

# Thyamis

“...in the linguistic aspect, many academics and linguists, including Egerem Çabej, the origin name of Chameria is close associated with the name of Thyamis River, which is known as an Albanian territory, that proves the autochthony of this province.”

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Institute of Cham Studies Newsletter



*Luan Malltezi : “The main concern of Mid’hat Frasherî was the Cham issue”*



INSTITUTI I STUDIMEVE PËR ÇAMËRINË  
INSTITUTE OF CHAM STUDIES



*JASIN SADIKU*



## Activities from this year



This newsletter we have decided to name "Thyamis" because of the close association of the name Chameria with the name of the river that crosses it, Thyamis, in antiques. On the origin of the name Chameria, earliest thesis belong to foreign researchers, as W.M.Leake, Pouqueville, etc., who are focused on the toponym of this name. Albanian linguist Eqerem Çabej, supports the same thesis, noting the continuity of the two terms of Thyamis into Cham, explained through Albanian languages phonetic rules: First Part (- thy) of the composition (-thyamis), derived from the Albanian verb – thyej (in English means *break*), while the second part (-am), derives from Illyrian language and means *Ames (mother, entirety)*. So in a native sense, which as a forming word (*thy + am = thyam*) goes to the logical conclusion of Albanian expression, *broken Ames*, with the meaning of the "Broken Pelasgians-Illyrian Ames". It is believed that the Albanian etymology of the name of the river *Thyamis*, lingual is related to another form of Albania, where from "thy amë" was established synonymous forms *ça amë*, that corresponds to the Albanian verb break (*cleavage of Ames-mother*). In this way, according to supporters of this thesis is created Albanian forms -*ça am(ë)*, (*u*) *ça ama*, and where with the falling of vowel – *a*, is created the word *cham* (*ça + amë*). In the indefinite form, to the name *cham* is added the suffix *-ri*, forming toponym *Chameria*.

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Institute of Cham Studies (ISÇ) is a non profit organisation. It was established in May of the year 2004 in Tirana, with initiation of a group of 17 intellectuals from different fields, such as: Political science, Jurisdictional, Historical, and Sociological of international relations e.g. The purpose of this institute is to nationalize and internationalize this issue.

To make known a large extent history, ethnographies, ethno linguistic, docks, customs and beautiful culture of Chameria region. All Cham community requires a right solution, the first step is to go back to the past and remember always its history and the reasons, in order to seek justice.

The main aim of our institute is to show values of Cham people that have had and continue to have, while inherited them to the new generations through culture and dialect that characterizes.

For this reason, the Institute of Cham Studies, aims that through activities of diversified and different themes that addresses to make aware the masses for the values of this

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## HOW WAS THE CHAM ISSUE TREATED AFTER THE GENOCIDE

On June 27, 1944, in the region of Chameria, toward the muslim Albanian population began the last criminal act of genocide that led to the ethnic clearance of this martyr population. The criminal bands of the Greek shovenism were able to carry out on this district one the most unprecedented massacres of mankind. All the cult objects were destroyed. All the wealth and properties of these cults were robbed (more than 80 mosques).

The dimensions of this tragedy and its aims demonstrate in an indisputable way even the presence of the English-American missions involvement that worked in that time in Greece and Albania. The terror was of such large extension that the muslim Albanian population was forced to leave the homeland of their ancestors and fly into Albania to find shelter and save their lives.

The number of the population expelled from Chameria had varied from 23 to 44 thousand people according to the data offered by U.N. (the United Nations). Different authors offer different numbers, the largest part of them offer the cipher 35.000 citizens.

In the biblical calvary of the violent deportation of the Cham population, the negation of the lawful right of returning to their homeland (recognition of their property) continues to remain a major problem even after seven passing decades.

Within this framework, referring to the archive documents, it's seen

that the serious efforts of the Albanian Government in protection of The Cham Issue began immediately after the end of SWW. Especially the period 1945-1948, according to the official documents of that time, was a period that was characterized of continuous efforts of the new Albanian State on the Cham Issue. So, among other things, through the interest and advice of the leaders of the Albanian state, in August 1945 was



given the order to draft a particular book on the Cham problem with the aim of sensitizing the International opinion on the tragedy of the unprotected Cham population. So in August 1945 at the office of the Directorate of the Press and Propaganda in Tirana was summoned Musa DEMI who was asked to prepare the book for The Albanian Government and The Ministry of Foreign Affairs. This Albanian patriot drafted a detailed thematic plan how he was going to collect the materials, basic criterions for their selections. The book was titled: `Actes agressifs du gou

