

## BOOK REVIEWS

ARTHUR BONNICI, *History of the Church in Malta*, Vol. III, Period IV — 1800-1975, Veritas Press, Ma'ta 1975, pp. 285 + (17).

This volume brings to an end the author's successful attempt "to write a brief History of the Church in Malta on modern times and up to date", as he himself stated in the Foreword of the first volume of his work, thereby rendering an excellent service to our home'and.

The Nineteenth Century, which is marked in ecclesiastical history by an intense revival of spiritual values, has had its beneficial impact on Catholic Malta. New evaluations of pastoral techniques during the Twentieth Century, culminating in Vatican Council Two, brought with them a new lease of life within the Church. These positive aspects of Catholic vitality, as resulting also within our local social milieu, have been faithfully portrayed throughout a minute historical analysis covering the first sixteen chapters of Mgr Bonnici's third volume.

Under British Colonial Administration, as well as during subsequent years, although the Catholic Church in the Maltese Islands had been promised freedom of action and even protection, various civil enactments have tried to diminish considerably the influence of the Church. Moreover, certain other movements, antagonistic at times to Catholicism, began to insert themselves within the Maltese social framework, once more, attempting to curtail the prominence of the dominant religion that has moulded the pattern of Maltese life. These other aspects of local history form the themes analysed in the last eight chapters of this volume.

The author, whose interest in 19th Century local ecclesiastical history is quite well known from various scholarly studies covering this period, has been successful in grouping together in a very concise, logical and chronological sequence, a vast field of extensive informative data, followed, at times, by important assessments. This volume is the result both of the author's own personal research in local archives, particularly the Curia Archives part of which is under his meticulous care, as well as the outcome of various publications whereby recent historical research is developing a due evaluation of our islands' past. The author has made diligent use of these publications. In such a concise account, it is quite obvious that Mgr Bonnici had to eliminate many details and to fix his attention on determinate data of importance. This may explain why certain historical developments have been dealt with in a very summarised form.

Mgr Bonnici's efforts have produced a concise textbook of local ecclesiastical history, whose need had been sorely felt in the past. This work merits to have a place of honour not only on the bookshelves of

enthusiasts of Maltese history but in every Maltese home. It will, eventually, enable everyone to get a clear acquaintance of the meaning and impact that Catholicism has had on Maltese way of life.

Vincent Borg

MICHAEL ELLUL, *Heritage of an Island — Malta*, Malta 1975, 83 pp., ill. Published by the Department of Information. Foreword by L. Sant.

Maltese Architecture, together with Maltese History, Archaeology and Linguistics, forms a field of research which is particularly interesting and rewarding. The first to realise this seems to have been A. S. Flower, whose "Notes on Renaissance Architecture in Malta", published in the *Journal of the Royal Institute of British Architects* in 1896, paved the way for later contributions, the most noteworthy being those by Professor J. Quentin Hughes, whose book *The Building of Malta (1530-1795)* is a fundamental work on Maltese Architecture during the period of the Knights, and whose *Fortress. Architecture and Military History in Malta* (London 1969), richly illustrated by D. Wrightson, is probably one of the finest books on Malta ever published (a German edition entitled *Malta*, translated by a well-known writer, P. de Mendellsohn, and beautifully illustrated, was published in Munich in 1972; an Italian edition is still *in votis*).

Michael Ellul, an architect in charge of the Antiquities Section of the Ministry of Public Works, is well known to students and lovers of Maltese Architecture for having directed restoration works on quite a few sites of historic and architectural importance, and also for his historical research, particularly his contributions on the Holy Infirmary of the Order which he quite convincingly, if only on stylistic evidence, attributes to Girolamo Cassar (cfr. *Scientia* 1970, 173-186).

This latest publication by Mr Ellul is welcome indeed, for it provides us, for the first time, with a comprehensive view of the whole span of Maltese Architecture, from pre-history to recent times. The text is not annotated (unfortunately), and the treatment is extremely concise throughout, especially in the last few pages which were supposed to cover the whole of the 19th century and even the present one. The centuries comprised between the 9th and the 14th are passed over in silence, since no architectural traces have remained of the long period of direct Arab influence in Malta, presumably because those buildings were later destroyed *in odium auctoris*, or for some other hitherto unknown reason. Despite its brevity, the book (which is illustrated and sells at the cheap price of 25 cents as it was printed by Government) is

a welcome addition to any Maltese library, because it is completely reliable, updated and written in good English.

Since culture, like charity, begins at home, and implies an awareness of surrounding values, I wish to suggest that this brief, readable and interesting account of Malta's architectural heritage should be included as a textbook in our Secondary schools. What is more educational than to teach students how to look around them with an eye for beauty?

G. Mangion

*Tifkira tar-Raba' Ċentinarju mit-Twaqqif tal-Arcikonfraternita tas-SSmu. Sagrament fil-Knisja Proto-Parrokkjali ta' San Pawl, Rabat.* Stamperija Palbo, Rabat, 1975, 32 pp., ill.

*Tifkira tal-Festi li saru fil-Kolleggjata tar-Rabat f'Għeluq il-50 Sena mit-Tigrij tal-Koppla.* Palbo Press, Rabat (1975), 52 pp., ill.

