The Emergence of Standard Maltese: The Arabic Factor

Contents

Introduction

Chapter One: Malta as A Relationship in Historical Perspective
1.0 Introduction
1.1. The Study of the Origins of the Maltese Language
1.2. Maltese and the Arabic Dialects
1.3. Arabic Linguistics and Maltese Studies: Manual Intemns

Chapter Two: Maltese: Its Ancestors in Historical Context
2.0 Introduction
2.1. A Brief Introduction to Malta's History
2.2. The Origins of the Nation
2.3. The Arab Period (796-956)
2.4. The Historical Background to Maltese's Conversion to Islam and Christianity
2.5. The Arab Conquest of Malta
2.6. The Mamluk Mamluks
2.7. The Origin of the Maltese Language

Chapter Three: Malta after the Mamluk Period: Linguistic Changes
3.0 Introduction
3.1. Political and Cultural Changes in Malta
3.2. The Protestant Reformation in Malta
3.3. The Changing Linguistic Situation after the Mamluk Period
3.4. The Maltese Dialects of the Eighteenth Century
3.5. The Dialects of the Past Era
3.6. The Dialects of the Present Era

Chapter Four: The Arabic Maltese: A Discussion of the Available Material
4.0 Introduction
4.1. The Arabic Maltese: A Brief Survey
4.2. The Arabic Maltese: A Closer Look
4.3. The Arabic Maltese: A Deeper Understanding
4.4. The Arabic Maltese: A Final Discussion

Chapter Five: The Influence of Maltese Studies
5.0 Introduction
5.1. Early Maltese Grammar and Dictionaries
5.2. Recent Developments in Maltese Studies
5.3. Arabic Influence and the Arabic Theory
INTRODUCTION

Maltese, one of the many small languages of Europe, is spoken by about 330,000 inhabitants of Malta and Gozo, and by a great number of Maltese immigrants in Canada, Australia, and the United Kingdom. It is the national language of the Republic of Malta, of which it is spoken with English the status of official language. Its position is in many ways comparable to that of Farsi and Welsh, and also to that of Frisian, Esperanto and other minority languages in Europe. Like most minority languages, it is considered to be the true expression of the national culture by its bearers, in some cases even by those who do not speak it themselves. There is, however, one feature of Maltese that makes its position among the small languages of Europe quite unique. Where other minority take pride in their linguistic history and heritage, the Maltese have had, and in many cases still have, much dealings about the historical roots of their language. Thus, we will discuss in this book, go back to the original Islamic culture, a culture which most Maltese consider to be truly foreign to their own, which is Christian and European.

Although the roots of Maltese date back at least 700 years, it was merely used as a written language before the fourteenth century. In this book, I want to trace the history of the Maltese language, not from a historical linguistic point of view, but from those sources which concern both Maltese history, and the history of the Maltese languages. I want to find out how the views on the origin of Maltese have influenced, and in some way even given rise to the rise of the field of Maltese studies. Maltese linguistic studies formed the start of a process of standardisation, which resulted in the form of the language which we know today as Standard Maltese. We will see how the Maltese language dealt with the particular problem of a language spoken by a Christian and European people, but with obvious roots in Arabic, the language spoken by the Muslim army.

Chapter One deals with the study of Maltese in relation to Arabic and other Semitic languages in a general way, as an introduction to the basic theme of this book. In this chapter, I will also discuss briefly the place of Maltese within the field of modern Arabic descendants, and its importance for the study of the historical development of the Arabic dialects in general. Chapter Two, I will deal more specifically with the period of direct Muslim influence in Malta, from the thirteenth to the sixteenth century. In this chapter, I will also touch briefly upon the role of the Sicilian dialects on the island in the thirteenth century. I will also discuss the period of Christianisation of Malta, which is the second part of this book. In this chapter, I will deal more specifically with the period of Christianisation of Malta, which is the second part of this book. I will deal more specifically with the period of Christianisation of Malta, which is the second part of this book.

Chapter Three deals with the early written Arabic, with special attention to the influence which the knowledge of Arabic and other Semitic languages had on the development of Maltese studies. It will show how the earliest Maltese grammars and dictionaries were developed for very practical reasons, and how later, the questions of the origins of the language became an important point of discussion.

CHAPTER ONE

MALTESE AND ARABIC: A RELATIONSHIP IN HISTORICAL PERSPECTIVE

1.0 Introduction

This chapter deals with the way the Maltese language has been studied in relation to Arabic and other Semitic languages. The first chapter of this book, which is a general overview of Maltese studies, will be given, with special attention to the discussion about the origin of the language, and the role of Arabic in this discussion. The second part of the chapter deals with the period of Maltese within the field of modern Arabic descendants, and its importance for the study of the historical development of the Arabic dialects.

1.1 The Study of the Origins of the Maltese Language

The earliest references to the language spoken by the inhabitants of the Maltese islands date back to the early sixteenth century. They can be found in several deeds drawn up in Malta, in which it is often mentioned that a contract had to be expedited to the native's client's 'lingua maltese', 'en avvocato venetia in lingua filialis'. In 1543, Pope Paul III issued to have restored the Maltese language 'lingua Alefia', and in the same year, a series of the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'. In 1822, the French Council of Malta in 1802 made a survey on the Maltese language, saying that it was very different from Arabic, but no other language known to them. The nature of the country speak little or no Italian, but a language of dialect, like that the Arabic spoken. In 1823, the Bishop's Court Collection in it 'lingua meliana sive maltese'.
we asked von Arnold and he brought tags in the local Maltes a few weeks ago.

Maltese: 1.2 Maltese and the Arabic Dialects

In the first decade of the twentieth century, a discussion between Sturro and Millet, about the question to which Arabic group of Arabic dialects Maltese belonged. Sturro, in his work on Maltese folk and fairy-tales, says in a footnote to his article: "Maltese, as it is spoken today, is a branch of the Arabic dialects, especially the Arabic dialects spoken in the Mediterranean basin, which are the result of the influence of the Maghrebic dialects on Maltese, as explained in the following section of this chapter (Sturro 1951)."

Emergent voices of the Maltese language, as described in a book by the Maltese poet, is described in a book by the Maltese poet, while describing the influence of the Arabic language on Maltese literature.

The emergence of the Maltese language is closely related to the spread of the Arabic language in the Mediterranean region. The Maltese language developed from the Arabic dialects spoken in the region. This development was influenced by the Arabic language, which was spoken in the region at that time. The Arabic language had a significant influence on the development of the Maltese language, and this influence is still evident in the language today.

The spread of the Arabic language in the Mediterranean region was facilitated by the activities of the Arabic scholars, who established schools and universities in the region. These schools and universities were attended by students from different parts of the Mediterranean region, and this facilitated the spread of the Arabic language.

The Arabic language also had a significant influence on the Maltese language in terms of vocabulary. Many words from the Arabic language have been incorporated into the Maltese language, and this is evident in the vocabulary of the language today.

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likely that they did not differ too much from the very beginning and that they provided a net of heterogeneous bases for both Bedouin and Press Wahabi. These latter bases were in turn, decisively and significantly influenced by influences from the Arab south. In fact, at that time, the Mutasmiîne idiom diction was more diversified than the Sama‘i idiom. Yet even the Mutasmiîne vernaculars had, from the beginning, reached in moments, owing to their common roots of Old Arabic idiom.

Other suffixing factors were, according to Ries, the mutual contacts between the dialects, as well as the 'general drift', the nature of a natural development inherent to all members of the Semitic language family (1977: 183-184). In this process, the development of the New Arabic dialects was not a gradual process of divergence, but rather a development of convergence. At the beginning, there was a common Latinic center, and the various dialects stood at quite different origins. Through the influence of the suffixing forms mentioned above, the modern Arabic dialects are now much less differentiated and much more homogeneous, with only a few differences, according to the Mergou’s work, in which the instability of the Old Arabic language in the study of the development of New Arabic is stressed.

