

## The Participation of Hungarians in the Battle of Kosovo 1389

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### Abstract:

*The Battle of Kosovo in 1389 occurred near the town of Pristina Territory, between the armies of Balkan coalition and the Ottoman was one of the most determined efforts of rulers in the Balkans, to stop the success of Ottoman expansion in the Balkans at the end of the century XIV. Large preparations by both sides for this battle, the large number of opposing armies, the historical trends of the battle, before and after it, have led to the Battle of Kosovo to be more crucial part of medieval historical studies in the territory of antique Dardania- Kosovo.*

*Given the common interest of protecting from the Ottomans, the Hungarians participation thanks to the resources of the time it appears indisputable. Ottoman sources, chronicle writers as Neshriu, Shukurllahu Enver Uruçi, etc. Tursuni., are numerous and substantial, proving the role and influence of the Hungarians at the Battle of Kosovo 1389. Other Western provincial sources mention the Hungarian participation in 1389 battle of Kosovo. The Anonymity of Fiorentina mentions many great Hungarian army who were participants of the Battle. Also the Anonymous Catalan which should be written before the year 1402, speaks about the impact of large military chivalric Hungarian units that had in the Battle of Kosovo in 1389. The historiograph sees the great interest of Hungarians in 1389, as an approach and opportunity that in case of victory of Balkan coalition to extend their power in Croatian lands. Thus the Hungarian*

*kingdom has devoted special attention to the events that link with this battle. Supported by every aspect, the dokumentaryasweel as by developments on the ground, we understand the necessity of the participation of Hungarians in Kosovo Battle in 1389.*

**Key words:** Battle of Kosovo, Kosovo, Ottoman, Ottoman source, Ottoman chronicles, Milos Kopiliqi, Sultan Murad I, Lazarus Hrebelanoviq Balkans, Ahmad, Oruc, Demetrius Jonima, Gjergj Balsha I, Neshri, Bulgarians, Hungarians, Bosnians, Serbs, Arber.

In the history of nations there are many important moments and events that attract the attention of historians and different researchers, however special attention deserve those major events that mark a turning point in the further development of their own history. An event of such importance marks the Battle of Kosovo Polje, near Pristina held in 1389 between the Ottoman army led by Sultan Murad I and Balkan princes organized in a joint military coalition under the leadership of the Serbian Knjaz Lazar Hrebelanoviq. In this battle were killed Sultan Murat I and Knjaz Lazar. We have to accept the fact that it is difficult to write about the historical event of the Battle of Kosovo, because it is a quite dark event, hypothetical and without objectively scientific illumination. The main reason for not lighting of this historic event is just the lack of diplomatic resources-documents and first-hand story of the time when it developed. On the other hand, due to the effects of Pan-Slavic "mythology", it is being fantasised more about this battle (of Kosovo).So far we have only Ottoman, Slavic and Western chronicles, as narrative sources, which usually are not contemporary with the events, but tend to preserve the authenticity of the events that took place(Rexha, 1990, 19). However, it is known that they do not have the value as formal diplomatic sources of that time.

Ottoman sources, as the most popular the Ottoman chronicles appear richer from other sources, whether Byzantine, Slav, etc., As they bring announcements of interest

for the situation created in the Central and Western Balcan. Without these it would be impossible to unravel the character of the battle and the reflected development of the battle. As for all other events for the Battle of Kosovo, Ottoman sources give us very rich and interesting information. In them we find valuable details on its various problems, such as the time of the event; causes of military confrontation; participating forces; tactic of war; development and anti-Ottoman coalition and the participation of military forces of the Ottoman Empire; Sultan murder by Milos bastard; and the end of the battle (Thëngjilli, 2008, 507).

Regarding the Ottoman narrative sources associated with the Battle of Kosovo we can say that they are distinguished by two main lines connected to the participants in the battle. A group of these resources gives participants of the battlefield indefinitely, saying that beside Lazar there participated Albanians, Bosnians, Bulgarians, Vlachs, Hungarians, Czechs, Poles, and French. The other participant group sets as the most important Albanians, Serbs and Bosnians participants, and distinguishes these from other auxiliary forces.

In support of the Ottoman chronicles the Battle of Kosovo took place on June 28 (according to the old calendar June 15, 1389) at Kosovo Polje (present-day municipality of Obilic), between the coalition forces of Balkan Christians on the one hand, and the Ottoman -islamik and their vassals on the other hand, who fought on the side of Sultan Murad I (Thëngjilli, 2008, 507).