vernement monarco-fasciste Grece contre L`Albanie` which at last was published in 1947. Later the The Cham National Liberation Committee was created which aimed to go to Chameria and fight against the Right Forces of EDES because only this way they would return to their beloved homeland. This situation went on till 1949 when the Left Front was broken. In the years to come, the situation toward the Cham population began to change. Toward the committee coming from Chameria began the discriminatory spirit, which was fed from pro-Greek segments which had thoughts and practices for dictatorship and for the dictator in person. It was a system built in antivalue as a sentence of battle of classes and inside the type, for domination and creation of tense situations within these communittees. The Chams, have experienced this especially after July 28, 1960 where were arrested in their offices and working places the members of the so called `the Cham Group`. Teme SEJKO on the position of the Minister of Defence, Tahir DEMI in executive committee, Taho SEJKO in his office in Shkodra, Shaban ADEMI in his office in Elbasan and so on all the victims of madness of the dictator Hoxha. Within one year, one part of the elite, the so called `The Cham Group` was executed with or without being trialed. Just here began the tragedy for all the Cham communittee. Not only their unjust executions, but the injection into the people the anti-

# History

Cham spirit, with or without intention, was made part of the Albanian life.

So, toward the Cham population a process of punishment and political persecution started. The government of that time wanted to close the Cham Issue and to give compulsorily the Albanian citizenship to the Chams, meanwhile with the Greeks they had finished the discussion about the Cham Issue. The expelled native Chams from their land and properties had come to Albania having Greek passports, as Greek citizens. Their passports were taken by the Ministry of Interior and immediately was given the Albanian citizenship, making their Greek passports useless.

The regim of the time took severe actions against the Chams to not allowing them to protest. The return of the Greek passports was considered something impossible, so making the Chams suspecting the Albanian government having a finger in the pie. So, after the long calvary of sufferings and massacres caused from the bands of Napoleon Zerva, the discrimination from the communist regime in their motherland where they hoped for salvation, deeply hurt the feelings of this massacred population.

During this period, this delicate theme to achieve the salvation of the Cham Issue was left in the dark but was mentioned once in a while only as a form of pressure

from Enver Hoxha, when the Greek government pretended for grabbing more land from the Albanian authentic territory. The Cham Issue from the Albanian State was treated only within the frames of ideology. Up to 1971, between the two states were not established diplomatic relations yet. At schools was never mentioned or spoken about this problem, the Cham Issue, and this remained only as a memory to the long-suffering



Chams. On purpose it was not spoken about the Cham tragedy and its misfortune. Enver Hoxha didn't want to increase the tension or irritate the Greek government because he liked having quiet relations because of the weaknesses in his country and its international isolation. So, all these reasons obligated the communist regime to keep mum about the Cham Issue, laying to rest. This silence, for political reasons was reflected even in school books, where Chameria and the Cham Issue was not men-

tion at all. As a political issue, this problem was first mentioned at a meeting of high level between the Greek Prime Minister, Micotaqis and the President Ramiz ALIA in 1991, but the former president Alia faced only the negative reaction of Micotaqis which at that time he said: `... does not exist any Cham problem.` Other efforts are made also in 1991 with the foundation of Chameria Patriotic Association which organized many meetings

with the Embassies accredited in Tirana, even the Greek one included,. This patriotic Association has also has carried out many different activities to sensitize the native and international public about the tragedy of the Cham population. The initiators of this association have been: Abaz DOJAKA, Arshin REXHA, Hasan MINGA, Sali BOLLATI, Petrit DEMI, Lutfi and Hilmi SAQE, Petrit and Hilmi KASEMI, Ferhat and Emin SEJKO, Resul TAIPI etc.

## Ioannina

Ioannina is one of the largest cities of Epirus. According to historians it was established during the reign of Emperor Justinian (VI century). It lies on the northwest shore of Lake Pamvotis and is known as the most important city of Byzantium. In 1430, Ioannina was submitted peacefully to the Ottoman Empire. In 1611



named the Aslan Pasha Mosque. This mosque, built in 1618 (today a museum in

According to statistics of the Ottoman Empire, Ioannina had a population of 40,000 Albanian Muslims

and 30,000 Greeks and Albanian Orthodox. In the Southeast of Ioannina is one of the most impressive places of antiquity, the temple of Dodona, which was raised in honor of Zeus and his wife. A significant impression in architecture has left the period of Ali Pasha

Dionysius and the former bishop of Larissa led a wide revolt against the Ottoman Empire. The revolt was suppressed by the commander of Ioannina, Aslan Pasha. The Conclusion of this revolt was the abolition of the privileges of the city. The church St. John the Baptist was destroyed and turned into a mosque

the castle), was dedicated to Aslan Pasha, who had suppressed the uprising of Dionysius. The expropriated citizens, for the first time, established new settlements outside the castle. Also, the mosque of Fetih and the mosque of Aslan Pasha (today an ethnographical museum) are found in this location.

of Tepelena.



The Castles, the mosques and the public buildings were built in the 18th century. The narrow streets and the old houses of the old city, reflect best the development of Ioannina during that century. Today, there are various archaeological and folkloric museums as well as exhibitions of silver artifacts that belonged to the treasure of Ali Pasha of Tepelena.