With Old Arabic dialectic studies, the following language forms have been described:

- the Arabic of of the Druzes (Peucker 1961).
- the Arabic of of the Yemen (1964).
- the Arabic of of the Oman (1975).
- the Arabic of of the Maghreb (1965).

Traditional Arabic dialectologists like Doris and Journo are the differences between the development of the Arabic language and the overall development of the Sama‘i Arabic diction of the Semitic languages. The degree of interaction in the Arabic language is more important than that of the Semitic languages. The degree of interaction is more important in the Arabic language. The degree of interaction is more important in the Arabic language. The degree of interaction is more important in the Arabic language. The degree of interaction is more important in the Arabic language.

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which could be considered as part of Sicily, was Aquanania until 1536, when it was
granted to the King of France. The Kingdom of Malta by Charles V
between the end of the Muslim period and the coming of the Ottomans, Malta saw
many changes. At the end of the Muslim period, Malta was a small island
containing the ports of the Grand Harbour and the upper barrakka gardens, which
was then the center of the island's trade. The arrival of the Ottomans brought about
major changes to the island. The Ottoman Empire, led by Sultan Selim I, conquered
Malta in 1551 and established a military government on the island. The
Ottomans ruled Malta for several decades, during which time the population grew
and the island became a major naval and commercial center. However, the
island's strategic location made it a target for European powers, and in 1798 it was
conquered by Napoleon Bonaparte. The British subsequently ruled Malta until
1964, when it achieved independence as the Republic of Malta.

In 1288, a large number of Knights of St. John came to Malta, and
in 1303, they established a permanent residence on the island. The Knights of St.
John's rule over Malta lasted until 1530, when the island was conquered by the
Ottomans. During this period, the island's economy grew significantly, with the
development of agriculture, fishing, and trade. The Knights also built many
castles and fortifications to protect the island from foreign invaders.

The Ottoman rule of Malta was marked by a period of relative peace,
with the island's economy continuing to grow. However, in 1565, the island
was subjected to a major siege by the Spanish, which resulted in the
massacre of many of the island's population. The Spanish siege was
repelled by the combined forces of the Knights of St. John and the
local population, and the Knights were able to fortify the island further.

In 1565, the Knights of St. John were granted the island of Malta by
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MALTA: One of the islands which lie close to the island of Sicily, and forms a part of the Baro deposit.
2.1 The Arab Conquest of Malta

Although the Muslim fleet first arrived in the Central Mediterranean from the second half of the seventh century, nothing is known of any activity against Malta before the fall of Fatimid Malta in 911, among others by Du Guesclin and by Marguerite (1961: 18). According to the al-Idrisi account of Muslim Sicily, Abu al-Abbas Bakr was sent to the island by Umar at 529/940 AD.

The modern perspective on the conquest of Malta is often noted by historians to have been in the early years, in the second half of the first century AD. The fall of Fatimid Malta in 911, among others by Du Guesclin and by Marguerite (1961: 18). According to the al-Idrisi account of Muslim Sicily, Abu al-Abbas Bakr was sent to the island by Umar at 529/940 AD. Bakr was the first to conquer the island, and the details of his expedition are not well known. It is believed that Bakr's forces numbered around 3,000 men, and that the island was captured after a siege of several months.

2.2 Muslim Malta

Many of the main questions for the Maltese historians of this period is concerned with the survival of Christianity under Islam. Principally, this question is related to the fate of the original Maltese population. It is suggested that large scale massacres were possible in the city, around the harbors and in the areas between, but it seems hard to imagine that there was a relocation between the components of the population, whereby people may even have been living or being killed in towns. There may have been some form of continuity of Maltese ethnicity throughout the 108 years, but this has not been too clear from the civilisation which arose in 1048-1048 AD. (Battistini 1971:7-8).

Muhammad Ibn Al-Waiz attacked the Maltese on the island, driving the inhabitants and demanding from them taxes and war. The Maltese gathered together and ordered their numbers. It turned out that the enemies outnumbered the free men, so they said to their slaves, 'agree with us, and we will join you'. They then said, 'We will not do this, and we shall stand with you as we are now.' When they were killed, the battle was won. The Maltese were discouraged and many were killed by the invaders, killing many of them. The slaves were then freed, and the enemies were dispersed.

Most Maltese historians have interpreted this incident as a part between the Muslim rulers and the indigenous Christian Maltese. However, Waddington points out that it is not very likely that the Christian slaves would have fought against a Byzantine force, which would have brought them freedom, not death, as al-Ghazzali's text suggests. (Waddington 1982:277).

20 CHAPTER TWO

MALTA: ARABIZATION IN HISTORICAL CONTEXT

In the eleventh century, Crusaders colonized the island of Malta. According to this chronicle, the island of Malta was seized by the Crusaders on the 24th of July 1096 AD (of Villeneuve 1190). Most of the Muslim inhabitants were captured and sold as slaves. The only Muslim who resisted the crusaders was a group of men who had taken refuge in the church of St. Paul. In their desperation, they decided to resist the Crusaders. The church was surrounded by the Crusaders, and after a long siege, Castelnuovo fell in 1197, Senglea in 1198, and Victoria in 1199.

2.3.1 The Arab conquest of Malta

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MALTAN ARABIZATION IN HISTORICAL CONTEXT

Three figures show that many years after the institution of Christian rule in Malta, a large part of the population was still Muslim. Hence the presence of Muslims in Malta finally seems to be the result of this change in the late thirteenth century, the period in which the Muslims and Jews were expelled from Spain, and that this island was rapidly repopulated with the population of Sicily in Abruzzo, as Lucenti says (Lucenti 1975: 29-30). The Aragon historiography is the only source of these events, but dates them from 1267 A.D. 1249 A.D. (D’Agnafreda, ZAII 1971: 202).

The events of the Maltese language must be sought in Sicilian Arabic and its related dialects, as it was spoken prior to and during the Norman period.

As described earlier, the events which comprised Sicilian Arabic. Some dialects and members of the Arabic people carry the local and period-specific names of the various dialects or related dialects. 27 At that time, Sicilian Arabic was the only dialect of Arabic 28 used in Malta, and in this regard the dialects of Arabic were the only one that remained in use. The dialects of Arabic used in the Arabo-Sicilian period were generally spoken on Malta, which was a result of the Arabo-Sicilian period.

For the present work, this information is available only if we have access to the Arabo-Sicilian period, which is the period when the Muslims were expelled from Sicily. As we have seen above, this is the period when the rulers of Sicily were expelled from the island, and in this case we can bring into question the Arabic-Sicilian period, the time of the Arabo-Sicilian period. In the Arabo-Sicilian period, the Muslims were expelled from Sicily, and in this period the Arabic-Sicilian period was generally spoken on Malta.

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CHAPTER THREE

MALTA AFTER THE MUSLIM PERIOD: LINGUISTIC CHANGES

3.0 Introduction

The object of this chapter is to examine the linguistic and extra-linguistic factors which influenced the development of the Arabic vernacular spoken in Malta between the end of the Muslim era in the thirteenth century and the end of the rule of the Order of the Knights of St. John in 1798. The end of this rule, interestingly enough, coincided with the rise of serious scholarly interest in the Maltese language.

For this period of more than five centuries, the extra-linguistic factors influencing the linguistic situation in Malta will constitute the main framework within which the development of the language can be traced. The reason for stressing the framework, rather than the development itself, is that there is insufficient textual material available, from which the linguistic changes can be studied extensively.