Ottoman sources that talk about the Battle of Kosovo in 1389 begins with the chronicler Ahmad (1334-1413), his work "Iskender - Name", ( The Book about Iskender) is written in verse. This chronicle, describing the struggle of Sultan Murad I with King Lazar, does not mention any of the members of the anti Ottoman coalition, including here Albanians (Lufta, 1968, 27-29) aswell. It does not provide any data on the report of the military forces and does not say clearly which armies took part

in that battle ( Rexha, 1990,20). Except from this, the chronicle does not mention the place of the event, the work is important because it collected data in Edrene, by members of the battle (Thëngjilli, 2005, 164). It is important that informs about the Battle of Kosovo in 1389. For the story of the battle of 1389, Ahmed writes, "... Lazarus gathered an army of countless ... fought with Murat who emerged triumphant ..." (Lufta, 1968, 28).

The Chronicle will serve as a source for many subsequent chroniclers and authors. Seventy years later, this historical event in a wider way was described by the Ottoman chronicler Shukrullahu (1386 - 1459), his work "Behcet -üt-tevârih" (Pleasures of history), speaks for Albanians whow he knows with the arnavud (Lufta, 1968, 28) name.This author provides the first data about the location and time of the battle. Writing for the 1389 Battle of Kosovo, he tells the coalition participants against the Ottomans, mentioning even Albanians (Lufta, 1968, 31). In the description of the event for coalition participants against Sultan Murad I writes: "... the army of Vlachs, Hungarians, Czechs, Serbs, Albanians (Lufta, 1968, 31) etc.For the killer of Sultan Murat he writes that "... a wounded soldier hiding among the dead, managed to kill wickedly Sultan Murad I... " (Lufta, 1968, 32). This work is supported in Ahmads chronicle (Rexha, 1990, 164; Thëngjilli, 2008, 164).

Some years later (1464), in the work where history is written in verse titled "Dusturname" of an author known with the pseudonym Enver,it is described in more details the Battle of Kosovo. Describing the battle of Kosovo writes: "The Hungarians Zhekomin sent Lazar 20,000 soldiers as lions telling them to fight against Turks. In the place of Lazarus came Albanian, Bosnian, Vlach, Czech soldiers etc.,," (Lufta, 1968, 34). This chronicler gives a date for the Battle of Kosovo 791/all, or December 20, 1389, (Lufta, 1968, 34) which is wrong.

Chronicler Oruçi (missing data for date of birth and death of the author), in his work "*Tevârih-i âl-i osman*" (*History*

*of the Ottoman dynasty*) (Lufta, 1968, 34) gives a more detailed description of the Battle of Kosovo of 1389 such as the number of soldiers of the warring parties, etc.. In the number of military forces from the Ottoman camp this author writes: "*He (Sultan Murad I B. M) with fifty-sixty soldiers went and appeared in Kosovo Polje. Here was the meeting place. Lazarus also gathered soldiers from the Serbs, the Vilayet of Rashes, from the Albanian land and from every other population* (Lufta, 1968, 42).

Dervish Ahmet Ashik, known as Ashik Pashazade (1400-after 1484) in the work "*Tevarih-i-al Osman*", where he wrote the history of the Ottoman Empire until 1448, in the notes of the Battle of Kosovo is the first author who gives the name of Murad's killer, Milosh Kopil (Thëngjilli, 2008, 504). The chronicler Ashik Pashazadeja, is the first Turkish historian who mentions the shrine at the place of Murads assassination (Thëngjilli, 2008, 504). This chronicler in 1448 took part in the second battle of Kosovo in 1448 against the Hungarian coalition against Ottomans led by Janosh Hunyad (Lufta, 1968, 62). Ashik-Pashazade gives exact information only for the first half of the clash. Mentions unhesitatingly Lezars insight and the breaking of Jacob, the Ottoman military wing (Hadri, 1994, 31). Ottoman chronicles written during the last century. XV and the beginning of the century. XVI, to the Battle of Kosovo, give some repeated information and largely taken within the previous authors.

A crucial moment in the Ottoman cronicles marks the historical work "*Cihân-nümâ*" (*Indicator of the world*) by *Mehmet Neshriu* (data on birth and death are particularly slim). This author, for the first time by informing for the participation of the Balkan coalition attests the participation of George Balshës II (Jorgji) and Demetrius Jonimës (Junud Oglu Dimitri) (Lufta, 1968, 75). This is Demetrius Jonim lord of the province between Lezha and Milot, which Prince Lazar placed, along with the army of the king of Bosnia, in the left side of the throne. (Frashëri, Tiranë, 2008, 101). At the same time in

Balkan coalition mentions Vlachs, Hungarians, Czechs, Serbs, Albanians, Bulgarians and Tureks.