ENVER KUSHI

## MID'HAT FRASHERI AND THE CHAM ISSUE

The book 'Mid'hat FRASHERI, the plenipotentiary minister. Athens (1923-1926)'. 'The Cham Issue', prepared by prof. Luan MALLTEZI and prof. Sherif DELVINA sees the light of publication thanks to the generosity of Mrs. Zhaneta SALIU, a Cham business woman. This book returns to us the days, the weeks, the months and years of Mid'hat FRASHERI in Athens making us feeling and touching his devotion for Chameria and its martyr population, the devotion of a noble and idealist man of the first class, and not only this. During the reading and rereading of this book (because many a time I've reread those shocking chronicles) in every word, phrase, and thought, I've heard the voice of Mid'hat FRASHERI, sometimes quiet and self-composed, sometimes disturbed, thoughtful, confused and sometimes stormy or indignant. In this book, Mid'hat FRASHERI appears as a worthy representative of a country really small but not at all inferior; but showing quite the opposite. His figure and personality is impressive during all the meetings and conversations in the offices and with high Greek officials beginning from the President, Prime minister, minister of Foreign Affairs and with the second rank officials. There's no doubt that the Albanian Government had done the wisest choice in the right time and place.

It was not a chance event that a personality like Mid'hat FRASHERI, to leave quite unexpectedly his duty as a plenipotentiary minister in Washington DC, in one of the places that had protected like no other state the small Albania, being

supported at that time by a very very small number of friends or supporters. Albania needed him in Greece as a special representative there, because there was not another second human being to protect the Albanian population rights living in its ethnic homeland in Chameria and in other places like Kostur, Konicë, Follorinë etc., the way he did. There was not a second one like He, that thanks to his deep and wide culture, his knowledge of Greek language and culture, being able to transmit friendly and collaboration messages to Greece and its people.

If you carefully read the first chronicle, you clearly understand his mission, both difficult and noble of Mid'hat FRASHERI in Athens. This is especially felt in the conversation with the Greek Minister of Foreign Affairs, Alexander but also in other sources: 'he is 45. His father is Albanian, from Llaka of Suli'. Later we read data of the meeting he had with the King of Greece George 2th: seems to be 33, takes after his father. Enjoys good health, smiles....asks many questions, a little bit impetuous in asking but impatient to listen to, strolls in the town and its suburbs in order to attract attention...' Another detail is also given: 'the King wanted to learn Albanian, as he was born in a village, where in all the villages around, Albanian was spoken. So the King of Greece,' Mid'hat FRASHERI writes, 'considers himself half Albanian...'. He lunches with another high official, colonel Dimiter Boçari, also Albanian from Suli and relative of the famous Marko Boçar Chameria, as his name is mentioned and sung in a line of Cham folk song... In other

chronicles, just nearly two years after his nomination as ambassador in Athens, at the head of Greek government would come two Aryans: 'the first one: Pangallos as prime Minister and the second one Rufos, as the Minister of Foreign Affairs, that in February 1926 would make some very surprising declarations on the Greek - Albanian relations and the treatment of Albanian Chams.' He sympathetically wrote about his meeting with the Greek President, Admiral Kondruoti: 'Admiral Kundurioti,' he informs from Athens on July 2, 1924 'boasts being Albanian and regrets that the Aryans of Greece are forgetting their language'. But on November 21, 1925 on 'Data on Colonel Alexander Konduli nominated the plenipotentiary minister of Greece in Albania' he expresses openly his enthusiasms for this nomination and also the evaluations for this Greek personality with Albanian origin. 'Mister Konduli,' FrasherI writes 'has a great interest and sympathy for Albania. He considers the Vorio-Epirus syllogists as centers of intrigues and thefts, very dangerous for Greece and Albania. The Albanian never becomes Greek or the Greek becomes Albanian. So we have to leave aside a policy of lies.' As mentioned above, would these personalities influence for a warm climate between Albania and Greece and for the Cham minority of Epirus or for the many other Albanians living in Kostur, Follorinë, Konicë and the suburbs around? Is it a coincidence that time after time in the information FrasherI sent to official Tirana, he gives information about the Albanian origin of many high Greek

# Cultural Analysis

government officials up to such details as: 'Sure, for three weeks we have met each other six times (with Konduli), have lunched together, have had tea, had an excursion to Pire accompanied by general Pangallos and having the presence of all their children when we visited a glass factory...' This is a theme worth to be discussed and to be discussed at length. Nevertheless, further of any enthusiast momentary evaluation of any of them, as it is Konduli, Mid'hat Frashëri is cold in his reasoning about the role and importance of this factor, for the influence of these high Greek officials with Albanian origin, toward the massive deportation of the population of Chameria, Kostur, Konicë and Follorina, from their homelands, for the prohibition of crime toward them or about the recognition of Albanian minority in Greece and the knowledge of all their rights according to the Treaty of Serve on August 10, 1920, singed from Greek Government as well. Mid'hat FRASHERI, didn't make the Cham Issue prey of hidden diplomatic dirty acts or of harmful compromises. For him Chameria and Epirus were sacred and could not keep mum when this holiness that was connected with one of the most prosperous lands of the ancient Albanian culture, to be ignored from some 'hotheaded', as the Greek Prime Minister, Pangallos expressed himself in 1926.

