The Psalmist, considering the vain attempt against God, continues:

He that exalteth himself shall fall; he shall be brought down.
And he that maketh his heart as the nether parts of the earth shall be 
destroyed.

These shall be rampant in anger; they shall be destroyed, and 
shall be consumed together.

Similarly, the theocratic king objects to the rebels that right given unto him by God, and so he is introduced by the Psalmist, as saying:

But I am appointed king by Him over men, His holy people.
Preserving His name.
The Lord hath said to me: You are my son;
This day have I begotten Thee.
Ask of me, and I will give you:
The nations for your inheritance,
The desert and the stony waste for your possession.
Then shalt thou break them with a rod of iron;
And they shall be broken, and become as the potter's clay.

Finally, the Psalmist turns to the rebels, and exhorts them to submit themselves to the theocratic king:

Your words I have understood; Your law have I learned.
Let me not go astray from Your precepts;
And I will not forsake Your law.
And as for Your testimonies, I will not decline from them.

When I forget them, I blush:
Blessed are all they that love and keep them.

* * *

I hope I have given even a faint idea of the literary beauty in the Psalter, and perhaps as a result, my readers will try for themselves to read the whole of the Psalter and discover better things than I have been able to achieve. No one ignores the great influence the Bible has exercised on poets of all times, and I am sure that similar benefit will be felt by all cultured people, who are willing to read and meditate the word of God, contained in Holy Scripture.

A COMPARATIVE STUDY IN MIXED MALTESE

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Part 1.

In the historical study of any modern language, we generally find two or more linguistic strains rising on the primitive, comparatively poor, structure and depositing therein evidences of the various linguistic influences to which the language in question has been successively subjected through the centuries. The study of the growth of a language from its earliest records to its contemporary phase, therefore, involves a historical reconstruction of a nation's sociological life, not only in the present but also in the remote past, as far as we can trace it. The reason is that the growth of a language and the cultural, as well as political history of a country are closely related.

We have explained elsewhere how in the unrecorded past, languages may have resulted from a natural imitation of sounds: how concomitantly, or at a later time, conventional languages may have sprung, up by the force of linguistic analogy; how these languages spreading through geographical spaces, more or less distant from one another, gave rise to distinctive peculiarities in their phonetics, phonology, lexicon, and grammar. We also said, and we now call attention to this, that languages being conventional, that is the products of analogy, they are as such mutually replaceable. Two languages, however, that come in contact do not necessarily replace one another as English, the language of the invading Anglo-Saxons (A.D. 455) replaced Celtic, the language of the conquered Britons, but, as a rule, when the impact of the prevailing language is not so strong, they influenced the constituent elements of each other. An example is the contact of Anglo-Saxon with Norman French and the
context of Semitic Maltese with Sicilian which has various sounds that are not Semitic giving rise to Romance modifications or adaptations, resulting in phonological and morphological changes and loan formations of sentence-structure.

This leads us to a study of loan-words and loan-formations in relation to the political history of the Maltese Islands which may be divided, for convenience sake into three periods, each constituting a linguistic stratum merging into one another and forming a homogeneous unity. These are—

1. Primitive Maltese.
2. Intermediate Maltese.

By "primitive Maltese" we understand the language as it may have been spoken in its earliest phase. That study takes us back to the Arabic domination (A.D. 870 — 1090). As for the earlier era, there is no intrinsic evidence in modern Maltese that may tell us whether our pre-Arabic ancestors spoke Punic or as Nódeke (1) and the late Dr. Joseph Michaloff (2) would have it, the vulgar Latin prevailing at the time. A comparative study of the substratum, that is of the earliest layer, or first foundation of the language, over which later Maltese grew up in the course of time, might throw much light on the difficult question. At the moment no such study is available and it would not be profitable to indulge in guess work which is more fancy play than science.