In Neshrius work it is given a special importance towards the personality of George II Balshes. It expressed the opinion of George II Balshës when the coalition headquarters, Knjaz Lazar asked the chief of the nobles who had come to the battlefield, if it is reasonable to make a surprise attack at night against Ottoman armies . Only the Albanian prince, George II Balsha rejected, since at-night-he said Turks would benefit from the darkness and escape. Not during night but let us catch them alive in the daytime, had given his opinion George II Balsha the Albanian prince, who had come to the front, according to Neshri, with 90 thousand soldiers (Lufta, 1968, 84). Neshri reduces the Turk defeats , or does not speak at all for them. To enlarge the victory of the Turks, he writes that the number of enemy soldiers was 500,000, a figure that is far from the truth (Thëngjilli, 2008, 504).

Chronicler Neshriu despite the fact that he lived in the first century. XVI, his sure dam almost reconstructs the mosaic of events. This chronicler informs us, Evernozi advised Murad I what strategy should be used in this battle. The chronicler Neshriu writes "..., *let us reach ahead and choose the best position. He (B. Lazarus M), let him come after us. And in no hurry, he (Lazarus BM), let start fighting...*" ( Lufta, 1968, 84). Since the beginning, they agreed to a defense strategy that will bring them into the traps of heavily armed knights of the opposing army ( Hadri, 1994, 31).

The most complete version given to the flow of the Battle of Kosovo comes from Nishriu, according to which Serbs crushed the left Ottoman arm and later developed a more severe clash in the center. The turnaround was made by Bajazit attack, aided by Evrenozi from the left arm that caused the defeat of Confederate forces and their escape (Lufta, 1968, 87-88). The early Ottoman author Ashik Pashazade, who had worked in the yard of Bayezid's son, wrote what happened after the collapse and the panic escape of Christian army. "*Most of the*

*army continued to pursue the enemy. Only the ruler and some of his courtiers stood in place ... but a pagan was lying there covered with blood from head to foot. He was hiding among the dead, but could easily see the brave Khan. As it was written, as standing up promptly ran down with a knife and stabbed the ruler"* (Lufta, 1968, 66). Ashik Pashazade mentions as the assasinator of Murat, Bilesh Kopil. The oldest sources the name Murats killer mark as Milos Kyble, Milois, Milos Kobyla, Milos Kobilith, but from the Serbian historiography this surname was changed in the eighteenth century called Obiliq (Jericek, 2010, 148).

Ottoman historians point out that after the death of Murad I, Lazarus was captured as a slave and brought before Bajazit at the end of the battle and he is executed due to his order. The researcher K. Jireçeku , describes this battle as a war of nations, implying the participation of many nations on both sides. For the participation of Albanians in the Battle of Kosovo we have valueble evidence, respectively the family history of sixteenth century of Muzakaj generous family, where is stated that *"Theodor Muzaka gathered a large Albanians company to join the army of Lazar together with his Albanian leaders he was killed in this battle aswell"* (Muzaka, 1996, 19).Regarding the total number of warriors in the Battle of Kosovo by both parties, from the Ottoman chronicle writers we have increased numbers ranging up to hundreds thousands of warriors. (The otoma chronicler Neshriu says that the army of Lasarus had 500.000 soldiers, Lufta, 1968, 80, whereas Oruçi writers that Murad had 60.000 soldiers, Lufta, 1968, 45). The nearest evaluation recognized even by scientific Western authorities dealing with Balkans history refers to the number of about 40,000 soldiers in the scarcity of Murat and 25,000 soldiers under the command of Lazarus, or 27,000 to 30,000 soldiers under the command of Murad and 15,000 to 20,000 under the command of Lazarus (Malcolm, 2001, 65).

Serbian" sources talk about the victory of the Christians, "the Serbs" not mentioning anywhere the Turkish victory.

Otherwise all other sources and Ottoman chronicles, Byzantine chronicles , etc., we will see that it is spoken of Turkish victory. Thus for the development of the Battle it is stressed that at the beginning it was in good or in Christian army side, it is possible that after the death of Murad I, the battle takes the opposite approach, so under the command of Bayezid, son of Murat, Turks defeated "Serbs", the capture and execute Lazarus and a big number of generous "Serbs" (Malcolm, 200, 65).