In this book, it is clearly seen that Mid'hat FRASHERI treated the Cham Issue in a wide point of view, as an issue and problem of the first importance to be discussed between the two governments and then as an International

Issue. Like nobody else, he raised this matter at the International Conferences or Forums of the time, such as at the League of Nations. His mission in Athens was possible, not impossible, because Mid'hat FRASHERI was and remains the best Albanian diplomat ever. About the Albanian Issue and chiefly for that of Chameria, during his three year period in Athens, he has done much more than all Albanian diplomats during these 90 years. Besides him, no-one can be matched to his courage, idealism and honesty. It could never happen differently, Mid'hat FRASHERI had inherited a lot of the aureole of idealism of our renaissance especially of that of his father, Abdyl FRASHERI, of his uncle, the protector angel

of Albanians Naim FRASHERI and also from the drafter of the program of the future Albania, Sami FRASHERI. He remains one of the most educated personalities, a live encyclopedia, indeed. The mission and goals of Mid'hat FRASHERI in Athens for the improvement of relations with Greece and building of friendship bridges between Albania and Greece and also to stop the violent deportation of Cham population towards Turkey was not fully realized.

His removal from Athens, if you read the ultimate chronicles of this book, was compulsory.

He didn't want this departure, because it seemed to him as if he was abandoning one of his greatest challenges of his life: normalization of relations with Greece, but especially impossibility of protecting till the end the Albanians of Chameria. Prof. Luan MALLTEZI, in his

foreword of this book, displays convincing arguments for the resignation of Mid'hat FRASHERI. It has been melancholic and accompanied with nervousness his removal from the Greek capital city. He left behind one part of his precious time, his disturbed days and the nights, protocolar receptions, his strolls in his free time, the disturbed and painful hours when he was listening to the narratives of Cham leaders or other people about their plunder of properties, violence, pressure, or forced to be declared Turkish and not Albanians, after the Agreement of Lozana or staying over midnight in order to design information to his superiors in Tirana...

This is one of the most serious editions that comes for the 100 anniversary of the Conference of London and 90 anniversary of appointment of Mid'hat FRASHERI as a pleni-potentiary minister of Albania in Athens. It is the most convincing book, very actual even nowadays, when the Cham Issue is lying on the table to be discussed and solved. It is a school book for Albanian diplomacy, because we need the culture and dignity of Mid'hat FRASHERI, his convincing force in protection of Cham Issue, his courage and the holiness of this Issue.

The Cham politicians must learn from the idealism of Mid'hat FRASHERI. I repeat, idealism and not compromises. Pure idealism and not the gluttony for chairs of temporary power.

## Luan Mallezi : “The main concern of Mid’hat Frasheri was the Cham issue”



**Mr. Mallezi, can you tell us about your professional experiences as a connoisseur of the field of history, as a manager and director of different cultural institutions?**

I studied history. After university, I started to take an interest in and study the medieval history at the Institute of History. I worked at the Academy of Sciences of RPS of Albania, Institute of History. During 1993-1997 I was the director of the State Archives and in early 2009 I was appointed Director of the National History Museum.

**How important are our institutions to identify and resolve issues of national importance?**

The work done by the State Archives, the Library of Albania, Institute of History and in general the work of all institutions that make outlines, research, highlighting of the various documents that are indisputable facts that serve to reach the truth are

of a great importance for the nationalization of these issues, such as the Cham issue.

**What prompted you to do research together with Prof. Sherif Delvina for the realization of the book "Mid'hat Frashëri, Plenipotentiary Minister in Athens (1923-1926). The Cham issue"?**

I am always interested in Cham issue, for the sake of the problems it carries, but my interest that made me determined to work in collecting, analyzing and selecting the actual documentation on this issue started when I worked as the Director of Central Archives of the State, together with the help and contribution of Ms. Kaliopi Naska, a well-known scholar of Albanian history.

**How difficult has been the research analysis and how much time was needed to realize such quality work?**

In this work we have been referring to Mid'hat Frasher correspondence with his superiors in Albania, as well as to the meetings with foreign diplomats in Athens. It should consider the hard work, accomplished with commitment and patience through the great existing treasure of studies in the Central State Archives and British

Archives, to draw a successful and helpful publication as is the book published by me and Mr. Sherif Delvina. Given the difficulties in documentation research, the terms and the extensive subject of this issue, I can say that it took about six years until the publication of the book "Mid'hat Frashëri, Plenipotentiary Minister in Athens (1923-1926). The Cham issue".