Unfortunately, in the study of early Maltese we are at a disadvantage. We lack the guidance of post Arabic ancient books written as long as 1,000 years ago when Beowulf had been already long composed. The earliest specimen of written Maltese, Mgr. Duzina's "Il-ktieb tad-Dutrina Niżamija" (1670) is only 372 years old. For this reason we can only imagine by analogy what Maltese may have been like say, 1,000 years ago, but we cannot follow the various modifications that it must have undergone since. Quite different is the case of English or French and other modern languages, the historical developments of which can be illustrated by instructive examples from the works of the earliest writers. Thus in English we can trace the history of the pronoun it which was not used in England till 1598 when it occurs in Florio's translation of Montaigne's essays; we also know that the Anglo-Saxon ending on for the three persons plural preserved in modern German, was used till the end of Henry VIII when it was dropped making singular and plural alike. In Maltese, it would be most interesting if we could tell likewise if the demonstrative pronouns ġna, ġna (this, that, man, and fem.) plural ġna (those both genders) are post-Arabic local growths or pre-Arabic survivals. Even our division of the Maltese language into three periods has to be based on the evidence of the words as listed in the dictionary, guided by the light that etymological research sheds on otherwise obscure history, whereas the three main periods of English (1) Old English or Anglo-Saxon, dating from the early literary times till about 1200 (2) Middle English (1200—1500) and (3) Modern English from 1500 down to the present times are based on the evidence of written records, from which we can tell, for instance, that early English, like classical Arabic, was full of inflections (synthetic), which began to disappear in Middle English till they were dropped completely in Modern English that as a language is no longer synthetic but analytical replacing the inflections of Old English by prepositions and auxiliary verbs, as has also happened in the modern Arabic dialects in relation to classical Arabic. The only evidence of case-endings in classical Arabic. The only evidence of case-endings in classical Arabic is the word aṣṣ, in which final a probably denotes Maltese is the word ġna, in which final a probably denotes the accusative (see Sutcliffe's Grammar of the Maltese the accusative (see Sutcliffe's Grammar of the Maltese language (Oxford Press), though it may be an independent language (Oxford Press), though it may be an independent
(II) By intermediate Maltese we mean the language in transitional period when a non-Semitic structure began to rise on the Arabic foundation. Historically, this must have taken place with the Norman Conquest (1090) and the subsequent cultural contacts with Sicily. To this period we may owe such words as fessal, feud; Vassal, vassal; (surviving as a surname in Malta and other parts of Europe); princip, prince; markiz, marquis; vinzenzi, viscount; baroni, baron; the last four being titles that may have driven out native Arabic designations, a few of which still survive as surnames. Examples of these are: — Barutti for Busittin, the leader of the Sixty; Sultana a royal title and Zammut “puissant, considérable par le rang qu’il occupe et pour l’autorité, homme, personnage” (Kazimirkis). Incidentally, it is interesting to note that, while most words connected with the law are Roman, the Maltese word for judge imkallef, is Semitic, the surname Micallef being a notorial phonetic variant thereof.

(III) The modern epoch is the progressive continuation of the intermediate epoch down to our times, therefore the period of most loan words some of which are the contemporary borrowings from English: alter, bomber etc.

Languages may borrow from one another (1) single words, called loan-words as R. M. stufel from Italian stallo and kitte from English kettle or (2) phrases, either (a) as in the original language only phonetically adapted, for example, colloquial M. voleri, that is to say, gustapuntu precisely; benissin, good evening, from the Italian buon dire, giusto appunto, buona sera, respectively or (b) in the form of literal translations of single words or phrases called loan formations (calques) as tibikati sieg, translated from the English you are pulling my leg or ghandu ragun mejn ibiegh from the Italian ha ragione da vendere and ward u zahar from the Sicilian rose e ciuri. There are a few Maltese words that are only partially loans. These are Semitic words with Italian suffixes, therefore words that may be described as structurally mixed. Examples: — imgarbizza, naughtiness, resulting from

imgar (Semitic Maltese) naughty + izza, Romance suffixes corresponding to the English suffix ness. Other examples are

iukojuż (It. oso), stubborn meruz, contradictions, żaggi-gerija (It. eria cp. porco porcheria) gluttony; biherija, friendship; enmaut (Sic. ato) believed, skenmaut, sheltered; sakramazz (It. accio), drunkard; klubalta (It. ta' cp umile—umilta') ravenousness; xemxata, sunstroke; mawra, (It. ta' cp ondata), stener (It. arco) awaiting; turalfment, (It. mento cp. godimento), exite (3).