Important source is the announcement by the King of Bosnia Tvërtko I, who was not at risk from the development of the war, then announces his victory, undertaking of 12 lavish who broke up in Murads residence and kill the Turkish ruler (Kosovo, 1989, 40-44). According to Tvrtko I, the king of Serbia (Rasha) and that of Bosnia, who represents the Battle of Kosovo as a victory for themselves will be known by his letter dated August 1, 1389 sent to Trogir, and after two months to Florence. This, though did not participate in the battle, tells that his commander Vlatko Vukovici returned from there with minor loss in the army, while the Turks suffered great loss. The Russian monk Ignatijev, who was in Turkish territory announces on June 27, 1389, I was in the city of Astrovi on the Black Sea, where it was heard that *"Both Murad and Lazar were killed in a battle. Frightened by events since we stand in the Turkish state ... , we had to retreat"* (Rexha, 2009, 144). Also biographies written by an anonymous author, the monk from Ravanica, Patriarch Danilo III and other, we will find literary character writings; spiritual triumph of the martyr (facing cruel death); The undergo of soldiers crowd; suffering of the military leaders; Large losses of the two armies; that since there was no little number of deaths etc,. Konstantin Filozofi author of a biography of despot Stefan Lazaraviq describes the Battle of Kosovo as a loss for the "Serbs" although at first states that they had success (Rexha, 2009, 145).

Byzantine sources about the Battle of Kosovo are scarce. These resources are mostly Ottoman resource description, or what is worse description of the description ( Hadri, 1994, 28).

All these sources indicate bits of an unclear jigsaw, requiring interventions as in imaginary literature. In one word, we are dealing with little evidence that can help the science of history (Hadri, 1994, 36). For the battle of Kosovo we have data from three historians. First, the diplomat and historian Halkokondili Byzantine (died 1435) in the work "On the development of the Ottoman Empire" and for the defeat of the Byzant during the period 1298-1463. To this historian we face the name of Milosht in variants: Milo, Miloen, Michale. The second was the Duke who wrote the Ottoman history during the period 1341-1462. He provides multiple data on Kosovo battle. This historian said that the murderer of Sultan Murad was a Serbian named Milos. Ragusa (Dubrovnik) sources are important in dealing with aspects of economic life, social, political, cultural and religious, which have to deal before and after the Battle of Kosovo for Kosovos territory (Drançolli, 1993, 42). About data referring to the Battle of Kosovo, interesting ones we find in writing of an anonymous author from Ragusa, respectively Anonymous of Ragusa (Annales ragusini Anonymi), which belongs to the 80th century XV, who notes: *"In 1389 , June 15, at St. Vitos day, Tuesday, was a battle between Bosniaks and Grand Turk;..., Emperor Murad was killed, but the Bosnian king also (the source despot Lazar calls the king of Bosnia); victory was not even the Turks nor the Bosnians, because many were killed. The battle took place in Kosovo Polje "* ( Drançolli, 1993, 50). The documents of raguzan sources indirectly shed light for the legendary brave man of the Battle of Kosovo, the Albanian Milos Kopil (Drançolli, 1993, 50). During 1390 the Kopil family lived in Ragusa (Drançolli, 1993, 50). Furthermore, one of the family members was appointed to be the Prince of Ragusa Zupa ( in XIV-XV centuries, in Raguza we encounter many Albanian migrants, who for economic and political reasons left the motherland. Drançolli, 1993, 48). Mauro Orbini with the work *"Orbinit" Il Regno degli Slavi "(1601)*. He is very biased against the Slavic heroic story that tries to position the Slavs on the same level with the ancient Romans and tries to prove that

Alexander the Great, but also the Skeet Slavs, who successfully opposed it, though St. Jerome and out of every opportunity, the Amazons, were all Slavs. (Leillo, 2010, 30). Orbini speaks only for Hungarian presence, together with the Serbian princes. There is not alluded for the Albanian presence on the battlefield, alongside Lazar. Balsha is mentioned in a reference to the confusion that includes "Turkish captains", after the news of the death of Murad: Balsha is one of the captains in the Ottoman camp (Leillo, 2010, 30). Orbini tells from the story of Neshriut. He explicitly describes Sultan killer as a Serbian hero (Leillo, 2010, 33).