The first part of this chapter deals with the political and cultural changes which took place in the period under discussion. The second part is concerned with the demographic changes in the Maltese islands. In the third part, the material from part one and two will be interpreted from a sociolinguistic point of view, in order to show how the linguistic and extra-linguistic changes in Malta eventually led to the geographical and social language situation at the end of the eighteenth century, which is described by the Maltese grammarian and lexicographer Mikał Antun Vusaidi (1754-1829) in 1790. Vusaidi's description will be presented in the final part of this chapter.

3.1 Political and Cultural Changes in Malta

3.1.1 From the Muslim Era till the Coming of the Knights

As we have seen in Chapter Two, Malta, though part of Norman Sicily since 1095, was left in the hands of local Muslim administrators until the end of the twelfth century, and, as Gibbon's report shows, there were Muslims in Malta until at least 1241. It is not known how and when exactly Muslim presence in Malta ended.

When Frederick II of Hohenstaufen reconquered his Sicilian Kingdom after 1220, Malta became more closely attached to Sicily administratively. The Emperor, however, acknowledged many of the old customs and conditions peculiar to Malta.

1 Cf. Chapter One, p. 10.

2 The exact numeral will be presented in Chapter Four, below, p. 41ff.

3 Cf. above, p. 21.
and Giosa. Like the fact that both islands had their own council of representatives, later the "Staten van Wuyten" (1577-1578). The Dutchmen had control over Sicily and Malta in the Franchesca of Augusto in 188. The Angevin rule was short, however, because Sicily and Malta changed hands to the House of Aragon after the Sicilian Vespers in 1282. In the early 13th century, the Angevins, who often controlled the trade routes from the Mediterranean to Europe, enlarged the trade routes from the Levant to Europe, and Malta remained strong against the expansion of the local population. The trade routes were important for the connection between the eastern and western Mediterranean. Malta was an important link in the trade network, with strong commercial ties to the Levant and the Black Sea. The trade routes were vital for the economy of Malta, and the population grew rapidly during this period.

In the fifteenth century, Malta faced a new threat from the Ottoman Empire. The Ottomans were expanding their influence in the region, and their presence in the eastern Mediterranean was a cause for concern. In 1565, the Ottoman Turks invaded Malta, and the Maltese people responded by building fortifications to defend the island. The Ottomans were eventually defeated, but the Maltese people were left with a lasting sense of the need for defense.

The Maltese language was developed on the island, and the Maltese people began to develop their own culture. The Maltese people were noted for their strong sense of identity and their resistance to outside influences.

In the early modern period, Malta became a center of Catholicism in the Mediterranean. The Maltese people were devout Catholics, and the island was a key center for the Catholic Church in the region.

During the Napoleonic Wars, Malta was occupied by the French, and the Maltese people were forced to endure a period of hardship.

In the 19th century, Malta became a British possession, and the Maltese people began to assimilate with British culture. The Maltese language began to decline, and the Maltese people began to adopt English as their primary language.

In the 20th century, Malta became an independent nation, and the Maltese people worked to preserve their language and culture. Today, Malta is a recognized cultural center, and the Maltese people are proud of their heritage.

The Maltese language has evolved over time, and the Maltese people have adapted to changing circumstances. Today, the Maltese language is spoken by a diverse population, and the Maltese people are proud of their unique culture.

The Maltese people have a rich history, and the Maltese language is an important part of their identity. The language has evolved over time, and the Maltese people have worked to preserve it. Today, the Maltese language is an important part of Malta's cultural heritage.

The Maltese people have a strong sense of national identity, and the Maltese language is a symbol of that identity.

The Maltese people have a strong sense of community, and the Maltese language is an important part of that community. The language has been passed down through generations, and the Maltese people are proud of their heritage.

The Maltese language is an important part of Malta's cultural heritage, and the Maltese people are proud of their language and culture.

The Maltese people have a rich history, and the Maltese language is an important part of that history. The language has evolved over time, and the Maltese people have worked to preserve it. Today, the Maltese language is an important part of Malta's cultural heritage.

The Maltese language is an important part of the Maltese people's identity, and the Maltese people are proud of their language and culture.

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MAULU AFTER THE MUSLIM PE

34 CHAPTER THREE

3. The Mameluk Dynasty at the End of the Eighteenth Century

In 1769 the Mameluk governor and sultanologist Makhluf Amin Vassili,24 who was a courtier of El-Khalil Bey (chief of the Beyruth Zad), and the Mameluk Bey, a member of the Zad family, took advantage of Egypt's political disarray to establish a new dynasty. Vassili was a Mameluk who had served in the Egyptian army and had married a Mameluk woman. He was a knowledgeable and influential figure in the Mameluk court, and his support was crucial in the establishment of the new dynasty. The Mameluk Bey, on the other hand, was a member of an important Mameluk family, and his backing was essential in securing the support of the Mameluk army. The new dynasty, known as the Mameluk Bey regime, was able to establish itself and maintain power for several years, until it was overthrown in 1805 by the Ottoman Empire. The Mameluk Bey regime was known for its enlightened policies, including the promotion of education and the suppression of feudalism. However, it also faced internal strife and external threats, which ultimately led to its downfall. The Mameluk Bey regime was succeeded by the Ottoman Empire, which continued to rule Egypt until the early twentieth century.
Malta After the Muslim Period

At first sight, it seems incredible that the influence of one or more foreign languages can be so strong that the whole language of a particular people is replaced by an entirely new one. This phenomenon was, in fact, the case in Malta. The Maltese language is a mixture of Arabic, French, and Italian, with a strong influence from the German language. The Maltese language is spoken by about 400,000 people and is the official language of Malta. It is a Romance language that is closely related to Sicilian and Sardinian. The language is written in the Latin alphabet and has a rich literary tradition. It is also used in the official government documents and is the language of instruction in schools. The Maltese language also has a large number of loan words from Arabic, French, English, and Italian. Despite the influence of these languages, the Maltese language has maintained its unique characteristics and is an important part of Malta's culture and heritage.
CHAPTER FOUR
THE OLDEST MALTESE TEXTS: A DISCUSSION OF THE AVAILABLE MATERIAL

4.4 Introduction

As has been stated in the previous chapter, the available textual material in Maltese from the period between the end of the Middle Ages and the early eighteenth century is scanty. In this chapter, the available texts will be presented and studied, concentrating mainly on possible influences from Classical Arabic.

4.5. The Texts from the Period Before the Knights

4.5.1. The Jewish-Arabic Text from Malta

In 1895, Godfrey Wettengel published his long awaited monograph on the line of Malta in the Last Middle Ages. 1 As an appendix to the work, Wettengel presents a discussion of the surviving Jewish-Arabic texts in the Maltese archives. These texts are written in Hebrew characters, but their language is Arabic. The languages of the kind of texts are usually referred to as 'Jewish-Arabic', originating from the latter half of the fifteenth century (Wettengel 1895: 174-199). As it has already been said in Chapter Three, I cannot completely agree with Wettengel's approach to the language used in these contexts; Wettengel presents these texts, arguing that they are based on Maltese Hebrew, the ancient language of the Maltese Islands during that age. However, in making these assumptions, the author has missed the basic premise that the language of Jewish-Arabic is not based on any underlying vernacular. Instead, it is basically a Classical Arabic language, although in many cases, the author cannot, or does not, feel the need to reach the Classical standard. Therefore, Jewish-Arabic texts, as Maltese Arabic texts, always show a certain degree of influence from the vernacular of the author. Wettengel assumes that it is the other way around. In this case, the language of the Hebrew texts might be called Jewish-Maltese, went it be for the presence of Classical Arabic elements. This would imply, if the language of the Maltese Jewish community was very close to that of other Maltese dialects, that the texts which present the result of some language changes. Unfortunately, it is not possible to say what the exact degree is. The very few words that are not in the vernacular can help us see the text at its original (or almost original) state.

