Ethnic cleansing through a savage genocide against the Muslim Albanian population.
- 2) Changing the demographic structure of the population, through colonization with Greek and Vlach immigrants, who came from different parts of Greece and Asia Minor.

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3) The assimilation of the Albanian population of the Orthodox religion (belief), through the denial of identity.

Ethics

its national identity, banning the use of the Albanian language, teaching it at school, banning the use of national symbols, etc. Since the beginning of the century XX, Greek statistical sources for political purposes considered the entire Orthodox Albanian population to be of Greek ethnicity, thus identifying the Orthodox faith with the Greek nationality.

With manipulated statistical data on the ethnic structure of the population, the Greek nationalist circles have used the religious criterion to justify the annexation policies of the Albanian lands of Southern Epirus (province of Chameria) and in our days of Northern Epirus or of Vorio Epirus. (Korca and Gjirokastra provinces). Today's political pressure pursued by Greek nationalist-chauvinist segments also serves this purpose to impose a population census where nationality and religion are self-declared.

The Albanian population in the south, which remained outside the borders of 1913, began to be forcibly moved by the Greek government authorities. In the years 1913-1914, bands of thieves and criminals (andarts) and later the Greek army, began to attack, kill and rape the Albanian Muslim population. Greek army, passing even the newly set limits of Albania, killed, burned and destroyed many settlements rural and urban in the districts of Korça, Kolonje, Permet, Skrapar, Tepelena, Kurveles, etc.

The Muslim population was especially subjected to these massacres. In 1913, in the region of Kostur, the Greeks completely burned the Albanian village of Luadhi, together with all the inhabitants. From the entire village, only 2 people were able to escape from the burning. In

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these conditions, the emigration of the Albanian population to Albania and Turkey began.

The First World War (1914-1918) and, later, the military adventure and complete Greek defeat in Asia Minor (Turkey), in the years 1921-1922, brought a new period of political tension in Greece, which was accompanied by with aggressive military actions against Albanian ethnic groups. After the Treaty of Lausanne (1923) and with the exchange of population between Greece and Turkey (Anadolou), the rate of expulsion of Muslim Albanians outside of Greece increased and reached tragic proportions.

Government measures against Muslim Albanians, who were unjustly subjected to population exchange, were implemented with great ferocity. Gangs of Andartes and professional Greek criminals massacred the population, robbed and expropriated it to force it to leave for Turkey. The illegal exchange of the Albanian Muslim population of Kosturi and other Albanian territories in Greece was made despite the promises given by the Greek government officials:

“... there is no intention to exchange Muslims of Albanian origin”. “Albania-tars”, declared the Greek representative Kaklamanos, at the Lausanne conference between Turkey and Greece, “they live in a well-defined province, Epirus. If they are co-believers with the Turks, they are not their compatriots at all”.

This Greek declaration formally excluded from the exchange the Muslim Albanians living in Epirus (Çameri), but the problem of Albanians outside Epirus, in Greek Macedonia (Kosturi, Follorina, Grebene, Konica, etc.), who were expelled completely and mercilessly. On August 31, 1925, Mit'hat Frashëri, Minister of Albania in Athens, announced that “Muslim Albanians in Greece in 1922 they were close to 100,000.

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Of these, 35,000 people were evicted from the two prefectures of Kostur and Follorina and almost 20,000 from Ioannina, Preveza, Parga, etc., evicted openly or indirectly against the will of the population, as well as often with claims, with coercion by Greek officials (Gindarme and the mufti), or, worse still, with wood and the stick of the ginder".To escape the Andallaia (exchange), in 1924 about 100 families from the villages of "Shag, Breshten and Zelegrad, left at night for Albania.

They came and took shelter with their friends in Bilisht, Kolonje and Devoll. The motive for leaving is clearly expressed in a letter from the refugees, who, in order to escape Greek persecution and rape, prefer to settle in the mother country. "Since, according to an unjust decision of the Greek government, we were forced to leave our homes to go to Turkey, because they call us Turks, and since we did not accept in any way to live in a foreign country, where neither our custom nor our blood agree, only with the aim of being in our country, we ran away from our homes and hearths at night".

Further, in this letter it is emphasized: "Since we are Albanians and with our mother tongue, it was not right in any way for us to undergo the change" (andallaise), however, since we could not oppose such a decision of the government Greek, not wanting to come to Turkey, we came to the Albanian state."Not only the Muslim elements, but also the Albanian Christians who remained in the Albanian years beyond wherefirit, they found themselves before the pressure find us a place in Albania, where we can, under the shadow of the national flag, work with honor and thus live more freely, and from our work, from our arms to live and our families as well as our homeland to benefit".

Despite the protests of the Albanian government at that time, near the League of Nations, in the years 1920-1926, 35,000 Albanians, residents of 24 villages of Kostur and 14 villages of Follorina, were forcibly sent to Turkey. These villages, with the departure of the Muslim Albanian population to Anatolia, began to assimilate. Driven

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from their lands by force, the Muslim Albanians of Kostur, in the province of Anatolia, failed to acclimatize to the new natural and social conditions.

As a result, many children, old men and women died en masse. Aof denationalization. themthey were forbidden any show oftraditional national spiritual expressed in docks, za-cones, in language and culture.In such a state, un-acceptable to them, a part-they flocked to the mother countryor in any other place,where they would be cheaper for confirmation of their values.

So they didabout 200 village familiesBellkamen, Negovan, Lehnov, from the Prefecture of Follorina who lived in their lands beyond the political border and settled in their homeland. (In 1912, there were 22 villages with Christian Albanians in the Follorina basin.In a letter sent to the Albanian authorities, they write:

“As you know, the Albanian villages: Bellkamen, Negovan and Lehova, have remained today far from the Albanian border... These Albanian villages have been surrounded by foreign elements, yet we have conserved our Albanian identity and have always affirmed it , when it came to Albania... Today our villages have remained under the political rule of a foreign state, whose policy can denationalize us.We have worked hard and we like to work and live with our honest work. We cannot stay where we are today, because the foreign elements that surround us, as well as the government, have an evil eye on us.”

As you know, the Albanian villages: Bellkamen, Negovan and Lehova, are today far from the Albanian border... These Albanian villages have beensurrounded by foreign elements, nevertheless we have conserved our Albanian identityand we have affirmed it every time, when it came to Albania...a very small part of those who left could return to Albania, while others began to adapt to the desert lands of Anatolia.

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Today, their descendants live in the districts of Izmir, Kayser, Ankara, Istanbul, Mersin, etc. The part of the Albanian population of Kosturi that came to Albania settled mainly in the villages of Devolli, Kolonja, as well as in the districts of Tirana, Durrës, Lushnje, Vlorë, etc. and a minority immigrated to the US. The Kosturi Albanians who live in the mother country preserve their traditions, customary law, songs, dances, their characteristic clothing and, as a whole, their Albanian ethno-cultural provincial identity.

In addition to the Cham issue, as the main unresolved national issue, part of the great national issue of the Albanians in the century. XXI, is also the issue of Albanians from the south of Gramoz, in the areas of Kostur, Follorina, Konica, Grebina and those who live in the mother country. The struggle for a dignified status of the Albanians in their ethnic lands and wherever they live is related to the Albanian national unity.

In order to keep national unity intact in the face of nationalist reminiscences in the Balkans, in the conditions of globalization and European integration, the issue of the Chams and the Albanians of the south of Gramoz should be treated, not only as a national aspiration, but as a problem that requires an immediate solution.

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L’Action Française: Greek war crimes in Albania

On November 2, 1919, on p. 4, the “L’Action française” published the letter of the Frenchwoman Eléonore De Villa (wife of Nuri Bej Villa) who wrote of the Greek crimes in Albania, which Aurenc Bejja, via the “Dars” Blog (Klos), Mat – Albania”, brought it to the Albanian public, titled “Albanians persecuted by the Greeks”. She writes:

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“It is a very precious picture of the life and struggles of the nations in Eastern Europe. We see that the persecuted there very often turn into persecutors (rapists). The Greeks have reason to complain about the Turks and Bulgarians, but they do not behave better with the Albanians. And why shouldn't the Albanians also have the right to self-determination as they requested at the Peace Conference? “As the French prepare to leave Korça, a charming Albanian town surrounded by colorful hills, I am filled with anxiety at the idea that this noble and unfortunate little country will once again fall into the hands of the Greeks.

I was in Frashër in 1914, when the great powers forced the Hellenes to evacuate Southern Albania, which in French is called Epirus. We had harbored hundreds of them who seemed to have a disinterested sympathy with us; they cheered the bey with a furious “zito” as they left our hospitable house and we finally recognized the Albanian independence we unanimously desired. This happiness lasted only three days. These were three days of enthusiasm for the entire Albanian population, regardless of different religions.

When a detachment arrived at our house, at the head of which was flying the red Albanian flag with the double-headed eagle, the emotion was great and we shed tears. These days passed in perfect harmony, an event that united the Catholic miridiards with the Muslims of the North and the Orthodox with the Muslims of the South. Afterwards, the disobedient Greeks did not evacuate Leskovik, and we learned that they had disguised themselves as Epirotes, that is, after wearing the peasant's costume, they turned against us. Our unfortunate soldiers, surprised in the design of their organization and deprived of a suitable road to Durrës, could not resist and were massacred.

Our house was built for more than five centuries on a mountain called Vilë (Villa). From there, one morning, we saw a huge fire coming from one of the neighboring villages. No doubt the Greeks set fire to it, and, to confirm this fact, the shells proved it to us by falling a few

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meters from us. Bey, my father-in-law, stoically ordered us to get ready. What a sad departure!

I had an eleven-month-old child whom I held tightly in my arms, and who made me forget all the possessions we left behind and which would probably disappear forever. It was midnight.

Not even the light of the moon to light our way, when masters and servants, each taking what he had dearest, we crossed the great court of the noble house.

No one spoke, everyone's throat full of silent sobs. The shells had stopped falling. I unconsciously followed the line of people, clutching my treasure (her baby) in my arms. The forward guards, laden with their weapons, led the way, following these little winding paths accustomed only to the step of goats in which the chasms border. After two hours of walking, ruined, my arms numb from my adorable burden, I sat down on a large rock, exhausted. A guard put his rifle on his right shoulder and took my son by his left arm.

"I do this because you are French," he told me, "our customs, for us mountain warriors, do not lend themselves well to this kind of sport." I thanked him and we continued walking for hours through the bushes, ducking into holes we couldn't see. At last the dawn appeared, revealing the misery of hundreds of people, some of whom were looking at us with bruised eyes from a night of terror, others speaking in low voices, praying to God! Everyone stood up when they saw the bey walking with a determined step and followed him instinctively. It was a whole people, Christians and Muslims, even gypsies.

At the gates of a tekke (bektashi monastery), the dervishes, dressed in their large white robes covered with long coats and wearing a large white plis (celle), waited for us standing in a posture of pious, with folded hands. Big tears flowed down their chins and, without being able to utter a word, they put us in the teke. Only curses were

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pronounced on this Greek people who plundered, destroyed, killed women, children, old men, to exterminate an old and noble Latin race!

I can still see under the arm of the watchman crossing the river, my baby, whose eyes turned to me, pleading; A current was so strong that it was difficult to stand. I sighed when he was on the other side of the bank and then it was my turn. I also see an unfortunate villager who wanted to pass with her two children. The youngest escaped and, taken by the current, disappeared. The unfortunate woman wept like a madwoman, embracing the other child amid these terrible waves, no longer knowing how to go forward or backward; the guards came hastily to the rescue, for the band of scoundrels continued to pursue us.

During the more than ten days that this exodus lasted, the same tragic scenes unfolded before my eyes as a civilized woman who could bring no help. We arrived at a high mountain covered with snow and called Tomorica, we saw a gigantic fire, the smoke of which was forming thick ashes above our heads and still with red flames. It was Frashëri that was burning, the residence of the ancestors of the bey for five centuries... Still pursued, we arrived at Korça, then at Svirna (Zvirina), our property, where we stayed for a few weeks to rest.

Then, one day, more fires broke out in the surrounding villages and we had to flee again. The Greeks could not get enough. Assad did not send any help. Our soldiers were without ammunition, only their chests could be generous, in vain. We left again, as always, until we crossed the border. The Greeks were our masters then. Finally, God had mercy on the Albanian nation; In 1917, France sent French troops to Korça to save it, and French, already widespread in Albania, became the first language there, that of the civilized and savior country. At the moment, more than three thousand students sing “La Marseillaise” and ask France for moral help. Please, no Greek, annihilation is preferred! I appeal, as a suffering Frenchwoman, to the noble, glorious and victorious France, always first for equality!”

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Greek atrocities on Albanians in 1912 and 1914.

“In his book on Balkan genocides, historian Paul Mojzes said that Greek nationalist forces killed at least 2,877 Albanian Chams, 475 women were raped and more than 68 villages were destroyed. Albanian Cham organisations say that at least 5,800 Albanians were killed.”

“The Greek army sought to take full control of the Vilayet of Janina in the Balkan Wars and as it marched northwards, its campaign was resisted by local Albanians. One of the regions which were captured by the Greek army in the Vilayet of Janina was Chameria. Within a few days after the Greek army secured control of the region, a Cretan Greek paramilitary under commanders Deligiannakis and Spiros Fotis, killed 75 Cham notables of Paramythia who were gathered to pledge allegiance to the Greek state.”

“As a response to resistance, the Greek forces began executing irregulars and regularly killing prisoners; authorities also encouraged harsher actions against civilians. These measures were common by the time the Greek forces entered Albania. According to an infantry officer, villagers were "mowed down like sparrows" and houses were being burnt down.”

“Additionally, during the conflict between Albanians and Greeks in southern Albania during 1914–1915, where Greek forces took

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advantage of the political instability of Albania and attempted to annex as much Albanian territory into Greece as possible or succeed in creating the Autonomous Republic of Northern Epirus, at least 145 Albanian villages in southern Albania were looted and destroyed. Accompanying this was the destruction of 48 Bektashi teqes at the hands of the Greek forces. In total, 80 per cent of the teqes in Albania were either extremely damaged or destroyed entirely during 1914–1915.”

The Greek army withdrew from the area after the recognition of the Albanian independence and the delineation of the border. A provisional government of Autonomous Republic of Northern Epirus was established in February 1914 and organized armed units who clashed with the Albanian militia. They were composed both Orthodox Albanian and Greek-speaking males aged from 15 to 55 and consisted mainly by deserters of the Greek army, many of them natives and bandits. As such the area was subject to a vicious cycle of arson and looting and towns like Tepelenë, Leskovik, and Frashër and many villages were burnt down completely. This devastation was accompanied by the massacre of a large part the population, especially the Muslim part.

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Hormova



The memorial for the men massacred in Hormova by Greek forces in 1914

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On April 29, 1914, Greek troops massacred 217 men and boys from Hormovë inside the premises of the monastery of Saint Mary in the neighboring village of Kodra.

Korça region

Before the First World War, in 1914 based on reports by journalist and Albanian national activist Kristo Dako in May of 1914 Greek forces committed atrocities in the district of Korçë. According to him hundreds of Muslim homes were destroyed and removed the Albanian Christian population from multiple villages. In the process, many civilians were massacred, including Christians. Roughly 20,000 refugees were created in and around Korçë.

After Greek military groups entered Korçë in 1914 under the guise of desertion, they began to loot the shops and homes of Muslim Albanians, as well as committing murders and rapes; Albanian armed groups, including that of Kajo Babjeni, immediately responded by resuming their military activities and eventually forced the Greeks to retreat from the city. After the French army occupied Korçë on 18 October 1916, local Albanian leaders including Sali Butka, Themistokli Gërmenji and Kajo Babjeni coordinated their efforts and took measures to protect against the further fragmentation of Albanian lands; they created the Committee of Defense (“Komiteti i Mbrotjtjes”), surrounded the city with their forces and began negotiations with the French that ultimately culminated in the creation of the Autonomous Province of Korçë.

After a massacre took place in the village of Panarit, part of the villagers who escaped the massacre moved as refugees in Mallakastër.

A commemoration ceremony is held annually in Panarit for those who were massacred or died as refugees in Mallakastër, Berat and Fier during WWI.

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2. Greek atrocities on Albanians in WW2

“The hounding, persecutions, imprisonment, internment, tortures, and plunder carried out on the pretext of disarming [the population] in the years 1914-1921, the terrorist actions of outlaws, and the provocations of Gjen Baire in 1921, reveal the reality of the sufferings to which our population was subjected during the Greek occupation.

Koska, Lopsi, Varfanj, Karbunara, Kardhiq, Paramithia, Margëllëç, Arpica, Grykohori, and others, are some of the villages that paid an especially high price as a consequence of the terror.

In 1922-1923, the Greek authorities decided to displace the Moslem element of Chameria, in exchange for the Greeks in Asia Minor, on the pretext that we were Turks. This shameless act of the Athenian authorities ran into opposition on our part and the intervention of the League of Nations which, upon ascertaining the Albanian nationality of our people, rejected the decision of the Greek Government.

But despite the intervention of the League of Nations, and the solemn commitments undertaken by the Greek Government in Lausanne on 16 January 1923, the authorities in Athens continued their policy of extermination. They resorted to every device to make it difficult for the Albanian element to remain in Chameria, and confiscated 6,000 hectares of land owned by hundreds of families in Dushk, Gumenica, Kardhiq, Karbunara, and others, without compensating them in the least.”

Source: http://www.albanianhistory.net/1946_Cham-Albanians/index.html³. Greek chauvinism (1912–1945)

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On the occasion of the 80th anniversary of the genocide of the Greek chauvinists against the Albanians of Chameria, on June 27, the Assembly of Albania held a minute of silence in honor of the victims, while the ALSAR Foundation organized a scientific conference dedicated to the 80th anniversary of this genocide, but the note was missing. of this jubilee anniversary by the Government and state institutions action that cannot be justified by anything!

While from the political parties only PDIU and the Patriotic Association "Chameria" have remembered the 80th anniversary of the Greek genocide on the Albanians of Chameria in the annual tribute at the Monumental Cemetery "Trëndafilat e Chamëria" in Killojër in Konispol**

At the end of the Second World War, namely 80 years ago, the Albanians in the province of Chameria experienced terror and violence from June 27, 1944 to March 1945, which is rightly called genocide carried out by the Greek forces of Zerva, which resulted with the mass murder and death and violent displacement of Albanians of the Islamic religion. This was a scenario of the Greek policy in cooperation with the allies for the ethnic cleansing of this Albanian ethno-geographic province, where in honor of the Albanian victims from 1994, the Parliament of Albania has approved the date June 27 as the Day of the Greek Genocide against the Albanians of Chameria, which is commemorated every year by the Albanians, remaining an open case, because the crime has not yet been punished.

Chameria, Albanian province

The province of Çamëria lies in the southwestern part of Lower Albania, from Lake Butrint and the river Pavlla, in the bay of Preveza, with the districts of Filat, Gumenica, Margellic, Paramithi, Parga, Preveza and Filipjadhë, with an area of 5000 square kilometers, with a

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coastline of 100 kilometers and an Albanian population (Muslim and Orthodox) of more than 75 thousand inhabitants (year 1913). Historically, Çameria has been inhabited since antiquity by the Illyrian tribes, while in the Ottoman period it was known as part of the Vilayet of Ioannina until 1912.

In addition to the province of Çamëria, other areas where there was a large number of Albanian population were separated from the Albanian ethnogeographic space, such as Janina, which had been the capital of Lower Albania, Voshtina, Konica, the districts of Kostur, Follorina and their villages in south of Gramoz, where there was also an Albanian population. Counting the number of these cases, the number of Albanian population in the lands that were given to Greece reached more than 120.000 people.

With the decisions of the Conference of Ambassadors of London in 1912/13, an injustice was legalized where most of Chameria was given to Greece, while within the borders of the Albanian state there remained 13 villages with Muslim and Orthodox population on the side of Konispol and right after this terrible decision would begin the tragedy for the Cham population.

Greek occupation policy against Chameria

Since the beginning of the Balkan wars (1912) that were invasive against the Albanian people, there has been constant pressure from our neighbors (Slavs and Greeks) for the displacement of Albanians from their ethnogeographic space. Such an expansionist policy was unfortunately legalized thanks to the decisions at the Conference of Ambassadors in London in 1913, which ended with consequences, because half of the Albanian population and space remained outside Albania, with great consequences until our days.

For this purpose, all methods were used, such as heavy taxes, land grabbing, exclusion of the population from participation in the state

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administration, violent ban on education in the mother tongue, even in primary schools, murders, imprisonments, violent punishment up to in the bloody massacres. In this aspect, it should be mentioned that in 1913 a massacre was carried out in Selani stream (Paramithi) where 72 heads of Chameria and hundreds of others were liquidated.

The Massacre of Albanians by Greek communists on May 9, 1947 in Crete, Greece

Written by Nue Oroshi. Translated by Petrit Latifi.

Among the many Massacres committed by Serbs, Montenegrins and Greeks who were never satisfied with the plunder of Albanian lands, there is also the Massacre of Greek Communists on May 9, 1947 in Crete, Greece. This Massacre is one of the most special for the type of massacres committed. It is special for the fact that these patriotic Albanians who were sworn anti-communists had taken political asylum in Greece.

But the Greeks do not trust and the communist proletarians have always collaborated among themselves, as was this collaboration between the Greek, Yugoslav and Albanian communists for the murder of patriotic nationalists from Kosovo. I am convinced that most of the relatives of the murdered did not know and cannot know even today where their relatives were killed, let alone their graves and the place where they were shot after their murder, which has lost all trace.

It is worth highlighting the fact of the resistance and non-surrender of these Albanian patriots from Kosovo who, although without weapons, used everything they had to stand heroically where most of them were killed in an attempt to never surrender. Three of them were burned inside their homes and the rest escaped with wounds on their bodies. This massacre clearly shows that the Pan-Slavic communists

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committed insane massacres against Albanians in Kosovo, Albania, Montenegro, Macedonia and in all ethnic Albanian lands.

I am bringing to the readers this exclusive article with historical facts about this Massacre that occurred on May 9, 1947. This material was taken from the Archive of Captain Ndue Gjon Marku, which is also the archive of the Independent National Bloc, where these materials were brought to me by the daughter of Captain Bianca Gjemarkaj, published in “Albania Libre”, which was an organ of the Independent National Bloc, and where we are giving it in full:

“On May 9, 1947, at 4 o’clock in the morning, in the center of the Fera Petra Sub-Prefecture in Crete, a battalion of Greek communists surrounded the house, where 28 Albanians from Kosovo, political immigrants, were sleeping. The Albanians had been settled in this place by the Greek authorities, and were engaged in agricultural work near the Greek families of the country.

In this way, they ensured their living expenses. Of course, they did not have any kind of weapon with them. They also had no special protection from the authorities. They spent the whole day working and so at dusk they gathered together in a house that had been assigned to them for sleeping and living. On the night of May 9, 1947, the Greek communist battalion consisting of more than 300 people began to surround the building of the sub-prefecture, the Korofillakavet barracks, and then the house where they were sleeping. After completing the siege, they gradually began the attack. The communist patrols called out to the Albanians and demanded that they open the gate of the house and surrender alive.

At first, the Albanians, surprised by this unexpected event and as sleepy as they were, did not understand what was happening to their fate. Therefore, they remained silent. But it doesn’t take long and the communist patrol begins to descend with weapons against the house and tries to break down the gate and enter.

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At the same time, the entire battalion begins the attack, approaching the Albanians' apartment with the aim of capturing them alive. But the Greek communists had miscalculated because they did not know that the sons of Albania do not surrender alive to the enemy.

When the Albanians saw that they were in serious danger, they began to fight against the communists. But what were they really doing?

They had no other weapons except their personal bravery, except their heart and ideals. But they also had tools of work: they had hoes, shovels, picks, axes, they had benches where they sat to rest when they returned from work, and some pieces of brick that they could remove with their hands and nails from the walls of the house. With these weapons, these brave Albanians begin their fight and fight like this for six hours in a row. Meanwhile, the first martyrs began to fall. **Jonuz Emini, leader of the group, Idriz Sallova, Latif Kuqi, Riza Matoshi, Zejnel Mehmmeti, Qerim Hajdari and Halil Idrizi.**

But on the communist side, five were killed and several wounded, who retreated and fled. Seeing that the Albanians were standing like men and had no intention of surrendering alive. The communists set fire to the house by lighting several gasoline cans that were on the lower floor of the house.

Immediately, the entire house was surrounded by flames. The danger became so great and death was approaching so quickly that for the Albanian fighters there was no other way but to pass through the fire and flames. **Osman Sinani** attacks first, coming out of the house, and miraculously he is able to take the weapon from a communist who came before him, whom he kills. But shortly afterwards Osman Sinani also falls to the ground, killed, shouting "Long live Albania and Long live Kosovo! Down with Communism!"

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After Osman, his brother Bajra attacks, and Sinani and after him Isak Ahmeti, Haxhi Halili, Banush Berisha, Bajram Berisha, Kadri Berisha, Mustafa Bajraktari, Ahmet Uka, Fiqri Sejda and Hidajet Arifi. These miraculously managed to escape from the flames and bullets of the enemies. The following were wounded: **Qerim Ibrahimi, Bajram Gorani, Hysen Rama, Nazif Vata, Nazif Varoshi, Azis Murati and Istref Selmani.** Of these wounded, the first three Qerim Ibrahimi, Bajram Gorani, Hysen Rama died a little later. However, Xhemal Matoshi, Rexhep Gashi and Ymer Sakoli remained inside the house amidst the fire and flames. These, unable to pass through the flames, stood and awaited death like the early men, singing the anthem of the flag and shouting Long live the national flag! Bajram Sinan, one of those who escaped the danger of fire, goes and enters the priest's house but unfortunately the enemies surround him here too.

In the Second World War, Bajram Sinan begins, who fights using the priest's staff or any other object that falls into his hand instead of a weapon. He kills a communist and finally escapes by jumping out of a window and hiding in a safe place. No Albanian surrendered alive, into the hands of the furious communist savages. After this ugly event, the Greek authorities decided to provide for the Albanian emigrants by gathering all those from Crete, 400 people, in a center of Athens.

The bitter news of the tragic murder of our Albanian brothers from Kosovo caused an unspeakable despair among all the Albanian exiles. The savagery and barbarism of our enemies, instead of decreasing, seeks to increase more and more. Enver Hoxha, insatiable with the blood he had shed and was still shedding within the borders of Albania, wanted to extend his cruelty beyond these borders.

He took care of the criminals of his category who unfortunately also happened to be in Greece and demanded that these criminals also stain their hands with the blood of Albanian refugees who were working peacefully on the island of Crete. By shooting at Albanian refugees

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from Kosovo, Enver Hoxha was sure that he was doing a great service of loyalty to his master, Marshal Tito, who had caused so much misery in that purely Albanian country that is Kosovo. But the blind tools of red barbarism had not done their calculations well. They thought that the Albanian refugees of Crete would fall into their hands as if nothing had happened.

Although they did not have weapons themselves, the brave Albanians knew how to fight like lions and sell their blood very dearly, making it clear to the red enemies that when they could escape, they would accept to die in the midst of flames and fire, because they never surrender alive. In the midst of this great sorrow, the courage that these brothers have shown in the face of a much stronger enemy constitutes a true consolation for our poisoned hearts. Our newspaper congratulates those who escaped this danger and expresses its most sincere condolences to the descendants of the martyrs, showing their heroism as an example for all other Albanians, concludes the article “Albanie Libre”.

As a result, in this massacre carried out by the Greek communists on May 9, 1947 in Crete, 14 Albanian patriots fell heroically:

1. Jonuz Emini, leader of the group,
2. Idriz Sallova,
3. Latif Kuqi,
4. Riza Matoshi,
5. Zejnel Mehmmedi,
6. Qerim Hajdari,
7. Halil Idrizi,
8. Osman Sinani,
9. Qerim Ibrahim,imi,
10. Bajram Gorani,
11. Hysen Rama,
12. Xhemal Matoshi,
13. Rexhep Gashi,

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14. Ymer Sakoli, while the following were seriously injured:
15. Nazif Vata,
16. Nazif Varoshi,
17. Azis Murati and
18. Istref Selmani.

We have no further information about how these four patriots who were seriously injured ended up. While unharmed or with minor injuries, the following escaped:

19. Bajram Sinani,
20. Isak Ahmeti,
21. Haxhi Halili,
22. Banush Berisha,
23. Bajram Berisha,
24. Kadri Berisha,
25. Mustafa Bajraktari,
26. Ahmet Uka,
27. Fiqri Sejda and
28. Hidajet Arifi.

This was the tragedy of 28 Kosovo Albanians, 14 of whom were killed, burned and massacred by the Greek communists.

The fate of the others who survived is unknown and if any family members may have any further evidence from these 14 survivors, it would be good to provide the records about this Massacre committed by 300 Greek communists against 28 Albanian patriots from Kosovo, who did not surrender and did not lose their blood but paid for themselves many times over.

Here, it is clearly seen that the re-occupation of Kosovo and other Albanian territories was paid very dearly with the blood of 47,314 Albanian patriots.

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Reference

<https://pashtriku.org/masakra-e-komunisteve-greke-mbi-shqiptaret-e-kosoves-me-9-maj-1947-ne-krete-te-greqise/>

Newspapers covering Serbian, Yugoslav and Titoist atrocities and abuses against Albanians between 1945-1966

As mentioned at the beginning of this subsection, Kosovo Albanians were the targets of discrimination, especially under Ranković (from 1945 to 1966) and Milošević (from 1987 to 1999). Ranković used his offices and the Yugoslav institutions to effectively build a police state in Kosovo. Police who arbitrarily checked and arrested Albanians, surveillance detention without police or judicial grounds, the filling of almost all management positions in state-owned companies with non-Albanians, but also the awarding of state and party offices to the exclusion of Albanians in Kosovo were among Ranković's practices and approaches.

