E) UNION AND SEPARATION OF TRIALS.

The person who is guilty of multiple offences may be charged with all the offences in one sole indictment or in separate indictments. In fact according to our law (Arts. 569, 570, 571) it is up to the Prosecution to unite or to separate trials. The Court may not order it ex officio, and the accused may not apply for it: it may only be applied for by the prosecution. This was also decided by Judge Paolo Debono in re “Rex vs. Giuseppe Micallef” 67-1906 Collez. Vol. XIX Par. 4a, page 26.

When the prosecution prefers to separate the trials, the result will be that in the cases of ideal concourse one of the proceedings may be barred by the plea of non bis in idem; in the cases of material concourse the accused will be wronged, as he will receive the various punishments in their entirety. It is therefore desirable that in the latter cases the prosecution do its best to put forward the separate charges into one sole indictment. In such cases, too, the Court, I think, has the power to apply the principle of the juridical accumulation.

F) CONTINUED AND COLLECTIVE OFFENCES.

The concourse of offences is to be clearly distinguished from the so-called “continued” and “collective” offences. The concourse of offences, as stated above, is made up of multiple criminal offences which are the effect of one single act or of multiple acts: continued and collective offences on the other hand are made up of one single offence which is the effect of multiple acts.

Continued offences are contemplated in art. 20 of the Crim. Laws which lays down that: “More violations of the same provision of the law, even if committed at different times, by means of acts giving effect to the same resolution shall be considered as forming one offence.”

A collective offence consists in the repetition of a special act: in such cases the law does not punish the single act in itself but its repetition and the habit of committing it. Such is adultery by husband contemplated in Art. 202 of the Crim. Laws. In this case too only one punishment is to be awarded.
The following sounds are not Semitic:—

(1) $z$ (pronounced as), but Semitic where it results from the phonological combination of $d + s$ in ghodsa, a plunge; nogdha, sacred; dusar, nineteen; and where it results from $t + s$ in ghota, a sneeze: nogta, wrapped up. (2) $\ddot{e}$, except when it is the phonetic modification of historical $x$ or $\ddot{g}$ as in M. xarxar, to spill, for xarxar (Ar. xarxar, to let out water) and M. xarx, face, for xar, Ar. waqū, (face). (3) $u$, except in naq (yes) and meqna, (to whirl), in each of which it is the phonetic modification of historical $u$ and (4) $p$, except in tpaqpaq to grow flabby; tpaq-pa, to swell out (flesh); perpe, to flump; perpe, to whisper, in the first two words of which it is the phonetic modification of historical $b$, and of historical $f$ in the other two.

The reader will have noticed the phonetic and lexical correspondences common to the various languages of the Semitic family and also the striking phonetic analogy between Maltese and Arabic. The various branches stand to one another in much the same relation as those of the Germanic, Slavonic or Romance groups stand between them, as may be compared from the following examples:

**Germanic**

<table>
<thead>
<tr>
<th>English</th>
<th>German</th>
<th>Dutch</th>
<th>Swedish</th>
<th>Danish</th>
<th>Norwegian</th>
</tr>
</thead>
<tbody>
<tr>
<td>open (adj.)</td>
<td>offen</td>
<td>open</td>
<td>appel</td>
<td>aaben</td>
<td>open</td>
</tr>
<tr>
<td>warm</td>
<td>warm</td>
<td>warm</td>
<td>warm</td>
<td>warm</td>
<td>warm</td>
</tr>
<tr>
<td>cold</td>
<td>kalt</td>
<td>koud</td>
<td>kalit</td>
<td>koldt</td>
<td>koldt</td>
</tr>
<tr>
<td>Monday</td>
<td>Montag</td>
<td>Maandag</td>
<td>Mandag</td>
<td>Mandag</td>
<td>Mandag</td>
</tr>
</tbody>
</table>

**Romance**

<table>
<thead>
<tr>
<th>French</th>
<th>Italian</th>
<th>Spanish</th>
<th>Portuguese</th>
<th>Romanian</th>
</tr>
</thead>
<tbody>
<tr>
<td>court (short)</td>
<td>corto</td>
<td>corto</td>
<td>corto</td>
<td>curt</td>
</tr>
<tr>
<td>fumar (smoke)</td>
<td>fumare</td>
<td>fumar</td>
<td>fumar</td>
<td>fumă</td>
</tr>
<tr>
<td>cravat (neck-tie)</td>
<td>cravatta</td>
<td>corbata</td>
<td>gravata</td>
<td>cravata</td>
</tr>
<tr>
<td>visitar (to visit)</td>
<td>visitare</td>
<td>visitar</td>
<td>visitar</td>
<td>visită</td>
</tr>
</tbody>
</table>
CLASSIFICATION OF SEMITIC

Semitic is usually classified into (1) East Semitic and (2) West Semitic, the latter being subdivided into (i) North-West Semitic and (ii) South-West Semitic.

The following table gives the languages and dialects included in each division.

