

Mediterranean in intercontinental trade; on the other hand, the decline of the Order of the Hospitallers, through the combination of the unstatic nature of its Grandmastership, clearly evident in the evolution from the original *primum inter pares* to the enlightened despotic Pinto of the late XVIII century, the multiple anachronism both of the international composition of its constitution and its professed role in the Holy War, may really be traced back not much later. Emo's death sounded the death-knell of the two aristocratic republics.<sup>65</sup>

<sup>65</sup> A Peace Treaty was concluded between Venice and Tunis on 18th March 1792, i.e., a fortnight after Emo's death. Venice had to pay Tunis an indemnity of 40,000 zecchini. 'La sola arma capace di ridurre i cantoni barbareschi al ragionevolezza,' writes Roberto Cessi, 'era il denaro... unico serio ostacolo alla pace...' *op.cit.*, p.279. For the text of the Treaty, see: A. Rousseau, *Annales tunisiennes au aperçu historiques sur la Regence de Tunis*, (Paris, 1864), pp. 562-568.

## POEMS

By R. VAUGHAN WILLIAMS

## HUMAN

When I lived in a different time,  
 in a rotting house,  
 in poverty, in ignorance and by the seasons  
 I did not know my ignorance,  
 I did not recognize misery,  
 it was as it was.  
 Then I learned new words: I saw as a shadow,  
 as a sickness, myself and my house.  
 I saw my poverty, my lack of knowledge;  
 being so informed I chose,  
 I found my way to another place.  
 Nothing else would have been possible  
 after I understood my need.  
 But I look back to my dark ignorance,  
 past generations of my changing state  
 and remember other things,  
 wondering if cockcrow and harvest  
 are not the images of content.

## ARCHAEOLOGY

From pure lines of the skeleton  
 we cannot tell what flesh once grew,  
 delicate or coarse, upon the bones  
 nor find a clue to its humanity;  
 saint and traitor must look alike at last  
 and love leaves no more trace than poverty.  
 But from a buried city's artefacts  
 we resurrect a race.

## TREES

Consider trees as creatures of their own  
 – not fruit or fire or shelter for mankind –  
 see them in forests, orchards, or alone  
 with idiom of each species well defined.

All move to music of a range too deep  
 for us to recognise or comprehend;  
 their branches dance, or meditate, or weep,  
 gestures that speak, phrases they intend.

Their saraband starts with light-blowing seed,  
 a winged life for the ash and sycamore,  
 plane tree's broken orb, rut's kernel freed  
 or rotted fruits feeding the pip-brimmed core.

For years, for decades or for centuries  
 roots go searching to nourish or sustain  
 a season's need for leaves and each leaf dies  
 yet all new summers bring new leaves again.

As roots pierce darkness under grass and ground  
 branches declare this music, so fulfil  
 beyond our scope, song that has no sound,  
 dance most apparent when the dancer's still.

## THREE ARTICLES

By JOSEPH BUSUTTIL

## I

## XENOPHANES AND MALTA

XENOPHANES (c. 570-c. 470 B.C.),<sup>1</sup> poet and philosopher, was born in the Ionian city of Colophon. Driven away from his country he spent many years in Sicily.<sup>2</sup> He is also reputed, perhaps erroneously, to have been the founder of the Eleatic School of Philosophy.

According to the Doxographers Xenophanes believed, perhaps under the influence of Anaximander's cosmogony, that the earth was subject to alternate encroachments of land on sea and of sea on land.<sup>3</sup> According to Hippolytus<sup>4</sup> Xenophanes thought that a mingling of earth and sea takes place and that in course of time the earth is dissolved by the wet element. He brings as a proof the fact that shells are found in the midst of the land and on mountains; that in the quarries at Syracuse the impression of a fish and of seaweed (or seals) have been found, in Paros the impression of a bay-leaf in the depth of a stone, and in Melite flattened shapes of all sea creatures.<sup>5</sup>

Hippolytus does not say whether Xenophanes had in mind Malta or the Adriatic island of Mljet, known also as Melite. The words actually used are ἐν μελίτῳ which have been emended into ἐν μελίτῃ by Karsten and accepted by H. Diels and others.<sup>6</sup> However, we know from Diogenes that Xenophanes lived in Syracuse and Catania<sup>7</sup> – that is not far from Malta. Furthermore, fossil remains of various kinds of fish and sea creatures

<sup>1</sup>For this date Cf Guthrie, *A History of Greek Philosophy*, C.U.P. Vol. I 1962, p. 363.

<sup>2</sup>Cf Diogenes Laertius, IX, 18.

<sup>3</sup>Cf Guthrie, op. cit. p. 387.

<sup>4</sup>Cf H. Diels, *Doxographi Graeci*, Berlin, 1958, p. 566, 6.

<sup>5</sup>Cf H. Diels, op. cit. Hippolyti Philosophoumenon: ἐν δὲ μελίτῃ πλάσας συμπάντων τῶν θαλασσίων. For πλάσας Cf Theophrastus, *Sens.* 73, Aristotle, H. A 526b 9; GA, 758a, 14; for θαλασσίων Cf Herodotus, 2, 123; Plato, *Euthd.*, 298d; Aristotle, H. A 478a 26.

<sup>6</sup>Cf H. Diels, op. cit. p. 566, 6.

<sup>7</sup>Cf IX, 18.