For example, the disarmament of its citizens can be one of the legitimate tasks of the intervening state; that this is done by the police is just as justified. The change from intervention to oppression occurs when these instruments are used to take action against one ethnic group without reason and a level of severity is applied that is not applied to the others.

There are many signs that the disarmament of the Albanians was pushed forward much more strongly and strictly than that of the other ethnic groups, especially the Serbs in Kosovo at the same time.

Der Spiegel (1966) reported in a journalistic manner:

“Before the war, every second Skipetar had mange, today every second person is illiterate – if they live in Yugoslavia. But the Skipetar (i.e. Albanian) minority in Tito's empire is suffering the most today

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under the Serbian rulers, or so claims Albania's party newspaper Zeri i Popullit in a long indictment against Yugoslavia.

Zeri i Popullit

Content: Tito's Serbs are committing genocide against Tito's Skipetars. [...] The Skipetars – they pushed into the abandoned Serb settlements at the end of the 17th century, when the Serbs were flooding back from the Turks – have always been persecuted: by Turkish sultans, by Montenegrin and Serbian kings. And even under Tito's regime, the fate of their compatriots in the neighboring country had not changed, so claimed the Albanian central organ.

40,000 Albanians were shot, stabbed or poisoned between 1944-1948

Between 1944 and 1948, 40,000 Skipetars were shot, stabbed or poisoned. In the winter of 1955/56, the former Tito favorite Aleksandar Ranković personally led a punitive expedition against the oppressed.

Albanian newspaper Zeri i Popullit:

They (Albanians) were beaten with rubber truncheons (weight: 70 kilograms) to death, shocked with electric current, left barefoot in the snow all night and thrown into an ice-cold canal the next day. In the Serbian prison of Nis, 2,000 Skipetarian prisoners are said to have been treated with hypothermia and heat. The prison director had already served under the German occupiers.

In the prison in Prizren, a Skipetar was dismembered during torture, two fellow sufferers survived – one with broken arms and legs, the other missing an eye, an ear, part of his lip and his beard. The Albanian party newspaper summed up: The Titoists have turned the Skipetar areas of Yugoslavia into prisons and concentration camps. Yugoslavia's party and press emerged as completely unexpected

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witnesses for the Albanian prosecution: Aleksandar Ranković was overthrown as vice president in July 1966 because of his coup plans against head of state Tito (SPIEGEL 28/1966) – and his powerful secret police Udba were also held responsible for the reign of terror in Kosmet.

200 Albanian prisoners were left handicapped

The Belgrade evening newspaper, Vecernje Novosti revealed secret service atrocities: 200 prisoners had been released from Prizren prison as invalids, and since 1959 eight people had been killed in the security service building or driven to their deaths by inhumane interrogation methods. The party organ, Borba, attributed 19 murders of Skipetaren to the Udba people” (Spiegel 7.11.1966, 140).

Of course, **Der Spiegel**’s reporting focuses on the police methods of Ranković, who was deposed in 1966, the year of the report. The fact that the article is not beyond all doubt, both historically and (from today’s perspective) linguistically, does not make the entire report unbelievable. The overall picture is important; and it is a bleak one that certainly justifies talk of oppression.

The time under Milošević can also be counted as oppression. According to Sell (2002) and Janjić et al. (2013), the Serbian and Yugoslav presidents pursued the above-mentioned policies of expelling Albanians from the economy and public offices. However, he took an even more radical course from 1989 onwards, because he reversed the political, linguistic and educational autonomy that Kosovo had achieved in the course of Yugoslav development. He relied on the repression and deliberate suppression of the Albanians through the police, the army and the secret service.

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Reference

Indifferenz, Gegnerschaft, Identität Veränderungen im politischen Verhältnis von Dorf und Staat im Kosovo By Henrike Schneider , 2016. p.148

https://www.google.se/books/edition/Indifferenz_Gegnerschaft_Identit%C3%A4t_Ver/uzb2DQAAQBAJ?hl=en&gbpv=1&dq=skipetarishe&pg=PA149&printsec=frontcover

Names of Albanians murdered by Serbo-Macedonian troops (1912-1945)

Abdulla Mediu, from Raveni i Gostivar, the Serbian army burned him alive in his house together with his 2 aunts.

Arangelli of Kicevo, Typhoid fever,. This disease was spread by the newly formed communist state itself, which, from prisons, “released” the sick, with the aim of spreading the disease to their families, clans and relatives, etc.,

Arangelli... which caused the death of 40 people within just 10 days – writes Safet Hyseni in one of his several writings, dedicated to the crimes of 1912-1913 in the region of Kićovo and beyond.

Arbëri of Kićovo. The Serbian army had killed all the Albanians of this village, so, according to Hyseni, there was not a single person left from this place to witness the manner of the crime, but it is known, he adds, that “They were slaughtered like cattle at the butcher’s and then burned in the fire of their houses”.

Bajazit Verbani. In the place “Sokolski dom”, Macedonia, the UDB cadres burned the eyes of this Albanian with cigarettes, then shot him, which was also done to dozens of other Albanians.

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Belçica of Mavrovo, Sergja. This, by order of the Mavrovo Partisan Brigade, or on his own initiative, had killed 50 Albanians – writes the late Dr. Fejzulla Shabani.

Bellçishte and Zlestë. Dr. Nebi Dervishi reports that around mid-October 1913, on the Feast of Eid, in the early morning hours, when the men were praying the Eid prayer, the Serbian army surrounded the village mosque...

Bellçishte and Zleste... After forcibly removing them from the mosque, they tied up and arrested 74 men, along with the imam, who were then all executed....,,

Bihor. Eugen Shehu writes that after the Second Albanian League of Prizren, there the Serbian Chetniks massacred over 4,000 Albanians.

Bigorski Monastery. On the grounds of this monastery, the Serbian army had thrown 27 Albanian boys alive into a pit with gravel.

Bllaca in Macedonia. “The 6th Macedonian Brigade surrounded the village and captured 284 men, including a father with his three sons, and brought them to the Kaçanik gorge where they were brutally killed,” says an internet text, adding that Bllaca, “In these crimes, for human shame, stands out Qemal Sejfullah’s wife, a Turk, named Qefsere, who, with a revolver in her hand, goes from corpse to corpse and mercilessly kills those who were lucky enough to be counting their last minutes,”.

Braçani, Kicevo. The Serbian army had killed all the Albanians of this village, so that, according to Safet Hyseni, there was not a single person left from this village to witness the manner of the crime, but it is known, he adds, that “they were slaughtered like cattle at the butcher’s and then burned in the fire of their homes.”

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Brodeci of Tetovo, 2007 “Mountain Storm”: During the police action known by this name, 6 people were killed, 13 others were tried with a total of about 110 years (Lajmi, 27.8.2014).

Cerova i Gostivarit. In this village, the Serbian army, during 1913, had murdered 100 Albanians, which is why the place of execution is still called “Strelishte” (roughly: Place of murders).

Cervica i Kicevo, 1913. A massacre of 36 people took place and they were buried in a mass grave, which, to this day, has not been made known to the public, is emphasized in an internet text.

Chairi i Skopje. Dr. Xhemali writes: *“The police chief, Lazar Ilic, gathered 18 Albanians in Chair Square, whom he first locked in the school, and later killed, while throwing their bodies into a well, near the brick factory, near Skopje”.*

Drenica, 1945. During this year, in this place, partisan units massacred about 4000 Albanians.

The Dubrovnik massacre of Albanians by poisonous gas

Dubrovnik, 1945. Thousands of Albanians were poisoned by the Yugoslav communists, although the victims were fighting for the liberation of the country from the German occupier, it is said in historical literature.

Dubrovnik, 1945. Kasam Kasam, reports: „The poisoning took place in a place in this city,, and that,,In order to lose the traces, immediately after the release of the poisonous gas, the building where the poisoned Albanians were placed was set on fire, allegedly that this,,was a random incident, without malicious intent,, etc.!

Gorica and Trieste... Those in danger, instead of lying down, walking around with a rag in their noses, stood up, demolished the door, windows and roof. The smoke rising up, left them dead on the roof, windows and curled up in the door... the Chetniks with partisan

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stars from Skopje and Dubrovnik, as “specialists” in poisoning Albanians, will also be seen in Gorica, Trieste, where about 4,000 other Albanians will die from poisons.

„Goli Otok, Sabit Fidani, I remember: „We experienced the horror that cannot be described... all day we broke stones, while the prison superiors mocked us, telling us that you are getting the stones ready to kill Enver and Stalin...”.

„Goli Otok, Mustafa Veseli: “There is no greater sadness than when a prisoner kills a prisoner, thinking that they will release him from prison...”.

„Goli Otok, Sherif Kazazi: “If there is a hell in this world sadder than Goli Otok, I volunteer to go”.

Goli Otok, Xhafer Kodra, although he supported the victory of communism, from the suffering in Goli Otok, he became mentally ill and ended his life as such. Venko Markovski, after being released from the same prison, says that the Dibrani in question experienced unprecedented persecution and torture in that prison.,, Put in a pit, covered with stones and the sun shining on his head,,,

Gjilan, 1945. In the “Fakti” of July 22, 2006, there is a note that on January 5, 7 and 8, 1945, more than 1,500 Albanians were shot from this town, including many women.

Gjylehare. The aforementioned Danish journalist, Fritez Magnussen, reports that, after the occupation of Skopje, in this village the Serbs cut open the stomach of a pregnant woman, pulling out her unborn baby.

Hani i Elezit. Near this place, partisan detachments shot 50 Albanians from Bllaca e Skopje. (Fakti November 28, 2005-Qerim Lita)

Hasi i Prizrenit. Albina Drançolli, in “Faktin” of September 27, 2006, writes: “In Has 300 people were killed and the only crime

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committed by them was that they had called themselves Albanian Catholics. We are talking about the Serbian genocide against the Albanian population”.

Jabolçishta e Velez. Bejtulla Musa, from this village, was thrown into the fire of a burning hut by the Bulgarian army.

Kicevo, 1944 onwards. In the Arena weekly, no. 35, Safet Hyseni reports that the people of Kicevo from that year, “in addition to being shot, about 500 men, women and elderly people, they, by the new system, that of coexistence, were sentenced to no less than 402 years in prison.

“Klisura”. In November of 1915, 87 residents of the village were hanged in this place. Debërcë of Polog.

Struga’s “Krasta”. In this place on the outskirts of the city In this town, the Serbian army, after the uprising of 1913, shot 12 people. (Dr. Nebi Dervishi, “Ethnoculture...”, p. 229).

Kratova, Eastern Macedonia. During 1912 or 1913, in this town the general of the Serbian 2nd Army, Stefanović, had killed 100 Albanian prisoners with his own hand, saying: “This brood must be exterminated,” writes Dr. Xhemaili.

Malisheva. In this place, the partisans killed 42 Albanians. (“Fakti”, November 29, 2005, author: Qerim Lita).

Mulla Sula, from Selca e Tetovo, was burned by the Macedonian Partisan Brigade in front of his children.

Niš and the surrounding area, 1877-1878. During these years, Serbia, as an ally of Russia against Turkey, began to clear the lands south of Niš from the “Turks”, in which case 640 settlements with 160,000 Albanian inhabitants were depopulated, who were forced to leave their ethnic lands.

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Ostrec i Manastir, 1913. During this year, from this village, the Serbian army strangled 26 Albanian boys to death. Here is how Ostreci's peers, who still kept it as a fresh memory, describe this event, Ostreci... when I interviewed them several decades ago:

“Immediately after the Turks left, our village was taken by the Serbs. Some left, others came. One captivity was replaced by another, even more severe... Ostreci... First, three Serbian knights wearing white Albanian caps came to the village, with the aim of acquiring our sympathies, or for some other purpose. The army also arrived. The village was surrounded. All the men they found in the village were lined up.

Ostreci... An old man-Dalip Bajrami (according to the memory of his son-Nazmi Bajrami, a resident of Manastir), unable to tolerate such behavior, tried to take out his revolver and shoot at the leader of the army, but a Serbian soldier noticed him and killed him. Ostreci... All tied up, mistreat them along the way, they sent them near the village of Orizar and there they massacred 26 people at the best age of 17-25 years old”.

Ostreci of Manastir, 1944, burning. After the occupiers left Manastir, a Macedonian-Serbian partisan brigade coming from Greece entered the village, inhabited only by Albanians and, under the pretext that there were weapons and ammunition there, they set fire to it, causing great material damage and burning several innocent people, including women and children.

Padalishta of Gostivar. Halim Fazliu, 25 years old, although physically disabled, the Serbian Chetniks took him into the house and burned him with him.

Peja, 1919-1921. In the villages of this city, during the action to collect weapons, the Serbian-Montenegrin armies burned 420 houses

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and massacred 231 residents – reports Hiqmet Kica in Fakt of May 29, 2006.

Pesoçani, 1913. Dr. Nebi Dervishi, in “Fakt” of April 23, 2005, speaking about the consequences of the September Uprising of 1913, among other things, reports: Duko Pesoçani, accompanied by the Serbian gendarmerie and the special territorial forces of the “Black Hand” and “Narodna Odbrana”, around mid-October 1913, on the Feast of Eid, in the early hours of the morning, when the men were performing the Eid prayer, surrounded the village mosque.

Pesocani, 1913...After being forcibly taken out of the village mosque, they tied up and arrested 74 men, along with the imam, who then executed them all, in the region between the villages of Bellçishte and Zleste, where even today the signs of the cemetery can be seen...”.

Pesocani, 1913...On another occasion in the same village, about 150 villagers were massacred, who were thrown into a well alive and massacred, thus avenging the murder of a Serbian gendarme by a Kaçak named Idriz, etc.

Pirok. In this village during 1944, the Macedonian NCO had killed 27 Albanians.

Preseka in Gostivar. In this village, towards the end of 1944, the Macedonian NCO had arrested and shot 12 Albanians from this area. Prespa, 1947, a trap for the ballists. In a place on Mount Pelister, on the Prespa side, near the village of Nakolec, during the year in question, the Greek border was improvised and in this way, by the people of the Macedonian UDB, a group of prominent ballistas from Macedonia was disarmed and imprisoned, who were transferred via Shtip to Skopje, Prespa... where a terrible communist execution awaited them, on October 11 of the year in question. (“Fakti”, June 7, 2005, author: Sevdali Demiri).

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This betrayal or trap was caused by the UDB's puppets, such as Boro Çushkar, Naum Isof, etc., probably in support of some Albanian traitors. The latter, Isof, then presented himself as an English officer.

Preshevci i Gostivarit, 1944. In this village, the command of the Slavic-Macedonian partisan army ordered, on a December dusk of the year in question, that all the inhabitants gather in a meadow.

After that, under threats of knives and weapons, the men, in the presence of their relatives, shot them and left them in the holes previously opened by the shot themselves. ("Fakti", November 29, 2005, author: Qerim Lita)

"Prroj i Muçajve" i Kiçovo. In this place on the side of the city in question, in 1913 the Serbian army massacred 11 Albanians, also stabbing them with bayonets, without wasting a single bullet. (Fakti, August 26, 2006-Safet Hyseni).

Reka e Sipërme, Mustafa Tërnicë. He was the commander of the National Front's branches for the country in question, which is why the Macedonian communist government, with the help of traitors to the country, found his traces and liquidated him in 1947, while his wife had her breasts burned with gunpowder.

Upper Reka... When she returned home, she could not give her baby to suck. Her child knew few words and begged her mother, saying: "Give me something to drink so I can tell father Mustafa when he comes," says an internet text.

Rugova. During the period 1919-1921, in the arms collection campaign, the Serbian-Montenegrin army looted and burned 13 villages in that area, with 410 houses and killed 846 inhabitants. In February 1919 alone, in 21 settlements of Rugova, Plav and Guci, he killed 1327 people. (Fakti, May 29, 2006, Hqmet Kica).

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Suhareka of Kosovo, Berisha. In an article by Shkëlzen Gashi, published in “Fakti” on August 9, 2006, the words of an English journalist are quoted that “the Serbs on March 26, 1999, killed no less than 44 members of the Berisha family in Suhareka, committing one of the most serious crimes of the entire war. The entire tribe was exterminated in cold blood, from Ismet Berisha, two years old, to Sait Berisha, 83 years old.

Suhareka... They gave everything for Kosovo and died with their heads held high at the hands of the Serbian barbarians. In the newspaper KOHA, 3. 2. 2009, it is stated: „The Suhareka massacre is one of the most macabre crimes in Kosovo in 1999. In this attack, 50 people were killed, 47 of them were members of the Berisha family, among them women, children and the elderly..., In the newspaper Koha, 19 February 2008, it is stated that throughout 1999 in the municipality of Suhareka, 430 people were killed.

Svetolik Vuksanoviqi, about Serbian crimes. This Montenegrin author wrote: “*At first, Albanians were killed with rifles and batons, but soon the order came that there was no point in spending ammunition, so Albanians would be slaughtered with knives. And so, the Albanians were divided into groups – groups of 40-50 people, lined up in two rows with their faces turned towards each other and then the officers or non-commissioned officers stabbed the Albanians one by one in the neck.*

These unfortunate people, neither moved from their place nor screamed nor defended themselves, they were almost not conscious human beings, but calmly watched as their comrade was stabbed next to them and the knife was also tearing open his throat. I could not imagine such composure and endurance of people who look at death with open eyes. This is one of the most horrific scenes I experienced during the wars”.

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Skopje, 1912-1913. During November 1912, some Catholic nuns of honor, in the city's military hospital, had found 132 Albanians in bed, of whom only 20 survived the bayonet wounds.

Skopje, 1912-1913... During the years in question, 38 tankers loaded with Albanian corpses were registered, some 3,000 of them between Skopje and Kumanovo. The Serbian invaders massacred almost all Albanian Catholics, who in Skopje alone constituted 12% of the total population – it is said in historical literature.

Skopje and surroundings, 1945-1947. During these years, 1450 Albanians were liquidated.

Skopje, Nexhat Agolli, although he fought with all his heart for the victory of communism, because he succeeded in advancing the position of the Albanians, he died, and his grave is unknown.

Skopje, Nexhat Agolli... Surely, at the moment of imprisonment, he himself admitted the mistake of joining an anti-Albanian communist brigade, but it was too late, so every mistake is paid for....

Skopje, Nexhat Agolli... His name would remain alive and would be appreciated more as a ballist, and not as a communist. However, his first successes, related to the advancement of the position of the Albanians in Macedonia, should not be forgotten.

Tetovo, 1944...Monopoly, crimes.. In Flaka of October 22, 2003, the author of this article quotes the words of a witness: **“We lived on the first floor and every day we heard screams and whimpers of our people who were on the floor above us. After the screams, drops of blood began to fall, at first a little, and then more in the cracks in the ceiling... “**

Tetovo, 1944. Monopoly... “The blood was of slaughtered and murdered Albanians.... From the other cell, which was in the basement, the screams of an Albanian could be heard, who was

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begging the black butcher to take a bullet out of him or cut off his head. The black butcher finished his cigarette on the stomach of the Albanian who had fallen like a sacrifice, with the knife he had stuck in his throat...”

Tetovo. Near the river, Shkumbi, the communist OZNA burned alive Shaip Kamberi, a ballistics officer, and Kadri Saliu.

Tetovo, 1945-47. At the beginning of 1945, 500 boys from Tetovo were mobilized, under the pretext that they would be included in the 4th Albanian Brigade of Macedonia. On the way to Skopje, 300 of them were separated, cruelly shot, and then buried in a common grave.

Tetovo, 1945-47. Fehmi Ajvazi, in his article, published in “Faktin” on August 23, 2006, reports that the Macedonian communist government, during 1945 “only in the Tetovo region had arrested 10,000 people, of whom 1,200 were liquidated without trial”. According to Hakif Bajrami, 4100 Albanians were liquidated in Tetovo alone

Tërnje, Kosovo, 1999. In this village 24 people were killed, including 7 children (Koha, February 19, 2008).

I would like to mention the event at “Bird’s Bridge” in Albania, where, on March 29, 1945, about 50 Albanians were thrown into the abyss through an improvised cable car, which was taking them to Tivar.

Tovarnik in Srem. In the battle of this place, in 1945, the IV (VII) Albanian Brigade of Macedonia left 48 killed and 171 wounded.

Valkov in Tetovo. On October 24-25, 1944, in this village, by the communist OZN units, 40 young boys were kidnapped, supposedly they would arm them and send them to the north, to the front of the war against the Germans. However, they were thrown into the Vardar.

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Vardar. In the waters of this river in Skopje, the Serbian government has thrown thousands of Albanians, whose bodies have ended up in the Aegean Sea, or have been eaten by fish.

Zajazit,, Xhuma,, In this neighborhood of Zajazit in Kicevo, the organs of the OZN killed 54 Albanian men. ("Fakti", December 8, 2004, author: dr. feyzulla Shabani).

Zajazi. In this village, according to the records of Shaban Braha, the Macedonian government's OZNA massacred 320 men and young boys from the age of 13 and up, there behind the Gradica mountain, between Vrapčisht and Toplica, where everyone was tied up six by six.

Zdunje e Gostivar, 1913, the Serbian army burned 37 women and children alive.

Zhega e Gostivar. In this village, around the end of November, 1944, the Macedonian XVI Brigade arrested 12 men who then stripped them naked, pierced them with bayonets and finally took them out of the village and shot them.

Reference

<https://pashtriku.org/reshat-nexhipi-krimet-serbe-ndaj-shqiptareve-identike-me-te-hitlerit-ndaj-hebrejve/>

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Serbian, Montenegrin and Yugoslav crimes and expulsion of Albanians (1878-1990)

**The following information is taken from the book “GENOCIDI
SËRBOMADH DHE QËNDRESA E SHQIPTARËVET” written
by Shaban Braha. These sections are saxed from Gjokë Dabajs
articles on Pashtriku.org**

Serbo-Montenegrin atrocities against Albanians in 1878 (p.53)

“The situation of the Albanians displaced from their lands under the pressure and violence of the Montenegrins was grave and very grave. In a protest in June 1878, it was said, among other things: How many people have the Montenegrins cut off their ears, noses and lips... By cutting off the hands and feet of a child, they have shown the whole world the greatest horrors that no nation has ever seen.”

“The Austro-Hungarian representation reported from Cetinje that the fields, houses, olive groves and all the property had been ruthlessly confiscated from the Albanians. Thus, being stripped of all their property, the wretched emigrants were reduced to begging for bread. And this emigration was not small: From the newly annexed regions of Kolashin, Niksic, Shpuza, Podgorica, Zhabjak, there were about 1200-1500 families. Emigration was also encouraged by pressures, provocations and other measures, such as sending children to Slavic schools, fines of 50 florins for those who did not leave, the obligation for men to wear Montenegrin caps, the demolition and destruction of Albanian cemeteries in Ulcinj, in Podgorica...”

“In 1883, it was reported by the Austro-Hungarian representation that 955 families with 3957 members had emigrated from Podgorica. From Shpuza 112 families with 644 people. From Zhabjak 40 families with 293 people. From Tivar 34 families with 166 people. From Ulcinj 38 families with 170 people. From Nikšić 228 families with 1090 people. And these, in order to cope with the difficult life, were scattered throughout Shkodër, Lezhë, Durrës.”

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“In 1886, as reported by a foreign representative in Shkodra, the emigration of the inhabitants of Ulcinj continued without interruption. So far this year, 713 people have come to Shkodra, among whom are many wealthy people, while another 50 families are expected soon.”

Serbo-Montenegrin atrocities in 1914 (p.211)

“The Serbian newspaper ‘Radničke novine’ of March 1914 raised its voice against the Serbian government that suppressed the first Albanian uprising with the blood of the innocent, while the second, with the blood of the revolted. (p.211)

On page 211, an overview of the destruction of one of the centers of the Albanian uprising in the province of Përdrin is given, after the majority of the population had moved to the Has area: In Ostrozup 98 houses were burned and 20 people were killed. In Banjë 117 houses were burned and 50 people were killed. In Belanica 146 houses were burned and 42 people were killed.

In Ladrovicë 100 houses were burned and 20 people were killed. In Gumcat 80 houses were burned and 10 people were killed. In Senik 30 houses were burned. In Ladroc 45 houses were burned. In Javor, 40 houses were burned and 3 people were killed. In Llošicë, 50 houses were burned and 14 people were killed. In Novoselë, 18 houses were burned and 4 people were killed.

In Tërpezë, 40 houses were burned and 25 people were killed. In Carallukë, 33 houses were burned and 15 people were killed. In Skoroshnik, 62 houses were burned and 3 people were killed. In Mirushë, 25 houses were burned and 4 people were killed. In Domenik, 10 houses were burned and 5 people were killed. In Lubishë, 25 houses were burned and 6 people were killed. In Kavaser, 10 houses were burned and 6 people were killed. Total number of people killed: 227, houses burned: 1034, houses that were not burned: 346.

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In the village of Banjë, the wounded were buried alive. (p.212) In Rahovec, 40 people were shot. (p.212) “Poor Albania, but even poorer Serbia!” wrote the newspaper ‘Radničke novine’ at the time. (p.212) In 1914, only 3,000 Serbs lived in Skopje, 1,200 in Tetovo, and 604 in Debar. (p.215) 20,000 people were displaced from Manastir. (p.227) By January 1914, nearly 3,000 residents had fled from Dibra, leaving their homes burned and fields desolate. (p.227) In Mat, Çermenika, Tirana and Elbasan, in 1914, there were 80,000 refugees, men and women, naked and homeless. (p.227)

Serbo-Montenegrin atrocities of 1918 (p.258)

In a record of the Kosovo National Defense Committee, data on Serbian atrocities in December 1918 are given:

On 2.12.1918, 18 head of cattle were looted in Voksh. (p. 258)

Imer Baka, Kamber Elezit, Daut Elezit were robbed of property worth 23,000 crowns by force and beating. (p. 258)

Ismail Hoxha in Libozhda was tied up, beaten and 18,000 crowns of property were stolen. (p. 258)

Adem Imer in Lubeniq was tied up, beaten and 20,000 crowns of property were stolen. (p. 258)

In Poçest, Peja, an 80-year-old man and a 12-year-old boy were massacred. (p. 258)

Bajram Rama in Lubozdë was robbed of 16,000 crowns of property. (p. 258)

Mahmut Ali in Muževina, 13,000 crowns. (p. 258)

In Tafë Zymeri they raped men and women and took 6,000 crowns of money and 22,000 crowns of goods. (p. 258)

In Ukë Musa they took 19,000 crowns of goods. (p. 258)

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In Murat Bajrami they took 7,000 crowns. (p. 258)

From 17.12.1918 to 31.12.1918 the Serbs robbed 346,000 crowns of property and 20,000 heads of cattle. (p. 258)

“The murders were in the foreground and continuous.”

On 21.12.1918 the Serbs killed 4 martyrs, took them out of the Gjakova prison, burned them near the city, imprisoned two boys, Kolë Çeta and Lazër Çeta, killed Jonuz Halil from Tomofci in Llukavc, Ali Shabani from Vrella was drowned, his body was found in a puddle after ten days”. (p. 258)

“On December 2, 1918, when protesting at the Paris Peace Conference, it was emphasized that the Montenegrin forces in Podgorica (Podgorica was not the capital of the Montenegrin state at that time, Gj. D.) without excluding women or children, severely beat the entire Muslim population and committed the following barbaric acts:

They killed 11 people with rifles and stabbed them with knives, including the woman Hatixhe Lumahi, wounded Sanije Shaba and Islam Delas, while they tortured Pashka Llukachev by setting his legs on fire. They looted and robbed the clothes and property they found in the houses and warehouses of Muslims and Catholics, which were worth 3 million crowns.” (p. 259)

“Sources testify: The Serbs, who in 1918 occupied Kosovo for the second time, committed atrocities against the Albanian people: They killed and massacred 30,000 (thirty thousand) people, burned 168 villages with 4,869 houses and forced a large number of Albanians to flee”. (p. 271)

In Dibër and the surroundings of Shkodra, the Serbs burned 7,800 houses and killed (thousands) people and forced more than 4,500 people to flee to Tirana or (within) Shkodra... (p. 271)

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“The Belgrade government, implementing its plan to kill and exterminate the Albanians, has decided to settle 7,000 immigrant families of Wrangel Cossacks in Drenica, Peja and Gjakova”. (p. 271)

Serbo-Montenegrin and Yugoslav atrocities in 1919

“On January 4, 1919, it was reported that 9 Albanians were killed, stabbed and drowned in the Podgorica region. (Names are also given. Gj.D.) (p.259)

“70 women from Akova were taken to the Orthodox church, forcing them to change their faith, their children were cut into pieces with bayonets and (all 70 women) their blood was shed unjustly.” (p.259)

“In the regions of Peja and Gjakova: in Tergovishte more than 100 Albanians were killed without any reason and their property was stolen...

In Akova more than 800 people were barbarically killed, their household goods and livestock were looted. 46 girls were taken from the leading families of the country, 6 of whom were raped in honor. The others, to suffer the same fate, were taken to the lands of Montenegro...