According to French historian, from the early XIX century M. H. Lemarie (Lemer, 1821), in the Christian coalition under the leadership of Lazar had *Hungarian, Romanian, Dalmatian, (Croatian)tribal units and unsubordinating Albanians units from the Turks, and the Murat was killed by an wounded Albanian (un Albanais blesse)* (Leillo, 2010, 33). The researcher T.Ë. Zinkeisen has raited it as *"fight to the life or death for the people of the Balkans, which was attended by Bosnian Serbs, Albanians, Hungarians, Bulgarians, Vlachs, Hercegovinian* ( Malltezi, 1999, 58) Even R. Detrez author describes the Battle of Kosovo as a nation coalition composed of the "noble Albanians, Bulgarians, Hungarians and Romanians who joined alongside Lazarus" (Rexha, 2009, 156) According to Jacques E.: *"An anti-Ottoman coalition of Hungarian, Bulgarians, Romanians, Poles, Serbs and Albanians, led by Serbian Prince Lazar fought a Turkish army twice as large as in Kosovo, near Pristina, 15 June 1389 there took part the trupes of Gjergj IIBalsha of Shkodra amd Teodor Krona Muzaka of Berat. Although an Albanian called Milosh Kopiliq, broke up the tend of Sultan Murat I and killed him* ( Jacques, 1995, 58).

Albanian historiography reveals that the Albanian population being present in Kosovo, could not stand aside and not participate in the major political-military events of time, developed in their native land. In Kosovo in the late XIV

century were raised several important generous among them in Drenica was Nicholle Kopili and his son Milos Kopili who were in Drenica, but he was also the most remarkable warrior of the Battle of Kosovo in 1389. The use of the emblem by Kopil family demonstrates us that they were a noble Albanian family of prince rank. The emblem of Kopil family is red with three silver head, and the figure of a horse (Varfi, 2000, 51). From other Albanian rulers who had property in Kosovos lands were Dukagjini, who ruled Dukagjini Valley, which necessarily would be the in knowledge of events for the battle occurred against the Ottomans in Kosovo (Pushkolli, 2012, 79).

Regarding the participation of Albanians from all Albanian areas and Kosovo in the battle of Kosovo Polje, the Byzantine chronicler Jeraku lothet the great of Constantinople Patriarch, author of a chronic in 734 verses on the Ottoman Empire, specifically stops, bringing an information even more detailed: "*When the Turks went through Dakine and Myzinë and arrived at the borders of Serbia, ... the despot Lazar of Serbia, Bulgarian and Albanian rulers of Dardania, from Misia, from Akrokeraunet, from Epir and Adriatic coast agreed and decided to fight. And in fact many got ready, but failed. Gathered then, and announced war to Turks, but Lazarus and many others lost their lives in battle ...*" (Xhufi, 2005, 110-111) The Byzantine chronicler Jeraski, is not the only medieval chronicler who calls Dardania, respectively Kosovo, part of Albania. Three months later by the clash that took place in Kosovo Polje, in a letter written by Philip Mesiere and published by S. Ljubic, the author writes that the battle where Sultan Murad I and his son got killed, took place in "Albanian territories" (es partice d'Albanie) (Frashëri, 2005, 111) As it is known, until 1389 the province where the historic battle took place was not called Kosovo, but Dardani (Frashëri, 2005, 119)

The main personality of the Battle of Kosovos event, without doubt, is Milosh Kopil, who killed Sultan Murad I in battle. According to the source data, historical and folk literature, epic folk was an Albanian from Kosovo, precisely

from the Drenica region. The problem of Milosh Kopil nationality is surely very interesting and has awakened the attention of many researchers.

The Ottoman chronicler Enveri calls "the damned Milos ...," which had been a slave of the sultan. Another Ottoman chronicler Ashik Pasha-Zade (in 1480) has attested that, *"has been a kaur named Bilesh Kyble, holding his helmet in his hand and his sword turned back, he walked toward Murat. Soldiers stood before him. When he approached Sultan , turned his sword and thrust it Murad"* (Frahër, 2005, 66). Neshriu writes *"that a wounded with blood, which was hidden among dead bodies being dragged several times rising, approached the Sultan"* (Lufta, 1968, 90). According Oruci the killer is *"a godless self-sacrificing, one of the powerful rulers of the infidels, damned he "* ( Lufta, 1968, 43).