An interesting class of words is that with the augmentative, or emphatic suffix—an for Italian—one; as dar darun, a very large house; hmaran, a very ignorant man.

The above are examples of Romance suffixes attached to S.M. We shall, further on in part II illustrate more in extenso the mutual grammatical influences.

**HISTORY, CULTURE, AND LANGUAGE**

Language is related to a people's culture and both are in their turn related to the history of the country in which the language in question is spoken. Language, culture and history are three indivisible manifestations of man's social activities and it is on their degree of combined excellence that the achievement of civilization that a Nation can boast depends. It is therefore inevitable that where the social life of a people is simple, the range of ideas is necessarily simple and limited, for we must not forget that words have a meaning in so far as they are naturally, or conventionally, related to an idea describing external objects or mental abstractions. New words for new ideas are coined (1) from inside the language itself or (2) they are borrowed modified phonetically from the language of the country where the new idea has had its birth or (3) from a different language that has been employed to describe it, as Latin and Greek used by scientists employed to describe it, as Latin and Greek used by scientists for technical terms which we Maltese borrow indirectly for technical terms which we Maltese borrow indirectly

(3) For a considerable list of such loan formation see “Maltesismi e trasl Toscane, Dr. Salvatore Castaldi (1883).
through Italian or English. Examples: — telegraf, telegraph, telephone; radi, wireless etc.

As for the relation of culture and social progress to language, note that whereas such words as lohad, meat; hasir, pig; and, fields and all similar words belonging to the narrower range of a primitive civilization mainly concerned with life, sex and survival, are generally Semitic, most other words belonging to the wider range of a later and more refined civilization are Romance loans. A parallel instance occurs in English in which the name for the animals alive are English as cow, or pin, sheep; etc. and the names for the flesh to be eaten are French as beef, (cp. S.M. gendus R.M. danga); veal (cp. S.M. ghejla R.M. vitola), mutton, (cp. S.M. loba R.M. muntun).

The above examples show how closely related is the growth of a language to history. For this reason it is as well to keep in mind the following events that must have had a great influence on the formation of Maltese, though some of the processes involved may have been completely effaced or arrested by time leaving no written record behind:

1. The pre-Phoenician era about 2,600 B.C.
2. The Phoenician era about 1,500 B.C.
3. The period of Greek influence (3rd. Century) B.C.
4. The Roman era, 216 B.C.
5. The period of Byzantine influence A.D. 395-870.
8. The Order of St. John, 1530-1798.
10. The English in Malta 1800 — present time.

1. & 2. Of the pre-Phoenician and Phoenician era we have no linguistic evidence, though the famous Greek historian Diodorus Siculus (1st. century B.C.) describes Malta as a "colony of Phoenicians". In modern Maltese no exclusively Phoenician or Punic remains have survived. It is indeed a

pity that so many fruitless attempts have been made to establish direct connections between Maltese and Phoenician. Comparative grammar and the vocabulary are quite against the fanciful assumption. This does not mean that our ancestors, some time in their history, did not speak Phoenician or Punic. As a matter of fact we presume that at one time in their history they did. Our point is that no such evidence can be derived from the grammar and the vocabulary of Maltese as we know it. Some of the dialectical peculiarities of S.M., that are also North African, may be ultimately either independent growths or possibly Punic survivals.

3. There are quite a number of Greek words in Maltese, but these words occur also in North African Arabic or in Sicilian. They are very likely later additions reaching us at second hand through Latin. Roman culture was then largely influenced by Greece.