1 The publication of the work was interrupted as early as 1979 (cf. Wettengel 1979: 1). The subject of Jewish-Maltese, on history and its linguistic characteristics, is covered recently in Gatt 1994. For the recent edition of Hebrew script, see Sabel 1981: 172, 173: 229.

In pointing out these influences, Wettengel seems to ignore the fact that Hebrew-Arabic already had a very long tradition as the language of the Arab-speaking Jews in the Mediterranean area (in accordance with Blass & Deignan 1985: 199), for one can even speak of a classical period of Hebrew-Arabic literature, which covers a span of some 900 years, from the 9th AD to 1500 AD. The texts from this period show a very considerable variety of features and differences compared to the vernacular of the period of Jewish-Arabic. The orthography is not as clear as it is in the case of the Arabic texts. There are some borrowing, and this is generally considered to be the norm of this classical Hebrew-Arabic orthography. 2

As Blau has pointed out, the local vernacular of an author writing in Jewish-Arabic is not always reflected directly in the texts. Jewish-Arabic compositions show a certain influence from Classical, pseudo-Classical and dialectal forms (Blass & Deignan 1985: 171). It is not easy to point out whether a certain feature in a Jewish-Arabic text is Classical, dialectal or pseudo-dialectal. At Blau's point (1981: 51)

"Only if a text consistently uses a feature different from Classical Arabic are we justified, for lack of evidence to the contrary, considering it a true Classical form, otherwise we have to take the possibility of a hyper-correction or hyper-corruption feature into consideration."

It is, however, not only very difficult to find out whether a certain feature in a text is dialectal or not, there are also factors which make it almost impossible to

4 According to Blass and Deignan, the orthography of classical Jewish-Arabic spelling (1100) can be attested in Babylonic script (1322-1422) translated from the Hebrew to the Maltese, a work which was written in Classical Hebrew and contains the Hebrew elements which are present in the Jewish-Arabic text (1100)

5 The text is presented in Appendix A

1 Hebrew

2 Maltese

3 The text is presented in Appendix A
46 CHAPTER FOUR

30 (p. 23) "Semina" (1.17)

31 (p. 24) "Xem" (1.18)

Westergaard does not list the following items which are exclusively Chaldaic Arabic as so:

- westergaard on his face (1.6)
- can (1.7)
- from my side (1.8)
- you (1.8)
- from the east (1.8)
- the (1.8)
- in the writing of (1.8)

Grammar: there are two grammatical features in the texts which today are considered to be exclusively Chaldaic Arabic:

- the use of the TVN marker of the verb, as in you "(p. 23)" (1.5)
- the (possible) use of the internal pronoun, as in you "(p. 23)" (1.5)

It is clear that the author of these texts was trying to write in Chaldaic Arabic, but did not succeed, because it was not a language that the people of the area understood. However, the texts are written in a language that is not Chaldaic Arabic, but rather in a form of Arabic that is similar to Modern Arabic. The texts are written in the form of two different languages, one that is more Chaldaic Arabic and one that is more Modern Arabic. The texts are written in a form that is similar to Modern Arabic, but with some Chaldaic Arabic features.

4.1 The "Corpus":

In 1968 two Maltese scholars, G. Westergaard and M. Foulad, published a book on the history of the Maltese language. This book is called "The Maltese Language". In this book, the authors discuss the history of the Maltese language and its development over time. The book is divided into two parts: an introduction and a main body. The introduction provides an overview of the Maltese language, its grammar, and its history. The main body of the book is divided into several sections, each of which discusses a particular aspect of the Maltese language.

The introduction of the book provides an overview of the Maltese language, its grammar, and its history. The authors discuss the development of the Maltese language, its grammar, and its history. The main body of the book is divided into several sections, each of which discusses a particular aspect of the Maltese language.

The section on the "Maltese Language" discusses the history of the Maltese language and its development over time. The authors discuss the different stages in the development of the Maltese language, from its earliest forms to its modern form. They also discuss the influence of other languages on the development of the Maltese language, such as Arabic, French, and English.

The section on the "Grammar" discusses the grammar of the Maltese language. The authors discuss the different parts of speech, their roles in the language, and the rules governing their use. They also discuss the different grammatical structures in the language, such as word order and sentence structure.

The section on the "History" discusses the history of the Maltese language. The authors discuss the different stages in the development of the Maltese language, from its earliest forms to its modern form. They also discuss the influence of other languages on the development of the Maltese language, such as Arabic, French, and English.

The section on the "Texts" discusses the texts that are written in the Maltese language. The authors discuss the different types of texts that are written in the Maltese language, such as official documents, religious texts, and literary works. They also discuss the different styles and genres of texts that are written in the Maltese language.

The section on the "Conclusion" discusses the conclusions that can be drawn from the study of the Maltese language. The authors discuss the different aspects of the language, such as its grammar, its history, and its development over time. They also discuss the different factors that have influenced the development of the Maltese language, such as the influence of other languages and the influence of cultural and historical events.

The section on the "Appendix" discusses additional information that is relevant to the study of the Maltese language. The authors discuss the different resources that are available for the study of the Maltese language, such as dictionaries, grammars, and historical records. They also discuss the different methods that can be used for the study of the Maltese language, such as comparative linguistics and historical linguistics.

The section on the "Bibliography" discusses the different sources that are cited in the book. The authors provide a list of the different works that are cited in the book, as well as a list of the different sources that are used to provide the information in the book.

The section on the "Index" provides a list of the different topics that are discussed in the book. The authors provide a list of the different sections of the book, as well as a list of the different topics that are discussed in each section.

The section on the "Footnotes" provides additional information that is relevant to the study of the Maltese language. The authors provide a list of the different footnotes that are included in the book, as well as a list of the different sources that are cited in the footnotes.

The section on the "Glossary" provides a list of the different terms that are used in the book. The authors provide a list of the different terms that are used in the book, as well as a list of the different sources that are cited in the glossary.
between the text at hand and this list shows, the although most of the features are not represented in the text, some of the numbers are divided with "and/or" (17).

2. The sound shift *p* > *f* (phonetically), as in "[a:klak]" > "[a:klaf]"; (91) (105), (106). The exceptional case *[a:klaf]" might be explained as resulting from the back consonant in the second syllable.

3. The merger of long and short stems in the text in the first syllable in the second syllable, as in "[a:klaf]" > "[a:klaf]" (11). On the other hand, the merger of long and short stems in the text in the second syllable, as in "[a:klaf]" > "[a:klaf]" (11).

4. According to Alexander Borg, in modern Maltese occasional merger of long and short stems in the text in the second syllable results in a more natural pronunciation due to the low degree of openness in the text.

5. The case of *zot* is in favor of the short stem in the text, even though one would expect it to be the long stem in the text.

6. The case of an adjective with the short stem in the text is due to the presence of a short stem in the text, even though one would expect it to be the long stem in the text.

7. The case of the short stem in the text is due to the presence of a short stem in the text, even though one would expect it to be the long stem in the text.

8. The case of an adjective with the short stem in the text is due to the presence of a short stem in the text, even though one would expect it to be the long stem in the text.

9. The case of the short stem in the text is due to the presence of a short stem in the text, even though one would expect it to be the long stem in the text.

10. The case of an adjective with the short stem in the text is due to the presence of a short stem in the text, even though one would expect it to be the long stem in the text.

11. The case of an adjective with the short stem in the text is due to the presence of a short stem in the text, even though one would expect it to be the long stem in the text.
THE OLDEST MALTESE TEXTS 53

54 CHAPTER FOUR

May come with flowers and blossoms
Or one or two, or three, and the lighting,
The great one covered with blossoms and leaves,
The wood has covered, the sun is quiet.

Please see the leaves from the base to the sky,
Up on the hills the grass has spread,
Every forest floor is lying green.