In the villages of Koshutan, Koshuticë, Bukel and Bisirnicë, the Serbs killed 21 people and robbed 1390 heads of cattle.” (p.261)

“In the regions of Rozhaja, Sjenica and Jenipazar, the murders were followed by thefts and rapes of women. “ (p.261)

“In the village of Carallukë, 9 people were killed.” (p.261)

“In another report, other data is given that in Plavë, Guci and Rugovë, from 17 to 25 February 1919, 344 people were massacred, while from 8 to 25 February 844 massacred are counted.” (p.262)

“In the village of Keqekollë, they killed 11 men at once and piled them one on top of the other. (p.262)

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“On February 20, 1919, in the village of Kërnië, Istog, 17 people were killed, 30 houses were burned, 20,000 cattle were robbed, clothes, wheat, corn and other items worth 3,000 gold napoleons were stolen.” (p.262)

“In the village of Çelopek, Peja, on March 22, 1919, 16 people were killed, women, children, old men and women, 12 houses were looted, 500 heads of cattle were looted.” (p.262)

“In Beran, Peja, 40 houses were looted and 1,000 heads of cattle were looted.” (p.262)

“On March 20, 1919, in Plav and Guci, the Serbs massacred 356 children, old men, old women and disabled men with machine guns, burning them in a fire while dancing like beasts around the fire the dance of ‘Balkan brotherhood’.” (p.263)

On February 22, 1919... in Rozhaje the number of victims reached 700 people.” (p.263)

“On February 24, 1919, the Allied Command was informed that the Serbian and Montenegrin vandals had burned Rugova, Plav, Guci and forced more than 15,000 people with sledges and women to take the mountain through the snow. The old men, women and children who could not escape were massacred and their property was looted.” (p.263)

“In 1919. In ten villages of Mitrovica, 190 people were massacred. In 105 villages of Vushtri, 1007 people were massacred, 1174 houses were burned, 2430 houses were looted. In Tristeni, 23 people were massacred, 50 houses were burned, 55 houses were looted. (p.269)

In 1919 Montenegrin chauvinists burned 598 houses in the villages of Jabllanicë, Raushiq, Strellc, Stiniq, Deçan, Carabreg, Llukë, Beleg, Përlep.” (p.270)

“In another source it is said that in Prishtina the Serbian army slaughtered more than 4800 babies, women and the elderly, under the

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pretext of pursuing bandits. Among the three villages of 250 houses, 1400 people were killed and only 17 escaped without being killed. (p.270)

“In 17 villages of Prizren, the Serbs killed 376 people, burned 85 houses and looted 602 houses.” (p.270)

“In Tetovo, they killed over 160 people and left them for 7 days without being buried in the ground until they started to rot in the field.” (p.270)

“In Radishevo, Mitrovica, they looted and burned and many kalamas were thrown into the fire to be roasted and the Serbs said: ‘This is how the root of the Albanian is being exterminated!’ It was further reported that the Serbian army destroyed 30-35 villages in Drenica.” (p.270)

“In the province of Perdrin, as it appears from the press, in addition to the killings, there were even more painful cases. In the village of Qypevë, men were shot, women and children were thrown into the fire and burned alive. Only one boy managed to escape, out of all the inhabitants who were found there. 212 houses were burned, 38,600 cattle, 19,645 quintals of grain and 2,600 liras of gold were stolen. “ (p.270)

“On May 20, 1919, the Gjakova načalnik, Miro Prodo, burned the village of Batushë, reduced it to ashes, tied 11 men to willow trunks and, when the flames were burning at night, he made them into a coffin. He took, on that occasion, 9000 heads of cattle.” (p.270)

“In Jabllanicë of Peja, at that time, the year 1919, they killed 78 men once and then 6 others.” (p.271)

“In the valley of Zllakuçan, where there are more than 30 Catholic villages, there were robberies and murders and many people were thrown alive into the flames of the fire.” (p.271)

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“The year 1919 is among the bloody years under Serbian captivity. During the two months of January and February of this year alone, 12,370 people were killed and 6,100 houses were burned in the Kosovo province.” (p.271) (Twelve thousand three hundred and seventy! Gj.D.)

“In the Plav and Guci districts, the number of drowned men is 942, women 399, children 360, houses looted 2,073, houses burned 945.” (p.271) (A total of one thousand and seventy-one victims, only in Plav and Guci! Gj.D.)

“In Radavc, Istog, Serbian forces killed 15 people in one family and razed their house.” (p.271)

“In Jabllanicë, Peja, the Serbs entered the shrine, tied up all the believers, together with the imam, with a rope and set fire to the shrine, burning them alive... They burned 32 houses, looted the village, stealing 30,000 heads of small cattle and grain, dairy products and household goods worth 40,000 gold napoleons.” (p.271)

“Under the pretext of being nationalists, there are prisoners: 800 Albanians in Prizren, 300 Albanians in Tetovo, 700 Albanians in Prishtina.” (p.271)

“Robberies and bribery were part of the tragic scenes, as were rapes. It has reached the point where they have taken women’s rings by force, breaking their fingers, taken their earrings, tearing their ears, and even robbed children in their cradles of their clothes, shooting them with bayonets from their cradles..” (p.272)

“Within the month of June (1919), they have invaded the mountains of Reka three times, starting from Mount Staniq and have robbed 10,000 heads of cattle, and children have been found cut into pieces in the mountains.” (p.272)

Serbo-Montenegrin atrocities in 1920

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“On February 15, 1920, 98 Albanians, men, women and children, were surrounded in the central neighborhood of Istog, a total of 52 houses were burned and all the property of the neighborhood worth 50,000 gold napoleons was seized and 1,500 Turkish gold liras were taken from one house alone.” (p.282)

“On that same day, February 15, 1920, 100 people were killed within three hours, men, women, children, old and young.” (p.282)

“On March 3, 1920, in Bjellopoja, Istog, a total of 22 people were tied up and taken, in the middle of the night, to the Hamet Beg forest, where they all were slaughtered with bayonets.” (p.282)

“On July 13, 1920, Raknica was destroyed by artillery and 43 Albanian corpses were found in the destroyed place.” (p.282)

“On July 17, 1920, in Uça, Istog, they took 9 people and locked them in a tower in the village of Kovac. They tied their hands and feet, set the tower on fire and burned them alive. Then they entered the village and kidnapped 20,000 cattle and sheep, 25,000 quintals of grain and household goods worth 6,000 gold napoleons.” (p.282)

“In 41 settlements in Plav and Guci, the Serbs and Montenegrins committed many crimes. They killed 1,046 children, killed 954 women and killed 2,066 men! A total of 4,066 residents of these areas were massacred. 6050 houses burned, 73884 small cattle looted, 17842 heads of cattle looted, including 3937 horses. Only in Plavë and Guci and in the 26 surrounding villages 1017 houses burned and 1780 houses looted.” (Krs. p.284)

(J.D. Note: Under the title “Partial overview of the tragedies in Plavë-Guci”, the above figures, shocking to the point of unbelief, the author Shaban Braha has given detailed information in the form of a table, as he himself says, partial, on page 283. I am bringing them listed in text form, in order to make them more suitable for reading:)

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In Guci: 180 men, 40 women and 50 children drowned.

5 houses and 1 mosque burned, 50 houses, 170 dugas and 15 hotels looted, 5000 sheep and goats, 1500 cows and 50 horses kidnapped.

In Vuthaj: 110 men, 60 women, 70 children killed.

200 houses and 2 mosques burned, 250 houses and 2 dugas looted, 2000 sheep and goats, 601 cows and 58 horses kidnapped.

In Koline: 26 men, 16 women, 15 children killed.

8 houses burned, 54 houses and 2 dugas looted, 860 sheep and goats, 100 cows and 31 horses kidnapped.

In Kroshava: 15 men, 11 women, 18 children killed.

18 houses burned, 40 houses and 1 hotel looted, 580 sheep and goats, 113 cows and 22 horses stolen.

In Vishnjavë: 11 men, 8 women, 6 children killed.

11 houses burned, 30 houses looted, 720 sheep and goats, 140 cows and 30 horses stolen.

In Bodovicë: 10 men, 6 women, 9 children killed.

4 houses burned, 12 houses looted, 332 sheep and goats, 71 cows and 5 horses stolen.

In Hakaj: 14 men, 7 women, 8 children killed.

20 houses burned, 42 houses looted, 1110 sheep and goats, 105 cows and 16 horses stolen.

In Vojnasella: 20 men, 9 women, 12 children killed.

31 houses burned, 33 houses looted, 1237 sheep and goats, 152 cows and 21 horses stolen.

In Gjyric: 5 men, 50 women, 8 children killed.

10 houses burned, 13 houses looted, 300 sheep and goats, 62 cows and 5 horses stolen.

In Jasenica: 4 men, 6 women, 5 children killed.

15 houses burned, 15 houses looted, 311 sheep and goats, 51 cows and 6 horses stolen.

In Hot: 15 men, 5 women, 10 children killed.

45 houses burned, 40 houses looted, 500 sheep and goats, 60 cows and 5 horses stolen.

In Bogajç: 25 men, 15 women, 21 children killed.

40 houses burned, 42 houses looted, 1507 sheep and goats, 151 cows and 25 horses stolen.

In Përnanor: 30 men, 9 women, 14 children killed.

20 houses burned, 75 houses looted, 1205 sheep and goats, 124 cows

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and 22 horses stolen.

In Livadhaj: 33 men, 9 women, 14 children killed.

35 houses burned, 85 houses looted, 507 sheep and goats, 54 cows and 15 horses stolen.

In Plavë: 172 men, 53 women, 42 children killed.

70 houses and 2 mosques burned, 376 houses, 90 dugajas, 11 hotels stolen, 5110 sheep and goats, 1242 cows and 256 horses stolen.

In Luz i Bahina: 5 men, 3 women, 8 children killed.

15 houses burned, 14 houses looted, 1005 sheep and goats, 157 cows and 11 horses stolen.

In Jarë: 15 men, 5 women, 3 children killed.

30 houses burned, 35 houses looted, 562 sheep and goats, 53 cows and 5 horses stolen.

In Mesehet: 16 men, 12 women, 9 children killed.

60 houses burned, 65 houses looted, 840 sheep and goats, 92 cows and 5 horses stolen.

In Komaraçë: 20 men, 8 women, 10 children killed.

35 houses burned, 45 houses and 1 hotel looted, 508 sheep and goats, 63 cows and 11 horses stolen.

In Scotland: 13 men, 8 women, 10 children killed.

30 houses burned, 36 houses looted, 400 sheep and goats, 50 cows and 15 horses stolen.

In Nokšić: 22 men, 8 women, 7 children killed.

60 houses burned, 65 houses looted, 2 taverns, 1 hotel,

840 sheep and goats, 92 cows and 6 horses were stolen.

In Arzhanica: 17 men, 9 women, 7 children were killed.

12 houses and 1 mosque were burned, 19 houses, 3 dugas, 2 hotels were looted, 530 sheep and goats, 65 cows and 12 horses were stolen.

In Popaj: 15 men, 7 women, 9 children were killed.

35 houses were burned, 40 houses, 1 dugas, 1 hotel were looted, 422 sheep and goats, 50 cows and 15 horses were stolen.

In Brezovica: 15 men, 7 women, 10 children were killed.

35 houses burned, 40 houses looted, 2102 sheep and goats, 124 cows and 22 horses stolen.

In Martinaj: 60 men, 40 women, 50 children killed.

95 houses burned, 1 mosque looted, 96 houses, 2 dugajës, 1 hotel, 2230 sheep and goats, 720 cows and 32 horses stolen.

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In Dolni Reçan: 9 men, 22 women, 33 children killed.

72 houses burned, 95 houses looted, 1 dugajës, 1 hotel, 1215 sheep and goats, 343 cows and 21 horses stolen.

In Vërmosh: 15 men, 5 women, 10 children killed.

3 houses burned, 20 houses looted, 2 dugaja, 3 hotels, 150 sheep and goats, 52 cows and 10 horses stolen.

In Bucel: 5 men, 2 women, 8 children killed.

13 houses burned, 13 houses looted, 200 sheep and goats, 60 cows and 5 horses stolen.”

“In the Reka region of Gjakova, 6 people were killed. In Perdrin and Drenica, the Serbs set fire and the knife and, in the months of August-September 1920 alone, destroyed and damaged 153 villages, completely or partially, where, in addition to the killings, they also robbed 37,072 sheep and goats, 6,228 oxen and cows and 1,535 horses.” (p.284)

“In Dibër, more than 300 villages were burned and devastated and more than 30,000 Albanians were forced to flee to the rest of Albania.” (p.284)

On December 12, 1920, Bajram Curri addressed the Soviet government, where, among other things, he wrote: In the name of 1,550,000 (one million five hundred and fifty thousand) oppressed people (who partly passed to Montenegro, partly to Serbia and partly to Greece), I ask your permission for the following: The hearts of the Albanian people demand that the following territories be given to them: Ulcinj, Tuz, Hot, Gruda, Triesh, Plav, Guci, Rozaje, Presheve, Bujanovac, Bilar, Ziberc, Shkup, Tetovo, Gostivar, Kicevo, Prespa, Resen, Xhevatos, Chameria with 150,000 (one hundred and fifty thousand) inhabitants.” (p.285)

Serbo-Montenegrin atrocities in 1921

“In 1921 many people died from the use of wood as a murder weapon. People who were strangled (killed) with wood: 15 people in the village of Banjë in Prizren, 5 people in the village of Cernalluka in Prizren, 10 people in the village of Ofzhevc in Vushtrri, 10 people in

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the village of Pallance in Vushtrri and 10 people in the village of
Bratje.” (p. 287)

“Within the town of Podujevo, 28 people were killed, 50 houses were
burned and 55 others were looted.” (p. 287)

“In the village of Keqekollë (the Serbs) killed 490 men, burned four
neighborhoods and looted five neighborhoods. In two families, only
one girl survived in a flour crate. In the village of Prapashticë, one of
the most notorious in the wars for freedom, the terrorist sadists
massacred 1020 people, burned 80 houses, and looted as many. In the
village of Shurban, 31 people were killed and looted, then 28 houses
were burned.

In Bjellopoja, 30 people were killed and burned in a fire, and 32
houses were burned. In the village of Nishec, 14 people were
massacred and several houses were burned, and the entire village was
looted. In the village of Gerdovs, 25 people were killed, while in
Llupci e Epërm, 12 people were killed.” (p. 287)

“Innocent children and women are being killed every day, and this
work continues.” (p. 288)

“There was also a case where a mother was killed, and the child
remained at the breast for 24 hours, sucking, until another patrol
arrived, stabbed the child with a bayonet and threw it into the fire!” (p.
288)

“It’s not that they are killed as Muslims, but they are killed as
Albanians and precisely because they are Albanians.” (p. 288)

“In the regions of Prizren-Luma, children, women and the elderly
were killed, who could not escape... The children who were killed
were aged 2-6 months and 2-3 years. Meanwhile, among the women
there were pregnant women who were hit in the stomach, killing their
babies in the womb. Some families, with 24-25 people, were wiped
out.” (p. 288)

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“In the village of Shurban near Pristina, they killed Rexhep Seferi, 11 years old, Qazim Seferi, 8 years old, and their mother Hamide, 50 years old. Baftjar Bekul, 24 years old, his mother Mihane, 60 years old, his wife Hasime, 24 years old, and their 2 children were burned in a fire.” (p. 288)

They were shot and dismembered with bayonets:

Mustafa Ramadani, 90 years old, Zylfi Kasemi, 54 years old, Asllani's wife, Zariſja, 50 years old, his daughter Havalja, 15 years old, his second daughter Nailja, 10 years old, Sherif Jashari, 83 years old, Abdurrahman Mehmeti, 50 years old, and his sons, Selmani, 4 years old, and Bajrami, 2 years old, his daughter Gjylshani, 14 years old, Ramadani's sister, Adilja, 51 years old, Tahir's wife, Azemini, 30 years old, his son Rexhepi, 1 year old, Abdurrahman Shaqiri, 7 years old, Tahir's mother, Zenepi, 64 years old, and Shahini's wife, Rabishja, 29 years old, the latter being a beast, they opened her stomach with a bayonet, took out her child alive, and then killed her by slamming her to the ground. The others they shot and bayoneted.” (p. 288-289)

“The Serbs, before the general war, had killed a villager in the village of Shurban and had left behind his 40-year-old wife and two daughters, one 18 years old and the other 16 years old. The Serbian gendarmes defiled and dishonored these two girls, killed them together with their mother and... with 31 members of the family. After massacring them, they burned their bodies in a fire.” (p. 289)

Massacred by bayoneting:

Musli Shahini, 12 years old, Fazlia, Ibishi's mother, 65 years old, Fatima, Ibishi's wife, 38 years old, his two sons, Rifat, 12 years old, Xhemali, 2 years old, daughter Feridja, 4 years old, Ramadan's wife, Emin, 20 years old, Sinan's mother, Qamilja, 50 years old, Sinan's wife, Fazlia, 28 years old, two daughters, Harisahu and Mihan, 12 and 10 years old, Debra's daughter, Nazifja, 22 years old, his sons, Asllani, 20 years old and Mustafa, 12 years old.” (p. 289)

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“Hashimi, Mehmet’s 3-month-old son, was bayoneted and roasted on a spit and made into a kebab. Ivazi, Mehmet’s son, 20 years old, his wife, Rabishja, 19 years old, Ivazi’s mother, Azizja, 44 years old, Abdullah Ibrahim, 55 years old, Abdurrahman Sadiku from Prishtina, 40 years old, village headman, and Jashari’s wife, Dinorja, 38 years old. These poor people, after being chopped up with bayonets, were thrown into the fire and burned.” (p. 289)

“Katixja, Niman’s wife, 43 years old, Emin Dema, 41 years old, Bajram Salihu, 62 years old, were killed with a rifle and stabbed with a bayonet. Arifja, Ramadan’s wife, 50 years old. This woman was married in the village of Tërnovë, where she also had children, and after coming to Bellopoja to see her brothers, the Serbian gendarmes caught her and burned her alive in a fire. Xhemal Matura and his wife and children, consisting of 9 people, were all shot without sparing anyone, even their 3-month-old son was stabbed with a bayonet.” (p. 289-290)

“In the village (In which village? Gj. D.) they burned 25 houses and looted 32 houses. In the village of Keqekollë, after killing the imam, Adem Efendi, 80 years old, they also killed his two daughters, four wives and his son, Muharrem, who were found in his house, and the son of Mustafa, who was the governor of the Kaleç region, as well as his family of 10 people. They looted their property and burned their houses.” (p. 290)

“Kajtaz Abdullahu was killed and massacred together with their wives and 6 children. In the Sinanaj neighborhood of the village of Keqekolla, 5 houses were burned with 69 people inside. None of them survived. The Qurth neighborhood, consisting of 40 houses, was completely looted and burned, and its inhabitants, 490 people, were all killed. Only Selim Rama and his wife were able to escape.” (p. 290)

“In the village of Prapashticë, the following were killed: Ibrahim Gavori with his family of 5 people, Beqir Bajrami with his family of 9 people, 5 people from Musa Jahja’s people, while Musa Jahja himself, together with his 3 sons, was able to escape.” (p. 290)

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“In this village (in Prapashtica? Gj. D.) 80 houses were looted and burned and the population, a total of 1020 people, was massacred and completely exterminated. Only 9 people who were shot in the mountains as shepherds, were able to escape. In Prapashtica, when they started massacring the people of the Musa family, an 8-year-old girl hid in a bowl of flour and after 7 hours she came out and fled to the mountains. This girl was found in the mountains by Beqir Makofci and asked why she had fled. She told him that the Serbs had massacred her father, mother, brothers and sisters and out of 15 family members, only she had survived.” (p. 290) (See also page 287, Gj. D.)

“In Urlan, they forcibly converted Hali Selatin and Hami Selatin, and because they did not accept, they killed them both, along with their wives and children, and plundered all their property. They also killed Ramadan Dibrani with his 6 sons, 3 daughters, and his wife. In the village of Kusovicë, Sherif Uka and his entire family were massacred, while an old woman was burned in a fire along with her 9 children and grandchildren.” (p. 290)

“In Gërdafç, 25 people were massacred in the family of Veli Gallë and Baftjar Hysen alone.” (p. 291)

“The facts show that it was acted with particular cruelty. The girl Meliha Nuho Osmani from the village of Popovë, aged 8, was massacred until her head was pierced with a bayonet and her brains were drained! The woman Refije Rustemi from the village of Lapçë e Epërme, after having tied her by the legs, had her stomach cut open and her child taken out and killed. This woman was admitted to the American Red Cross hospital, where she died. The vandalism by the rapists is further highlighted, where it is emphasized that the Serbs who entered Hajdar Rushiti’s house violated his honor...” (p. 291)

“A report that is in the file of this year (year 1921, Gj.D.) in the central archive of the state (in the Republic of Albania, Gj. D.), gives some figures that are worth (bringing here) in part, although the dates are not noted. According to that file:

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In Prizren-Luma there are 956 drowned and killed people, in Vushtrri 2394 drowned and killed people and 2940 prisoners, in Prishtina 4950 drowned and wounded and 3650 prisoners, in Ferizaj 1885 drowned and killed and 2400 prisoners, in Gjilan 900 drowned and killed and 2400 prisoners, in Presheva 350 drowned and killed and 970 prisoners, in Plav and Guci 1810 drowned and killed and 300 prisoners, in Peja 1840 drowned and killed and 3800 prisoners... It turns out that only in 11 districts, Prizren, Peja, Prishtina, Vushtrri, Ferizaj, Mitrovica, Gjakova, Kaçanik, Gjilan, Presheva and Plav-Guci, 15,676 Albanians were killed and massacred, 22,660 people were imprisoned.” (p. 291)

“On August 6, 1921, it was announced... that the “Black Hand” (Crna Ruka, Gj. D.) committee, together with the Serbian army, burned 300 three-story houses in the Peja and Gjakova districts and killed more than 350 people. It looted a total of 1,000 houses and transported the looted goods in hundreds of carts. It robbed up to 12,000 cattle, sheep and horses.

In Kaličan, Broberda, Lukovo, Studenicë, Vrellë, Lubozhdë, 173 houses were burned and 343 others were looted. In Bornë, they killed Met Ibrahim’s 10-year-old daughter. In this event, 12 men were killed and one boy and 3 were injured. In Jablanica, in Lug të Berani, in Gillogjan, Çallapek, Isnqi, Beran, Krushevc, 94 people were massacred, in addition to the burnings and looting.

The average age of the killed was 30 years old, starting at 20 years old and ending with the 90-year-old old man Selim Hoxha of Jablanica (Peja). As was announced on March 14, 1921, in the Peja region among the massacred were 200 boys, children up to 10 years old, 340 women and young women, 270 old men, 70 of them drowned by beating with wood. In Plavë and Guci, 26 children were drowned in the wombs of women. (p. 291-292)

“This genocide extended far beyond the Albanian territory of Vardar. In 17 villages of Gostivar alone, 408 people were massacred at once, of whom 31 were burned, 79 were women and 5 children. In the

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village of Gjeshovicë, 9 men were killed and 13 others and 7 women were burned. In Kalisht, 43 people were killed.” (p. 292)

“The destruction of houses was felt everywhere. It was especially felt in the villages of Gjakova and Përdrin. As reported from Gjakova, villages with 15,000 inhabitants had been destroyed and that 35 days ago they had been burned: Rostavca, Hereçi, Dujaka, Gramaçeli and Gjergjevik in the Gjakova region, while Podguri in the Peja region” (p. 292)

“A Serbian force on July 2, 1921 began its cruel actions by killing 27 people in the Isniq mountain range, among whom 7 men from Osë Dauti, 3 from Tahir Sylë’s house and looted 7000 sheep and 3000 cows and oxen.

In the mountains of Përlepi, Babaj, Beleg, Junik, Carabreg, the following were killed: Pajazit Bajrami, Rustem Latifi, Hasan Zyberi, Misin Muzliu, Idriz Brahimi, Bajram Hamza. On this occasion they looted 10 families, took 4500 sheep and 200 cows, looted what they found and set fire to their houses, in these days of July.” (p. 293-294)

“The list of those massacred continues with 131 names, among them, in Isniq 5 brothers, among them Ademi with his sons, Sadriu, Aliu, Osa and 3(three) women. In Isniq alone there are 22, including 3(three) ten-year-old children and 3(three) women. In Vitak 12, among them 2 children 5 and 7 years old and 2 100-year-old elders: Ramë Beka and Mehmet Rama. In Jabllanicë they killed 39 people.” (p. 294)

“According to the news of July 7 (1921), a military force organized by the Serbian “Black Hand” (“Crna Ruka”), surrounded the village of Jabllanicë, burning and massacring 60 people. On the third day, in the village of Rausic, he joined forces with a force that came from Peja, burned and massacred children, old people, women and men, and robbed all the wealth of the villages: Lubenic, Strellc, Isnic, Prapacan, Decan, Carabreg, Lower and Upper Shigaj, Beleg, Lug-Beran.” (p. 294)

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“Around April 1921, the Kosovo Vilayet Association informed the League of Nations... that 12,371 Albanians were killed by Serbian chauvinists, 20,000 were imprisoned and 625 were tortured, which seems to be about those who drowned under torture.” (p. 294)

“The old and new Serbian settlers were put into action, to whom Cerovic now gave another 1,500 weapons, precisely to fight against the Albanian Cossack movement. Now, the armed Slavic population, not only carries weapons (on their shoulders) day and night, but also robs Albanians and rapes others. At the foundation of their lives was: Kill and oppress others, so that you can live! The slogan of the day was: Kill and expel Albanians, so that 5 Serbs can live peacefully! And: There is no more Kosovo, there is only Serbia! Long live Serbia without Albanians! Even: Long live Serbia without Albania!” (p. 294)

“The Albanian chetas were forced to give the bullet to: Miroslavljević, Arso Perović, Aleksandër Ajdan, etc., colonist terrorists, but not Serbian women and children. The Albanian armed movement numbered about 3,000 fighters, they operated in Struga with the leader Abdullah Bojku from Bjelica-Kalishti, in Plavë-Gici with the leaders Amir and Medo Zero, Ujkan Ismail and Agan Kaja with friends, and so on to the region of Jablanica and that of Kosanica, Sandžak, Gollak, etc. The resistance had an increasingly sharp political character throughout the enslaved areas. Even Serbian sources point out that the Albanian chetas have begun to wage a purely national war.” (p. 294-295)

“In Albanian Morava and in the Albanian region of Vardar, experienced combat leaders such as Idriz Seferi, Ramë Abdyl Pozherani, Islam Pira, Tahir Budrika were leading. They, as always, stayed and operated in the bed and in the unwavering strongholds of Bujanovac, Preševo, Kumanovo, Karadak, Gollak.” (p. 295).

In the Albanian Encyclopedic Dictionary, edition of 1985, several massacres that occurred in our country are recorded: the Manastir Massacre of 1830, with about 1000 victims, the Borova Massacre of 1943, with 107 victims, the February Massacre in Tirana of 1944, with 84 victims. Of course, all three of these massacres were and are to be

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recorded. But, the ones we are looking at here, are many times more necessary to be reflected in all encyclopedias published in the Albanian language.

Serbo-Montenegrin atrocities in 1922

“In Ruhot, Obergjn, Trobovc, Lutogljava, Isniq, Terstenik, Kasicë, Shkup, Staradran, many houses were burned and the Serbs looted 39,000 heads of cattle that could be identified. Grain was also stolen en masse. In Lutogljava in the Peja district alone, 40,000 quintals of grain and grosh were stolen, while in Staradran 15,000 quintals.” (p. 297)

“In the village of Rausic, Beg Delia was killed along with 15 of his friends, 20 houses were looted, 500 heads of small and large cattle, household clothes and other items worth 20,000 gold napoleons were stolen. These atrocities were committed under the orders of officers **Milić Krstović and Arse Petrović.**” (p. 297)

“In the village of Obergjan, on May 2, 1922, Abdyl Bajrami was killed along with 7 friends, 15,000 heads of cattle and sheep were looted, 200 houses, clothes, furniture, grain, and corn were looted, with a value of 50,000 gold napoleons.” (p. 297)

“In the village of Ruhot, Istref Shabani was killed along with 5 of his friends, 3 houses were burned and 20 were looted, 3,000 heads of cattle and sheep were looted, household appliances, grain, and corn were looted, with a value of 3,000 gold napoleons.” (p. 297)

“In the village of Trobofc, the son of Bajram Theka was killed, 1500 heads of cattle and sheep were stolen, 18 houses were looted, grain and corn were stolen, worth 3000 gold napoleons.” (p. 297)

“In the village of Lutogllavë, Din Bajrami was killed with his 5 friends, 5 houses were burned, and 1000 heads of cattle and sheep were stolen in the village, 40000 quintals of grain, grain and corn were stolen, and household clothes were stolen, worth 15000 gold napoleons.” (p. 297)

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“In the village of Prapačan, Shaban Salihi the 7th was killed himself. Their bodies were thrown into a well, so that they would not be found for burial. A house was burned, 50 heads of cattle and sheep were looted, as well as household clothes worth 150 gold napoleons, and this happened on May 22, 1922.” (p. 297)

“In the mountains of the village of Isniq, Bardhosh Haxhia was killed with 7 shepherds and 9,000 sheep were looted. This atrocity was committed by **Savo Qurkoviqi** with his Serbian-Montenegrin detachment. This happened on May 22, 1922.” (p. 197-198)

“In the village of Terstenik, Vesel Haxhia, an 80-year-old man, was killed, 1500 heads of cattle and sheep, wheat, barley, corn and grosh 15,000 gold napolonas were looted. This happened on May 22, 1922.” (p. 298)

“In the village of Staradran on the above date (May 20, 1922) Shaban Hajdari was killed, 4 houses were burned, 5000 heads of cattle and sheep, wheat, corn, barley and grosh 15,000 quintals, household clothes with a value of 12,500 gold napolonas were looted.” (p. 298)

“In the village of Ushqe, on April 15, 1922, Sejdi Jashari was killed because he wanted to appear before the king, (who at that time was in the prefecture of Peja), to complain about the barbarities that were being committed in his village. They threw the corpse in front of the king, telling him that they wanted to make an assassination attempt on him. For this act, the king later gave the brave (murderer) a decoration.” (p. 298)

“In the village of Buçaj in Peja, on April 15, 1922, Abdi Ibishi himself, the 8th, was killed, 1,000 heads of cattle, grain and other items worth 1,000 gold napoleons were stolen. These atrocities were committed by the barbarians commanded by officer **Milić Kërstović**.” (p. 298)

“In the village of Buçane in Peja, on April 15, 1922, Serbian chauvinists killed 9 people, burned 15 houses, robbed 1000 cattle, grain, etc., worth 1000 gold napoleons. In the village of Korutin they

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killed Lash Hajdari and robbed 500 fat cattle, as well as items worth 2000 gold napoleons.” (p. 298).