**Who was Mid'hat Frashëri? What was his contribution for Albania?**

Mid'hat Frashëri is a colossus of political opinion in Albania. He is a very important political figure, who comes from great home of Frashëllinj. He began to translate at the age of 15, he has excellent works since 1897 until '43-shin in Albanian field of culture, as a journalist, albanologist, translator, diplomat etc.. He represented the great Albanologist's works. He had a tremendous education. In 1908 he published the newspaper "Illyria" and then the newspaper "Dita". As an activist of the national issue, in the uneducated society of that time, he contributed to the opening of the schools and various associations. He was one of the biggest ideologues, even the Renaissance problems were discussed in his house.

Mid'hat Frashëri was one of the



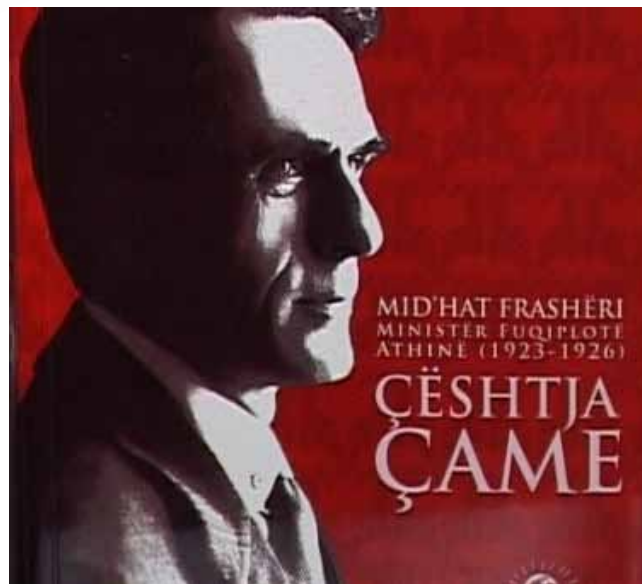
signatory of the Act of Independence; he was an intellectual, a member of parliament, a patriotic, a minister. He was elected president of the Congress of Monastery and vice chairman of the Committee for the drafting of the alphabet. In the government of Ismail Qemali he was elected Minister of General Affairs. In January 1923 took the position of the Plenipotentiary Minister of the Republic of Albania in Athens, until December 1925. Many of his works have been published in foreign languages, in order to be available and to be read by the League of Nations, the European Committee etc.

**What were his efforts to reach an agreement and a solution for the Cham issue? Do you think that the efforts of Frasher Mid'hat for the non-implementation of the laws that forced Chams to leave have been considerably enough?**

The main issue was to the Cham issue. On one hand he gave the maximum starting from the issue of population exchange, but on the other hand, the Cham issue gives values to Mid'hat Frasher as well. He informed the Foreign Ministry that the Greek side was expelling with violence the Muslim Chams and the Greeks had corrupted the Muslim clergy, to achieve the purpose of the sending the population in Turkey. The Albanian Min-

ister in Athens called and conducted numerous meetings with the Greek party, seeking to exclude this policy and to respect the laws and the international conventions for the Albanian population in Greece, as was the Albanian state doing with the Greek population in Albania.

He tried to raise awareness in the League of Nations in regards of what was happening with the



Cham population, but there he faced their powerlessness to go against the Greek government. Once this discrimination started, Mid'hati therefore urged the expulsion of Greeks in Albania. He followed everything with the official Tirana. Thanks to him, the Albanian Ministry of Foreign affairs, had a full file of the Cham issue of forced expel, the robberies, including pleas and demands of the Muslim population to the Greek government.

However, the most important document is provided by the British archives which provide evidence that Zog has sought reasons to

release Mid'hat Frashëri from his duty and for the first time emerges the compromise of Zog with Greeks to expel Mid'hat Frasher from Greece. It must be said that in addition to many other efforts and his hard work, Mid'hat Frashëri has devoted a lot to the Cham issue and has done his best to reach a satisfactory agreement.

**Are you publishing any other work? What are your professional plans for the future?**

Yes, together with Sherif Delvina we are working to publish the book "the Foreign Travelers in Albania". Given the widespread valuable criticisms of Mid'hat Frasher, we planned to publish some of his historical-geographical criticisms. My plans for many interesting publications devoted to Albanian readers are countless.

**Do you think that our current texts, including yours, which has aroused much interest among readers, help to resolve the Cham issue?**

Certainly they help in resolving this issue. The book is published and worked exclusively for the Cham issue. It is based in rich documentations and what's important it is based on facts. The book "Mid'hat Frashëri, Plenipotentiary Minister in Athens (1923-1926). The Cham issue", realized with the help of the cham Zhaneta Saliu and the Institute of Cham Studies, must be read because this is an extraordinary national commitment.