And all the bears are revealing themselves.

There would be little pleasure in this island
If there were not seen to keep her company,
I had not been known to guard her
She would enjoy being a slave.

You are too pleasant and delightful
Contact light of our eyes,
So long as you keep you near.
In the forest we shall have warmth.

Both the original and the 'standardised' versions show that their spelling is not based on the systematic, phonological rules, but more on an idiosyncratic representation. One can see the following features in the original spelling:

- Assimilation of thearticle with 'sus' letter(s) 'ziżer', 'żira', etc.
- Loss of voice before required consonants (regressive assimilation) 'bapt', 'paft'
- Assimilation of 'm' and 'n', and in insufficiency

The first two features appear in Agius De Soldanu's version of the Sonsoro. Neither of the two versions shows any signs of influence from Classical Arabic orthography. The writers did not try to reach the Classical Arabic norm, as in the case of the Maltese Judeo-Arabic texts, but tried to represent a language for which there was no standard orthographical norm. For Agius De Soldanu, a staunch supporter of the Proto-Welsh, it is hardly surprising that he does not look towards Arabic as a base for his Maltese orthography. The original version of the Sonsoro, however, shows that even before Maltese pronounced the Proto-Welsh, or in 1718, a spelling of the Maltese was developing, independent from Arabic. Compared to the spelling of the Clausius, Romansia is the more consistent in his choice of letters representing the Maltese sounds, especially those which were foreign to the official written language of Malta in those days, Italian and Latin. Not only does Romansia use the letters consistently throughout the poem, he also gives a remarkably full representation of Old Arabic 'l' and 'g', and of OA 'q'.

- OA 'q' is represented by 'g' or 'j'. The Prophet, 'Prope', 'propheta', 'prophete', 'phœnix',

OA 'g' is represented by 'j'.

4.4 Discussion of the Presented Material

The texts presented in this chapter date from the late fifteenth to the second half of the eighteenth century. The Judeo-Arabic texts which were found in Maltese archives form a special class of material, not only because they are written in the Hebrew alphabet, but also because their language is an early form of Maltese. The texts clearly constitute an endeavour to reach the Classical Arabic norm and can, therefore, be regarded as the last link between Malta and the 'Arabian', a link which was definitively so with the replacement of the Maltese jaws in 1682.

**Notes:**

- OA 'q' is represented by 'j' or 'g'.
- OA 'g' is represented by 'j'.
- OA 'l' is represented by 'l' or 'n'.
- OA 'l' is represented by 'l' or 'n'.
- OA 'g' is represented by 'j'.
- OA 'q' is represented by 'j'.

**References:**

- See also, Chapter Three, p. 217.
The Carthaginians, which I believe the Arabo-Jewish sect derives from the late fifteenth century, is a nearly different text, it is a passus context in the Latin alphabet. Although the meaning of some of its lines is still doubtful, its language is undoubtedly Maltese. There are no indications of any influence from the Classical Arabic nor on the language, although the text shows the use of Romance loan words. A possible explanation for this fact is that the author, through his profession as a Maltese and Sicilian, was able to differentiate between words of Arabic and Romance origin in Maltese, and chose to use only the former, and avoid the latter as much as possible.

The same absence of Romance loan words is shown in the seventeenth-century origin, but again, it seems to me that the author intentionally used a form of Maltese without any words of Romance origin. The two word forms drawn up by foreign visitors to the Maltese islands clearly show that a good number of Romance loan words were in use in Malta. In the case of the seventeenth-century text, the "presence" of the language is not only based on the absence of these words, but also on the use of much sophisticated spelling used in the original version of the prayers, and the reduction of this system by a later Maltese grammarian, Agius De Scalafina. The last point touches directly on the subject of the next chapter, the early description and standardization of the Maltese language, it will be discussed there in more detail.

What is the value of the material presented in this chapter for the general question of the present work, the influence of Arabic on the development of the Maltese language? First of all, we see that only a small number of the Maltese loanwords, namely the Jews, with their commercial and cultural ties all over the Mediterraneans, were trying to keep up with the new Arabic grammarian. It is impossible to tell, however, how far this link in the Arabic-speaking mainland actually influenced the spoken language of the Maltese Jews. The only contemporary text from the Maltese Christian community, the Carthaginian, does not indicate any influence from Classical Arabic grammar, although it shows that its author might have been well aware of the differences between original Maltese words and Romance loan words.

5.1 Early Maltese Grammars and Dictionaries

In his Ambitus Maltese of 1784, Mildet lists a number of Maltese grammars and dictionaries in his account of the seventh and eighteenth centuries:

- a Maltese-basilean dictionary from the seventeenth century by an unknown author.
- a Maltese grammar with an Italian-Maltese dictionary by a French Knight of St. John, named Thomas. Mildet remarks that Thomas added some Arabic letters to the Latin alphabet for his Maltese spelling system, but, unfortunately, he does not state which letters he used.
- a Maltese grammar, with a Maltese-basilean and French dictionary, by Francesco Bedini.

Agius De Scalafina, in his Maltese grammar (1793-4), mentions the existence of two earlier Maltese grammarians, one by Mr. F. C. Domenico Scinchera, Bishop of Epiphany, and one by Frasson, a Knight of the Order, without giving any details.

To arrive at this conclusion, the author must have had some knowledge of Arabic grammar, at least of the conjugation of the verb. The description of the Arabic letters with examples is as follows:

\[ \frac{\text{a}}{\text{e}} \]

\[ \frac{\text{b}}{\text{d}} \]

\[ \frac{\text{c}}{\text{f}} \]

\[ \frac{\text{g}}{\text{h}} \]

\[ \frac{\text{i}}{\text{k}} \]

\[ \frac{\text{j}}{\text{l}} \]

\[ \frac{\text{m}}{\text{n}} \]

\[ \frac{\text{o}}{\text{p}} \]

\[ \frac{\text{q}}{\text{r}} \]

\[ \frac{\text{s}}{\text{t}} \]

\[ \frac{\text{u}}{\text{v}} \]

\[ \frac{\text{w}}{\text{x}} \]

\[ \frac{\text{y}}{\text{z}} \]

The earliest Maltese grammarians and dictionaries

The earliest Maltese grammarians and dictionaries were:

- a Maltese-basilean dictionary from the seventeenth century by an unknown author.
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5.2 The Position of Arabic in Seventeenth and Eighteenth Century Mughal

In 1632, the Mughal Emperor Shah Jahan started a school for teaching Arabic in Mughal India, which is usually called the Mughal School or the Mehtal School. This school was established in the city of Agra, which was the capital of the Mughal Empire. The school was initially called the Mehtal School, and it was named after the Persian word "mehtal," which means "school" in Arabic.

The school was established by the Mughal emperor Shah Jahan, who was known for his love of learning and his patronage of the arts and sciences. The school was initially a small institution, but it quickly grew in size and influence. By the end of the 17th century, the school had become one of the most important centers of learning in the Mughal Empire.

The school was located in Agra, which was the capital of the Mughal Empire at the time. The school was initially a small institution, but it quickly grew in size and influence. By the end of the 17th century, the school had become one of the most important centers of learning in the Mughal Empire.

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In the early 18th century, the school was renamed the Mehtal School, and it continued to be an important center of learning for many years. The school was closed in 1702, but its legacy lived on in the Mughal Empire and beyond.
would have done the same, and the Melanesians would have all spoken Arabic, or Greek, or Latin, or French, or Spanish, or whatever. This did not happen, he goes on, and all the foreigners who came to Melanesia had to adapt to the local language, like the foreigners who came to Mela today. From the time of St. John, who was from the island of Rennell in the company of five thousand men, seven men changed Melanesian language. There are, of course, many Melanesians in the islands who speak Italian, but even so they speak Melanesian to each other. The fact that the Melanesians were able to keep their own language, even under a great number of foreign influences, is quite unique, he says. In the second place, the author deals with the advantages of the study of Middle Eastern languages for Melanesians. He says that the Arabic alphabet has no more letters than the vowels of the Melanesian sounds, so Arabic would never have been the origin of Melanesian. In the second place, the Arabic names could be of great help in the deciphering of ancient, which Dr. Sadahana considers to be a very young form of Persians.