**SEMITIC**

(1) EAST SEMITIC  (2) WEST SEMITIC

**EAST SEMITIC**
- comprising ACCA-
- DIAN formerly called N.W. SEMITIC comprising
  - Assyro-Babylonian (i) Canaanite and (ii) S. W. Semitic
  - comprising
  - prizing
  - from its two compo-
  - nen
di
tals
- Middle and New Group (i) comprises:
- boasting a rich literature (a) Old Canaanite (a) North Arabic;
- its glosses and words in (b) Phoenician, its literature consisting of
- main chief members are, of the Mecca, the first
- inscriptions from the middle of the 13th cent. B.C.
- greater part from the 5th cent. B.C. dying out by the 2nd cent.
- A.D. though continued until the 6th cent. in
- North Africa, by Punic inscriptions and a few lines in the Punic of Plautus, some of these inscriptions dated from the II to the IV century A.D. have been found in Malta and Gozo.
- Moabite, (Mesha inscriptions of the 9th. (7) Tunisian
cent. B.C.)
- (d) Hebrew, the language of the Old Testament excepting the Aramaic passages in Gen. XXI, 47; Jer. X, 11; Dan II, 4th—VIII, 3; Ezr. IV, 8, 18; Mauritian to Timbuctoo
- (c) Ethiopian: dividing into (i) Ethiopian proper, known also as Ge'ez, appearing in Aksumite inscriptions of the 4th cent. A.D.
- (b) South Arabian, allied to Old Hebrew and Phoenician.
- (a) North Arabic.
- (b) South Arabic.
GROUP (2) Aramaic comprises

Western Aramaic
(The language of Syria, Palestine, etc. spoken by Christ, supplanted by Arabic in the 9th cent.). It comprises:— (a) O.I Aramaic inscriptions Barakhi and Zoroastrian, early 6th cent. B.C., Nabataean, 1st cent. B.C. to 1st cent. A.D. Palmyrene, 1st cent. B.C. — 3rd cent. A.D., Syrian, 1st cent. A.D. — 4th cent. A.D. (b) Biblical Aramaic, incorrectly called Chaldean, Psalms found in Egypt. (c) Judeo-Aramaic of the Targumim and the Palestinian Talmud. (d) Christian Palestinian Aramaic 5th to 6th cent. A.D. consisting of portions from the Bible as well as translations from the Greek. (f) Samaritan, 3rd to 4th cent., consisting of translations of the Pentateuch and commentaries thereon.

Eastern Aramaic
(Prevailing in the Accadian era from the 9th cent. B.C.). It comprises:— (a) Judeo-Aramaic of the Babylonian Talmud (b) Mundanean (6th cent. A.D.) (c) Syriac, 3rd to 14th cent. divided into: (1) Nestorian prevailing in the 6th cent.; having an abundant theological literature and inscriptions dating from the 1st cent. A.D. (2) Jacobite (d) Harranian (7th to 9th cent.) (e) Modern dialect spoken in Mesopotamia (Mosul, Tur, `Abidin) and in the Persian era of Urmia.

PECULIARITIES OF SEMITIC MALTESE

To begin with phonetics, Maltese that has borrowed some foreign sounds from the Romance family, has lost some others that are characteristically Semitic, the following being Arabic sounds that died out of our Language:

1. Voiced dental fricative th-sound with 2. its voiceless correlative
3. Voiced alveolar plosive t with 4. its voiceless correlative
5. Voiced alveolar fricative d with 6. its voiceless correlative
7. Voiceless velar fricative gh, but still flourishing in Gozo) with 8. its voiceless correlative 8. Voiceless glottal fricative h (but traces still survive in Gozo) 10. Voiceless pharyngal fricative gh (a slight trace of which still survives in some villages of Gozo) 11. Voiceless glottal fricative h and 12. the homza of Arabic in which it invariably precedes initial vowels, the unvoiced glottal plosive sound represented by it passing over to q and 13. voiceless uvular plosive q of classical Arabic traces of which still occur in some of the dialects as in those of Xewkija and Rabat (Gozo).

The structural peculiarities of Semitic Maltese occur mainly in the grammar and the vocabulary.

GRAMMATICAL STRUCTURE:

1. The verbal bases are mainly triliteral, that is the basic idea, still logically unrelated, is expressed vaguely by vocalic sequences subject to various semantic changes, but always within the framework of the original triconsonantal base with the three radicals retaining their order throughout.

2. The verbs have only two tenses: (a) The present covering the future as well and (b) the past; the former (a) denoting an action that is being done, or will be done, the latter (b) an action that has been, or was completed.

3. The noun has two genders which, as in Italian, may be either masculine or feminine. As in Latin and German, in Classical Arabic, nouns have also case-endings, but these have now disappeared in the modern dialects, a linguistic phenomenon parallel with that of the Romance dialects. Examples:—
   “darun” a house, nominative case, “darin” of a house, genitive case, “darun” a house, accusative case and without final n when preceded by the definite article al as odarun, the house etc. Old English too had case-endings which have disappeared in modern English.

4. No compound nouns and verbs.
   Auba and gah or gieb are two composite words formed of a verb and the preposition bi “ghamel bi” and “gie bi,” respectively.

5. Simple syntactical relations, making use of a small number of particles, the clauses being generally co-ordinated by the conjunction n (Compare Fr. E. MAGRI'S, HROJEFF Missive and SAYDON'S Biblical Translations). Maltese Syntax has been influenced by Italian and the language as written by
the educated classes, unlike Arabic, is largely subordinated. Contrast my Taht diet Saltiet with Magri’s Maltese Tales.

Lexical Peculiarities:—The Vocabulary of the Semitic languages, especially of Arabic, is characterised by (a) over
richness of primitive words, with numerous derivatives and (b) a
descriptive picturesqueness also characteristic of a primitive
mind. The Arabs, for instance, have 5,744 different names for
the ‘camel’, of which Maltese has retained gemał only and 1,000
names for ‘sword’ of which Maltese has retained ‘sejel’ (Arab
meaning ‘dagger’); 500 for lion of which Maltese has retained
darbies now replaced by Romance loan-word ljun, and 99 noble
names for God.

(To be continued)