4. In Maltese there is also a number of words of Latin origin, most of them occurring also in Sicilian or North African. These words, at least some of them, may go back to the time of the Roman domination. They may also be more likely later additions from the Sicilian. A very memorable date in Roman Malta is the year 88 A.D. when the shipwreck of St. Paul took place. The Apostle of the Gentiles in converting Malta to Christianity introduced a new set of religious ideas for which new words, very likely of Latin origin, had to be found. This is also what happened over 500 years later when St. Augustine brought Roman Christianity to heathen England. And this brought Roman Christianity to heathen England. This is the reason why both Maltese and English borrow church terms of Greek or Hebrew origin borrowed through Latin. Examples: M. angel, Eng. angel; M. apostol, Eng. apostle; M. kapok, Eng. pope; M. stola, Eng. stole.
Ecclesiastical linguistic influence, as a rule, has always been on the Romance side, but a few words denoting fundamental doctrines of Roman Christianity show that at one time the church in Malta must have come under Eastern influence, probably under that of the Maronites of Syria. These words are: knysa a word we have borrowed from the Syriac though like "church", its English equivalent, it is ultimately of Greek origin; qaudros, mass; phaor, the vespers; maphamudija, baptism; quinis, priest; qar, confession; tgarbin, holy communion; and teuba, penance.

5. This period is very obscure. Some Coins and the Catacomb know as the "Abbatija tad-dejr" in the Byzantine style, are about all the remains that we have of this time.

6. The Arabic era is the most linguistically interesting for the study of Semitic Maltese which is originally a North African branch cut off from its main trunk since 1250 A.D. when the Arabs were expelled from the island, though linguistic contact on a smaller scale was continued in several ways.

Other important dates to remember for the comparative etymology of Semitic Maltese are the Arabic domination in Sicily (A.D. 827-1016) and that in Spain (A.D. 711-1010). The Arabs who in 870 conquered our Islands under the leadership of Aghlabids from al-Quayrawan, were mainly drawn from North Africa. This explains lexical and grammatical correspondences between Maltese and North Africa Arabic (Berber) which for the purpose, includes Spanish Arabic. For a comparative Study of the latter see Pedro de Alcala Vocabulista arauigo en lettre Castellana (1565) re-edited by P. D. Lagarde, 1885.

As to the question what language the inhabitants spoke, before the Arabic invasion the answer is, as we have already explained, that they may have spoken Punic or provincial Latin. If they spoke Punic, they spoke a language so like Arabic that it could be easily absorbed by the invaders’ tongue. If instead they spoke provincial Latin, Arabic did to the tongue of the Maltese natives what, later Anglo-Saxon did to the language of the conquered Britons; that is, it imposed itself on it till it effaced it completely except for a few sporadic survivals. The invading Arabian's had already imposed their language on the natives of Syria, Egypt and North Africa. On the other hand in Sicily, Arabic proved less successful against the native dialect though its lexical influence was considerable as may be gathered from the various Arabic place names in Sicily and the Arabic words incorporated into Sicilian of which no fewer than two hundred have survived, some of which occur also in Maltese. Very likely the reason is that in Malta the Arabs were numerically superior. For a full list, etymologically explained and useful for comparative purposes see "Le Fonti Arabiche Nel Dialetto Siciliano" — Gabriele Maria d’Aleppo e Calveruso (Roma, 1900)” and “Glossario delle voci Siciliane d'Origine Araba, G. G. Gregorio e Cfr. F. Seybold, 1963, 6th Studi Glottologici. A Chair of Arabic originally established in the Jesuit College, in 1656, these transferred to the Royal University, the necessary funds having been provided by the R. Congregazione de Propaganda Fide, is last heard of in 1808 when it must have been abolished.

7. The Norman period establishing political and cultural contacts with Sicily is, with the later periods enumerated below, as much important for the study of Romance Maltese as the Arabic period is for the study of Semitic Maltese.

8. Under the order of St. John Malta became cosmopolitan thus hastening the process of loan assimilations from various cultural and political sources.

9. The French rule was so short that there was not enough time to assimilate French culture and borrow French words. A few sporadic survivals, perhaps go back to this time.

10. Maltese loan words from English are comparatively few and recent but their number, especially that of technical words, is fast increasing. The words in use at the Dockyard etc., is fast increasing. The second Great War that is now on has popularized a number of
phonetically modified English words as Shelter, tank, air-raid, mines etc., with their interesting Semitic plurals xeltriżiet, takbiżiet, majnuxijiet, double plurals etc.