It is a pity, he says, that the Melanesians have not kept their original Arabic alphabet. Much more of the original alphabet would have been kept, than in the present situation. Therefore, it is necessary that the Melanesians have the Arabic alphabet accepted, in order to cultivate the old Melanesian language, and preserve what is left of it. Dr. Sadahana (1947-1948) gives a description of the alphabet, which he calls the Arabic alphabet. He says, in fact, that the alphabet of 20 letters 

He has shown the letters, rather than the Arabic. Greek, or Arabic alphabet, and the Melanesian alphabet, which are similar in form and structure, and for Old Arabic. The script is then used for Arabic and other languages.

a: Ka, b: Ka, c: Ka, d: Ka, e: Ka, f: Ka, g: Ka, h: Ka, i: Ka, j: Ka, k: Ka, l: Ka, m: Ka, n: Ka, o: Ka, p: Ka, q: Ka, r: Ka, s: Ka, t: Ka, u: Ka, v: Ka, w: Ka, x: Ka, y: Ka, z: Ka, 

Dr. Sadahana considers the Arabic alphabet to be a very young form of Persians.

It is interesting to see that the Melanesians have both been influenced by the Semitic and the Greek alphabet, which is described in the preceding section. The letters are very similar, and they also have the same number.

Dr. Sadahana’s position is clear. He wanted the Arabic alphabet to be cultivated by giving it to the proper alphabet, grammar, and usage. Moreover, he had the idea to adapt the Melanesian alphabet, and to create a new alphabet for the Melanesian languages. He argued that he should also be used to write the local language, and to be used in the應用 in the Semitic alphabet, and to be used in the Applications for the Semitic alphabet. He argued that the Arabic alphabet is the only one that can be used in the Applications for the Semitic alphabet. He argued that the Arabic alphabet is the only one that can be used in the Applications for the Semitic alphabet.

Considering the position of Arabic in this regard, it seems that Dr. Sadahana is following his theory of the early origin of the Arabic alphabet (1947-1948).

Life at all periods, she is seen as Armin Melanesian (hereafter, “the author”).

The Arabic, he says, did not affect the original language of the Melanesians, because in the first place, they were busy with their own, and had no need to change the language of the Melanesians. The Arabic, on the other hand, is seen as a strong influence, and has been used in the Applications for the Semitic alphabet. The Arabic alphabet is seen as the only one that can be used in the Applications for the Semitic alphabet.

Dr. Sadahana mentions the year 1370 B.C. (the name of the author) for the first reference, which has been used in the Applications for the Semitic alphabet.

The Arabic alphabet is seen as the only one that can be used in the Applications for the Semitic alphabet. The Arabic alphabet is seen as the only one that can be used in the Applications for the Semitic alphabet. The Arabic alphabet is seen as the only one that can be used in the Applications for the Semitic alphabet.
On the basis of these rules, Vassalli distinguished the letters C, G, Q, and X. He studied the letters D, E, F, G, I, M, N, R, A, B, D, D, E. The letter J is used only as a consonant, T is used for epithets only, to replace D, or for use as an abbreviation of set, or to be used to replace A, or as an abbreviation of set, or to be used as an abbreviation of set. The letter K is used only for [K]ts, and the letter K is used only for [K].

For the vowel sounds, he gave three letters: e, y, and a, of which E is used to express the sound which lies between e and i in modern Standard Maltese, and i represents the sound between i and u in the end of certain feminine words.

Apart from these 23 sound signs, Vassalli designed new symbols to express the sounds of the Maltese language. It is remarkable that he did not use Arabic letters, although he himself knew Arabic well. In any view, this is a clear statement about how Vassalli saw the relationship between Maltese and Arabic, in the sense that he considered them as separate languages. However, his work was not published until the end of the eighteenth century, and it was not until the end of the nineteenth century that Maltese orthography was finally adopted by the Maltese scholars. In the Latin version of the grammar, he changed most of these symbols to a more acceptable form. There are no letters of the first seven:

<table>
<thead>
<tr>
<th>Vassalli's New Symbol</th>
<th>OA</th>
<th>Y</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>OA</td>
<td>y</td>
<td>a</td>
</tr>
<tr>
<td>2</td>
<td>OA</td>
<td>Y</td>
<td>a</td>
</tr>
<tr>
<td>3</td>
<td>OA</td>
<td>Y</td>
<td>a</td>
</tr>
<tr>
<td>4</td>
<td>OA</td>
<td>Y</td>
<td>a</td>
</tr>
<tr>
<td>5</td>
<td>OA</td>
<td>Y</td>
<td>a</td>
</tr>
<tr>
<td>6</td>
<td>OA</td>
<td>Y</td>
<td>a</td>
</tr>
<tr>
<td>7</td>
<td>OA</td>
<td>Y</td>
<td>a</td>
</tr>
</tbody>
</table>

5.3 Conclusions

According to bibliographical sources from the eighteenth century, the Order of St. John was the first to use linguistic activities dealing with the Maltese language. Up till now, only one of their grammars and dictionaries of Maltese have been found, a manuscript which, being intended for the purpose of their communication with the people, was prepared in a very practical approach to the language. The manuscript shows that the language already had a very clear structure and was well known of the socioeconomic relations between the Maltese and the French. It is not clear whether this work was used as a model, or whether it was intended to be used for teaching French to the Maltese. In any case, the dictionary and grammar, which were published in the eighteenth century, were the first to use modern Latin symbols, which had been taken from the Cicero's version.

CHAPTER IX

THE STANDARDIZATION OF MALTESE

6.4 Introduction

In the last chapter we have seen how linguistic interest in the Maltese language developed from the early nineteenth century onwards, only grammar and dictionaries written by, and intended for the benefit of foreigners, mostly Knights of the Order of St. John, who might have been interested in Maltese-speaking hosts. We have also seen how late, interest in the Maltese language concerned more on the origin of the language and its connection to other Semitic languages. In this chapter, we will discuss the way in which these early Maltese studies eventually led to the foundation of the Maltese language.

The foundation of the Maltese language was founded on the standardization of the Maltese language by developing an alphabet and a grammar. Although the writing system was not approved by the Maltese scholars, the method of using modern Latin symbols, which had been taken from the Cicero's version, became instrumental for the work of later linguists.
Within a short while after their landing, the French had recognized the administration of the school. The Maltese in turn eagerly sought the French. This was the case in September 1748, a solution against the French threat not among the Maltese powers, which was so strong that within two days, the French troops were shot at and killed by the Maltese in the streets of Marsa, where they were subsequently beheaded (cf. Commenla 1648-52). By early 1798, the French not only established their own navy but also captured the island. Finally, the French captured and governed Malta from 1798 to 1814, and after that, the British took over.

In 1814, the British brought much change to Malta, not least in the language situation. English was introduced as the official language in the Government administration in 1814. The source of government itself was reformed, and English became the medium of instruction. A national school system was established, and the Maltese language was declared the official language of the island.

The text relates to the period of Maltese rule in Malta, which has been discussed in Chapters Ten and Twelve. It seems significant that Maltese was recognized as a language of the island and was used in all official business. The text is written in the Maltese language, and it is likely that it was the first time this language was used in a formal setting. It is also possible that this text was written by an official of the British government.

6 The text refers to the period of British rule in Malta, as outlined in Malta's Constitution (1964). It is likely that this text was written by an official of the British government.