Serbo-Montenegrin atrocities in 1923

“The Serbian army shot: Myftar Shaban from the village of Popoc, Sylë Myftari from Brovina, Sadik Haxhiu from Carabregu, Ali Bajram from Stebova, Fazli Bajram from Morina. It is committing great robbery, mostly robbing, disturbing, the villages of Molliq, Brovina and Popoc,” (p.303)

“In Junik they burned 12 houses, killed 60 men and looted. This war zone remained the target of the Serbian army and gendarmerie throughout the year, not least Gjakova itself. The Prefecture of Kosovo (of Kukës, Gj.D.) informed the Ministry of the Interior in Tirana: ‘We are informed that the Yugoslav authorities in Gjakova have imprisoned 150 local Albanians and that the reason for the imprisonment and torture stemmed from a letter from Hasan Prishtina that was seized by the Yugoslav authorities and that this letter is said to be a forgery, created and fabricated in collaboration with the Serbian radical party.’” (p.303)

“On October 1, 1923, Serbian forces in Junik massacred 10 men: Osë Bajrami, Sadri Hajdari, Rexhep Ahmeti, Shaban Avdiu, Zog Rustemi, Ibish Etemi, Selman Abdyli, Arif Sylë. In the village of Rasujë, they massacred 3 people: Tahir Asllani, Malë Bajrami and Ramush Haxhiu. All were between 18 and 50 years old, except for Ramush who was 6 years old. Met Bajrami was seriously wounded. They burned 8 houses in Junik, where Hasan Sejda fought in the Junik Tower and was killed in the siege.” (p.303)

“The year 1923 is the sensational year of the armed chetavs. In Has and Lumë under the command of Bajram Curri, in the ‘Arbënë e Vogël’ of Drenica under the command of Azem Bejtë Galiçë, in Dumnica of Vushtrri under the command of Mehmet Konjuh, as well as in other areas occupied by Serbia, up to Gollak and Karadak.” (Krs.p.304)

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“The Serbian gendarmerie killed and massacred 23 people. Of these, 18 were women and children. All were burned, alive or dead, in Mehmet Konjuh’s house. ” (p.305)

On the mountain between the villages of Gllarevë and Perçevë, Azem Bejtë Galica closed his eyes, leaving behind a legacy: Fight for freedom. Thus ended the 5 wars that were fought in defense of “Little Albania” in Drenica, while the Serbian government decided to lay this hearth of freedom with 75 more killed and by burning 120 Albanian houses. ” (p.307)

Individual Serbian terrorism 1918-1941.

“The Serbian genocide against the Albanian nation was accompanied and followed by individual terrorism, especially from the second half of the 19th century onwards.” (p.307-308)

“The liquidation of Ymer Prizren in Ulcinj, Haxhi Zeka in Peja, Ramadan Zaskoci in Lumë (1914), Isa Boletini in Podgorica (1915), Dedë Gjo Luli, etc. constituted that dangerous practice that cost the Albanian nation dearly.” (308)

“From 1918 to 1941, the murder and liquidation of Albanian leaders constituted a very well-known practice.” (p.308)

“In 1925, precisely in March, when the great winter was still not over, Ahmet Zogu and Kadri Mehmeti, both agents of the Belgrade regime, killed Bajram Curri near the Dragobi Cave. The murder of Bajram Curri began in Belgrade. Ahmet Zogu and Kadri Mehmeti were rewarded with 100,000 dinars for his liquidation.” (p.308)

“On October 14, 1929, at the Krajcut Bridge, over the White Drini, Shtjefën Gjeçovi was killed. The Prefect of Prizren, B. Bogdanović and the captain of the gendarmerie were the organizers of the murder.” (p.308)

“The liquidation of Hasan Priština was planned and ordered by Belgrade. The Serbian agent Ibrahim Çela, from Rešnja e Manastir, on

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August 14, 1933, killed Hasan Priština in Thessaloniki and sent a telegram to Belgrade.” (p.308)

“Plava and Gucia were the bloodiest regions. A year without massacres did not pass. In Martinaj they killed Bajram Hasi, in Vuthaj they killed Bajram Sadri. Sadik Myftari was taken at night and killed. Abdyl Shabani was given coals in his mouth and died under torture and in horror at the Vranica Gorge.” (p.309)

“In 1925, the major of the Serbian gendarmerie in Gjakova, Ilija Popovici, committed the most terrible crimes. His hand blackened the eyes of Albanians with bayonets. Idriz Beka tortured him all night and then killed him, Mark Koliku was beaten for 24 hours and killed him, Mustafa Haxhi was killed by the gendarmes in the middle of the city, Ndue Biba, tied with a rope, was dragged through the streets of Gjakova by the post commander and shot, only to later say that the committees killed him. Ndue Dushi was beaten so badly that he died at home two days later.” (p.309)

“The Chetnik detachment of Milić Krstić, mostly dressed in Albanian clothes, allegedly captured Milorad Minić (and created the impression that Albanian committees had captured him), in order to pave the way for terror.” (p.309)

“The newspaper of that time ‘Hak’ from Skopje, wrote: ‘Here the state laws do not apply, but the law of the mace, because, when the names of Chetnik voivodes, such as Ranko Trifunović, Boro Milovanović, Kosta Pećanac and Milić Krstić are mentioned, terror appears from their very names.’ (p.309-310)

“Pretexts were invented, especially in the districts and areas bordering the Albanian state, prominent men were killed, seeking and inventing the most diverse reasons.” (p.310)

“Meanwhile, It did not matter to the League of Nations who was being exterminated and how, for what purpose, with how much cruelty and with what means. It did not matter either who were the authors of these exterminations.” (p.310)

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“Plava, the Gjakova Highlands, the Prizren Highlands (Luma), the Dibra Highlands, etc., which the border line cuts through like a sword that cuts through mountains, in the name of the League of Nations, have seen with their own eyes many acts of terror. Just as there have been no shortage of acts of terror in the depths of Llap and Gollaku, etc.” (p.310)

“Ramë Hasi from Plava, desperate from Serbian atrocities, together with his wife, was captured at the border. The Serbian border guards captured and killed him, they kept his wife at the border post for nearly ten days and tortured her, but she ‘managed to escape from their clutches with the help of a villager’ and then told them everything that had happened.” (p.310)

“On April 20, 1930, in Isniq in Peja, the Serbo-Montenegrin gendarmes killed Shaban Rama, the village headman, because he had opposed the occupation of the lands. Regarding this murder, in the information provided, it was noted that no record was kept, because the Yugoslav authorities do not attach importance to the murder of an Albanian and do not consider it a crime. On the contrary, the perpetrators of the crime are praised.” (p.310)

“On June 24, 1934, it is reported that, in the village of Jezerc in Ferizaj, the Yugoslav authorities arrested and imprisoned the 3 sons of Haxhi Ademi... ‘They hanged the eldest son inside the prison and declared that he hanged himself at night... The reason for the arrest and hanging is said to be that their house was known in that place as a house of patriots’.” (p.310)

“In the village of Llukar in Pristina, Sherif Hajrullahu was killed and the following were wounded: Shaban Sherifi, Ajet Latifi, Nuredin Rrahmani and Fetah Rustemi... because they did not obey the orders to vote for the government list,... but they voted in favor of the opposition. No legal proceedings have been taken against the murderers.” (p.311)

“In the village of Zym, the gendarmes killed Shut Kika and another named Marash from the well.” (p.311)

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“In 1934, Dumnica, Vushtrri, and several villages in the districts of Gjakova, Prizren, and Gjilan were hit with cannons and artillery. Mosques were also targeted by artillery strikes, which aimed to harm them not only as religious shrines, but above all in the national sense. People were tortured, they were forced to work in warehouses, and they were forbidden from selling their livestock in the market, simply because they were Albanians.” (p.311)

“Meanwhile, the Serbs organized rallies, where the regime’s spokesmen demanded more energetic actions and greater brutality from the gendarmerie and police. And precisely in Merdar, where in October 1912 a bloody Albanian-Serbian battle had taken place, at a rally the Serbian bigots demanded that the Albanians be liquidated as soon as possible.” (p.311)

Colonization of Albanian lands and expulsion of Albanians (1914-1938)

“The genocide with physical disappearance had paved the way for the expropriation of the best properties. Ruined houses, missing families, ‘fugitive’ elements, ‘disappeared in an unknown direction’, mysteriously disappeared, declared illegal immigrants, etc., constituted the causes (alibis, reasons) for seizing Albanian properties.” (p.315) Thus, the AGRARIAN REFORM had become a specific type of weapon to kill Albanian properties.” (p.315)

“The official expropriation body was the Agrarian Reform Directorate based in Skopje and its director M. Krstic, one of the most well-known anti-Albanians.” (p.315) The beneficiaries of the lands were:

1. The Chetniks and volunteers, known as professional terrorists. These, by 1925, had seized 43,861 hectares.
2. The former Serbian settlers. These had received 18,173 hectares of land.
3. The 107 Serbian families, who had exchanged their properties, benefited from 1,149 hectares.

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4. The Serbo-Montenegrin element benefited from the Albanian properties bordering their own properties and another 24,566 hectares.
5. In the lands left for pastures, the Serbs benefited from 17,839 hectares.
6. For roads, construction and rivers, 4,420 hectares were left.

Military units (Yugoslav), educational institutions (Yugoslav) and “humanitarian” were given 1,604 hectares.” (p.315) A special importance was attached to the expropriation of Albanians in the border districts with the Albanian state. This, with the aim of dispossessing Slavic newcomers, to the extent that Albanian territorial, demographic and linguistic continuity would be interrupted.” (p.315)

“The expropriations of Albanian lands continued throughout the period from 1928 onwards and reached 381,000 hectares, giving them to newcomers (ardhacakëvet) from the depths of Serbia, Montenegro and other territories of the Serbo-Croatian-Slovenian Kingdom.” (p.315)

“On August 23, 1923, the Belgrade newspaper ‘Politika’ reiterated: Our national interest is in the Serbization and Slavization of Kosovo.” (p.316)

“While G. Kostić, in 1928, writes: The Serbian element among the Albanians considers itself ‘captive in the Albanian sea’, therefore the slogan of Belgrade is: The more new settlers, the more the Serbian feeling is strengthened among the Serbs of the country.” (Judge: Serbs of the country were those who had gone there even 5 years ago. A Serb stays 5 years and is called a Serb of the country, an Albanian stays 5 centuries and is called a newcomer!)

“The Serbian plan was to empty Kosovo and other Albanian territories of 300,000 Albanians and fill them with 470,000 Serbian colonists.” (p.316)

“The essence, the purpose, the significance of the Serbization of Albanian lands was for Kosovo to open its gulf to Belgrade, full of

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gold, silver, grain and coal, with which Serbia could not only satisfy its own appetites, but also enter world markets.” (p.316)

“In the village of Pobreg in Gevgelija, as early as 1913, only 3 families out of 200 had escaped the genocide. In the village of Pepelisht, out of 500 families, only 300 remained and their properties of 4000 hectares had been taken by 43 Banat owners.” (p.316)

“In Kosovo and the Albanian region of Vardar, by 1925, 431 colonies had been created, and these according to the following areas: In Gračanica 46 colonies. In Llap 55 colonies. In Vushtrri 82 colonies. In Gjilan 32 colonies. In Nerodimë 32 colonies. In Skopje 22 colonies. In Zhegligovo 29 colonies. In Peja 45 colonies. In Gjakova 27 colonies. In Drenica 32 colonies. In Fushe-buell 7 colonies. In Bitola 19 colonies. In Ohrid 3 colonies. “ (p.317)

“The Head of Agrarian Reform announced from Skopje that by January 1, 1928, out of 225397 hectares predetermined for 1923 (agricultural) complexes, 111602 hectares of land had been allocated to the colonists.” (p.317)

“In 1930 the Yugoslav government ordered the entire population of the villages around the border, from Qafë e Morini to Pashtrik, to leave their homes and lands as soon as possible and, if they wish, to settle in the interior of Serbia. The villages that were ordered to leave are: Gjocaj, Jasić, Junik, Batushë, Mulliç, Brovinë, Ponashec, Popoc, Babaj, Bokës, Devë, Vorgevë, Demjan, Krajc, Gjanaj, Gorozhup and the villages of Ndrelaj, Malaj, Stupec i Madh, Stupec i Vogël, in the Peja district. The aim is to bring Montenegrins in their place and thus reduce and uproot the Albanian race in Kosovo.” (p.318)

“The Kosovo Prefecture (of Kukës within the Albanian state, Gj.D.) in 1934 announced that the Yugoslav government, with the aim of settling in the Prizren Prefecture, had brought a number of Montenegrin immigrants, about 200-300 people, who were given land in the municipality of Piran according to the Agrarian Reform system.” (p.318)

“In fact, as early as 1921 there were reports that 7,000 families of

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Cossacks belonging to General Wrangel of the Tsarist Russian army were being brought to the areas of Peja, Gjakova and the Drenica region.” (p.318)

“On December 31, 1935, the number of colonists who arrived (newcomers) and the houses built for them and the lands donated is presented: In the Vardar settlement, which stretched from the Sharr Mountains and Gora to Gevgelija, 50-76 colonist families with 16006 colonists, 72287 hectares of donated land, 5557 houses built for them.

In the Zeta settlement, which also included Peja, Istog, Mitrovica, Gjakova and Përdrin (Orahovac), 4738 families with 7230 colonists, 46045 hectares of donated land, 3562 houses built for them. In the Morava settlement, which included Llapi, Vushtrri, Drenica, 1459 colonist families with 25559 colonists, 16470 hectares of donated land, 1640 houses built for them.” (Krs p.319 and 333)

“In total, during the period 1919-1941, the result of Serbian colonization was, according to Dr.Milorad Obradović, 53884 people. Of these, 49,244 were Serbs. According to Dr. M. Obradociqi, from 1919 to 1941, 11,389 houses were built for colonists.” (p.319)

“From the end of 1918 and the beginning of 1919, the massive departure of Albanians from the occupied territories of Albania to the territories of the Albanian state began.” (p.324)

“The number of immigrants from the occupied parts of Albania, remaining in Yugoslavia, in the Albanian state, in the years 1924-1934, is calculated: In Durrës 694 families, in Lushnje 639 families, in Fier 466 families, in Krujë 639 families, in Shkodër 366 families.” (p.324)

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Emigration to Turkey

“Emigration to Turkey appears to be the most massive and constitutes the permanent departure from Albanian territories in the Yugoslav Kingdom.” (p.328)

“Those who gave the main impetus to the migration to Turkey were: Serbian extermination violence, sword (bayonet), firearms, fire, which savagely devoured the lives of thousands of Albanians.” (p.328)

“The other impetus was the coincidence of Serbian-Turkish interests. Serbia aimed at the Serbianization of the parts of Albania it had conquered, Turkey had empty lands in the vilayet of Edirne and elsewhere (deep into Asia Minor), and, from a religious point of view. It coveted the Albanians, thinking that, since they were of the same religion, they would easily be Turkified.” (p.328)

“A London representative office expressed it this way: Belgrade’s official claim is that the inhabitants of the area extending from the Greek-Yugoslav border to Mitrovica are not Albanians, but Turks. While the Albanians, the London representative office states, say that 740,000 Muslim Albanians and 80,000 Catholic Albanians live in their areas.” (p.328)

“Emigration to Turkey was also stimulated with money, clothing, and valuables, with which the emigrant could start life where he would go.” (p.328)

“Yugoslav-Turkish talks, for the direct interest of Greater Serbia, had begun in 1919 and were repeated until 1936, when Turkey was proposed a large-scale emigration. It was said (in bilateral talks) that 200,000 Muslims would be uprooted from their land and property, in what was called Macedonia, and taken to Turkey.” (p.329)

“A later study (Krs. H. Hoxha, Përparimi nr.5, Prishtina 1970, p.432), concludes that, in fact, by the end of bourgeois Yugoslavia (the Serbo-Croatian-Slovenian Kingdom, Gj.D.), 500,000 Albanians had been displaced to Turkey.” (p.329)

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“In 1939, the Yugoslav-Turkish agreement (convention) on the displacement of the Albanian population to Turkey, which was cynically described as Turkish, was materialized.” (p.332)

“Article 2 of that agreement defines the regions (banovinas) from which this population would be relocated, and Article 3 details the stages of this relocation, which, again cynically, was called RETURN.” (p.333)

“The stages would be these: In 1939, 4,000 families would go to Turkey. In 1940, 6,000 families would go to Turkey. In 1941, 7,000 families would go to Turkey. In 1942, another 7,000 families would go to Turkey. In 1943, 8,000 families would go to Turkey. In 1944, another 8,000 families would go to Turkey.” (p.333)

“According to Article 7, Yugoslavia would pay the Turkish government the sum of 500 Turkish liras for each family. In total, 20 million Turkish liras for 40,000 families. While all the real estate of the Albanians who were displaced, in accordance with Article 6, would pass into the ownership of the Yugoslav government.” (p.333)”.

Serbian and Yugoslav atrocities against Albanians (1941-1944)

Atrocities by Vojo Kaličanec

The commander of the country, **Vojo Kaličanec**, began the killing of Albanian soldiers in this way: He sent the soldiers around the Sitnica and Llap rivers, from where, after shooting them at night, he threw them all into the river. This terrible massacre, without example in history, continued without a break for 6-7 days. (p. 383)

“In the Mitrovica area, there are many Albanians killed by the Chetniks and Serbian gendarmes... In Vushtri, they killed Tahir Maxhuni from Vushtri and Ismail Avdiu from Suvadolli. Maxhuni was killed in a barbaric way: on one side they stuck a bayonet and on the other side they stuck a nail in his head and they hammered it with a hammer until they drove his head into it.” (p. 383)

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“In Peja, the Serbs and Montenegrins killed 15 Albanians. In Gjakova on April 9 and 10 (1941) in the city they killed 12 Albanians, in the surrounding area 260 Albanians were shot. In Byc they killed 3 (three) young women, one with a baby in her arms. In the school in Rogovë, on April 14, they killed 13 Albanians from the villages of Smaç, Ulëz and Fshejë.” (p. 383)

“In Prizren on April 14, Serbian volunteers shot several Albanians in front of the municipality, among whom were some children like the 12-year-old son of Sulejman Deluri. They also killed Zym and Romajë in Gjinoc.” (p. 383)

“Not far from Hani i Hoti, on April 10, 1941, they made a battery of 15 Hoti residents, among whom Nikë Zefi of Pjetër Prenkë Smajli escaped with bullets in the leg, which they pretended to have killed. They have all tied their hands behind their backs and tortured them as cruelly as possible.” (p. 383)

“In a cave near Podgorica, on April 11, 1941, Kolë Uca from Tries, 29 years old, had his eyes gouged out and his ears cut off.” (p. 383)

“At the edge of the Ribnica water, near Podgorica, on April 11, 1941, 9 highlanders were tied up, they were taken to a cave for torture and bullets were emptied into their flesh (so that death would come as slowly as possible. Gj. D.)”. (p. 383)

“In Qafë i Presku, on April 12, 1941, two 80-year-old elders, Lul Petroçi and Dedë Nikë from Vuksanlekajsh, were taken away. Kolë Nikë in Vuksanlekaj was also shot while he was being lifted from the bed where he had been laying for three years. In 1911, the Montenegrins also killed his two brothers, Pretash and Gjjon, and burned his house.” (p. 383-384)

“In the village of Kastrat, at the Church of Gorej, on April 12, 1941, they murdered Vatë Marash Dashi, 32, and Pretash Gjjon Huskë, 53, both from Grudë.” (p. 384)

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“The military-police headquarters had marked out (determined, Gj.D.) the regions where they would terrorize the Albanians and this sheds light on the fact that everything was organized and planned... But Yugoslavia capitulated in the face of the combined Nazi-fascist German, Italian and Bulgarian attack, otherwise, the massacre would have continued and would have surpassed that of 1913.” (p. 384)

“But even after the Nazi-fascist occupation, terror and massacres of the Albanian population by Serbo-Montenegrin chauvinists were a common occurrence.” (p. 384)

“In the autumn of 1941... Yzeir Dranevinë from the village of Dranevinë in Sjenica, was tied up and taken to the mountain. There they propped him up against a pine tree, wrapped him in a rope and nailed him alive.” (p. 384)

“Seeing that Yzeir’s family and Drenovina in general were not submitting, the Serbs suddenly seized Yzeir’s brother, took him to a hill above the village, tied him up, laid him on his shoulders on the ground, gathered firewood, threw it on his body and set it on fire. The screams terrified the village, his body melted like a candle. This is what Zeliha Këlmendi testifies.” (p. 385)

“Zaho Drenovina, a 50-year-old man, whom the whole village respected, was captured by a group of Serbian killers in September 1941, tied him up and took him to the Serbian village of Pozheqina. He was only found through an old beggar woman. They had tortured him, ripping off the skin on his forehead and arms, chained him to a dog trough (a wooden container where dog food is poured, Gj. D.) where, after a week of torture, his life was ended.” (p. 385)

“The Slavs are organized in a systematic way. They have their own steering committee and bodies that ensure daily connections between the center and the regions.” (p. 385)

“An inhuman act (the next one, Gj. D.) occurred in an Albanian family in the village of Gubavaq. The Chetnik ambush killed a 20-year-old

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boy, Jonuzin, and a woman who was expecting a mother had her baby pulled out of her womb alive.” (p. 393)

“Such horrors covered the entire Sandzak region. In the village of Visokë, they burned down the Buçani family’s house with 12 people inside.” (p. 393)

“In Lipovicë, they killed a villager and his little daughter, then they also killed a hoxha. Later, near the village of Mramor, they killed two villagers who were returning from the city.” (p. 394)

Atrocities in Bihor

“Montenegrin and Serbian Chetniks, 4,000 or 5,000 or perhaps more, under the command of Vojvoda Pavle L. Đurišić, secretly advanced into the villages of Bihor, crossing the river in droves in the darkness of the night.” (p. 398)

“As soon as the population realized the danger, the Chetniks rushed against it.” (p. 398)

“The Chetniks had organized ambushes, so that anyone who came out of their houses would fall under the bullets of their weapons”! (p. 398)
“It was 2 o’clock in the morning, on January 5, 1943, when three bombs exploded, signaling the beginning of the destruction.” (p. 398)

“In a short time, 82 villages were destroyed and exterminated. Some of the terrified inhabitants came out of their homes in the middle of the night, dressed and naked, but fell into the ambush of the Chetniks. They tore them apart, with firearms, knives and swords. Whoever escaped the hands of the Chetniks died in the mountains from the cold.” (p. 398)

“According to the investigations we have carried out quickly, it turns out that 3741 were killed, 634 were wounded, while 251, mostly women and girls, are missing. It is thought that they were taken prisoner to satisfy the desires of the Chetniks. It is up to the civilized world to weigh and judge these atrocities.” (p. 398-399)

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“In later documents, after verifications by commissions, it was reported: Among the victims of the tragedy in Bihor, in the regions of Sjenica and Bjellopoja, there are also those who fled from terror. These, barefoot and barefoot, have left their homes and homes, have taken the mountain road and most of them have crossed the border. Now some of them are in Bjellopoja, some 4000 or 5000 people, while another part is in Peja, some 6000 or 7000 people. All are in the same condition. The wounded and the sick are in great danger.” (p. 399)

Torture details

1. Head of a boy aged 12-15, cut off with a bladed weapon (sword or knife)...
2. Head of a woman aged about 22-23, cut off with a bladed weapon. The hair on her head was burnt and the skin was charred...
3. Slap of a boy aged about 10 (palm of the hand, Gj. D.), also cut off with a bladed weapon...
4. Leg of a man cut off with a bladed weapon...
5. Right hand, two fingers cut off above the elbow and charred...
6. Left hand, cut off at the elbow and charred...
7. Right and left ears of a man roasted in the fire. Both ears were cut off with a sharp knife, which is visible at the edges of the cut...
8. Right ear, cut off with a sharp white weapon...
9. Nose and upper lip with all the whiskers, cut off above the nasal bone...
10. Right eye and left eye, removed with all the lids from the eye sockets.” (p. 399-400)

The figures of the Bihor Massacre, which are given on page 401 in the form of a statistical overview, I (Gj. D.) am bringing them here in text form, in order to be read fluently:

“Emrush Myftari, a prominent patriot of the third decade of this century (20th century, Gj.D.), an indomitable and courageous fighter in protecting the lives of Albanians from the Nazi-fascists and Chetniks, author of numerous political and military actions, carried out in Peja and Gjilan, up to the assassination of the Radić brothers, Chetniks of Peja, carried out in 1943 on the boulevard of Tirana. “

Emrush Myftari, the man who raised his voice to unmask the Bihor Massacre and the man who brought to Tirana the chest with evidence of that massacre, finally ended up in a corner of the Headquarters of the People's Liberation Army of Kosovo in Pristina. Tied hand and foot with wire, the executioners of the OZNA (Odeljenje Zastite Naroda, Gj.D.) led by Spasoje Đaković, dismembered him with unrestrained cruelty, leaving no trace of his grave!” (p.435-436)

The plunder of Bihor.

“57,000 sheep, 9,260 goats, 5,470 cows, 3,650 oxen, 1,900 horses, 2,328 donkeys, 81,753 poultry, 59,000 quintals of grain, 9,000 quintals of butter, 440 quintals of honey.” (p. 402)

“On September 23, 1943, in a Serbian proclamation in the form of a tract, it was written: With a knife to the neck, we will burn your villages and cities, both we and our allies, with airplanes and without mercy we will destroy everything. We will consider you all criminals and we will kill you at every step... The Albanian who will help in any way... will be considered a true Yugoslav and will be recognized with all rights according to the statute.” (p. 404-405)

“On December 16, 1943, it was reported to the Ministry of the Interior of Tirana that the dragoons located in the prefecture of Medvedja, who bear the name Kosovski Odred, were carrying out massacres in the villages of Sfircë, Tupallë and Gerbaç, which are simply Albanians, as

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well as in the villages of Ravne Banja, Stara-Banja, Llapashticë, Kapit, Sjarinë, Gjylekarë and Medvedja, which are mixed.

In all of these there may be 4000 people. These massacres are being carried out with the aim of forcing the Albanians to leave there.” (p. 405)

“It was reported from Ulcinj that on February 4, 1944, the Chetniks killed 3 Albanians near Tivar: the brothers Stjepë and Pjetër Maruçiqi and Muharrem Dragovojë, the son of Omer Usta Halili, aged 32, 30 and 19.” (p. 405)

In the village of Koritë: Men killed 150, women killed 64, men wounded 63, women wounded 39, men massacred 27, women massacred 28, children massacred 121, children burned 24, men frozen 27, women frozen 61, children frozen 2. Houses burned 431.

In the village of Llazanë: Men killed 29, women killed 10, men wounded 15, women wounded 6, men massacred 6, women massacred 19, children massacred 95, children burned 55, men frozen 6, frozen women 9, frozen children 26. Burned houses 104.

In the village of Rashovë: Men killed 85, women killed 15, men wounded 55, women wounded 22, men massacred 11, women massacred 13, children massacred 60, children burned 88, frozen men 6, frozen women 18, frozen children 141. Burned houses 267.

In the village of Bare (Selenica): Men killed 80, women killed 61, men wounded 74, women wounded 49, men massacred 34, women massacred 42, children massacred 66, children burned 98, men frozen 22, women frozen 29, children frozen 31, died of starvation 103. Houses burned 190.

In the village of Savinopol: Men killed 153, women killed 234, men wounded 111, women wounded 112, men massacred 77, women massacred 117, children massacred 235, children burned 311, men frozen 42, women frozen 58, children frozen 168, taken prisoner 251. Houses burned 452.

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In the village of Zaton: Men killed 93, women killed 56, men wounded 41, women wounded 47, men massacred 30, women massacred 66, children massacred 143, children burned 130, men frozen 16, women frozen 91, children frozen 61. Houses burned 319.

“The commission established in Rozhaja for the verification of the Bihar Massacre, addressed the Red Cross Directorate in Tirana as follows:

Through our representative, Mr. Emrush Myftari, together with the medical report, we are sending you a box (actually a chest, Gj.D.), where are sealed evidence of the massacre committed by the Montenegrin Chetniks against the Albanian population of Bihar. Through this evidence, the whole world can learn that these actions were committed by the Montenegrin Chetniks in the 20th century.” (p. 399)

“Emrush Myftari, a prominent patriot of the third decade of this century (20th century, Gj.D.), an indomitable and courageous fighter in protecting the lives of Albanians from the Nazi-fascists and Chetniks, author of numerous political and military actions, carried out in Peja and Gjilan, up to the assassination of the Radić brothers, Chetniks of Peja, carried out in 1943 on the boulevard of Tirana.

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Serbian and Yugoslav atrocities against Albanians (1944-1945)

“Dr. Vaso Çubrillović writes: After the liberation (of Kosovo and Metohija) in 1918, we maintained a very generous attitude towards national minorities and the Albanians have taken advantage of our generosity.” (Judge: The reader has been able to see that “generosity” specifically in my writings, published before this one, with numbers from 7 to 14.)