Jasin SADIKU was born in Margelliç, in 1988 and passed away being assassinated in 1942. He was one of the most well-known patriots and activists of protection of the Cham Issue. His father, Servet, was a muezzin and he was known in the whole district by the name of Mulla SERVETI. He had brought up a big family and hard he tried to find ways to make them attending schools but to schooling muslim children in Chameria was almost impossible because didn't exist any Albanian school but only in Greek language. Nevertheless, in his youth, Jasin SADIKU was distinguished for his strong will and cleverness. As a self-tought person he used to read a lot of books possessing in this way a

vast culture which made him well-known in town of Margelliç and its outskirts. He firstly read in Greek and than he learned to write and read in Albanian too, he also learned Arabian and Italian as well. His life was a very complicated one. He was imprisoned and flew from the jail in Greece but exiled and lived in Albania, in Lushnja for some years and then he returned in Chameria in 1940. He's been not only part of the dramatic and tragic whirlwind of Cham history, but also an individualist of a great influence in this history especially in Preveza region where he was born, lived, worked and fought for quite a long time for the Cham Issue.

The situation in which the patriots of Margelliç used to act was really very dangerous. In that time, toward the Albanian population in Chameria were going all sorts of behind the scenes plots and manipulations. In the process of these anti-Albanian activities were included not only Greek officials of different levels but even any representative sent by The League of Nations as for exam-

ple that of the leader of the Mixed Commission Mr. Ekstrand, who though being sent as the representative to Greece by the League of Nations in a very important mission not to allow any violation or abuse in Turkish-Greek exchange population he came openly in support of Greek political platform, turning a blind eye to the violent actions carried out toward the Albanian population in Chameria.

In the beginning of March 1925, in Ekstrand's office was pretended that a telegram had arrived where was guessed that 700 muslim families of the district of Margelliç had signed it with their 'free will' where they expressed their desire to be included in this population exchange. This false request was taken into consideration by Mr. Ekstrand, without taking any contact with the signers of the telegram and reported it to the League of Nations as genuine one, waiting for the transportation of the Chams towards Turkey.

Mr. Bratly, the vice chairman of the Mixed Commission, all by chance paying a

visit to Margelliç, Mazrek and to the village of Vrastov was informed that about the signatures in the telegram sent to the Mixed Commission, the Chams were not in the know at all.

Mid'had FRASHERI, in that time, plenipotentiary minister of Albania in Athens through a report sent to the minister of Foreign Affairs in Tirana, on March 21, 1925 informed about the details of the conversation during the meeting that Mr. Bratly had with Jasin SADIKU. According to the above mentioned report Jasin SADIKU during the dialogue he had with Mr. Bratly in despair had mentioned to him all the sufferings of the Cham population, while all his words were written down in the official record.

The prefect of Preveza and his collaborators, when they couldn't find terrain and support at the local dignitaries of Margelliç, used to bring into action arrests and putting into prison the leaders of the Cham population, in order to cause terror and fear to them.

The more severe the pressures of Greek reactionary officials were towards the Cham population in Chameria the stronger was the Cham resist-

ance, ignoring the risks that the Greek official would exert on them. It is clearly understood that in this dangerous situation Jasin SADIKU and his fellow citizens i.e. Ahmet Aga KASEMI, Ibrahim ROJBA, Haxhi IBRAHIMI, Mustafa BEJO, Isuf Haxhi MAHMUTI, Ibrahim MULLAHU etc. who were often imprisoned and getting out of the Greek prisons being accused for their Albanian national feelings, found it difficult to act because they were under a wild surveillance of Greek Korofillaqia. Nevertheless, in Margelliç, day after day the number of Cham activists augmented bringing with them patriotic ideas and actions, manifesting in this way their resistance towards their unjust ethnic cleansing.

Guessings of the Greek reactionary politicians accusing the Chams as `killers`, `plunderers`, `robbers` and `collaborators of the Nazi-fascists occupiers`, even Jasin SADIKU could not escape being accused. This is expressed at the report of vice command of Korofilaqia of Parga sent to the High Command of Korofilaqia of Epirus in Ioannina on July 21, 1942.

In this long report, among other

things, Jasin SADIKU was accused for robbery and torture towards his Christian opponents. Referring to the archives, it clearly comes out that these false accusations had no feet to stand on.

Jasin SADIKU was killed on December 6, 1942. His assassination had a strong influence not only to the known high circles of the time, but even also for the Cham Issue and Cham population in general because his role and influence in his efforts on the survival of Cham Issue had been great, beginning with the protection of their motherland and their rights toward the Greek State violence up to the calvary of unjust criminal violent expulsion from their homeland.