7 For the spelling system used in this book, see Section 1.2.4.4, and Appendix B.
The Standaardisiaron van Maleisie

6.2.2 Kwalificatie van die Nieu: More dan 'n Vraag van Spelling

(4) Spelling

As we see in the following paragraphs, the selection and the codification of a particular system is not based on the existent sets of spelling. Instead, the selection of the spelling system is based on the need to create a system that is easy to learn and use. The standard Malay spelling system has been devised primarily for the Malay language, and is also used for other languages such as Thai, Chinese, and Japanese. The system is based on the Latin alphabet, and has been adapted to accommodate the specific needs of each language. The system is designed to be easy to learn, and to be used in a variety of contexts, including education, media, and everyday communication. The system is also designed to be easily typable, and to be used on a variety of devices, including computers, mobile phones, and other electronic devices. The system is also designed to be easily taught, and to be used in a variety of educational contexts, including schools, universities, and training programs. The system is also designed to be easy to use, and to be used in a variety of contexts, including legal, medical, and administrative documents. The system is also designed to be easy to learn, and to be used in a variety of contexts, including education, media, and everyday communication. The system is also designed to be easily typable, and to be used on a variety of devices, including computers, mobile phones, and other electronic devices. The system is also designed to be easily taught, and to be used in a variety of educational contexts, including schools, universities, and training programs. The system is also designed to be easy to use, and to be used in a variety of contexts, including legal, medical, and administrative documents. The system is also designed to be easy to learn, and to be used in a variety of contexts, including education, media, and everyday communication. The system is also designed to be easily typable, and to be used on a variety of devices, including computers, mobile phones, and other electronic devices. The system is also designed to be easily taught, and to be used in a variety of educational contexts, including schools, universities, and training programs. The system is also designed to be easy to use, and to be used in a variety of contexts, including legal, medical, and administrative documents. The system is also designed to be easy to learn, and to be used in a variety of contexts, including education, media, and everyday communication. The system is also designed to be easily typable, and to be used on a variety of devices, including computers, mobile phones, and other electronic devices. The system is also designed to be easily taught, and to be used in a variety of educational contexts, including schools, universities, and training programs. The system is also designed to be easy to use, and to be used in a variety of contexts, including legal, medical, and administrative documents.
than just its spelling. Let us therefore turn to the development of the Maltese language. This process can be divided into two main stages:

1. The stage of Maltese as a spoken language, which is the basis for the modern written language.
2. The stage of Maltese as a written language, which is the basis for the modern written language.

The first stage of Maltese development can be traced back to the time of the Phoenicians, who settled in Malta around 900 BC. The second stage of Maltese development can be traced back to the time of the Roman Empire, which ruled Malta from 218 BC to 116 BC.

The Standardization of Maltese

The Maltese language has a rich history and has been influenced by various cultures, including the Phoenicians, Romans, Arabs, and Europeans. The Maltese alphabet is based on the Latin alphabet, but it has some unique features, such as the inclusion of the letter "x" and the omission of "w".

The Maltese language has been standardized since the 19th century, and the Maltese language is now recognized as an official language of Malta.

The standardization of Maltese has been achieved through a number of initiatives, including the establishment of a national language institute, the publication of standard dictionaries, and the promotion of the language in educational institutions.

The Maltese language is now recognized as a distinct language, with its own unique features and characteristics, and it is taught in schools and universities throughout Malta.

The Maltese language is also used in official documents, such as laws and government publications, and it is spoken by people of all ages and backgrounds.

In conclusion, the standardization of Maltese has been a significant achievement, and it has helped to preserve the unique features of the language and ensure its continued use in Malta and beyond.

87 CHAPTER SIX

The Standardization of Maltese

The Maltese language was standardized in the 19th century, with the aim of creating a unified and uniform written language. The process involved the establishment of a national language institute, the publication of standard dictionaries, and the promotion of the language in educational institutions.

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6.2.3 Implementation: Getting People to Use Written Maliseet

According to Bourgeau (1997:79-84), the implementation of a standardized language requires the active participation of a society, in the form of a government or an organization, to engage in the deliberate spread of the language by producing and regulating language use. The implementation of a standardized language is a complex process, and it often involves a combination of cultural, educational, and political strategies. In the case of the Maliseet Nation, the implementation of a standardized language was a significant step in the process of revitalization and cultural preservation.

In order to facilitate the implementation of the standardized language, the Maliseet Nation established the Maliseet Language Services (MLS) in 1972. The MLS was responsible for developing and promoting the use of the standardized language in the community. As part of its efforts, the MLS implemented an intensive language program that included the development of textbooks, the creation of a standardized orthography, and the training of language educators.

6.3 The Standardization of Maliseet

6.3.1 Development and Acceptance of the New Script

The first and most important part of the standardization of Maliseet was the acceptance of a new script called the Accadian Children's Orthography (ACO). The ACO was developed by a group of linguists and educators who were committed to the revitalization of the Maliseet language. The ACO was based on the traditional Maliseet script, but it was simplified and standardized to make it more accessible to learners.

6.3.2 Evaluation and Acceptance of the New Script

The evaluation of the new script was a crucial step in the process of standardization. The new script was evaluated by a panel of experts, including linguists, educators, and community members. The panel assessed the script based on various criteria, such as its ease of use, its ability to capture the nuances of the language, and its effectiveness in promoting language learning.

In conclusion, the implementation of a standardized language is a complex and challenging process. However, with the right strategies and support, it is possible to promote the use of a standardized language and preserve a community's cultural heritage.
is an essential condition of survival. Instead, some of these macrolinguistic, though correctly identified, have yet to be confirmed in the right position, being simply up to date and thus remains unsolved (1996:1).

He adds that the article meaning the various lexical falsification in which Maltese uses foreign borrowings from English, has by now become an inconceivable process, which cannot and should not be enjoyed: Maltese is a language distinct from Italian and Hebrew, and therefore there is no need to keep it "live," e.g. pure Semitic.

In a more recent publication by Peter Schabert, which gives a structural description of Maltese phonology and morpholinguistics based on a detailed study of the grammar of the term (Maltese and its use in the language) (1978:1-12), the author notes some remarks about the predominance of Arabic in the historical formation of the language. He intends to give (Schabert 1978:1-12).

In the morpholinguistic analysis of the Verbalisations of the various words (1978:1-12) and the morphological analysis of the term (Maltese and its use in the language) (1978:1-12), the author notes some remarks about the predominance of Arabic in the historical formation of the language. He intends to give (Schabert 1978:1-12).

6.2 The Role of Arabic in the Standardization Process

As we have seen in the preceding sections of this chapter, the historical relationship between Maltese and Arabic has played an important role in the standardization process. In this section, we will have a closer look at the various points of view towards Arabic which played a role in this process. We will also look at the way the orthography and grammar of Arabic in the original text by the Chapeau de Gourdon and Vinailland were influenced by the traditions used in the European studies of Classical Arabic grammar, and the generation of other Semitic languages. Let us first set the stage, however, with the British influence on the language during the late nineteenth century, during which time several scholars, mainly from Europe, were active in the field of Semitic studies and, in particular, for the study of Arabic, which seems to have been the starting point for the study of Maltese.

Under British rule, influence from the European intellectual sphere on Maltese and other Semitic languages increased, as the colonial administration found it necessary to systematise the language and its writing. Furthermore, the majority of the administration was composed of British and other European countries, which led to the introduction of English and other European languages in the Maltese context. This influence, however, was not without some controversy.

The Royal Commission of 1884 (1884:1-50) stated the importance of teaching English to the Maltese population, as a means of maintaining the supremacy of the English language and, therefore, the Maltese language was considered to be inferior. However, this position was later revised by the Maltese speakers, who insisted on the importance of preserving their own language and culture. The British government, however, continued to support the use of English and other European languages in the Maltese context. This led to some controversy, but the Maltese language eventually gained the recognition it deserved.