“The Albanians, Hungarians and Germans (of Bačka, Judge), the three main minority groups in Yugoslavia, have lost the right to continue to be called our citizens. They must leave our state.” (p.426)

“The ways of Serbizing Kosovo and Metohija aim to avoid conflict with the Republic of Albania. It is required to act here more prudently and more tactically than in Vojvodina.” (p.428) (Judge: Note here the decisive importance of the Albanian state. But also the continuous subversive activity towards this state.)

“It should be precisely determined which villages and districts in Old Serbia (Kosovo, S.B.) and in Macedonia should be cleansed.” (p.429)
“Wars are the most suitable moment for solving these problems (of ethnic cleansing)” (p.429)

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“Concentration camps should be established, property should be confiscated and, at the first opportunity, the interned families should be sent to their native countries.” (p.429)

“During the cleansing of minorities, we should pay special attention to the intelligentsia and the wealthy classes.” (p.429) “(According to Dushan Mugosha, at the end of World War II, the Autonomous Province of Kosovo had 700,000 Albanians and 100,000 (columns) of Serbs and Montenegrins” (p.431)

Ten Albanian leaders, killed by their Serbian and Montenegrin comrades: Emin Duraku, Zenel Hajdini, Hajdar Dushi, Rashid Osmani, Sadik Pozhegu, Xhevdet Doda, Meriman Jakupi (Braha), Emrush Myftari (Emrush Myftari was also mentioned in no. 14 of this series of articles. Gj.D.), Shaban Spahija, Abdullah Presheva. (Krs. p. 433-436)

“In September 1944, 7 Albanians disappeared in Medvedja and were buried.” (p.437) “At the end of September 1944, over 100 Albanians were killed in Gostivar 200 people. In Tetovo, 80 people were killed, in Derve in Skopje, 200 people were killed.” (p.437) “The former royal servants returned to the villages of Gostivar, who, except for the partisan star, had everything from the royal regime.” (p.437)

“At the entrance to Mavrovo Field, in the building of a royal villa, called Sokolski dom, they began to call all those Albanians who were descendants of the anti-Turkish and anti-Serbian resistance, supposedly for questioning. There were entire rooms filled with Albanians here.” (Albanians called and locked inside, most never to return to their homes. Gj.D.) (p.437)

“At the time when the executioners went into ecstasy from alcoholic beverages and the meat of stolen Albanian cattle, they began inhuman torture, to satisfy their sadistic tastes.” (p.437)

“One of those who died from torture was Qani Sinani, whose house had been a base of the Anti-Fascist War and whose mother had saved two wounded partisans, the son of Bogdan Velkovija and Seit Dopa,

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from death.” (p.437) “Here, (in that certain villa), Bajazit Verbani’s eyes were burned with cigarettes before being shot.” (p.437)

“Dozens and dozens of innocent Albanians were burned here, simply because they were descendants of patriots and because they were Albanians. Among them were Asllan Levneva and Latif Rimnica.” (p.438)”

“Human skulls were found in places. In the spring of 1945, a mass grave was found, accidentally discovered by two young shepherds in the spruce forest at the entrance to the Mavrovo Plain, about 200 meters above Sokolski dom. (p.438)

“Also on the side of a mountain, in an Italian bunker, between the villages of Verban and Kishnica, two decomposed skeletons were found, but they were recognizable by their clothes as Albanians.” (p.438)

“In a place by the river, at the Kroi i Kičinca, two human skulls were also found by those two young shepherds, which the road maintenance worker, Jemin Verbani, buried near the brook.” (p.438)

“In the village of Prestevë in Gostivar, in November 1944, all the men of that village, without exception, were arrested by the OZN officers and shot. Only a 14-year-old boy, who had not been hit by the bullets, escaped from among them. The boy barely managed to get out of the pile of corpses that had covered him. The bodies of these Albanians, so barbarically massacred, were exposed in the hills and valleys, unburied for days.” (p.438)

“During 21, 22, 23 and 24 November 1944... these people were killed (in the city of Gostivar, Sh.B.): Abedin Alinafi, Halit Beba, (who was also a member of the People’s Liberation Council of the city of Gostivar and during the war had helped the Liberation Movement), Sabaudin Beba, Nezir Hamza, Qamil Kalizi with his son Ali Kalizi.” (p.438)

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“On 26 November 1944, at 9.30 pm, in Gostivar, the OZN, for no reason, shot more than 20 Albanians in the streets of Gostivar.” (p.438)

“In the village of Vrapçisht in Gostivar, more than 150 people ë. In the village of Presek, at the end of 1944, they took 12 Albanians and shot them all right in the middle of the village.” (p.438)

“At the end of November 1944, the 16th Macedonian Brigade, 12 Albanians, at the police post of the village of Zhegë in Gostivar, after undressing them, stabbed them with knives and bayonets and then took them outside and shot them.” (p.438)

“In December 1944 in Gostivar, the Titoists arrested 75 Albanians, who took them out onto the road and into the fields without anyone seeing them. They shot them all on the Gradisht Hill.” (p.438)

“In the village of Pirok in Gostivar, the OZN killed 27 Albanians.” (p.439)

“There were more than 5,000 Albanians in the Gostivar camp. In November 1944, within a ten-day period, more than 300 people were shot.” (p.439)

“On November 17, 1944, in the hangars of the Tobacco Monopoly in Tetovo, they imprisoned more than 10,000 Albanians, including old people and children. That same night, about 1,200 people were shot.” (p.439)

“From this gathering place, the OZN people took 500 selected boys, sent them to Skopje, ostensibly to join the partisan forces, and disappeared without a trace.” (p.439)

“In Gradec, Tetovo, the OZN people killed 35 people, in Nakadina, 18 people, and in Reçica e Madhe and Reçica e Vogël, they killed 40 people. The OZN officer Sergia (probably Sërgja, Gj.D.) killed 50 Albanians with his own hand, on the orders of Major Strogo.” (p.439)

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“The OZN men in Dibër e Madhe arrested the 80-year-old old man Jahja Kaba, the father of Liman Kaba, deputy commissar of the partisan battalion who had been killed that same year, in 1944. After two months of torture, they released the old man. Two days later, he died as a result of the torture.” (p.439)

“In Zajaz, Kićevo, behind the Gradina mountain, between Vrapisht and Toplica, where everyone was tied up six by six, the OZN massacred 320 men and young boys, aged 13 and older.” (p.439)

“Throughout concentration camps and prisons, extermination was deliberately spread through the bacteriological disease, typhus. One such case occurred in the city of Kicevo, where, by order of the leaders of the NLO for Macedonia, Captain Pepe Jovanoski had created a special prison for the treatment of typhus.” (p.439)

“In the Skopje district, exterminations were carried out with particular ferocity. In the village of Bojan, the NLO killed 76 men, women and children. In Blace, they killed 160 men and 50 children, while in Saraje, they killed 25 people. The crimes in the Skopje district were among the most horrific, burning people alive.” (p.439-440)

“In the autumn of 1944, in the village of Blace, Karadak of Skopje, the Yugoslav Chetnik-partisans surrounded the village. Under the pretext of being summoned to a meeting, they took 127 Albanian villagers and, after connecting them with their comrades (brothers), at Dëbanat e Toçit, they shot about 100 of them. While 27 others were sent to Ujë e Thartë, beyond Hani i Elezit and shot all of them one by one. It is known that, from this same village, 2 children and 2 women were also shot, one of whom they killed on the doorstep. Other data claim that the number of those killed was over 170.” (p.440)

“On November 29, 1944, two brigades, one Serbian and the other Macedonian, led by ‘communists’ like Uroshi i Karadakut, gathered 83 Albanians from the villages of Muçbabë, Bukurocë e Keqe, Romatocë, Gosponica (here they murdered a woman), Stanec, Depse, Gruhali, Buricë (an 80-year-old man named Sinan from this village

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was massacred with knives in the Vojsavë valley), Kurbali, Caravajkë, Shurdhan, Sefer, Lozballi, Buhic, etc.

According to a practiced rule, under the pretext of having a meeting, they forcibly gathered the villagers and tied them all up there with their friends and relatives. Then they called a gunsmith, the most famous in that area, they laid out drinks and snacks, while the women of the village forced them to boil water. They tied them up and placed them in a stream and, first, poured boiling water over their heads.

The screams of the martyred people could not be drowned out even by the powerful blast of the cannon. Those terrifying screams terrified all the surrounding villages. In the end, they shot almost everyone. An old woman was taken from her husband, her four sons and her grandson. When she was asked to choose one of them, she chose and saved her grandson.

Among the killed was Rexhep Memishi from Hysevuk with four sons aged 15 to 25. These were Uroshi's employees who took care of Mount Koporan. This criminal had taken this mountain from the Albanians by blackmailing them... They left the massacred people in the stream. After 6 weeks, their families went and took (the skeletons) buried in the ground... Some of the perpetrators of this crime later committed similar massacres in the Toza Cafe in Presevo." (440)

"In the Kumanovo district, the OZN also committed havoc. In Orizar, where the Bulgarian fascists had also committed crimes, the surviving men were killed by the so-called Tito partisans. While in the village of Sopot, they killed 20 men and violated their honor." (p.440)

"In Presevo, in the village of Bukurocë, on November 8, 1944, the OZN forces took 36 people from their homes, led by Sali Presevo, they gathered them in a room and, without exception, drowned them with boiling water." (p.440-441)

"The witness of the time also tells that: In the village of Bukuroca e Keqe in Presevo, the barbaric behavior of the Serbian chauvinists reached its peak. They surrounded the village before dawn, woke up

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the inhabitants, had them dig a well (pit), stopped the work at a depth of two meters and sent the people away from there. A barrel of water was put on the fire, it was boiling.

They called 27 people from the village, the elders of different sexes, men, women and children. They tied their hands, covered their mouths and lowered them into the pit two meters deep. It didn't take long for the OZN soldiers to lower the barrel of boiling water onto the 27 people. Their bodies melted like wax, there in that pit, 300 meters east of Bukuroca in Presevo, not on 28, but on 29 November 1944, on the day of the liberation of Belgrade, the OZN committed this black act against the Albanians. There, among them, the life of Mursel Bukuroca melted along with 7 members of his family, aged 10 to 24.” (p.441)

“Likewise, in the regions of Bujanovac, where Albanians were secretly and openly disappearing. In Novosela e Epërme, the 17th Macedonian brigade massacred many people. Also in the village of Zarbincë, the OZN did not spare the bayonet against the Albanians, they even expressed surprise at how there could be Albanians in these parts. This is what Fazli Ramadani of Novosela tells. In the Toza Cafe, while Albanians were being beaten and massacred in its basements, the so-called Serbian communists were having a blast.” (p.441)

“The tragedy permeated every district and municipality. The massacres followed in Zheg of Presevo and in that entire large and strong district. There in Zheg they killed Salih Fetahu and his son, Mursel, who came from the village of Kurexh. After this crime, they went uphill to the Kurexh, the first people they met on the way, Hajrush Kurtishi and Zylfi and Nasuf Sejdiu, they killed them and left them on the road. Then they went to the houses in the village, on the hill.

There they took 14 more men. The fifteenth was paralyzed. They told them that they were taking them to a meeting, but they took them to Lisat e Zekbashi. They tied them up with their friends and shot all 13 of them. One escaped.” (p.441)

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“The names of those shot in Kurexh are: Dalip Ibrahim with his brothers, Abazi and Arif, and with his sons, Islam and Muharremi; Feti and Fazli Ukshini, brothers; Ahmet Ahmeti with his sons, Sinan, Yusuf and Jakupi; Xhafer, Rexhep and Qahil Arifi; Bajram Bajrami; Zylfi, Nasuf and Nuhi Sejdiu; Hajrush Kurteshi. After 7 days, the women of the village of Kurexh went and took the bodies and buried them in the lower neighborhood of the village... Some others from these families were later taken and taken to prison in Presheva. There they died of lice and from the bite of a dog. Only one of them is missing and no one knows what happened to him.” (p.441-442)

“In the greater Gjilan district, murderers in Tito’s uniform stabbed and killed 21 people of different ages at night, including the wise farmer, Sadri Sherif, and his 9-year-old child, Muharrem. In Sedllar, Kamenica, they brutally massacred 3 people, and in Desivojce, 15 people. Likewise, in Karaçevo, Lčić and everywhere else, Albanians were killed and drowned in a very painful way, says Xhavit Podina. In the village of Krajnidell, they barbarically killed 12 people, in Koretina, 11 people in one family. In Nogosht, they massacred 16 people.

In Lisovica, they mercilessly killed 7 brothers, all of whom were bricklayers. Hamza, Qerim and Ahmeti were taken to house arrest where they were severely tortured. Finally, they nailed their hands to the floor and in their presence, burned the 6-year-old boy, Mursel Qerimi, alive.” (p.442)

“Shaban Shaban Rexhepi, Iljaz Shaban Ramadani and Sulë Ramë Rexhepi, were also barbarically tortured. Shaban Rexhepi was pierced in the nose and kept tied up for 24 hours in the Novosela square in Lisi i Premë. There they gathered the villagers who happened to be in their houses and the brigade commander, named Kërsto, threatened: We will do this to all of you! The word was: No opposition, no rebellion, only submission and nothing else, otherwise, this is how the Albanian seed will disappear in these parts of Bujanovac.” (p.442)

“In November and December 1944, in the northeastern regions of Kosovo, there was not a center or village left untouched by the Serb-

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Macedonian massacres. In the small village of Ponesh in Gjilan, 12 people were massacred at once. Horror was everywhere. The Serbian slogan of the day was: Don't spare the knife, spare the bullet! Ranković's sadists ran around saying: A knife in foreign flesh doesn't hurt!.. Now there were new conditions to mask the old intentions. Under the label of revolution and with a star on their foreheads, Albanians were hunted like savages in the jungles of ancient Africa." (p.442)

"In the village of Shahiq in Gjilan, on November 28, 1944, Sali Shahiqi found 12 family members cruelly killed by the Serbian-Macedonian brigade in his house. They were not random victims of a collapse, earthquake, avalanche, but victims of the Serbian and Yugoslav genocide. The guilt was only being Albanian. Sali Shahiqi often painfully recounted the tragedy of his family:

"I don't know how I didn't go crazy when I arrived home, when I saw that the grave was covered with unburied bodies. I held myself together; my body was stunned, but my mind was working: It made me compare Tito and Pashiq. This was the Belgrade Brotherhood-Union! Right there and then I said to myself: Ah, Shqypni, how loyal you were to the world, but how much they betrayed you!.. One by one I examined the wounds my people had, with knives and bullets. My body turned to wood, except for my heart, like that stone of a knife, the pain was taking me out." (p.442-443)

"In the village of Veleçllavë in Gjilan, at the end of November and the beginning of December 1944, 35 people were massacred, among them 7 women and 2 children who are known more specifically. We also mention Idriz Saliu, the old woman, 2 daughters-in-law and 2 children. One of the daughters-in-law was a beast... In Caravojkë and Stanevë, 75 people were drowned.

The old man Myftar Hajdari, whose son was a partisan, had his tongue cut out while he was still alive and later scalded with boiling water. This is how Hajdar Hajdari (Myftar's brother), Musë Sherifi, Naim Sherifi... In the village of Qarr, on January 5, 1945, the OZN people gathered 21 villagers from their homes and stabbed them all to death.

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Their bodies were found dismembered, without noses, eyes, ears or arms. Such dismemberment was done to: Rifat Ademi and his 18-year-old son, the 2 brothers Rexhep and Kadri Sherifi, the 3 brothers Latif, Rasim and Qazim Rexhepi, the 5 brothers Zenullah, Habim, Xhemshit, Asllan and Reshit Reshiti.” (p.443)

“During the entry of the Yugoslav forces into Gjilan for the second time, over 1000 people were shot, among whom were Haxhi Halia, Sinan Shan’ja, Rifat Mala, Rasim Maliqi, Halil Hasani... The officer of the National Liberation Army Vladado Popoviqi, a sucker of the two generations that have bled Albanians, killed, dispossessed and forcibly expelled them from the lands of their ancestors, terrorized and directed acts of terror and with his own hand had killed 5 Albanians.” (p.443)

“At the hands of Yugoslav ‘partisan’ chauvinists, 100 Albanian prisoners were killed during their transfer from Kumanovo to the Vranje prison. In Gjilan, 40-50 Albanians were shot without any procedure for many nights in a row. On one occasion, 140 Albanians were shot in one night alone. Thus, on the occasion of the alleged liberation of the city (in reality, the occupation, Gj.D.), it is thought that 8,000 Albanians were annihilated in the Gjilan area. The most famous criminals there were: Sima Miletiqui, Vlado Popoviqi, Ljubo Shatroja.” (p.444)

“In this area (in the Gjilan area, Gj.D.), there were many victims of the Serbian genocide. The savagery surpasses (many times, Gj.D.) the medieval Inquisition (as well as the Hitlerian Holocaust, Gj.D.)” (p.444)

“They killed Esat Berisha with inhumane trampling by ripping open his stomach... They killed Hasan Busaveta by cutting his body into pieces while he was still alive.

They killed Abdurrahman Prishtina by putting him in a sack, tying him up and then beating and kicking him to death. They strangled Alush Hogoshti, a farmer from Hogoshti, and Ramiz Maliqi, a merchant from Gjilan, at night without trial, covering them alive with

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earth.” (p.444)

“In Kizhija, 8 people were bayoneted and one was burned alive. Dan Durmish was locked in his house, tied up, set on fire and burned inside, while his brother’s son was cut up in front of his family. Their 14-year-old cousin was also killed there.” (p.444)

“It is impossible to present here all the examples, acts and events of terror and genocide that have occurred in each district, province and city. However, we are giving some of the most typical examples in the Kosovo Plain and the Dukagjini Plain.” (p.444)

“In Polan, Ferizaj, 28 people were shot, among whom was a pregnant woman while she was filling water in her yard, as well as a 60-year-old man, Ramë Kabashin. They also slaughtered 2 children, Abdyl Zani and Ylber Zani, 13-14 years old. ” (p.444) “More than 200 were shot in Prishtina, in a place called Tomboçe (It should be Tok-baçe, Gj.D.) (p.445)

“In Mitrovica, over 2000 people from the city and nearby villages were shot. In Vushtrri, inside the city, over 400 people were found killed and stabbed with bayonets, then hidden under garbage and in pits.” (p.445)

“In Skënderaj, 250 people were found hacked with axes and stabbed with bayonets, inside the prison, and then taken out and thrown into the Klina River.

All were found tied with wires, five, six and seven together. In the village of Prekal, 18 people were shot, of whom Ajeta Rama and his son, Haziz, the son of Ahmet Latif, 18 years old, the wife of Halil Sejoka, were killed while getting water from the well, while Kashi Istrefi, Shazivar Ali, the 3 sons of Nuredin Prekazi, were burned alive in a fire. ” (p.445)

“In Dubovë, Halit Dubovë was shot with 3 sons and a 13-year-old child. In Polac, 28 people were shot, among whom, Hasan Veliqin,

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who had his neck cut with a razor blade and his head was found 20 meters away fell apart. He was a 75-year-old man.” (p.445)

“In one day in the city of Prizren, in the last months of 1944, 70 people were shot in the Tabhane neighborhood alone and 350 Albanians disappeared. The raids exceeded those of the time of the king and the Nazis.” (p.445)

“Ukë Sadria of Dobrovodës (Rahovec? Gj.D.) disappeared mysteriously together with his two friends. Their murder was done by torture. So that their screams would not be heard, they were accompanied by music,” (p.445-446)

“In December 1944, in Gjakova, the OZN murdered by burning in fire: Ali Saliu, Can Beqë, Shyt Idrizi and Haxhë Selmani. After ten days of arrest, all four of these people were tied upside down around a fire and that is how their souls came out.” (p.446)

“Tafë Haxhia, Jonuz Naziri, Xhemë Isufi, Malë Shabani and Rustë Kadria, arrested by the OZN at the end of December 1944, were drowned in the city of Gjakova inside the OZN prison. They were killed with a pickaxe (with a pickaxe) and, late at night, were transported by cart to the Erenik River, where their families, after ten days, found the marks.” (p.446)

“In the Peja region, the population was massacred on a large scale. Met Jupi, Bardh Isufi and Zenun Feka were shot by the OZN. In the village of Zllakuqan, the OZN arrested Tahir Shabani, whom, after torturing him, they shot. Along with this, Shaqir Dema from Lubeniqi was also shot, near the Konzull Cafe.” (p.446)

“On a winter night, when 1945 had begun, after a siege and raid on the village of Novoselë in Peja, an Albanian mother had her two sons taken by the NCO. One, Shabani, had just returned from the Hitler camp, where he had spent 4 years of his youth, and the second was preparing to join the army that day.

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The mother asked that at least Tahiri, the one who was going to join the army, not be taken. But the NCO took both sons, never to return. The village was looted, with property and livestock, and in the end the houses were burned, with the dogs tied up inside.” (p.446)

“Istog in Peja was one of the hotbeds where terror wreaked havoc. Where the Istog River originates, all those who were shot were thrown into a pit. There were so many killed and massacred that the water became foul and even the animals did not drink it for a long time... In the village of Muzhevine, Istog municipality, in the yard of Rexhep Haliti, right by the road, are the graves of a family of 13, including a 6-year-old girl, who was shot on the doorstep on December 22, 1944...” (p.446)

Serbian and Yugoslav atrocities in 1945

“In the village of Kameran in Drenica, the First Boka Brigade killed Sadri Hajdini, the person who had been appointed by the council to lead the brigade, killed a villager in Kishnareka, and killed the 19-year-old boy Jahir Veseli in his yard in Korotica in Gllgovc.” (p. 463)
“The streams of Kosovo and the Dukagjini Plain were littered with the corpses of innocent Albanians.

In Lower Drenica, corpses were also thrown into wells. In the mountain streams of the village of Gajbul in Vushtrri, 9 boys aged 12-15 were found tied together and barbarically drowned.” (p. 463)
“In the village of Muzhevina in Istog, in February 1945, the Montenegrin brigade killed 12 members of the family of Rexhep Haliti, 2 sons, women and girls, because Rexhep refused to surrender to that brigade.

One of the Montenegrin terrorists lifted the cradle of a 7-month-old baby vertically and shot the baby with an automatic rifle.” (p. 463) “In the Gjilan region, murders increased, but not graves, because many victims were shot in the same grave. In one case, the number of massacred people, thrown into a pit, reached 96 people.” (p. 463)

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“In Nistrova in Gostivar, Meglin and Ip Nistrova were killed in February 1945, on the Kičinica Mountain, where the remains of the massacred Albanians had been buried. In Tanush, at the same time, Jonuz Elez Malaj and Baki Zunja were tortured to death and killed. Murders of 1 or 2 Albanians, in every village and every day, had become commonplace.” (p. 463-464)

“In March 1945, a group of 11 people were taken to the cattle market in Gostivar in the middle of the night. They were from Zajazi in Kicevo. After severely torturing them, they were put in front of automatic rifles... The horrific event is told by Islam Tahir Terenica, who managed to escape the bullets in the dark:

“From Gostivar, they took us to a prison house in Kicevo. They put us in a room with no other people there. They trampled our feet in the blood. We had nowhere to sit. They held us for two days. Neither the hour nor the day was postponed over the blood of our brothers. The smell of blood troubled our hearts and souls. We were no longer human there”.

Another room reported to us that people had been killed here by cutting off their heads with a saw. After two days they took us away from there. They only kept Jonuz. The rest of us were sent to the prison in Gostivar, but when we saw the place on the banks of the Vardar, at the bazaar of the living, we understood what was waiting for us. I was able to escape in the dark, the others were shot.” (p. 464)

“On the banks of the Vardar, every night of this month (March 1945) 20-30 people from different regions were shot. People went out and searched the banks of the Vardar for traces of their relatives, who had been stabbed, drowned or killed with firearms.” (Krs. p. 464)

“On a day in March 1945, the Titoites took 105 Albanians to the banks of the Vardar, of whom only 5 survived. Their murder was carried out by dismembering them with bayonets and throwing their bodies into the river. These victims belonged to the villages of Palçisht, Reçicë, Siniqan, Sedlarcë, Zhorovian in the Tetovo district, arrested by the captain of the Tetovo OZN, Zoriqui.” (p. 464)

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“After killing her husband, an Albanian woman was taken to Nistrova and there the OZN officers burned her fingers and toes with burning coals and lit a little gunpowder on her nipples and breasts, telling her: These breasts must be burned, because they can still give birth to puppies.” (p. 464)

“Tortures, massacres and exterminations, during this cycle, followed from February 8 to July 10, 1945 throughout Kosovo and other regions. The pretext was the Albanian uprisings. In fact, those self-defense uprisings were provoked by the Kosovo military command itself, according to the task set by the Belgrade leadership.” (p. 464)

“The deputy of the Reka province from the village of Belice, Živko Brahovski, clarified the chairman of the People’s Liberation Council of Dibra, Aqif Lleshi, regarding these exterminations: We have orders from Llazo Kolishevski, even from above, that we must do a good cleaning in the ranks of the Albanians. The right elements must be cleaned out right now.” (p.465)

“Svetozar Vukmanović Tempo, the envoy of the CPY Central Committee to the People’s Republic of Macedonia, found this ethnic cleansing action slow, so he drew the attention of the Macedonian leadership and instructed them: “Those you have to cleanse, peel them as quickly as possible.” (p. 465)

(Judge’s Note: S. V. Tempoja came from Cernica, a Montenegrin province neighboring our province of Tivar. We Albanians, their centuries-old neighbors, have never provoked that province, which is actually not Slavic, but Slavicized Arbëro. What was the reason that people like this Tempoja hated Albanians so much?! And he was not the only one from Cernica who was sent to the Vardar region to kill Albanians. There were others.)

“Xheladin Hana, from Gjakova, one of the revolutionaries known since high school, killed by the head of the OZN, or the UDB of Kosovo, in December 1948 in Prishtina, while he was being held in secret arrest, was a member of the National Liberation Council of Kosovo and director of the newspaper Rilindja and, at that time,

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before killed, had prepared these summary data regarding the genocide against Albanians in the Autonomous Province of Kosovo and in the People's Republic of Macedonia:

5200 Albanians killed by the Serbian-Montenegrin Chetnik terrorist forces. (Gj. D. A figure that needs to be verified, because it could be a printing error, or the Chetnik massacres in Plavë-Gusi, Rožajë, Sandžak, etc. are not included)

86,000 killed, slaughtered, burned alive, of whom 36,000 in the Kosovo Plain, 23,000 in the Dukagjini Plain, 27,000 in the Vardar region.

220,000 raids by the OZN, including repeated ones, in some families even 5 times.

200,000 Albanians were subjected to OZN investigations, accompanied by beatings, insults, slander, pressures and threats of all kinds.

2 to 8 military-OZN operations, according to the regions, all against the Albanian population and none against the Serbian, Macedonian or Montenegrin minority.” (p. 465-466)

Serbian and Yugoslav atrocities (1945-1947)

“Even in the Nazi crematoriums, they melted even with their bones: Xhevdet Doda, Bislim Halimi of Llapi, Abdurrahman Berisha-Pasha of Pristina, Halit Rushit Ibishi of Cernilla of Ferizaj, Rifat Xhemal Shala of Llapi... Sezai Surroi and Muhamet Bala in Prizren, Ganimete Terbeshi and Fahri Hoxha in Gjakova, were swaying on the Nazi scaffold for true national self-determination.” (p. 468)

“Baki Sali Saliu of Zllatari of Ferizaj gave his life to Kosovo where Kosovo had sent him: to Kikinda in Vojvodina, just like Rexhep Xhemal Haziri of Smira of Gjilan in the region of Ilirska Bistrica (Ilirska Bistrica, Gj. D.), Feriz Bajram Krasniqi of Rahovec in the legendary Triglavina and Kadri Riza Bibaj of Jezerca of Ferizaj in Ljubljana, who bravely sacrificed themselves for the liberation of Slovenian land.” (p. 468)

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“Bosnia is a witness, enslaved and severely violated by Serbian and Nazi-fascist captors, who felt the crack of Albanian weapons from Labëria to Kosovo, with its unsparing sons. Among them: Adil Morina, Ismail Kryeziu, Qerim Vesel Shala, Rexhep Sadik Mulaj, Rexhep Murat Rexhepi, Sabit Rustem Bekolli. On the soil of Bosnia, for its freedom, 600 sons of Kosovo were sacrificed.” (p. 468)

“Kosovo and other regions, in the flame of the popular national liberation revolution, melted the lives of 6200 brave people, from among the 55000 fighters of the National Liberation Army of Kosovo in the Second World War.” (p. 468)

“Blood was shed by Albanians everywhere, (also for the liberation of the peoples of) Yugoslavia, but this blood was being betrayed and trampled. Since February 1945, there was a dilemma, whether or not the Albanian flag would exist in Kosovo (and other parts of Albania remained under Yugoslavia).” (p. 468)

“Four goals of the Albanian struggle and struggle in World War II were being jeopardized: 1. The power of the National Liberation Councils sanctioned at the Bujan Conference. 2. The principle of self-determination, in which case the Albanians who had been caught in the Second World War under monarchical Yugoslavia should be united with the rest of Albania. 3. The idea of a republic for Albanians within the Yugoslav state. 4. Democratic Albania itself was in danger of falling under Serbian-Yugoslav hegemony.” (Krs p. 471)

Members of the UN Staff: Ivo Lola Ribar, Aleksandar Rankovic, Milovan Đilas, Josip Broz Tito, Sreten Žujovic, Andrija Hebrang, Moša Pijade and Edvard Kardelj.