## The nation finds out itself, Chameria and Kosovo

On November 21, 2013 the Institute of Studies on Chameria in collaboration with the Faculty of Philosophy of 'Hasan Prishtina' University in Prishtina, Kosovo, organized the promotion of the book 'The Nation finds out itself, Chameria and Kosovo' written by prof. Bashkim Kuçuku.

This promotion taking place at the premises of the amphitheater of National Library was attended by honorable professors from Kosovo and Albania, by the ambassador of the Republic of Albania in Kosovo, by personalities of Kosovo Literature and Art, and also by many students and by Chameria benevolent Kosovo people.

Prof. Kuçuku expressed himself stressing that more has to be spoken and contributed for Chameria Issue. The book is written 'on its own', by this I mean I have had not any preliminary thought writing a book bearing this title: 'The nation finds out itself'. While working for the newspaper 'Çameria' for some many years in Tirana, this problem came out showing its head, pushing me to do this after many meetings with

my friends and a lot of efforts were needed to bring it into light and make it possible for the public to be more informed about Cham and Kosovo Issues. Integrity is strengthened in collaborating with one another, this way we will be stronger both economically and politically. 'I can't see the future of the Albanian people as a whole without being united or in other words without our union. This is



the idea of an intellectual I think, but what the politicians do think it's another problem.' the author of the book stressed in his speech.

The floor was also taken by the professors: Isak SHEMA, Sedat KUÇI, Hajredin ISUFI, Enver KUSHI, the well-known catholic cleric Don Lush GJERGJI and historian Pëllumb XHUFİ who stressed that such a

book as 'The Nation finds out itself' was indispensable for the world to know, where the author in an exact and masterfully way, very important problems and of historical values he masterfully treats. XHUFİ also stressed that this book is full of cultural, documentary and chronological values.

All the participants were and stressed themselves for a national unity that can be realized after all the edges of our chopped Albanian nation will get united, especially those of Kosovo and Chameria. This important activity was congratulated from some celebrated artists from Kosovo singing and playing national and international

tunes. It was also stressed that this activity has to be followed by many others.

## Activities from this year

This year, the Institute of Studies on Chameria, through the organization of different activities have helped more than before on the Cham Issue. The great number of the activities and of different kind of this Institute, dedicated to this important matter, in order to make it widely known and also for its solution, have begun since early this year. Nevertheless, this year through the realization of cultural activities, many conferences where very important themes are treated, through promotion and publications of many books of different kind and subjects from many of the best Albanian and foreign professors it clearly displayed the usefulness and seriosity of the Institute in assistance of the Cham Issue.

In respect to the promotion and publication of many different books carried out by the Institute of Studies on Chameria, this year, we can point to the book of Dr. Irakli KOÇOLLARI, a well known scholar, who during many years has studied the history of Ali Pasha Tepelena. Prof. KOÇOLLARI in collaboration with the Institute of Studies on Chameria has donated to the Albanian readers a book on the 'Diplomatic relations among the Great Britain and Ali Pasha Tepelena.' After a long searching effort at the British archives, in the book: 'Ali Pasha Tepelena in British archives' the author has

brought into light a lot of secret documents of the years 1807-1811, documents that discover and throw light on a project of Ali Pasha for a Great Albania.

Following the number of publications, the Institute of Studies on Chameria has also made possible the publication of one of the most important books on Cham Issue, 'The Cham Albanians of Greece – A Documentary Story', written by Robert ELSIE and Bejtullah DESTANI, a publication that was promoted in April of this year in the well-known club Traveller's club in Pall Mall in London. This is a book which displays the Cham tragedy serving as a clear answer for the whole world to know, and also constitutes an undeniable fact about the crimes of reactionary Greek officials toward the Albanians of Chameria. This tragedy, is masterfully and splendidly documented in this book, which is rightly considered as one of the most important ones in Cham history.

In memory of the genocide carried out toward the Cham population of the district of Chameria, and to all the victims losing their lives in that painful and criminal exodus on June 27, 1944, The Institute of Studies on Chameria, this year organized the consecutive meeting with well known professors and Cham patriots. During this meeting it was also presented one of the last

books published by the Institute of Studies on Chameria: 'Chameria, the Albanian liberated lands, II' of the Italian author Donatto MARTUCI, dedicated to the Cham tragedy, recently translated into Albanian from scholar Anila OMARI. The book accompanied with archives documents and important interesting citations from different writers, comprises another property recently added to the library of Cham Issue themes, published by the Institute of Studies on Chameria.

The new book, titled 'Mid'hat FRASHERI, plenipotentiary minister. Athens (1923-1926)' prepared from the professors Luan MALLTEZI and Sherif DELVINA, is the last publication that is presented to the Albanian readers.