Byzantine sources generally do not inform or speak of the Sultan killer's name, or even when they speak they see the assassin as a Serbian. So the Byzantine historian Sfrance does not mention at all Murat as Milos murderer. According to him, Lazarus killed Murat artfully. Halkokondili writes that he is called Miloin and that he was Serbian ( Lufta, 1968, 56 The raguzan historian Mauro Orbini identifies Milosc Chobilinčin as a man born in Tjentiste, near Novi Pazar, but educated in the court of Prince Lazar and connected with the ruler of Serbia through his marriage with the daughter of Lazarus, Vukosavën (Leillo, 2010, 37).

The source of an anonymous Catalan author , who must have written it before the year 1402 according to Malcolm N. the murderer of Sultan Murad I was a prominent Hungarian soldiers (Malcolm, 2001, 72-76). The work is a memoir dedicated to Jacob, the eldest son of Murad , killed by Bayezid after the battle. The part describing the Battle of Kosovo is in the end of this literary work. According to this source, in the ranks of Lazarus were many Germans and Hungarians . One of the knights "a burly Hungarian", had begged Lazarus to let him stand to the forefront of fighters. He was given permission and

so he became commander of a company of warriors. During the battle a group of German knights, split the line of camels, advancing deep into the ranks of the Turkish army. In the confusion that followed, the Hungarian knight, who had vowed to fight face to face with Murat came up to the Sultan. He himself spear fired a shot from the horse, that burst Murad's iron shield and buckler. So Murad got severely wounded, fell to the ground. And, the Hungarian rider knocked to the ground by a hail of arrows; Immediately thereafter, Murad died from the wound (Malcolm, 2001, 73).

The historian Malcolm takes seriously the identification of Murad's killer as a Hungarian knight. Lazarus probably should have had a contingent of Hungarian soldiers in his army; His son-in-law, Nicholas Garai, was one of the most powerful men in Hungary, which had been very engaged in the issue of the Balkans. Malcolm identifies Jugovic brothers (Serbian invented personalities) with Hungarian noble. It is likely that in the old song marked for Kosovo's battle "Ugoviqi" to be "Ugarski" which means Hungarian noble, perhaps even a kind of elite group of Hungarian knights, led by "the burly Hungarian" who is mentioned by the Catalan author. Based on Catalan version, Malcolm shows the thesis, that perhaps "Kobiloviq" in original must have been kobarlovag (Hungarian: "Runaway Horse") (Malcolm, 2001, 75). In Hungarian rural society of that time, the horse was a more powerful and more popular symbol among many traditions and customs of shamanistic Hungarian culture. Noel Malcolm takes this story seriously. He borrows from Hungarian folk tradition that connects the magic with totemic character of horses: the charismatic fighter Kobiliq (in Serbian least of Peles) may have been in his Hungarian assessment (Malcolm, 2001, 75).

Albanian historiography argues that the sultan's murderer was Milosh Nichola Kopili a feudal from Kosovo. The Albanian epic for the Battle of Kosovo talks about how the memory for Milosh Kopil was kept alive mainly in Drenica (Leillo, 2010, 42). Locals still present themselves in this way: "I

am from Kopil, where the man who killed Sultan was born" (Leillo, 2010, 42). In Kopiliq village, the toponymy as: "Miloš well, Miloš Church" are preserved. These are historical signs of Milosh Kopil's life and evidence of the Christian past of the locals (Leillo, 2010, 42). By local residents has probative statement that identifies Milosh grave in Rezallë village near the school (Leillo, 2010, 43)

As we saw slightly above, the Ottoman chronicle writers are those who clarified since the beginning the killers name of Sultan Murat I, Milosh or Bilosh, Kyble or Kople. Its important the fact that the surname has no extension like -iq, -viq. Instead is more similar with Albanian language. In Albanian Milos name should not necessarily be associated with Slavic roots Milo (sweet, savory, dear). Generally in Albanian that name is associated with the name Mëhill, Mhill, Mill, Milo ...." (Haxhihasani, 2005, 199). In fact, the name *Kopil* is early, and in written documents is used in the St. Stephen Krisobula Banjska of Kosovo in 1313, and as *Kipil* in encountered in the Çabiq village, registered in Krisobula in Decan (Drançolli, 1993, 49) Otherwise, it is assumed that the name *Kopili* has Illyrian-Thracian background, which in the old fore-old Albanian language means a child whose parent-father is unknown, while in Romanian language means child (Rexha, 1990, 19) The name Kopil, too, is simply an Albanian originally name. Among other things, in Albanian the word *kopile* has the meaning of "syllabus sprouted on a tree root" (Fjalori, 1980, 602). And all this proves that Milos Kopil was Albanian from Kosovo.

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