“On February 18, 1945, Tito, with Fadil Hoxha and Miladin Popovic, had come to the conclusion that Kosovo’s autonomy should be affirmed from a legal point of view in the new Yugoslav federation.” (Krs. p. 471)

“In the meeting with a delegation of Albanians, consisting of 24 people (1945), Tito, in his first speech, accuses the Albanians of

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fighting alongside the Nazis against the popular liberation movement. Then he adds: Our state is indivisible... In the new state, Albanians will feel themselves citizens with equal rights and will not be belittled by anyone. For the Albanian people, it will be the same whether they are within the borders of Albania or Yugoslavia.” (p. 471)

“One of the members of the delegation, Qemal Luzha, says: We came out of this meeting with Tito, where we had somehow the last hope. There we saw very clearly what time it was. For us Albanians it was 12 o’clock in the black night, for the Serbs and the bearded men of Belgrade, it was 12 o’clock in the day.” (p. 471)

“Almost half of the members of that delegation, 9 people, like Halim Spahia and his friends, disappeared.” (p. 472)

“Meanwhile, the Albanian territories, once again under Yugoslavia, were subjected to administrative fragmentation, such that the Albanians could never recover. Under the dependence of Serbia, as an autonomous province, Kosovo and the Dukagjin Plain were left, but by detaching several districts: Presheva, Bujanovac, Medveđa, Tutin, which passed directly to Serbia and were left without autonomy, as well as Kumanovo, Skopje and Tetovo, which, together with the other districts, Gostivar, Kicevo, Resen, Ohrid, Struga, Dibër, were left to the Republic of Macedonia. Montenegro was left: Rožaja, Berana, Plava, Gišija, Hoti, Gruda, Triesi, Tivar, Ulcinj. (p. 475)

“In the period April-May 1945, in the name of requisition for the army, the following were taken from the truncated province of Kosovo and the Dukagjini Plain: 37,632 quintals of wheat, 7,529 quintals of corn, 439 quintals of flour for starch, 11,569 quintals of meat, 4,000 quintals of beans, 1,950 quintals of butter, 149 quintals of coffee, 238 quintals of tobacco.” (p. 482)

“Later, Boris Kidrič, one of the Yugoslav leaders from Slovenia, would point out that 65,000 tons of grain had been looted.” (Krs. p. 482)

“In 1947, out of 4000 Albanians mobilized in the so-called labor brigades of Macedonia (the Albanian region of Vardar, Sh.B.), more

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than 2000 of them were poisoned by the Titoists in the district of Gorizia near Trieste.” (p. 485)

“A more complete information explained this act of extermination in more detail: These brigades were formed from Albanians forcibly taken from the regions of Kupi, Gostivar, Tetovo, Kumanovo and they had been sent first to Tuz and from there they had been taken to the districts of Gorizia (Trieste).

In all these places, Bedri Zenuni says, these brigades, consisting of more than 4,000 Albanian boys, did hard work, cleaned concentration camps, built trenches (camps), built bridges, worked as porters loading and unloading steamers... they were treated worse than animals. The whip of the UDB agents always hit the backs of these selected boys, who were put in a special barracks, where they were found dead.

The part that was still alive was not able to speak and tears flowed from their eyes without stopping. After a few hours they also died without being able to say a word. More than half of the 4,000 people died.” (p. 485)

“In 1947 and onwards, in the parts of Albania that remained under Yugoslavia, the notorious trials against illegal organizations began, in most cases provoked and created by the UDB bodies themselves. From the group accused of organizing the National Democratic Committees, 5 people were sentenced to death and 11 others to imprisonment from 2 to 17 years...

On January 25, 1947, a trial of a group of 38 people took place in Pristina. 3 people were sentenced to execution: Jusuf Bajram Rexhepi, Rrahman Ukë Neziri and Ramadan Hoxha... On February 7, 1947, as a result of the UDB's provocative game, 17 people, leaders of the Albanian National Democratic Committee, created by those who had fled in 1945, in Bari, Thessaloniki and Cairo, were brought to trial in Skopje.

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According to the directives of this organization, headed by Muharrem Bajraktari, Milladin Popovic, Rexhep Zajazi, etc. were killed. On February 14, the Skopje court sentenced 4 members of that organization to death: Kemal Iskander, Azem Morina, Hysni Rudi and Mehmet Bush. While the others were sentenced to 2 to 20 years in prison...

It was even openly said that Milladin Popovic and Rexhep Zajazi were not killed by the Albanian National Democratic Organization, but by the Yugoslav OZN... On May 1, 1947, 15 people were tried in Pristina, of whom 5 were shot and 5 were released... Part of such UDB plots called games was the murder of 9 Albanians led by the well-known teacher Ymer Berisha from Drenica and the wounding of 12 others, who belonged to the Besa Kombëtare organization.” (Krs. p. 486-487)

Yugoslav expulsion of Albanians (1948-1968)

“A source from August 29, 1951 states: Turkish schools are starting to open. Many Kosovars will be forced to send their children to Turkish schools.” (p. 489) “From the comparisons between the population censuses in 1948 and 1953, the following figures emerge: In 1948, when 97,954 inhabitants of Kosovo and the Dukagjini Plain were registered as a Turkish minority, a number that was certainly inflated.

In 1953, 5 years later, there were 259,535 inhabitants of Turkish nationality. In 1948, there were 1,315 Turkish students, while in 1953 there were 34,583 Turkish students. In these same 5 years, the Albanian population increased by only 3,814 inhabitants, which meant that the entire natural increase in the population was “forgiven” to the Turkish nationality.” (Krs. p. 489-490).

“In the Albanian region of Vardar in 1948, 95,940 inhabitants were registered as Turks. In 1953, 203,000 Turks emerged. In the Republic of Serbia (in the regions that had been administratively removed from the autonomous province), in 1948 there were only 523 Turks. In 1953, 19,550 emerged. This game of numbers did not affect the Serbs or Slavo-Macedonians at all, but only the Albanians.” (Krs. p. 490)

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“Neither historically nor traditionally has the Muslim ethnic-national category existed in the Albanian regions. However, in 1948, 9679 people were registered as “Muslims”, in 1953 they fell to 6241, in 1961 there were 8026 inhabitants with “Muslim nationality”. But, when this “nationality” was recognized by law in 1971, the number of registered “Muslim nationality” people went to 26357. (Krs. p. 490)

The deportation of Albanians to Turkey

“The path of return from the Orthodox denomination to the Orthodox denomination took on dimensions especially in the People’s Republic of Macedonia among the Orthodox Albanians”. (p. 490) “The game against the Albanians was also played with the Roma. They were tempted to write themselves as Serbs, Montenegrins or Slavo-Macedonians, so that the number of Slavic minorities, in the Albanian-majority settlements, would increase as much as possible, even with the help of the Roma”. (Krs. p. 490)

“The program of Serbization of Kosovo and other areas of that part of Albania, drafted by Vaso Çubrillović, was being implemented not only with terror and extermination, but also with the forced expulsion of Albanians. The highlighting of the Turkish minority and its (artificial) enlargement had preceded this expulsion as early as 1951.” (p. 493)

“By the end of 1954, 3,000 people had been displaced from Përlepi, Kumanovo, Preševo. From Tetovo, Gostivar and from the villages of Zhupa, near Koxhadzhik in Dibra, 2000 people were displaced.” (p. 493)

“The Yugoslav UDB, on the one hand, tortured people terribly, on the other hand, sent spies to Turkey with a mission to propagate that life is better there.” (p. 493)

“In the magazine Përparimi no. 10/1971 of Prishtina, this overview of the displacement of Albanians to Turkey is given: In 1953, 13,000 Albanians were expelled. In 1954, 17,000 were expelled. In 1955, 51,000 were expelled. In 1956, 54,000 were expelled. In 1957, 57,000 were expelled. In 1958, 41,000 were expelled. In 1959, 27,000 were

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expelled. In 1960, 23,000 Albanians were expelled from their homeland.” (p. 493)

“It can be seen that this work was very organized, systematic, annual and, as can be seen from the above data, in the years 1953-1960 alone, the number of those expelled reached 283,000. A expulsion that had begun long before, that continued even later, without an end known TODAY.” (p. 493)

The free hands of the UDB.

“In 1948 alone, 306 people were brought to trial in Kosovo for criminal offenses against the state.” (p. 494):
In December 1948. Xheladin Hana, a fighter of the first hours against the Nazi-fascist invaders. Former member of the National Liberation Council of Kosovo and the Dukagjini Plain, one of the co-authors of the formulations of the basic documents of the First National Liberation Conference in Bujan, director of the newspaper Rilindja in Pristina, one of the well-known capacities of Kosovo, son of a simple but patriotic family from Gjakova.

He seems to have been put at the top of the UDB's blacklist. He was secretly arrested, supposedly being sent on a mission, while within the walls of the UDB he was pressured, asked to betray his comrades. A revolver was pointed at him, threatening: Either cooperate with the UDB, or the bullet! The essence of his answers was: *“The bullet can kill my body, but not my conviction. I hate betrayal.”* The head of the UDB emptied his gun! Thus Xheladin Hana passed into eternity in the name of freedom and national unity.” (p. 495)

“May 1949. Rifat Berisha, MP, former Vice President of the Presidency of the National Liberation Council of Kosovo and the Dukagjin Plain and President of the Popular Front of the province, was trapped in his tower in the village of Berishe in Drenica on a dark night.

The two deputy heads of the UDB, Çedo Topalloviqi and Çedo Mijoviqi, speculating on the tradition of Albanian hospitality, went to

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Rifat's house and introduced themselves as friends of the revolution. Sitting by the fireplace, they told him that they were

Fadil Hoxha was urgently looking for him and that they had to travel together to Pristina. The Udba team had with them an escort, an advance guard, and a rear guard. A mother of the tower understood the beginning of this game and gave the brave men of Drenica the news. The path took a path, where no one expected it. Three enemies were killed.

In Belgrade, the alarm was raised: Another uprising in Kosovo! Military and police forces were increasing day by day from Skopje and Niš. It was said that preparations were being made from Zagreb for Kosovo. In Gajrak in Drenica, the unit of 6 brave men was treacherously surrounded by an armed force, even with artillery... Finally, the brave leader fell under the hail of bullets along with 3 fighters, among whom was Rifat Islami's brother.

The other two, although wounded, were able to escape and continue the path of Kosovo resistance with dignity. Thus, the combat act of this accomplishment was renewing the epic of Azem Galica in the brave Drenica. (Epic, whose glory 49 years later Adem Jashar would raise to the most magnificent proportions, unattainable among heroisms on a universal scale. Gj.D.)" (Krs. p. 495-497)

"The Vardar region had been engulfed by an inexorable terror, starting from the contempt for the Albanian flag to the lives of the prominent sons of that region." (p. 497)

"The year 1949. Nexhat Agolli of Dibra e Madhe was among the first to be put in handcuffs by the Udbashe. He represented Eastern Albania in the Government of the Republic of Macedonia, as Deputy Prime Minister. But the UDB was not divided for two of his faults: that he did not call slavery freedom and that he had kept a record of the facts of mass exterminations one by one.

Behind his career and behind the post of Deputy Prime Minister, there were insecurity, arrest, torture. He faced them all. They had put before

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him a choice: either betrayal or death. And Nexhat Agolli chose death and not betrayal.” (p. 497)

“Prisons and concentration camps throughout Yugoslavia were filled during the period 1948-1980. Especially until 1968. Their number reached beyond 200 thousand of different nationalities: Montenegrins, Bosnians, Croats, Hungarians, Serbs, Slav-Macedonians, Albanians. The network of prisons and concentration camps began from Idrizova and Veles in Macedonia and extended to Goli Otok in Croatia. Albanians, although they were called a minority in freedom, were the majority in prisons and death camps.” (p. 497)

“In the midst of this majority of Albanians, among whom were many fighters: Faik Pruthi, Sami Peja, Ali Boletini, Qamil Brovina. There are few who did not try out several prisons and camps and most of the types of Ranković’s torture arsenal one after another.” (p. 498)

“Omer Çerkezi, one of the fighters of the first hours against the foreign invaders, Serbs, Italians, Germans, Bulgarians. He said: I cannot call black white, I cannot call inequality equality, I cannot call slavery liberation... The end of his life, in the infamous Goli Otok camp, in the depths of the Adriatic!” (p. 498)

“Sabaudin Gjura, one of the learned sons of exhausted Tetova. He tried everything, finally they took him, brought him close to the border with the People’s Republic of Albania. They told him: Here is Albania, here is your death. There, in the middle of the frost, the UDB, after giving him a painful death, left his corpse exposed for the savages to tear apart. It was the winter of 1950. “ (p. 498)

“In the 1950s, individual terror was a daily practice of the UDB. But the UDB did not forget about group provocations either. Such was the case of Met Idrizi with his group of friends in Voksh, Gjakova in 1952.” (p. 499)

“Through its provocateurs, the UDB took people to the border and liquidated them there. Thus, within the years 1950-1960, 19 Albanians were liquidated.” (p. 499)

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“In Gjakova, the UDB killed 3 Albanians at the border, 2 Albanians were killed in prison, while 2 others were mistreated so much that they were forced to commit suicide... In Vushtrri, 6 people were killed.” (p. 499)

“People died or committed suicide from torture. Saq Mushtitshti from Prizren was found thrown into the mud of a swamp. Haxhi Alia from Junik died under torture.

Udbashi Kilević threw his body into a well and presented him as a suicide. Hajriz Zhilivoda from Pristina died under torture. Jetish Mushtitshti was taken dead by his family from the premises of the UDB. Selim Gashi was held under torture for five weeks and died. Zef Shala from Stupeçi i Vogël in Rugova was tortured in Kuqishte, killed in the church in Peja and declared suicide.

Ismail Blakaj from Vrella in Istog was held under torture for two months and with broken ribs, died in his family. Çel Ibrahim from Kabash in Prizren died under torture. Musa Berisha from Suhareka died under torture. Sali Hysenit from Grekoci had his chest broken and died from this cause. Man Tafa from Prelez in Ferizaj and Bajrush Mersala died under torture. Shyqyri Gaçka from the Ferizaj district was tortured with sadism by the UDB commander Mishević. Shaban Shkreli from the Peja district also died under torture.” (p. 500)

“Bek Isuf Dugajeva from Rugovhe killed himself. Rexhep Fetahu from Drelaj jumped off a cliff. Ibrahim Peci from Lipa in Peja drowned in the river. Cen Isuf Kacaferi from Junik, after being tortured during the day, crawled to his yard, where he killed himself with a knife, because after midnight more torture awaited him at the militia post. Rexhep Tahiri from Strellci and another Rexhep Tahiri from Sterukaj in Peja, committed suicide due to the torture.” (p. 500)

“In the village of Dubovë in Istog, out of 50 houses in the village, 50 men were tortured for five months under the pretext of collecting weapons.” (p. 500) “In the yard of the Kabash school in Prizren, 80 men were tortured, wood was burned for three days and three nights in a row, supposedly for weapons.” (p. 501)

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“Brahim Kuçi and Muharrem Kuçi of Nabergjani i Peja were liquidated and only ten days later they were found massacred and covered with leaves. In the Niš prison alone, in the years 1948-1956, there were 2000 Albanian prisoners. In the Sremska Mitrovica prison, which was also a central prison, there were 700 prisoners, a third of whom were Albanians.

In the Priština prison, one of the three Albanians had been cut into pieces, another had his hands and legs broken, the third had one ear cut off, an eye gouged out and one side of his mustache and his entire lip cut off. The prisons in Idrizovo, Niš, and Priština were equipped with refrigerators and heating rooms. The arrested were put naked in refrigerated rooms, with temperatures many degrees below zero, kept there for two or three hours, then immediately put in heated rooms.” (p. 501)

“With staged trials, the following were sentenced: Sheh Hasani of Prizren, who was found dead, Sheh Rama, Sheh Muhedini and 9 other Albanians... With violent statements, the trial of Njazi Maloku, Sedat Dida, Demush Cahani, Ibrahim Mani, Rexhep Muhadri, Shani Hoxha, Muhamet Emmini was staged, which ended on July 1, 1956, sentencing 9 Albanians to imprisonment of up to 12 years.

Another political trial was the one that took place against 30 Albanian intellectuals, led by Adem Demaçi, who was convicted in 1976 without any facts... In such staged trials, in 1980, 56 Albanians were convicted, most of them again without any facts.” (p. 501-502) “The Borba newspaper of January 11, 1968 wrote that over 120,000 Albanians (in the SFRY) were on file.” (p. 502)

“At the IV Plenum of the CC of the LKJ, held in 1966 on the island of Brioni in Dalmatia, the terrorizing and violent situation in Kosovo and other parts of Albania, remaining under Yugoslavia, constituted one of the serious testimonies against the Serbian hegemonists and their leader Aleksandar Ranković.” (p. 502)

“In 1967, powerful demonstrations broke out in Belgrade and Zagreb against the regime. They also followed in Kosovo in October and

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November 1968. The Albanian masses under Yugoslavia were demanding what they had always lacked compared to the peoples of Yugoslavia.” (p. 503)

“A delegation from Kosovo submitted to Tito the request for republic status. Tito’s response was: The republic is not the only factor that solves all problems... But the public asked: Why is the republic a factor that solves problems for some and not for others?!” (p. 504)

“In 1968, during the discussion of amendments to the Yugoslav constitution, the Albanians of Kosovo once again raised the problem of their national rights and renewed their request for republic status.” (p. 504)

“Continuing the previous situation, the new generation of the parts of Albania that remained under Yugoslavia was working out its own strategy for the unification of the nation, depending on the conditions that were being created.” (p. 504) “In this atmosphere of demands, the National Movement group, composed of students and workers, stood out: Meriman Braha, Pashko Laçi, Haxhi Maloku. From Rahovec Rafet Rama, from Tuzi Gjergj Camaj, from Rugova Isa Dema, from Peja Zymer Neziri.” (p. 504)

“On October 6, 1968, the first massive demonstration was organized in Prizren in the Albanian territories that remained under Yugoslavia, with the slogan Kosovo Republic. The daughters of Prizren, Shpresë Elshani and Limane Dobruna, led with the national flag.” (p. 505)

“A week later, a demonstration was held in Suhareka with the slogan Kosovo Republic. Haxhi Bajraktari, Aishe Bajraktari and Hamza Morina stood out there. The third week in Peja, the demonstration was led by Zymer Neziri and Xhemal Gashi.” (p. 505)

“In November 1968, massive demonstrations continued in Prishtina, Podujeva, Gjilan, Ferizaj, Mitrovica, organized by the Prishtina student group, Skënder Kastrati, Adil Pireva, Selatin Novosela, Xheladin Rakaliu. The 16-year-old boy Murat Mehmeti was killed at the forefront of the demonstration.” (p. 505)

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Serbian and Yugoslav crimes (1971-1990)

“In 1981, a massive confrontation of the Albanian people under Yugoslavia with the hegemonic Serbian, Macedonian and Montenegrin circles at the federal and republican level began.” (p. 507) “Over 200,000 Albanians (raised in demonstrations) focused their demands on one thing: a Republic of Kosovo and then an Albanian Republic in the Federation.” (p. 507)

“Even the youngest ages, girls and boys aged 10-14, participated bravely and courageously in the demonstrations. A 12-year-old girl from Pristina climbed onto a Serbian tank with the Albanian flag unfurled!” (p. 508)

“The chains of the tanks had begun to bleed, and the noise of the planes and the fire of the guns were confronted with the demonstrators’ shrill cries: Republic, freedom, equality, democracy!” (Krs. p. 508)

“Nothing escaped world opinion. The echo was reverberating throughout the international space. In the Spanish press, among other things, it was written: In many cases the history of the people of Kosovo proves that the oppression has taken the forms and dimensions of a real genocide.” (p. 508)

“In the pages of *Zërit i popullit* (of Tirana), the demands of Kosovo were supported as the most urgent of the time.” (p. 509) (Gj. D: In the Albanian RPS, all the media outlets gave comprehensive coverage to the events in Prishtina and everywhere else.) “The French newspaper *Liberation* pointed out that Kosovo has not overcome the threshold of low development.” (p. 509)

“The Kosovar workers, etc., who took the path of emigration outside Yugoslavia, reached 110,000, while another 70,000 were unemployed. Per capita income in Kosovo etc. was six times lower than in Slovenia and five times lower than in Croatia.” (p. 509) “Female employment was very low. In 1972, only 7455 Albanian women were working for a salary, while 10349 women from the Serbo-Montenegrin minority were working. The situation in the village was miserable.” (p. 509)

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“In 1971, illiteracy in Kosovo etc. was 34.9%, while in the federation it was 15.1%.” (p. 510) “On January 19, 1988, a rally was held in Belgrade with 1,300,000 Serbs supporting proposals for constitutional changes in Serbia. S. Milosevic says: There is no time for lamentation, but war is needed. Energetic action is needed against the Albanians of Kosovo.” (p. 511)

“The Belgrade magazine NIN, meanwhile, wrote that after the 1981 demonstrations, 20,000 Montenegrin Serbs (colonists, Gj. D.) had left Kosovo, etc., and that 780 villages were now ethnically pure. In 1983 alone, 4,437 (colonists, Gj. D.) Serbs and Montenegrins had been displaced.” (p. 513)

“There followed accusations of an attack by Albanian irredentism towards the North, towards the lands of the year before 1878, and that over the last 20 years, 16,000 Serbs had been displaced from there and that 42 residential centers were being ethnically hegemonized.” (p. 514)

“Bujanovac was accused because in 1971 Albanians constituted 48%, while in 1981 55% Albanians lived in that city. Preševo was accused because over 20 years the number of Serbs had decreased to 59%... Not without purpose, another fact was not pointed out that, from Jablanica, Bujanovac and Preševo, 5500 Albanians had been displaced to the depths of Kosovo by 1971.” (p. 517)

“But military-police terrorism was again brought to the forefront. In connection with March 11, 1981, the Swedish magazine Tempus wrote that innocent people were being shot with guns in the province of Kosovo. More than 300 people were hit... even small children were shot by Serbian armed forces.” (p. 517)

“Never since the Second World War has such violence been used in Yugoslavia against a group of people as was done in this case against the Albanians. Patriotism was a great force in the demonstration. A little girl even came out wrapped in an Albanian flag. People were shot from helicopters simply because they were protesting against the unjust policies of the Belgrade regime.” (p. 517)

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“The Frankfurter Allgemeine of April 27, 1981, wrote that informed Yugoslav observers put the number of those killed at a minimum of 30 to 40 and those wounded at up to 1,000.” (p. 517) “The Danish newspaper Arbeideren of the PKD emphasized that these massacres, in which thousands more were killed and wounded and imprisoned, constitute without a doubt the greatest genocide committed in Europe since the Second World War.” (p. 517)

“On March 26, units sent by plane from Belgrade suddenly appeared in Pristina.” (p. 518) “On April 2 at 11:00, tanks intervened. Four military planes flew low over the roofs and streets, to create panic... At midnight on April 3, 2 tanks burned... 8 people were killed, including a child. More tanks and armored cars were called in from Macedonia and the airport was occupied by paratroopers... Serbs from the windows of their houses began to shoot at the demonstrators with rifles.” (p. 518)

“The villagers rose up and went to defend Podujevo and other towns. During that day, 300 people were killed. The figure of 9 was simply a lie. Among those killed by Serbian army fire was Ruzhdi Hyseni from Vushtrri, a student in Gjakova, who “...he fell at the moment he was approaching the unfurled flag.” (p. 518)

“On May 13, 1981, the village of Prekaz in Drenica was surrounded. Tahir and Nebi Meha, together with 2 women and 5 children, fought with 2 weapons against 400 enemies.” (p. 518) “On January 17, 1982, near Stuttgart in Germany, the Yugoslav secret police killed 3 irreplaceable sons of Kosovo and all of Albania, Jusuf Gërvalla, Kadri Zeka, Bardhosh Gërvalla.” (p. 519)

“On January 11, 1984, 2 other sons of this nation, Rexhep Mala from Hogoshti in Gjilan and Rexhep Berisha from Strica in Gjilan, would fight in the siege and give their lives as heroes.” (p. 519-520) “On February 8, 1984, in a military-police siege of 300 forces, betrayed by a provocateur, Bajram Bahtiri is killed in his home in Prishtina.” (p. 520)

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“Afrim Kadri Abazi, kidnapped from his family in Ferizaj and after 8 days of torture, turned into a corpse, was thrown out of the window by the Udbashe, with the aim of turning the murder by torture into a suicide.” (p. 520) “Terror and murders of young Albanians in the Yugoslav army: Hivzi Sadiku from the village of Rahovicë in Preshevo, Selami Isufi from Kamenica in Gollak, Feriz Uka from Istog, Shemsedin Kamberi from Tetovo, Mustafa Arif Pantina from Gllarevo, Enver Selman Elezi from Skopje. During the period 1981-1984, 50 young Albanians were terrorized and killed in the Yugoslav army.” (Krs. p. 520-521)

“The magazine Danas of February 11, 1990 writes: Hermetic coffins with the remains of young Albanians who were killed in the Yugoslav People’s Army, God knows under what circumstances... The funeral of Fatmir Tafaj, who allegedly tragically lost his life in Velika Gorica, is said to have been attended by 200,000 (two hundred thousand) people.” (p. 521)

“On September 13, 1990, it was announced from Pristina that the Serbian police had today committed new acts of violence and terror against the Albanian population in Kosovo. Police units surrounded the villages of Pollatë, Repa... under the pretext of searching for weapons and opened fire on the residents. The Reuters Agency reported that 2 young Albanians were killed by police fire, while nearly 30 people were arrested.” (Krs. p. 521)

“August 1990. The 20-year-old boy Refki Shaban Suka, along with his 11-year-old brother and 17-year-old cousin, were injured and died of gunshot wounds. 50,000 (fifty thousand) people attended the funeral.” (p. 522)

“670,000 (six hundred and seventy thousand) Albanians have been held in Serbian prison cells at least once, the Austrian press wrote in 1990, during which they were forced to swallow rings, razor blades, scissors and other hard objects.” (p. 522-523)

“They even brought 10-year-old children to prison, and they destroyed them by beating them. All night long, the groans and groans of people

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were heard, as they were being massacred. In the terrible Goli Otok and in other prisons, 50 Albanian children suffered.” (Krs. p. 525)

“In three and a half years, 1981-1984, 883 Albanians were accused and 585 were convicted for activities against Yugoslavia.” (p. 526)
“In the Yugoslav army alone, 1436 Albanian soldiers were convicted until 1987.” (p. 529)

“In Macedonia and Montenegro, high schools in the Albanian language have been closed. Albanian students are forced to attend classes in the Slavic language. But even there, they are mistreated to the point that they drop out of school and remain illiterate.” (p. 535)
“There are even cases when the Albanian language is forbidden to students even to communicate with each other.” (p. 535)
“Albanian can hardly be used between two or more Albanians in their workplaces.” (p. 536)

“Agim Vinca writes: According to the 1981 census, 377,726 Albanians lived in the Republic of Macedonia. How many Albanians live in the Republic of Macedonia? No one knows exactly. Some think that it reaches up to a million, if not more, while Skopje is the city with the most Albanians in the world.” (p. 537)

“Fadil Sulejmani wrote: Today, over a million (1,000,000) Albanians live in the Republic of Macedonia. The cities with surrounding areas where Albanian is spoken are: Skopje, Tetovo, Kumanovo, Gostivar, Kicevo, Krusevo, Dibra, Struga, Ohrid, Resen, Prespa and Manastir. There is also an Albanian population in Veles, Qypërli, Prelep and Kovardar.” (p. 537-538)

“The falsification of the number of Albanians in the Republic of Montenegro reaches grotesque and ridiculous proportions, when it is said that in all the areas where Albanians have lived for centuries, Tivar, Ulcinj, Hot, Gruda, Plav, Guci, Berane, Rozaje, no more than 40,000 Albanians live.” (p. 538)

“In the Republic of Macedonia, it was deemed necessary to demolish the walls of the Albanians’ courtyards and to break down their doors

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(gates) and courtyards under the pretext of urban planning regulation.” (p. 538) “The Serbian genocide against the Albanians also found expression in limiting the natural increase in the population. The main form was female sterilization.

As early as 1981, against Albanian girls who raised their voices for the republic, torture against them seemed insufficient, so the medical Serbs with sterilizing injections, which carried out sterilization, in order to prevent irredentists from being born, to prevent Albanians from multiplying like nettle seeds and to prevent the Albanian demographic explosion from continuing.” (p. 542)

“The poisoning of students began on March 10, 1990, as isolated cases, in Podijevo, Vushtri, etc., which create the impression of an experiment. After this experiment, the poisoning spread throughout Kosovo. According to official data, by March 24, 1990 at 2 p.m., 2,993 students were hospitalized. In Prishtina 756, in Mitrovica 354, in Peja 170, in Prizren 226, in Ferizaj 595, in Gjilan 619, in Gjakova 273.

The clinical signs were: polymort accompanied by a flushed appearance on the face, slight redness of the conjunctiva, tachycardia with stomach cramps, fainting, difficult breathing, without infection syndrome and without skin rashes.” (p. 543)

“According to official data, from 22 to 29 March 1990, 4009 people with symptoms of poisoning sought help in Kosovo hospitals. On 26 April 1990, the newspaper Rilindja reported that the number of patients had exceeded 5000 (five thousand). Further data claim that the poisoning affected about 8000 (eight thousand) people in Kosovo.” (pp. 543-544)

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The history of the Serbian oppression of Albanians of Medvegja in 1912-1945

Taken from Bislim Pireva from “Medvegjasite” in 2017.