This book throws light on the work and efforts of our former ambassador in Greece in the period of Cham exodus during 1923-1926. The publication, helped by the Institute of Studies on Chameria, saw the light after many studies of the materials taken at the archives of Albania and Greece, written by Mid'hat FRASHERI in person (his own handwriting), in order to protect with high national commitment the Cham Issue. The promotion of this book was carried out in the premises of National Museum attended by a great number of



representatives of the world of art, policy and journalism.

For the library of all the passionates of historical documents we can't help mentioning the book written by Agron ALIBALI titled 'Constitution, Europe and Cham minority',

In selected materials of this publication what catches the reader's eye is the visible high level of the author in front of the analysis of the problems and proposals offered for its solution.

At the amphitheater of the National Library of Kosovo, on November 21, the Institute of Studies on Chameria in collaboration with Faculty of Philology of the University of 'Hasan PRISHTINA' in Prishtina was organized the promotion of the book: 'The Nation finds itself, Chameria and Kosovo' written by the well-known prof. Bashkim KUÇUKU. At this book's promo-

tion participated many well-known professors from Kosovo and Albania and also the Abassador of the Republic of Albania in Kosovo, personalities of the Literature and Art from Kosovo and many students and benevolents of the history and Cham culture.

The Institute of Studies on Chameria has never stopped its efforts in order to bringing to light the values of Cham culture. Through an original demonstration and very distinguished one for the Cham population and for those passionates of its rich culture, in collaboration with National Ensemble of Folk Songs and Dances, on May 27, 2013 was organized the concert 'Echoing of the Cham Heart'. The participation of all the artists of this ensemble, the large number of other invitees made this event to be attended by a great number of participants. In this concert didn't miss taking part

the well-known singers of the Cham songs, mentioning among them Enkelejda and Hysen ALUSHI, Shaban ZENELI, Irini QIRJAKO and the folk dance artists led by the skilled professional Rexhep ÇELIKU. The repertoire of this concert was predominated by Cham songs and dances.

Continuing with activities to the benefit of the Cham Issue, as it is now turned a tradition for the Institute of Studies on Chameria, even this year was organized the Summer School, but this time in Saranda. The aim of this initiative is evidence of the Cham Issue and its knowledge from the youth, who as they experience a pleasant expedition in company of one another they learn a lot about Chameria and its troubles, thanks to the bulk themes presented by different professors and scholars.

The Institute of Studies on Chameria, just like this year, 2013, will go on with its tireless efforts in order to help for the solution of the Cham Issue, promoting historical documents, the culture and Cham values, through the publications of a bulk of intrinsic documents, different activities and essential themes during different meetings and conferences.

## CHAMERIA, YOU SUFFERER

Chameria,  
Chameria, You sufferer,  
inside of me you keep growing  
just as blood in heating.  
You`re precious like the sun is,  
like daylight,  
like water,  
like the air, like children`s bread

Chameria, You sufferer  
You`re touched in my dreams,  
in tart nightmares,  
like the Milky Way,  
with the hands from the night.  
And even from my eyes you fade away,  
here, very charming, always you are,  
Chameria, You sufferer,  
the pritiest ever on earth you are!

With root in struggling  
of Gods and Titans  
since when Tet the giants challanged  
breastfeeding Achilles  
with her own milk,  
fruit of Marriage with the poor Peledin,  
God above motherlands,  
God above the seas!  
From the shivering of the stones  
of the Bridge in Arta  
from the Paramithia of the fore-dream,  
from the golden Ledheza,  
where Epia of Epirus saw the light,  
He, Pirro the Man,  
Chameria, You Eagle,  
The flag becomes to You!

You`re here in grassy meadows and fields of olive  
trees,  
on the seashore and low hills,  
on the rows of earth and trees,  
in the angelic blue dome,  
in bones and burial places,  
in ruins and of memorial stones  
in the roots of the bulks of stones  
and in our pinching troubles

You never get pale or getting old,  
even when you fumigate a lightning bolt  
even when you blush or get burnt in flames.  
When the Chams escape in bloody nights,  
when the Chams get burried in muddy earth.  
When the Chams migrate through wet  
alleys  
You do always exist!

You are present,  
Even when the old men close to the chim-  
neys  
sigh the bewildered myths  
and legends,  
and when the children like grieved beings  
painfully nourished get with dreams and  
fables,  
but You don`t disappear or never get killed  
Chameri, You unique!

Eh, my sweet home,  
without an ownership certificate  
with crowns of citrus and  
skeletons of ruins surrounded,  
seems as if screaming and being scared  
with two babies in hands,  
from flames overwhelmed,  
from the fire burned down,  
from smoke covered,  
from human bodies deserted,  
you don`t want to get disappeared,  
You hurt cradle!

The bones of the martyrs underneath lie,  
and even if they get exhumed  
from the hordes of wolves on earth,  
they have fed with marrow  
and blood,  
the fables, the oranges,  
the olive trees within the flames,  
and even if they burn everything,  
to burning it to a crisp,  
You remain like Phoenix  
Motherhood Chameri !