Anglo-Maltese Linguistic Parallels

A comparative study (a) of the growth of Maltese and English shows how very alike are the lines of development they have followed from their respective historical foundations. Here are some similarities:

1. The surviving vocabularies of both Old English and of Semitic Maltese are comparatively small and insufficient for modern times.
2. Both languages have been considerably influenced by the Norman Conquest.
3. In poetry they both prefer the primitive words to borrowed synonyms.
4. Very often English borrows from French when Maltese borrows from Sicilian and, later, from Italian.
5. Both borrow their learned words from Greek and Latin or French, Maltese through Latin and Italian.
6. Both languages borrow their art terms, Maltese in general and English especially for music, poetry and painting, direct from the Italian. Examples:


   Poetry: M. kant, Eng. canto; M. sunett, Eng. sonnet; M. stanza, Eng. stanza.

   Painting: M. miniżatura, Eng. miniature; M. profil, Eng. profile; M. modell, Eng. model, etc.

   Incidentally, very interesting are the Arabic loan words in English about a thousand with many more thousand derivatives of which about only 260 are in every day use borrowed from the Levantine trade, through Greek or Italian, others from Moorish Spain. For a complete list see "S.P.E. Tract No: XXXVIII Arabic Words in English by Walt Taylor (Clarendon Press, 1939).

   In both languages we have instances of doublets, one native A. S. or S.M., respectively, the other R. Eng. or R.M. respectively, featuring side by side apparently for mutual emphasis and explanation but really representing a struggle for survival till the less popular one is dropped. Examples are f'alla (S.M.) and uggoviet (R.M.) with which compare Old English hēalah, now replaced by Latin sacramento. Other Maltese examples are tażza (S.M.) pincetan (R.M.) Reh il-Qodqod (S.M. absolute) — Spiritu Santi (R.M.). An example of doublets appearing side by side occurs in the Act of Contrition: japplhija inkabets reghekst (S.M.) offen-dejtek, (R.M.) and the apostles Creed: kredo (R.) inc penem (S.) f'alla which compare with the Teutonic and Romance doublets in "We aknowledge (O.E.) and confess (R.E.)" "I pray (R.E.) and beseech (O.E.)" from the Prayer Book. Other examples of Maltese doublets are ominon (S.) a tkhodd (R.); min th'llub (S.) u tamagh (R.) dah li japhed mi' tamagh.

Anglo-Maltese Historical Parallels

Even historically, and this explains the reason of so many parallel loans, Maltese and English have had similar developments. Both were once the languages of the humble uneducated masses, the "yokely English" struggling against French and Latin supremacy and Maltese against Medieval Sicilian and Italian. French in England, Italian in Malta were both "class languages", the cultural language of the priests, the lawyers and other professionals, but not of the ordinary people. The triumph of both has been for this reason a triumph for democracy, a liberation from the monopoiesis of 'class privilege'. The ignorant masses spoke a despised, undeveloped, uncouth tongue. In the Law Courts it was not their language that was used but a language that only their masters understood. A reaction was inevitable on historical and physiological grounds. French began to lose its hold in
from all parts of England till in 1362 it became the official language of the Law Courts. Nearly six hundred years after, in 1934, also Maltese became the official language of our Law Courts, it was introduced into the Government Elementary Schools, the University and the Government administration. Thus, at last the ambition of M. A. Vassallo who wrote a teaching preface to his Lexicon (1790) urging the apathetic Maltese to shake off the bondage of passive ignorance, and to cultivate their National language, has been fulfilled.

(To be continued).

ERRATA — CORRIGE

The following lines must be read in top of page 144.

England gradually since 1204 when the cultural and political connections between the French and the Anglo-Normans were broken by the loss of Normandy. In 1258, English was officially used for the first time since the Conquest, in the proclamation issued by Henry III summoning a parliament of barons

(4) The following Ordinances are important for the historical study of the official use of Maltese: — (1) Ord. No. XXX, 1934 amending the Criminal Laws; (2) Ord. No. XXXI, 1934 amending the Laws of Organization and Civil Procedure. (3) Ord. No. XXXIV, 1934 dealing with the subjects.

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