Serbian invasion of 1912

In the middle of October 1912, the Serbian army managed to infiltrate Kosovo through Kapia e Sfirca. The men of Tygjec and the surrounding villages had gathered in the Tygjec mosque, who had sworn that they would never allow Serbian troops to penetrate Kosovo. They were preceded by Arif Ajeta Kosumi from Tygjeci and Mullah Misin Doda from Sfirca, the imam of the Tygjeci mosque, who were killed and both of them were buried in Sfirca, where their remains still rest today. After the Albanians had broken the border at Kapia, the Serbian forces retreated asking for help from Lebanë and the contemporaries took them as hostages and put the Albanians of the villages of Medvegja and especially the Albanians of Sfirca of the municipality of Medvegja to Kapia as a shield in front of them, where the war was taking place.

So Serbia has used the Albanians constantly, as the people say, as cannon fodder. Not knowing the Serbian fascist strategy, people have often dismissed them as traitors. I happened to read that Sahit Osmani from Llapashtica and Halil Islami from Sfirca, after the expulsion of the Albanians during December 1877 and January 1878, had collaborated with the Serbian state, which is not true at all. With the commitment of Sahit Osman and Halil Islam in the 90s in the 19th century, the school was built at the Siarina Mosque.

General Veli Dedi, Zenel Hajdini, the first Albanian academic in Kosovo, Idriz Ajeta, Zeqir Bajrami, who completed his studies at the Department of Geography at the University of Zagreb in 1942, was a student of that school. Hajdar Xhema, who graduated from the Faculty of Medicine at the University of Bologna in 1948 and managed to become the director of the Neuropsychiatric Clinic in New York, USA and many other positions.

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Another very banal example. Imer Fejza from Sfirca is called a collaborator of the Serbs. The deceased was employed by a Montenegrin in a village in Medvegja. The Serbs, as well as many other Albanians, mobilized it. In the Kika War on 26.07.1944, he was taken prisoner together with other Serbian soldiers and was shot in Gjilan. So he was not a collaborator of the Serbs, but an Albanian peasant who had fallen prey to Serbian terror.

Serbia enlisting Albanians to fight at the front in 1915

In 1915, during the First World War, Serbia had mobilized many Albanians and had sent them to the war front even from the Albanian villages of the Medvegja municipality. The following were mobilized from Tupalla: Arif Rexhë Ajeti, Osman Murat Ajeti, Xheladin Ajeti, Adem Luta, Rrahman Uka, Rexhë Ajeti, Sherif Rexhë Ajeti, Murat Ajeti, and Sylejman Demë Murati. From Sfirca: Halil Baftiu, Rrahman Baftiu and Avdil Baftiu. From Dediqi Jashar Jashari, from Ramabaja Avdullah Sylja, from Llapa-shtica Bushat Hyseni and Halil Sahiti, from Gërbaci Latif Gërbaci and from Kapiti Zeqir Pajaziti.

They following were killed: Avdullah Sylja from Ramabaja, Sheriff Rexhe Ajeti from Tupalla, Bushat Hyseni from Llapashtica, Halil Baftiu from Sfirca, Rrahman Baftiu from Sfirca, Mehmet Hajdar Ismajli from Vllasa-Gërbaci and Rexhe Ajeti from Tupalla had returned alive.

But he was mobilized again and during the penetration of the Serbian army into Kosovo he was killed somewhere near the village of Keqekollë.

Albanians in the Serbo-Bulgarian war of 1917

In 1917, in the Serbo-Bulgarian war, Serbia had mobilized many Albanians in the vicinity of Medvegja. After the Serbian defeat, Bulgaria captured many soldiers, including 32 Albanians, whom it interned in Bulgarian trenches. From Tupalla it is known that the following were interned: Adem Rexhep Rafuna, Adem Radeci, Arif

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Rexhë Ajeti, Latif Rexhë Ajeti, Islam Isë Ferati, Rrah-man Uka, Shaban Aliu and Ramiz Shahin Emini.

From Dediqi were: Avdil Dediqi, Sherif Jashari and Jashar Jashari and Hatem Jakupi. From Llapashtica were Hajrullah Fazliu, Hasan Fazliu and Sherif Osmani, from Kapiti Rrustem Krivaça and Hajdin Muzliu. Metë Ibrahimimi and Ramë Vllasa were from Vllasa, while Avdil Hajdari was from Gërbaci. Hafiz Murtezi was from Sfirca.

Avdi Veli Jashari and Deli Jashari from Sfirca as well as Zenel Ajeti from Tupalla were also captured, but on the way the three managed to somehow escape. Liman Fetah Klaiqi has also been lost without a trace, whose family, after the expulsion of the Albanians from Klaiqi in January 1878, was settled in the Jasharajje Neighborhood in Sfirçë, Medvegja. Limani had left no descendants. In the Bulgarian prisons and trenches, as far as is known, they were killed and disappeared without a trace: Hafiz Murtezi from Sfirca Zeqir Zejnullah Jaha, Halim Fazli Mustafa, Mehmet Voce Smajli, Musa Hysen Hyseni, Sylë Maliq Maliqi, Beqir Uke Aliu Rrustem Krivaça from Kapiti Ramiz Shahin Emini from Tupalla Avdil Hajdari from Gërbaci Liman Fetah Klaiqi from Sfirca In 1878, his family from Klaiqi settled in Sfirçë in the neighborhood of Jasharjve. After Liman's disappearance, his brothers Brahimi and Demiri had settled in Sfirçë, Kamenica, and Tahiri and Rrahmani in Gmicë. Demiri had returned to Siaria where the parents of his sons Sefa and Hajdini lived in 1999.

Negosalë Massacre

In 1917, Ramizi, son of Shahin Emini from Tupalla and Avdili of Hajdar Gërbac, were among those captured by the Bulgarian army. Ramiz's father Shahini and Avdil's brother Hazir had gone to Lebanë to beg the Bulgarian administration not to deport them to Bulgaria. Returning from Lebanë, they spent the night in the village of Negosalë and because of the curfew, they could not continue their journey to Medvegja. They had stopped near an inn, had tied the horses to a pear tree trunk, had bedded them and fallen to sleep. The Serbs had investigated them for being Albanians and massacred them while they were asleep.

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Yugoslav period of 1920s

In the fall of 1924, Shaban Dukati had gone to his mountain to cut oak for the cattle grazing season. He had his 14-year-old son Shahini with him. Radovani and Velimiri, the sons of Jovan Valić from Medvegja, threaten Shaban that the mountain was theirs. After Shabani protested, they arrested him and send him to their house where he was locked in a cellar. In the meantime, Radovan's and Velimir's father Jovan arrived found Shaban trapped in the basement. After Shabani told him how and why his sons had trapped him, Jovani released him, and said that they would handle the issue later. On his way home, Shabani saw that Radovani and Velimiri had also taken the women to water the oak tree. When Shabani had reached home, he had invited Rexhep and Mustafa Dukat, Xhema and Veli Ferat and Xhela Siarina to go and talk with Radovan and Velimir.

As soon as they arrived, Radovani threatened Shaban. The conflict began and Radovani and Velimiri were killed, while Shabani was wounded, since the Serbian women had cut him with an axe.

The killings of the Çollak family in 1937

On August 2, 1937, a number of festivities were held in the Baja of Siarina. Various competitions were held there, such as throwing stones, running, singing songs, and dancing. This tradition had continued even after the arrival of the Serbian colonists, but the whole situation had been tense. In 1937, Hamiti and Qerimi, two young sons of the Çollak family, entered the dance, while the Serbo-Montenegrins attacked them out of anger that they entered the dance with their women. Hamiti tried to defend himself with a pistol while leaving, but the Serbian Chetnik from Siarina, Muja Angjeliqi, ambushed them and killed Hamiti, while Qerimin was wounded, who was sent to Leskoc to be cured and then poisoned.

Killings of Stracin in World War 2

Since the beginning of the Second World War, there had been a secret plan among the Serbian military leadership regarding Albanians who

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were seen as an unreliable element. The plan was to send them to the front line, but also to be killed by the army itself. So in Stracin, Macedonia, out of six Albanians, only Ajet Deli Bajrami managed to return home, while the following were killed: Zenel Ramë Munishi from Sfirca Ibish Mehmeti from Kapiti Ajet Rushiti from Llapashtica Selman Uka from Tupalla Zenel Baftiu from Sfirca had disappeared somewhere in Bulgaria.

Lebanë Massacre

Imer Ruhan Avdili from Gërbaci, Adem Osmani and Demë Beqir Sahiti from Llapashtica before the war had been mobilized as border guards on the border with Bulgaria. In September 1941, someone had told them that in Belgrade they would be paid the salaries they had not received. Without thinking about the consequences of not leaving for Belgrade. After passing Lebanë, they stop at an inn of an acquaintance to spend the night and the next day continue their journey to Leskoc and from there by train to Belgrade.

The Chetniks investigated them and found out that they were Albanians. They were caught and sent back to Lebanë where they were handed over to Kërta Mihajlović from Retkoceri, voivode of the Chetniks, who cut them with a spade and slaughtered them and covered the corpses with tiles by the river Jabllanicë in the place called Guri i Lebanës. Since they had not returned after a few days, despite the great danger, Bajram Muharremi and Sherif Salihu from Tupalla and Ahmet Osmani from Llapashtica set off towards Leskoc in search of them. After many vicissitudes, they manage to find their corpses and bring them to their families.

Llapashticë Massacre

At the end of 1942, settlers from Buca, Rafuna, from Llapashtica e Poshtme, Rukoci, Cërnovëri and other villages set off towards Lagja e Sahitajve in Upper Llapashtica to loot and kill Albanians. First they went to the Beqiraj family and arrested Ramiz. Then they went to the family of Ali and Shaban Guti and after looting everything they arrested Ali's brother Hasan, then Ali's son Salihu 16 years old, Selim

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Hasan's son 14 years old and Kecë 12 years old. From there they go to the house of old man Zenun, where Shaqir Ali from Kapiti had been a guest, who had gone to send the wedding clothes for Zenun's daughter, who was engaged to Shaqir's son.

The Chetniks killed the old men Zenu and Shaqiri, and Zenun's son Beka, who was 18 years old, was taken to the yard and shot. At the moment when they aimed to fire, the sister who was betrothed to Shaqiri's son appeared in front of Beka's brother, so she was killed, while Beka was wounded, but somehow managed to escape. After the killings, the three Chetniks took the rest of the Albanians hostage and headed towards Llapashtica e Poshtme, and settled in the Kostovice neighborhood. There they partied all night long, drinking and dancing, even forcing the Albanians to dance with the Chetniks.

After getting very drunk, the next day they took them to a stream and shot them. Three of the victims were under the age of 18. They victims were: Zenuni, the master of the house Shaqir Aliu from Kapiti, guest Zenun's daughter, betrothed to Shaqi's son from Kapiti Hasani Guti Salih Ali Guti, 16 years old Selim Hasan Guti, 14 years old Keqë who was 12 years old.

Munishevë Massacre

In the fall of 1943, Minushi with his two sons Avdullah and Hajrullah and their young wives had gone to the mountains to cut oak for cattle for the winter season. The sons had climbed into the oak trees to cut the oak branches, while the women and young women folded the oak branches. At that moment, a group of Chetniks from Gjylekreshta approached and threatened them.

Munishi told his wife to bring them pears for the Chetniks to eat. The criminals ate the pears and killed the two sons of Minish as they were in the oak tree cutting oak, and they killed Munish as well. The Chetniks headed for Cërravër. A year later, in Kapit, Bogosllav of Llapashtica killed Sadik Sadiku while he was working on his own land.

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The disappearing of Gjurma

The following Albanians disappeared in this time period: Behram Beka from Siarina, Rexhep Beka from Siarina, Emin Halit Salihu from Gërbaci, Ramë Hazir Shahini from Siarina.

More killings by the Serb colonists

The brothers Behram and Rexhep Beka from Siarina and Emin Halit Salihu from Gërbaci had been in Medvegja. Returning home between Medvegja and Petrila, they were caught by the Batakovichs of Retkoceri and massacred in the most inhuman way. After tying their hands and feet, they drag them and take them to an object of the Mariq and cut off their body parts, and from there they take them to the place called Pörroni i Manastir and cover them with oak branches and oak. After a few days, their corpses are investigated by the shepherds of Dukat.

After they had massacred those three, the next day somewhere near Medvegja they also massacred Malë Murat from Sfirca. Mala had been a man of authority and that Albanian leaders on both sides of the border met in his room. After some time Osmani Hoxha of the village and Mala's son had gone to visit Tupalla. Returning home to Siaria, the Chetniks had in the ambush, they had caught him and told him, I heard that you are looking for your father's grave, and we have decided to send you to your father's grave.

Thanks to luck and dexterity, Mullah Osmani had managed to get out of their hands to get into the mountain and, fleeing through a barrage of bullets, he had managed to get into the yard of a house in Bebjave neighborhood in Siaria. At home, only one girl had shot while working the bride's dowry, who had given her father's rifle to protect herself.

The village and the surroundings were alerted for the capture of the master, so the frightened Chetniks retreated. Elder Fetah Siarina had been guarding his cattle. A group of Chetniks had gone and told him to open his mouth to see if he has teeth, and if he doesn't, we'll stuff

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them. They open his mouth, put the barrel of the gun in his mouth and kill him. Mehmet Fazli Ibrahim from Vllasa was also killed in Siaria by a colonist named Marko. It was simply a campaign for the expulsion of Albanians from those lands.

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Accounts of Serbian atrocities against Albanians (1912-1947)

Written by Gjokë Dabaj. Translated by Petrit Latifi.

“We are now bringing here a register, of only a part of the crimes committed by Serbs, Montenegrins and Slavs of Macedonia or Bulgarians in the 20th century. The data are taken from the book “The Great Serbian Genocide and Albanian Resistance” by the author Shaban Braha.

1912

“Game” with babies: Babies, after being thrown up, were cut down by groups of soldiers with unsheathed bayonets. The writhings of Albanian babies, in the agony of death, on the tips of bayonets, the authors called them: The laughter of the Albanian (p.143).

In the Skopje region, there were 38 cisterns filled with Albanian corpses (p.185).

“The (Serbian) soldiers, after taking the Monastery, took and burned alive each of 10 men, women and children” (p.188)

In Skopje “36 Albanians were sentenced to death and killed on the spot” (p.184).

Karadaku of Skopje: “280 peasant farms were burned”. In Terstenik 60 Albanians were killed, in Smira 32, in Verba 20, in Lubishte 19, in Komogllava (a village with 50 houses) almost all the men were killed without exception (p.187). “In Sefer a woman was burned alive together with her Catholic assistant” “In Gjyleka, a pregnant woman’s stomach was opened with a bayonet and the creature was taken out (from her stomach)” (p.187)

In total, 238 people were massacred in Terste, Senica, Verban, Lubishte and Gjyleka (p.187). Near the Kumanovo station, the escapees (700-800 people) were captured, tied up and “killed by cutting them up as if they were animals” (p.185).

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The press wrote that during the first 2 months (of 1912) alone, over 25,000 Albanians were killed in Kosovo (p.190). In Gërdheshtë, Malsi of Pukës, the Serbs slaughtered 72 women, old people and children. Mjeda, near Shkodra, was reduced to ashes and dust (p.189). (In the same year, the Shkodra Kranj, from the villages of Draganj and Blace to Arbresh, was completely burned and evacuated by the Montenegrin army. GjD)

1913.

A foreign diplomat reports: “A Serb from Çagllavica (Pristina) boasted that he had killed 100 Albanians with his own hands” (p.221). In Sop, Kicevo, “a Serb tied up all the Muslims who were still in the village, about 200 people, took them to the mosque, covered them with hay and burned them alive” (p.222). In Ujëzi, between Gjakova and Prizren, 20 members of a family were burned. Some children who tried to escape were stopped by bayonets (p.222).

In Peja, 1,300 Albanians were massacred because they refused to convert to the Orthodox faith (p.216).

On the way to Kicevo, 10 women and 9 girls from Fushellazari (Ohrid) were raped and eventually killed (p.217). In Nishor, Suhareka, 42 people were shot (p.192).

During the disarmament in Krraba and Çermenika (Elbasan), the Serbs killed 20-30 Albanians (p.194).

An attempted escape from the Prizren prison resulted in at least 19 deaths (p.194).

In Topojan in Kukes, nearly 400 people were killed in droves with machine guns, in other places they were burned alive in their homes (p.200). A Montenegrin officer says: “At first the Albanians were killed with rifles and batons, but soon the order came that there was no point in wasting ammunition, so the Albanians would be slaughtered with knives. And so they divided them into groups, from 40 to 50 people, lined them up in 2 rows with their faces turned towards each other,

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and then the officers or non-commissioned officers stabbed them one by one in the neck.” (p.194).

In 2 villages between Prizren and the border, the commanding officer, through the village head, gathered all the adults, 83 people, and shot them (p.201). In the villages of Lojm The people of Nimçë (Prizren district) are gathered by the elders, supposedly to register, and killed: 36 Lëmjë and 54 Nimçë (p.201).

The Genocide in the Opoje River (summary): Over 672 massacred, mostly women and children and 573 houses reduced to ashes. (p.202-203).

In the wider region of Gjilan, in 19 villages there were massacres of the most savage kind, in Kabash alone 47 people were massacred (p.203). Edith Durham writes about the Gostivar region: “There are villages with 100, 150 or 200 houses where not a single soul is now found. They gather the people in groups of 40 or 50 people and bayonet them down to the last one. In Reçan, Gostivar, the Serbs, after shooting 30 people, locked 200 women, children and old people in 2 houses and burned them alive” (p.203).

In Zdunje, Gostivar, they burned 37 women, children and men. The next day, 9 others were taken to Vakuf, Benica and massacred. “Alije Maksuti, a corpse, was found with a 7-month-old daughter on her chest” (p.203). In Simnica, Gostivar, they burned 113 houses and killed 18 people (p.203). After 8 days, the secretary of the sub-prefecture summoned 22 people by name, tied them up, supposedly to take them to the sub-prefecture and massacred them in Vakuf, Benica (p.204).

In the village of Gjinovica (Gostivar), they burned 7 houses with the people inside. In only 2 of them, 17 people (p.203). In Vertok, they shoot 18 people and bury them in Bigorë. 40 are taken and shot in Vakuf in Benica (p.204). In Kalisht in Gostivar, on the way to Pozheran, they kill and slaughter 43 people (p.204).

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In Çergan, they kill 32 people, taking them to Gostivar (p.204). In Qafë in Gostivar, 65 women, old people and children are massacred (p.204). The city of Dibra, from 20,000 inhabitants, falls to 2,000 inhabitants. Part of the population that fled was massacred. "The villages that were burned are countless" (p.205).

In Gjorica, 14 people were massacred along with the village elder. 2 women and 6 children were also killed (p.205). In Zogaj, 124 houses were burned and 12 people were massacred: 4 were thrown into the fire, 4 were slaughtered and, after returning once more, they killed 4 more (p.206). In Maqellarë, 16 people were slaughtered with bayonets (p.206).

Billaca was looted, then set on fire from all four sides. All the villagers were massacred (p.206).

In Allajbeg, 65 houses were burned and 23 people were massacred in a horrific way, including 7 women and 1 5-year-old child (p.206). In Vajnik, they burned all 15 houses in that village, slaughtered 4 people while running after them and strangled 1 young girl (p.206). In Luzni, 45 people were massacred (p.206-207). In Deshat, 15 houses were burned and set on fire and burned alive: 3 children and 2 women (p.207). In Pilat-Mëhallë, 2 men and 2 children were bayoneted and thrown into the fire (p.207).

In Peshkopi, 57 houses were burned and 6 people were massacred (p.207). In Qafë-Bulqizë, 13 people were shot (p.207). The number of Muslims massacred by Serbian gangs is... in Kićevo 184, in Çallopek 47. The villages of Lop, Zajaz and Lesani were burned and the inhabitants were said to have been killed (p.207). In Tetovo, 400 Muslim Albanians were arrested, and many were executed during the transport to Skopje (p.208). "Near Skopje, 2,000 Albanians were slaughtered like bears." (p.208).

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The Serbo-Montenegrin forces in Plavë-Gusi shot 720 men. Of these, 559 in Qafë i Previsë, 150 in Brezovicë and 11 inside Plavë (p.209). The father of Shaban Kolina i Gusië had his eyes gouged out alive with a bayonet in the presence of his children and wife. In Budovicë i Plavë, Rexhep K. Ferataj was tied to the trunk of a pear tree, his eyes gouged out with a knife and finally burned alive (p.209). Leaders like Halil Haxhia in Drenica, Fejzulla Lipoveci in Klina, Hetem Korineni i Hotit (of Plavës) and Hetem Dobrosheva, and 18 others, were all executed by the Serbs (p.209).

1914

In the province of Përdrin, in 18 villages, Ostrozup etc., 227 Albanians were killed and 1032 houses were burned (p.211). In Rahovec, 40 people were shot without trial (p.212). 20,000 people were displaced from Manastir (p.227). Over 7,000 displaced from the surrounding villages are in Manastir. But the Serbs do not allow them there either (p.230). Nearly 3,000 Dibra residents fled from Dibra (and its surrounding areas), leaving behind burned-out houses and desolate fields (p.227). In Mat, Çermenika, Tirana and Elbasan, there are 80,000 refugees (p.227). From the southern regions (of Albania), occupied (by the Greeks), 100,000 fled, of whom 30,000 died of hunger (p.228).

1916 – 1918

In Podgorica and Malësi e Madhe, the Montenegrins shoot 20 people (p.259). From 1912 to 1918, over 200,000 people were massacred in Kosovo and elsewhere, and another 200,000 were displaced (p.229).

1919.

In the village of Cërallukë (Rozhajë-Senicë), 9 people were killed (p.261). In Smirë, Vitië, the Bulgarians kill 21 Albanians (p.236). In Lubishtë, Vitië, the Bulgarians kill 8 Albanians (p.237).

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In Zhitijë, Vitië, the Bulgarians kill 8 Albanians (p.236).

In Gjylekar in Gjilan, the Bulgarians kill 61 Albanians (p.236). In Tërgovishte (Gjakovë/Djakovica) more than 100 Albanians were killed for no reason (p.261). In Akovë/Akovica (Peshteri) 800 people were barbarically killed. They took 46 girls, 6 of whom they raped, the others, to suffer the same fate, were taken to Montenegro (p.261). In Koshutan, Koshuticë, Bukël, Bisirnicë they killed 21 people and robbed 1390 heads of cattle (p.261). In Rozhajë/Rozhajë the number of victims reaches, by 1919, 700 people (p.263).

In 10 villages of Mitrovica 190 people were massacred “I am happy when Albanian blood is shed”, says Captain Milan Kllapiq. (p.269). In 105 villages of Vushtri/Vučitrn 1007 people were massacred. (In Qeqeli 12, in Kulla 43, in Kopilić 7, in Tristenicë, 13, in Popovë 23) (p.269). In Kërnië, Istog, 17 people were killed, 30 houses were burned, 20,000 cattle were looted (p.262). In Çelopek, Peja, 16 people were killed (p.262). In Beran, Peja, 11 people (p.262). In Prishtina, the Serbian army slaughtered more than 4,800 women, infants and the elderly. In 3 villages alone, 1,400 people were killed (p.270).

The Gjakova Načalnik burned the village of Batushë, tied 11 men to willow trunks (and, while the houses were burning, made them into scythes (p.271). In Radavc, Istog, Serbian forces killed 15 people in one family (p.271). In Jabllanicë, Peja, they killed 78 men, women and children (p.271). Again, in Jabllanicë, Peja, the Serbs entered the mosque, tied everyone up, including the imam, and set fire to the mosque, burning everyone alive (p.271).

In the Kosovo vilayet, in just 2 months, January-February 1919, 12,370 Albanians were killed and 6,100 houses were burned (p.271). In Plavë, Gusi and Rugova from February 8 to 25, 844 people were massacred (p.262) While on March 20, in the same areas of Plavë-Gusi, 942 men, 399 women and 360 children were massacred and 945 houses were burned (p.271).

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A report of March 20, 1919 regarding the genocide in Plavë-Gusi states: “The Serbs massacred 356 children, old men, old women and disabled men with machine guns, they burned them in the fire while dancing around the fire THE DANCE OF THE BALKAN BROTHERHOOD” (Words in capital letters, GjD) (p.263).

In 17 villages of Prizren, 376 people were killed and 85 houses were burned (p.270). In Tetovo, 30 people were killed and 636 houses were burned (p.270) In Istog, in 1 day, Serbian soldiers killed 160 and left them unpunished in the ground until they began to rot in the field (p.270). In the years 1918-1919, the Serbs in Kosovo murdered and killed 30,000 people, burned 168 villages with 4,869 houses (p.271).

Finally, from the part of Albania that remained under Yugoslavia, from 1919 to 1940, in addition to those who were seen where they went, another 500,000 Albanians were to be moved to Turkey (p.329).
Year 1920.

In Istog, in the outer mahalla of the city, Hysen Sejdijs is killed along with his 5 sons and 94 others, men, women, children, old and old (p.282). In Bjellopoja in Istog, the Serbs have captured and tied 22 people, taken them in the middle of the night to a forest and slaughtered them all with bayonets (p.282) In Uça in Istog, they took 9 people, tied their hands and feet to a tower and set the tower on fire. They looted 20,000 heads of cattle and 25,000 quintals of grain (p.282) Rakinica was destroyed by artillery. 43 Albanian corpses were found at the scene (p.282). In Dibër, the Serbs have burned more than 300 villages. 30,000 Albanians have fled (p.284 and 340).

The village of Pesocan in Dibër is completely destroyed in 1 night, because someone from that village killed a gendarme (p.284). In Lumë, 400 houses are razed to the ground. In Buzmadh, 19 are killed. In the whole of Lumë, 55 men and 12 women are killed (p.340). In Plavë-Gusi, in 28 settlements (cities and villages) 893 men, 440 women and 472 children are massacred (by the Montenegrins).

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In 13 other villages, 1,173 men, 514 women and 544 children are massacred (also by the Montenegrins). In total, 4,036 Albanians are massacred, of these 1,046 children and 954 women. 6050 houses were burned, 73884 small cattle and 17842 large cattle were seized (p.283). (And we say: Why is Albania poor?!)

1921.

Protest of April 10, 1921: “A state that kills 3800 people within 10 days, how many other evils will it do?” (p.291).

In the villages of Gostivar, 408 Albanians were massacred, including 79 women and 5 children. (p.292).

In Gjeshovicë (in Gostivar), 9 men were killed, 13 others and 7 women were burned. A total of 29 people (p.292).

In Kalisht, in Gostivar, 43 people were killed (p.292).

In Banja, Prizren, 15 men were killed by beating them with wood (p.287).

In Cernalluka, Prizren, 5 people, in Ofzhevc, Vushttri, 10 people, in Pallance, Vushttri, 10 people, in Bratje, 10 people. All of these were killed by beating them with wood (p.287).

In the Peja-Gjakova region, 300 three-story houses were burned and 350 people were killed (p.291).

In the Isniq mountains, 27 people were killed, 7,000 sheep and 3,000 cows and oxen were robbed (p.293).

In the mountains of Junik, Carabreg, etc., 131 people were killed, in order to rob the livestock (p.294).

In Jabllanicë, the Serbs killed 39 people (p.294).

In the Peja region, 200 boys up to 10 years old, 300 young women and 270 old men are massacred (p.292).

In Plavë-Gusi, 26 babies drown in the wombs of women (p.292).

In Shabran of Prishtina massacred 10 children and women. In the vicinity of Prishtina 16 people. In Bellopoja (Prishtina) once 19 and once 25, mainly women, children, elderly. These are the most horrific massacres. (p.288-290).

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In Llap and Gollak: In Podujeva 28 people, in Keqekollë 490 people, in Prapashtica 1020 people, in Shubran 31 people, in Bjellopoja 30 people, in Nishec 14 people, in Gërdovc 25 people, in Llupe i Epërm 12 people. These are unimaginable massacres. (p.287).

Summary

In Prishtina, Mitrovica, Peja, Gjakova, Prizren, over 2000 Albanians massacred in the first 3 months of 1921 alone (p.292). Another summary: Killed 12371, drowned in torture 625 (p.294).

Another summary statistic for 1921: In Prizren-Luma, 956 drowned and killed, in Vushtrri 2394, in Prishtina 4950, in Ferizaj 1885, in Gjilan 900, in Presheva 345, in Plavë-Gusi 1810, in Peja 1840. Total killed, massacred and drowned by beatings: 15676 Albanians (p.291). Years 1922-1924.

In Raushiq 16 men were killed, 20 houses were looted, worth 20000 napoleons, and 500 heads of cattle, both large and small, were kidnapped (p.297). April 1922: In Obërgjan, 8 men are killed, 200 houses are looted, worth 50,000 napoleons, and 15,000 heads of cattle, both large and small, are stolen (p.297).

In Ruhot, 6 men are killed, 20 houses are looted, 3,000 heads of cattle, both large and small, are stolen (p.297). In Lutogllavë, 6 people are killed, 1,000 heads of cattle and 40,000 quintals of grosh, wheat, and corn are stolen (p.297). In Prapaçan, 7 people are killed, their bodies are thrown into a well so that they cannot be found for burial. (p.297). April-May 1922: In Isnig, 8 shepherds are killed in the mountains and 9,000 heads of sheep are kidnapped (p.297-298).

In Tërstenik, an 80-year-old man is killed and 1,500 heads of cattle and 15,000 quintals of grain are kidnapped (p.298). In Shtup, 6 people are killed and 1,100 heads of cattle are kidnapped (p.298). In Buçaj, Peja, 8 men are killed, 15 houses are burned and random robberies are committed (p.298). In Buçane, 9 people are killed, 15 houses are burned, and 1,000 heads of cattle are kidnapped (p.298).