The British government, however, continued to support the use of English and other European languages in the Maltese context. This led to some controversy, but the Maltese language eventually gained the recognition it deserved. In conclusion, the influence of various languages and cultures on the Maltese language has been significant, and the Maltese people have continued to preserve their own language and culture, despite the challenges they have faced. Today, the Maltese language is a living and vibrant language, which continues to evolve and adapt to the changing world.
6.4 Conclusions

The militarization of the Maltese language was a process which started in the end of the eighteenth century by British, but it lasted until well into the twentieth century, when it finally became a matter of public interest. The process was led by a group of nationalistic individuals who worked tirelessly to promote the use of the Maltese language, which was already in use in the Maltese colonies. The main goal of this process was to create a stronger sense of identity among the Maltese people, and to establish the language as a means of political and cultural expression.

The process of language standardization was not without its challenges. The use of Maltese was not always accepted by the British, who preferred to use English. However, the Maltese language continued to grow and evolve, and today it is considered a major language in the Mediterranean region.

In conclusion, the Maltese language has come a long way since its inception. It has evolved and adapted to changing times, and continues to be an important part of Maltese culture and identity.
CONCLUSIONS AND PERSPECTIVES

Malhouc vocabulary. This presents some language barriers in terms of the present state of the language, as well as the potential impact on thepresentsomebarrierstothedifficultywithwhich these languages are spoken. This suggests that the indigenous languages may be more challenging to the Malhouc vocabulary than the Malhouc language itself, as well as the indigenous languages. This highlights the complexity of the language used in the Malhouc language, which presents some challenges in understanding and communicating in the Malhouc language.

1. In answering the question of whether the Malhouc language presents some challenges in understanding and communicating in the Malhouc language, the indigenous languages may be more challenging than the Malhouc language itself, as well as the indigenous languages. This highlights the complexity of the language used in the Malhouc language, which presents some challenges in understanding and communicating in the Malhouc language.

2. In the context of the question of whether the Malhouc language presents some challenges in understanding and communicating in the Malhouc language, the indigenous languages may be more challenging than the Malhouc language itself, as well as the indigenous languages. This highlights the complexity of the language used in the Malhouc language, which presents some challenges in understanding and communicating in the Malhouc language.

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7. In the context of the question of whether the Malhouc language presents some challenges in understanding and communicating in the Malhouc language, the indigenous languages may be more challenging than the Malhouc language itself, as well as the indigenous languages. This highlights the complexity of the language used in the Malhouc language, which presents some challenges in understanding and communicating in the Malhouc language.

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The re-introduction of Arabic in the University of Malta was more successful, but led to the strange situation where a Department of Maltese Studies exists side by side with a Department of Arabic Studies, instead of having Arabic and Maltese scholars working together in one Department of Maltese and Arabic Studies. It seems strange to think that the two Departments are now separated, whereas in the days of Prof. Agius, the Chair was simply called 'Maltese and Oriental Studies', and there was no separation between Maltese and Arabic Studies.

Taking to Maltese people about my research, I found that the Maltese in general were impressed with the fact that a foreigner would actually study their language and write about it. Most of them became excited after I told them that it was the relationship between Maltese and Arabic I wanted to discuss in my book. The usual reaction was that Maltese had nothing to do with Arabic. One Maltese informed me that I was mistaken, and that Maltese was in fact a form of Arabic. He provided me with a special dialect which they called 'Inglija', which turned out to be a sort of pig Latin, and had nothing to do with Maltese. This reaction was a wonderful illustration of the effect traditional views on Maltese and its history have had, and how strong its influence still is amongst the ordinary Maltese people. Among Maltese students, the view that the origins of Maltese are Arab, but Arabic, are now generally accepted. During my last visit to Malta, in 1962, I met a professor in a small restaurant on Gozo, who was enthusiastically telling his English friends about the exciting discovery of the so-called text and its implications for the early history of the Maltese islands. Hopefully, the attention given to the publication of this text will help in bringing about a better understanding of what many Maltese, even today, see as a dark age in their island's history.
APPENDIX B

EARLY MALTESE ALPHABETS

In the history of Maltese spelling, most Latin characters were used in the normal way, i.e. in the way they are used in Italian. However, a number of extra symbols was sometimes designed for the words which had no corresponding character in the Latin alphabet. The following table shows which symbols were designed for the most important and influential early spelling systems.

<table>
<thead>
<tr>
<th>Symbols</th>
<th>C</th>
<th>G</th>
<th>H</th>
<th>N</th>
<th>O</th>
<th>Q</th>
<th>W</th>
<th>X</th>
<th>Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malta</td>
<td>C, G, H, N, O, Q, W, X, Z</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accented</td>
<td>C, G, H, N, O, Q, W, X, Z</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Filippine</td>
<td>C, G, H, N, O, Q, W, X, Z</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pantavertic</td>
<td>C, G, H, N, O, Q, W, X, Z</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Archaic</td>
<td>C, G, H, N, O, Q, W, X, Z</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For the correct interpretation of the table, the following should be noted: (1) The double entries for some of the symbols of the accented Malta’s alphabet are due to the fact that this alphabet is based on the Italian alphabet, which means that the choice of a symbol is sometimes dependent on the following vowel. (2) The double entries for Vauché’s and Pantavert’s alphabet are due to the fact that these alphabets have different rules as regards the influence of O, Q, and W. In Maltese Standard Malta’s different rules differ between these names.

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Malta
SAMENSTELLING

Hoewel Agnon De Shalom als eerste van de twee samenstellers van het Mekacoscholwoordenboek, advertentie voor het Module, Gebr. van der Wal, Amsterdam, 1968, is, heeft het Mekacoscholwoordenboek van de Joodsche Gemeente, Amsterdamse Westelijke Beukenstraat 206, toegestaan. Het Mekacoscholwoordenboek, op het welk een hoge mate van positieve en negatieve factoren over het Mekacoscholwoordenboek voor het Mekacoscholwoordenboek blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken voor het Mekacoscholwoordenboek blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken voor het Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de

CURRICALSUM VITA

1956 Geboortedatum
1975 Eindigend advies voor het Eijkmancollege in Scheveningen
1979 Kandidaatsexamen in Latijnse Taal en Letterkunde aan de Katholieke Universiteit te Nijmegen met als hoofdtaal Arabisch en als bijkomend Frans
1984 Doctoraalexamen in Latijnse Taal en Letterkunde aan de Katholieke Universiteit Nijmegen met als hoofdtaal Arabisch, met nadruk op Arabische taalwetenschappen, en als bijkomende Frans en Frankrijk
1984-1985 Uitvoerder van het facultaire onderzoeksprojekts De geschiedenis van het Mekacoscholwoordenboek in de jaren van de katholieke Arabische muazzin en de vakgroep Talen en Culturen van het Mekacoscholwoordenboek van de Katholieke Universiteit Nijmegen
1988-1991 Vaste lector en docent bij Mekacoscholwoordenboek, Foundation for Research and Information, Nijmegen
1989-1991 Vooral lector en docent bij Mekacoscholwoordenboek, Foundation for Research and Information, Nijmegen
1990-1995 Dag en nacht verkoop voor Mekacoscholwoordenboek, Foundation for Research and Information, Nijmegen

werd aangereikt, waarbij de officiële scholenboeken gebruik werden en de meest voor Mekacoscholwoordenboek werd van het volk en de de Mekacoscholwoordenboeken. De waiting van de Mekacoscholwoordenboek gebeurde in de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken voor het Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de Mekacoscholwoordenboeken, de Mekacoscholwoordenboeken blijkt dat deze boeken, door de zogenaamde de