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In February 1923, in Junik, Serbs kill 60 men, in Gjakova, 150 are imprisoned (p.303). In October 1923, 10 men were killed again in Junik and 3 in Rasnjë, including a 6-year-old child (p. 303).

In Dumnica, the Serbian gendarmerie massacred and killed 23 people, accompanied, according to their tradition, by the most macabre scenes of burning alive in house fires (p. 305-306).

1941-1947.

In Banja and Podvorica (in fighting) the Chetniks kill and wound 70 people (p.405). In Prizren, within 1 day, 70 people are shot (p.445). In Prizren, in the Tabhane neighborhood, 350 people are shot (p.445). “Where the Istog River originates, they threw all those who were shot into a pit. There were so many killed and massacred that the water became foul and even the animals did not drink it for a long time” (p.446). In Istog, Muzhevina, a family of 13 members was annihilated (p.446). In Kizhija, 8 people were bayoneted and 1 was thrown alive into the fire (p.444).

In Polan (Ferizaj), 28 people were shot (p.444).

In Prishtina, more than 200 people were shot (p.445).

In the villages of Mitrovica, more than 2,000 people were shot (p.445). In Vushtrri, 400 people were killed and hidden in garbage (p.445).

In Skenderaj, 250 people were hacked to pieces with axes (p.445).

In Prekaz, 18 people were shot (p.445).

In Velegllavë, Gjilan, 35 people were massacred. 7 women and 2 children were bayoneted. (p.443).

In Caravojkë and Stanevë, 75 people were drowned. “The tongue of the old man Myftar Hajdari, whose son was a partisan, (the Serbian partisans) cut out his tongue and then scalded him with boiling water” (p.443).

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In Qarr, 21 people were stabbed. “Dismembered bodies, without noses, eyes, ears and arms” (p.443).

In Gjilan, over 1,000 people were shot (p.443).

100 people were imprisoned in Kumanovo and killed during transportation to Vranje. (p.444).

In Gjilan, a total of 8,000 Albanians were annihilated. “For many nights in a row, 40-50 Albanians were shot without any procedure. In one case, 140 Albanians were shot in just one night” (p.444).

In Medvedja, 7 Albanians disappeared and 100 others were killed.

In Hot (near Hani i Hoti), 15 killed by Montenegrins. In Rabnica, Podgorica, 9 killed. Kolë Uci in Triesh, 29 years old, had his eyes gouged out and his ears cut off (p. 383-384).

In Peja 15 killed, in Gjakova 12 killed, in Byc 3 young women, killed with babies in their arms, in Rogovë 13 killed (p.383).

In total, in the vicinity of Gjakova, 260 Albanians were shot (p.383).

In Sandzak (Senica), in the village of Visočka, 12 people were burned in a house (p.393).

In the villages of Medvedja, the population was massacred, 4000 people are mentioned, but it is not clear how many were killed (p.405).

January 1943. THE MASSACRE OF BIHOR.

Children massacred 701 (mainly with knives).

Children burned 705 (scorched in the fire).

Children frozen 447 (died from the cold).

Women killed 340.

Women massacred 185.

Women frozen 266.

Men killed 590.

Men massacred 185.

Men frozen 119.

Starved to death 103 people.

Taken prisoner 251.

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Wounded: Men 359, women 275. The number, forever inconsolable, 4526. Houses burned 1763 (p.401).

In Gostivar, over 100 people shot (p.437).

In Tetovo, 80 people (p.437).

In Derve, Skopje, 200 people killed (p.437).

In Gostivar, 20 people killed (p.438).

In Vrapčisht, Gostivar, more than 150 people (p.438).

In Presek, 12 people killed. "To terrorize others" (p.438)

In Zhegë, Gostivar, 12 people stabbed. "after they stripped them, they pierced them with knives and bayonets and then they took them outside and shot them" (p.438)

Arrested in Gostivar and shot on Gradisht Hill, 75 people (p.438).

In Pirok, Gostivar, 27 people were killed (p. 439).

In the Gostivar camp, more than 300 people were shot (p. 439).

In Tetovo, the tobacco monopoly, where more than 10,000 people were found, over 1,200 people were massacred (p. 439).

In the tobacco monopoly, "they chose 500 young men, sent them to Shklup, supposedly to recruit them into the partisan forces... and they disappeared" (p. 439).

In Gradec, Tetovo, 35 people were killed (p. 439).

In Nikadinë, Tetovo, 18 people were killed (p. 439).

In Račica e Madhe e e Vogël, 40 people were killed (p. 439).

An OZN officer killed 50 people with his own hand (p. 439).

In Zajaz, Kicevo, 320 men and young boys, aged 13 and over, are shot (p. 439).

In Bojan, Skopje, 76 men, women and children are shot (p. 439).

In Bllacë, Skopje, 160 men and 50 children are killed (p. 439).

In the village of Saraje, Skopje, 25 people are killed (p. 439).

In Bllacë, Karadak, Skopje, about 100 people are shot by deception (p. 440).

27 others, also from Bllacë, were taken to Ujë e Thartë, beyond Hani i Elezit, and shot (p. 440).

In the villages of Karadak, Skopje, 83 people are scalded with boiling water (p. 440).

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In Sopot, Kumanovo, they rape and kill 20 men (p.440).

In Bukuroc, Presevo, 36 people “gathered in a room and drowned them with boiling water” (p.441).

In Bukuroce, Presevo. They surround the village before dawn, wake up the inhabitants, make them dig a 2 m deep hole. A barrel of water was put on the fire, it was boiling. They called 27 people of different ages and sexes, men, women, children. They tied their hands, covered their mouths and dropped them into the hole. They poured the barrel of water on them. Their bodies melted like candles (p.441).

In Qarr, Gjilan, they stab with knives at night and kill 21 people of different ages (p.442).

In Sedllar, Kamenica, they massacre 3 people (p.442).

In Desivoja, Kamenica, they massacre 15 people (p.442).

In Krajnidell, Kamenica, they barbarically kill 12 people (p.442).

In Koretina, Kamenica, in 1 family, 11 people are killed (p.442).

In Hogosht, they massacre 16 people (p.442).

In Lisovica, they kill 7 brothers. “They were masons. They took them to a ‘house-prison’ where they were severely tortured. They nailed their hands to the floor and in front of their eyes they burned their 6-year-old son, Mursel Qerimi, alive” (p.442).

In Ponesh, Gjilan, 12 people are massacred. Even the Serbian communists had the same slogan as their parents: “Don’t spare the knife, spare the bullet!” (p.442).

In Shahiq, Gjilan, Sali Shahiqi, on November 28, 1944, found 12 family members killed in his house. (It reminds us of November 28, 1912. They want to kill our November 28! GjD) (p.442).

In Tabelje and Vitkovica, in fighting with the Chetniks, 54 fighters were killed (p.405).

On the way to Tivar and inside Tivar, according to this source, 3,000 Kosovo Albanians were killed and massacred. Other sources give other figures (Krs.p.456).

In Kaçanik, Gjilan, Kamenicë, Viti and Presheva, during the Second World War, 12,000 Albanians were killed by the Yugoslav partisan army (p.474). In total, 1940-1945, Albanians annihilated by Serbs,

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Montenegrins and Slavo-Macedonians: 5200, killed by Chetniks; by Partisans: 36000, killed, slaughtered or burned alive, in the Kosovo Plain; 23000, killed, slaughtered or burned alive, in the Dukagjin Plain; 27000, killed, slaughtered or burned alive, in the Vardar region. In total, 91200 Albanians annihilated in the territories that would remain in Yugoslavia even after World War II. (Summary according to Xheladin Hana) (p.466). In 1947, after the Paris Peace Conference had concluded its work, more than 2,000 Albanians were poisoned in the vicinity of Gorica, on the border with Italy (p. 485).

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When Albanian soldiers were murdered in the Yugoslav army 1981-1991

Authored by Qazrim Berisha, October 5, 2020 At: 17:42.
Translated by Petrit Latifi.

I managed to obtain a small number of issues of this newspaper from my friends, because all of mine were burned down along with my house during the Kosovo war. I had worked for two years in a row on the feuilleton about the murdered Albanian soldiers who came in coffins from the former Yugoslav Army, all with the same false diagnosis “committed suicide”.

ALSO A BIG UNCLOSED WOUND OF OURS THAT DEMANDS JUSTICE

It is almost 40 years since the cycle of murders of our sons in the Yugoslav Army began and did not close for a decade (1981-1991). 20 years of silence from the then communist leadership of Kosovo and 20 years from the current leadership of Kosovo, meaning 40 years no one dealt with these macabre murders.

No less than 120 Albanian soldiers were returned to their coffins with the well-thought-out diagnosis of the Yugoslav military that these Albanian soldiers “committed suicide”. These were Albanian boys from Kosovo who had gone into military service in a criminal Yugoslav army that killed his own soldiers, just because they were Albanians. I think that the killing of an innocent soldier and the killing of a prisoner is the greatest sin that is considered a crime against humanity, because they do not have the power to defend themselves from their bloodthirsty superiors.

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The killings of Albanian soldiers should not have been kept silent, at least now that Kosovo is a state. Which of our Governments has dealt with this crime that was committed against our sons for twenty years now? They were young, before they turned twenty, before they had even touched a razor, they were returned to us in coffins with bullets in their bodies, with the banal diagnosis of ‘committed suicide’.

The killings of Albanian soldiers took place in all Yugoslav Republics: in Slovenia, Croatia, Bosnia and Herzegovina, in Serbia, in Montenegro, in Macedonia and in the Autonomous Province of Vojvodina.

Now, after the Independence of Kosovo, we have good relations with some former Yugoslav Republics that will enable us to investigate these murders, due to their good will. The staging of the military courts for the punishment of Albanian soldiers for “Nationalist and terrorist acts” as they were led should also be traced.

Due to my good will, before the war, I started the column “Albanian soldiers killed in the Yugoslav Army” in two of our newspapers that were published at that time, “Fjala jonë” and another newspaper, “Gazeta e re shqiptare”, which I started to publish even though for me the red light was still on for the publication of these cases.

In the visits to the families of the soldiers killed in all parts of Kosovo, in most cases I was accompanied by my brother, professor Selimi Berisha, Martyr of the Nation, on the 20th anniversary of the fall he was also declared Hero of Kosovo.

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In all those families that we visited to collect the stories of the relatives of the killed soldiers, they had a great indescribable pain, which often burst into tears, unable to restrain myself from writing down those stories.

For the murder of these Albanian soldiers, guilt did not make one orphan. Neither can the officials of the People's Defense sector of the Municipal Assemblies where the soldiers came from be freed from guilt, because their sealed envelope with the characteristics of the soldier and his family, often became a nightmare for them.. In those defense sectors, there remained heartless Udba officials who went out into the field to collect notes that the soldier in question belonged to a nationalist family and sent them in sealed envelopes to Yugoslav military barracks.

All these killed Albanian soldiers came from patriotic families. With the beginning of the 1981 demonstrations, which were followed by the participants of the demonstrations, the same year saw the beginning of the hunt by the Yugoslav military superiors for the murder of our soldiers until the end of 1991, when Albanian youth did not respond to the call for military service. This is where the cycle of murders of our soldiers in the A(P)J also stopped.

In the rest of the article, the names of 120 soldiers killed in the Yugoslav army (1981-1991) will be given:

1. Besim (Xhemë) Bajraktari, from Junik, Deçan
2. Sami (Ali) Gashi from Prishtina
3. Asllan (Ukë) Gashi from Suhareka
4. Halil (Habib) Hajrullahu from Banulla, Lipjan
5. Shaban (Sadik) Prushi from Zylfaj, Gjakova
6. Qerim (Abdurrahman) Aliu from Kumanovo

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7. Nazmi (Avdullah) Muja from Gradica, Drenas
8. Latif (Mehmet) Zeqiri from Kaçanolli, Mitrovica
9. Rasim (Ramadan) Zeka from Metergovci, Podujevo
10. Halil (Halim) Binaku from Gllareva e Drenasit
11. Shefqet (Avdyll) Prekazi from Prekazi e Drenasit
12. Yzeir (Rrustem) Sadiku from Rahovica e Presheva
13. Sami (Shani) Krasniqi from Buçe e Sharrit
14. Ismet (Muharrem) Bojku from Deçan i Deçan
15. Hasan (Telat) Sezairi from Gostivar
16. Mustafa (Ramadan) Hoxha from Bellanica e Suhareka
17. Adem (Binak) Osmanaj from Turbohovci e Istogu
18. Mustafa (Arif) Pantina from Gllareva e Kline
19. Enver (Selman) Elezi from Skopje
20. Murat (Muharrem) Isufi from Haraçina e Skopje
21. Naser (Shaqir) Gash inga Kopiliqi i Poshtem of
Skënderaj
22. Agron (Haxhi) Ferizi from Kodralia e Deçan
23. Beqir Sahiti from Stublla e Viti
24. Ejup (Fejzë) Sahiti from Papazi i Ferizaj
25. Mujë (Rexhep)Maqaj from the village of Bregu i Zi of
Lipjan.
26. Rexhep (Ismet) Blakaj from Jabllanica in Peja
27. Enver Hasi from Poroj in Tetovo
28. Inajet (Fuad) Istrefi from Veleshta in Struga
29. Erdogan (Alajdin) Morina from Prizren
30. Mustafa (Mumin) Ramadani from Bozofci in Tetovo
31. Aziz (Sadik) Kelmendi from Karaçica in Lipjan in the
settlement in Arbanë in Prizren
32. Qani (Muharrem) Shabani from Rahovec
33. Ramush Shala from Rufci in Lipjan
34. Tafil (Zahir) Hyseni from Lumbardhi (Velikoreka) in
Podujevo

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35. Abedin (Selman) Bala from Korrotica in Drenas
36. Fadil (Xhafer) Gashi from Doberdol in Podujevo
37. Haki (Rexhep) Shatri from Tomoc in Istog
38. Fadil (Selim) Berdynaj from Radavci of Peja
39. Sami (Daut) Shaban from Zaskok of Ferizaj
40. Raif (Adem) Isufi from Kotor of Skenderaj
41. Besim (Hashim) Fazliu from Prishtina
42. Bedri (Nimon) Bajgora from Vushtrri
43. Ibrahim (Isuf) Kastrati from Turjaka of Rahovec
44. Miftar (Sylë) Tali from Babaj of Boka of Gjakova
45. Naser (Xhafer) Gashi from Orrobërda of Istog
46. Naim (Ramadan) Ajgeri
47. Osman (Hajdar) Ismajli from Gërbavci of Medvegja
48. Afrim (Muhamet) Lushtaku from Prekazi of Skenderaj
49. Qamil (Ramadan) Thaçi from Demjan of Gjakova
50. Enver (Shaban) Ramadani from Broja of Skenderaj
51. Xhavit (Alush) Berisha from Prugoci in Prishtina
52. Isuf Krasniqi from Globalar in Drenas
53. Halim (Shaqir) Lita from Klina
54. Jetullah (Haxhi) Desku from Siceva in Klina
55. Hamit (Jahë) Haxhiu from Batushë in Gjakova
56. Enver (Salih) Maksutaj from Orrebërda in Istog
57. Xhevdet (Hajredin) Aruçi from Rezalla in Skenderaj
58. Izet (Sadri) Bushi from Pustenik in Kaçanik
59. Vahedin (Xhemshit) Hajrizi from Kuklibeg in Dragash
60. Rustem Bejta from Prekazi in Skenderaj
61. Fatmir (Adem) Tafaj from Grejkoci in Suhareka
62. Zenun Lushaj from Gjonaj in Has in Prizren
63. Agim (Salih) Gllareva from Vërboc in Drenas
64. Setar (Mustafa) Ramadan from Osek Hilë of Gjakova
65. Ali (Nazif) Sahiti from Komogllava of Ferizaj
66. Fahrush (Emrush) Emini from Zhitija of Viti

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67. Tahir (Azem) Gashi from Verbovci of Drenas
68. Afrim (Bahtir) Hyseni from Lumbardhi of Podujevo
69. Ali (Sinan) Rrustemi from Reznik of Vushtrri
70. Florim (Adem) Kosumi from Tuxheci of Kamenica
71. Haki (Din) Morina from Gllareva of Klina
72. Lulzim (Faik) Rexhepi from Zabeli of Upper Drenas
73. Muhamet (Raif) Biçkaj from Hogosht of Kamenica
74. Muharrem (Mehmet) Robeli from Laqış of Kamenica
75. Mumin (Hafiz) Shkodra from Sadovina of the
Circassians Viti
76. Rexhep (Zijadin) Ahmeti from Dobratini in Podujevo
77. Samedin (Fazli) Krasniqi from Tërpeza in Drenas
78. Selmon (Shpend) Metaj from Shushica in Istogu
79. Raif (J.) Miftari from Medvegja
80. Fatmir (Nezir) Krasniqi from Prishtina
81. Rexhep (Zijadin) Ahmeti from Tërpeza in Drenas
82. Sefer (Mustafë) Ramadan from Osek Hilë in Gjakova
83. Skender (D.) Kryeziu from Capar in Prizren
84. Ejup (S.) Bedrolli from Çallapek in Lipjan
85. Burim (Sherif) Behrami from Mitrovica
86. Ejup (Esat) Gashi from Bardhi i madh in Fushë Kosovë
87. Vesel (D.) Duraku from Demjan in Gjakova
88. Ali (Nazif) Sahiti from Komogllava of Ferizaj
89. Rasim (R.) Istrefi from Kovaçica of Mitrovica
90. Xhevdet (Z.) Musliukaj of Mitrovica
91. Afrim Zylfiu of Kumanovo
92. Elez Halipi from Vrapçishta of Gostivar
93. Fadil Salihu from Livoq i pëzim of Gjilan
94. Halim Gashi from Akllapi of Lipjan
95. Ilaz Fazliu from Polatica of Tetovo
96. Ilmi Popaj from Bellacërka of Rahovec
97. Mirsad Çekic of Peja

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98. Muharrem Muharremi from Vshati i Vjetër of Ferizaj
99. Nexhmedin Osmani...
100. Numan Rexhepi of Tetovo
101. Shaip Behrami from Pakashtica of Podujeva
102. Sherif Kashtanjeva from Nerodimja of Ferizaj
103. Shukri Kelani of Pristina
104. Xhevdet Pomak from Brod in Dragash
105. Xhiman Alia from Skrobishta in Prizren
106. Abedin (Sabit) Krasniqi from Bardhi i vogel in Fushë
Kosovë
107. Gëzim (Sefer) Hasan from Strofci in Vushtrri
108. Sefer (Bislim) Çukovci from Cërnilla in Ferizaj

***P.S. I ask the families of the soldiers killed in A (P)J, if
any soldiers killed are missing from this list, to contact
me so that we can complete the list so that no one is left
out of this list. My mobile: 044 167 143***

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List of the names of Serbian war criminals in 1999

The following post shows the names of Serbian war criminals who killed Albanian civilians in various massacres in Kosovo during 1998 to 1999.

Serbian war criminals in the Gjakova massacre

Momçilo Stanojeviq, Sreten Çamoviq, Milan Stanojeviq, Rade Çoliq, Milan Slavkoviq, Sava Stanojeviq, Slobodan Kovaç, Sava Stojanoviq, Milan Dekiq, Momçilo Dekiq, Dragan Raçiq, Vuk Mirkoviq, Vaso Vujoviq, Nikotin Vujoviq, Darko Ragiq, Bozhidar Simiq, Nikola Stefiq, Bojan Stefiq, Ljubisha Obradoviq, Radovan Pantoviq, Miliq Pantoviq, Aca Jovanoviq, Çedomir Bozhoviq, Sava Jovanoviq, Predrag Ristiq, Goran Jovanoviq, Millosh Shqepanoviq, Srgjan Krstiq, Milan Dikiq, Momçilo Dikiq, Zvezdan Dimiq, Sinisha Jovanoviq, Gojko Rajkoviq, Laza Drashkoviq and Doka Lazareviq.

Serbian war criminals in the Krushë se Vogël massacre

Predrag Belosheviq, (participant in the wars against Bosnia and Croatia), Grujica Belojeviq, (brother of Lubisha Belojeviq), Lubisha Belojeviq, Zharko Belosheviq, Zhika Belosheviq, Malisha Tijaniq, (brother i Çeda Tijaniq) Çeda Tijaniq, Goran Tijaniq, Dejan Tijaniq, Vedran Tijaniq, Obrad Tijaniq, Zhivan Vuçiq, Mirolub Vuçiq, Dushan Vuçiq, Rade Ivanosheviq, (brother of Milisav Ivanosheviq) Milisav Ivanosheviq, Igor Shapiq, Gradibor Radunoviq, Ivan Gajin and Zoran Shlaniq. Most of these persons were from Cërkolez, while Dushan Shapiq and Zharko Shapiq were from Belica, and Dragan Cvetkoviq was from Uça and Sllobodan Petkoviq was from Zhakova.

Serbian war criminals in the Izbica massacre

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Mihajlo Tomasheviq, Veselin Tomasheviq, Sllavko Tomasheviq, Vujadin Tomasheviq, Nenad Tomasheviq, Stojadin Tomasheviq, Igor Tomasheviq, Miloje Tomasheviq, Vladan Tomasheviq, Radoslav Tomasheviq, Vasilije Tomasheviq, Milosh Tomasheviq, Radivoje Tomasheviq, Preda Tomasheviq, Srgjan Tomasheviq, Millorad Tomasheviq, Mileta Tomasheviq, Radenko Tomasheviq, Mile Tomasheviq, Stojadin Tomasheviq, Milenko Tomasheviq, Milan Tomasheviq, Dragoljub Tomasheviq, Gjoko Tomasheviq, Boshko Tomasheviq, Zhivorad Tomasheviq, Zhivojin Tomasheviq, Najdan Tomasheviq, Nebojsa Tomasheviq, Nenad Tomasheviq, Branillav Tomasheviq, Ratko Tomasheviq, Filip Tomasheviq, Dejan Tomasheviq, Gordan Tomasheviq, Predrag Tomasheviq, Despot Tomasheviq, Tadisha Tomasheviq, Sinisha Tomasheviq, Tomisllav Tomasheviq, Zoran Tomasheviq, Goran Tomasheviq, Branisllav Kragoviq, Ratko Kragoviq, (from Syrigana). Marko Ristiq, Marko Damjanoviq, Dragoljub Rajkoviq, Jovica Rajkoviq, Rade Kovačeviq-Zec, Dika Kovačeviq, Ognjan Kovačeviq, Gjorgje Mojsiq, Radosav Kovačeviq-Cule, Mile Jokiq, Nebojsa Kovačeviq, Sinisha Jokiq, Svetozar Ristiq, Zoran Kovačeviq-Princ, (from Banja), Momir Milentijeviq, Zoran Jovanoviq, Milutin Arisiq, Milan Todoroviq, Dejan Spasiq, Nebojsa Nikčiq, Miodrag Komatina, Niqifor Kovačeviq, Dragan Dimitrijeviq, Vukmiq Lazareviq, (from Runiku), Todor Deverxhiq, Rade Deverxhiq, Dragisha Deverxhiq, Milan Shteviq, Dragomir Shteviq, Miliq Petroviq, e Ognjan Petroviq, (from Radisheva), Nenad Shmigiq, Radoje Shmigiq, Cvetko Shmigiq, Dragan Shmigiq, and Gollub Shmigiq, (from Leçina), Dadosha Iliq, Zhivoin Iliq, and Momçillo Radovanoviq, (from Kuçica), Zhivko Jokoviq, Radosllav Kandiq, (from Kotorri), as well as Radivoje Rasha-Kalenoviq, with his sons Dejan Rasha, and Dushan Rasha, Zvonko Jovanoviq, Zoran Jovanoviq, Bllagoje Çolakoviq, Nenad Çolakoviq, Radosh Lajoviq, Ilija Trajkoviq, Rajko Rajčiq, Vllado Bakraçeviq, Lubisha Iliq, Momo Peleviq, Sllagjan (former police officer), Sadudin Rexhepagiq, (bosnian from Skënderaj). Goran Shapiq, Rade Shapiq,

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and Dushan Shapiq, (all three from Belica and Burimit. These names were retrieved from the UNMIK administration.

Serbian war criminals in Drenica

Dragisha Llazareviq, Sinisha Gjorgjeviq, Mile Blanusha, Goran Korçag, Predrag Millanoviq, Nebojsha Radulloviq, Goran Simiq, Sasha Kostiq, Slllobodan Daniq, Zoran Gjorgjeviq, Zvonko Shabiq, Nenad Qausheviq, Dragi Jovanoviq, Miroslav Momçilloviq, Milivoje Ivanoviq, Verolub Dejanoviq, Zhivorad Janjusheviq, Bratisllav Nedelkoviq, Bogolub Petkoviq, Sllavolub Gjorij, Rasha Vaniq, Dushan Dimiq, Igor Bajrami, Zoran Aliq, Jançiq Branko.

Serbian war criminals in Sllatina

Zoran Vukdragoviq, toger, Lubisha Simiq, rreshter, Zoran Ristovski, Dushan Jevriq, Zoran Joviq, Mladen Peshiq, Milosh Mihajloviq, Marko Zhivojinoviq, Slavisha Gjorgjeviq, Miodrag Pejatoviq, Dejan Mikiq, Igor Gurkoviq, Ivan Stanojeviq, Zoran Mimiq, Radoje Bulatoviq, Mile Rangjeloviq, Cvetko Boshkiq, Radoslav Ristiq, Slobodan Gjurgjeviq, Darko Miloviq, Dragisha Ivanoviq, Ivan Steviq, Vladeta Stojanoviq, Sasha Aksiq, Nenad Jovanoviq, Nenad Zhivkoviq, Dejan Slaviq.

Serbian war criminals and their heritage, crimes committed in Kishnicë

Ruzhdi (Bekim) Berisha, rom, Stalin (Velko) Iliq, Pavli (Sinisha) Paniq, from Prelloc i Prishtinës, Lubisha (Lan) Cvejiq, Nga Hallaq i Madh, Lypjan, Jovan (Njegosh) Vukadinoviq, Kurshumli, Mirko (Drashko) Andriq, Prishtinë, Branko (Nebojsha) Dikiq, Prilluzhë, Rade (Svetisllav) Krastiq, Skullan i Lypjanit, Jelica (Tomisllav) Selishnik, Kishnicë, Sinisha Jovanoviq, Kishnicë, Jovan Karaxhiq, Kishnicë, Goran Trajkoviq, Kishnicë, Boban Trajkoviq, Kishnicë, Dejan Trajkoviq, Kishnicë, Predrag Gjorgjeviq, Kishnicë, Petar

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Saveliq, Kishnicë, Mile Bulajiq, Kishnicë,
Gjorgje Bulajiq, Kishnicë, Zhivorad Mitiq (Zhiko), Kishnicë, Dragan Mitiq (Burdo), Kishnicë, Dragan Miliq, Kishnicë, Zoran Trajkoviq, Kishnicë, Mike Iliq, Graçanicë, Dushan Iliq, Graçanicë.

Serbian war criminals in Klinë

Danë Balaj, Zoran Dobriq, Zharko Stepiq, Vitomir Saviq, Millorad Stepiq, Gollub Stashiq, Dragomir Stashiq, Bado Bogiçeviq, Vojo Zaiq, Sreta Dobishleviq, Vojo Dançiq, Zoran Popi, Dragan Pavllloviq, Radosllav Zhivkoviq, Llazar Zhivkoviq, Radoje Vushtiq, Sreqko Zariq, Gollub Kiziq, Gjoko Kiziq,
Nevica Dashiq, Millan Krstiq, Dushan Dobriq, Radovan Kiziq, Ranko Kiziq, Gollub Llazareviq, Borko Radojeviq.

Serbian war criminals during the “Togës se tmerrit” massacre

Miodrag Stanishiq, Sasha Jeriniq, Stanisllav Vukiq, Sasha Vujiq, Miroslav Mihajloviq (Mikica), Millovan Ivkoviq, Vidosllav Kojiq, Moma Vasoviq, Nenad Perzhik, Branko Arizonoviq, Nebojsa Stanojoviq, Zoran Cvetkoviq, Sllavisha Maksimoviq, Dragisha Dinçiq, Novica Jakovleviq, Lubisha Arsiq, Sinisha Jovanoviq, Aleksander Jovanoviq, Srgjan Ristiq, Goran Arsiq, Nebojsa Stanishiq, Dragan Nojkiq, Canko Spasiq, Bogoso Krqmareviq, Millosh Mitrovic, (commander).

Serbian war criminals during the Fushë Kosovë massacre

Sllavisha Andrijeviq, Dragomir Popoviq, Boban Mitrovic, Dragan Dabizhleviq, Lazar Deniq, Radomir Dishiq, Radovan Petroviq, Dragan Mitrovic, Radojica Mitiq, Dragan Iliq, Aca Stankoviq, Zhika Begnellaviq, Mlladen Laziq, Sllavisha Grujiq, Sasha Mihajloviq, Sava Drashkoviq, Miodrag Bangjur, Millan Milkoviq, Boban Grujiq, Sasha Maksimoviq, Nebojsa Stefanoviq, Vllastimir Jovanoviq, Dushan Zharkoviq, Dragan Zhekik, Dobri Artinoviq,

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Stanko Milanković, Slobodan Mitrović, Dobrivoje Gjoorgjević, Darko
Miloshević, Dragolub Lakoćević, Lubisha Velićević and Zharko
Vasić.

Source:

Pr. Nusret Pllana. "The Terror of Serbian occupier over Albanians
1844-1999". [https://nusretpllana.com/products/the-terror-of-serbian-
occupier-over-albanians-1844-1999](https://nusretpllana.com/products/the-terror-of-serbian-occupier-over-albanians-1844-1999)