The two publications contain articles referring to the history of the parochial church of St. Paul, Rabat. In the first one, Fr John Azzopardi outlines the history of the Holy Sacrament Confraternity, with notes on its archives. In the second, the same author publishes a catalogue of the exhibition held in Rabat to mark the 50th anniversary of the reconstruction of the church's dome following an earthquake in 1923; Fr C. Cefai contributes an article on Mgr. Enrico Bonnici. These are specimens of publications on local church history, which should certainly be encouraged in order to acquaint the people with local historical facts and their interpretation.

G. Mangion

ANTHONY JOSEPH BORG, *The Reform of the Council of Trent in Malta and Gozo.* "Il-Hajja" Printing Press, Malta 1975, XII-83 pp.

The subject chosen by Fr Borg is certainly very interesting, and quite original and important as far as Maltese History is concerned. Trent has been a major religious, social and political event in European History. At least since Hubert Jedin's studies some twenty years ago, that famous Council (1545-1563) has been looked upon as a positive attempt on the part of the Catholic Church to rise to the occasion and organise itself better and more efficiently, thus accepting widespread, internal trends for renewal which had long preceded the spread of Lutheranism. Quite rightly I suppose, historians have recently tended to speak of Catholic Reform rather than Counter-Reformation.

The present publication, which is an extract from a thesis submitted to the local Faculty of Theology for the Doctorate in Divinity, deals

mainly, or rather only, with the Tridentine disciplinary measures as they were adopted by the bishops, the clergy and the faithful of Malta and Gozo (see p. 4). Fr Borg has gleaned a lot of interesting details from the Apostolic and Pastoral Visits, preserved in the Archbishop's Curia, and, to a lesser extent, from parochial archives. His most important source has been, naturally enough, the complete records of the first Apostolic Visit to Malta in 1575 — itself an off-shoot of the Council of Trent, a worthy example of the new spirit which prevailed in the Catholic Church. Mgr Duzina was sent over to Malta (not at the request of the local Authorities!) to see for himself how far the decrees of Trent had been put into practice in Malta, and eventually to help in introducing or establishing them further. Generally it seems that these reforms or most of them were introduced at an early date by the local bishops, despite their intermittent quarrels with the Grand Masters and members of the higher clergy. In a small, secluded Catholic community like Malta, the reforms of Trent naturally tended to endure through the centuries, and at times the Author seems to be at a loss as to how far he should trace the development of the spirit and the enactments of Trent in this country!

Fr Borg, I repeat, has collected very interesting data on an important subject. I hope someone will one day give us a critical study in social history and assess the effect Trent exerted on the religious and practical life of the Maltese people.

G. Mangion

FILIPP MALLIA O.P., *Il-Fratellanza tas-SS.mu Sagrament fil-Parroċċa ta' S. M. tal-Portu Salvu, il-Belt, 1575-1975*. Veritas Press, Zabbar, 1975, xii-356 pp., illus.

Fr Philip Mallia and the Committee presided over by Mr Dominic Borg could not possibly have celebrated better the 4th centenary of their Confraternity than by publishing this excellent work. Research work, if well done and well presented in book form, remains for ever.

What strikes me most in this book is that it is an exhaustive study of the subject. It runs into some 360 pages, and is endowed with 30 interesting, well-chosen, explanatory illustrations. No single detail of the history of the Confraternity of the Blessed Sacrament in the Church of Porto Salvo in Valletta, which was worth recording, has escaped the attention of the Author. The only pity is the lack of an index — something which could perhaps be remedied at a later stage. Otherwise the book is a complete work. It is fully documented (with something like a thousand footnotes containing references to original sources). It is the

result of competence, familiarity with the sources and that particular interest and attraction for the subject without which historical research is hardly possible.

Confraternities, nowadays rapidly disappearing from our Island scene, were numerous, popular, rich, active and widespread in Malta and Gozo in the past, when life in a'1 its aspects really centred round the village church. The Blessed Sacrament Confraternity in Porto Salvo is the oldest in Valletta, and one of the earliest in Malta. Here is the testimony of bishop M. G. Molina in his Report to Rome dated 22/3/1681 (R.M.L. Misc. 252): *Societates Laicorum cum Sacco in civitate Valletta novem existunt, in tota Dioecesi 138. Fere omnes habent sua Oratoria, in quibus diebus Dominicis ad plurima pietatis opera conveniunt. Inter has primum locum obtinet Societas Sanctissimi Sacramenti erecta in Parochiali Ecclesia S. Mariae Virginis Pontus Salutis Civitatis Vallettæ sub cura PP. Prædicatorum S. Dominici, a cuius Confratribus tertia qualibet Dominica cuiuslibet Mensis fit Processio cum Sanctissimo Eucharistick Sacramento. Similis societas reperitur in omnibus fere Parochialibus Ecclesiis totius Dioecesis.*

A Confraternity was in fact set up in many parishes by Mgr Duzina in order to promote proper respect and veneration for the Eucharist, particularly while carrying the Blessed Sacrament in procession to dying parishioners (this practice, called "viaticum", is still extant in one or two villages, but was quite common until about twenty years ago). The Confraternity in Porto Salvo proved to be very active, and intimately bound up with that important church and consequently with the broad history of our Capital. Several Knights, and Grand Masters of the Order, for example, became members and enriched the association with donations and privileges. The records of the Confraternity, preserved in their large number and variety, abound with first-hand information on the religious, social, artistic and political history of Valletta. To give one or two examples: Girolamo Cassar was one of the sixty-two founder members of the Confraternity in 1575 (p. 17). Mattia Preti was awarded 50 scudi for his painting for the newly built Oratory, where it can still be seen: the entry in the *Libro degli Esiti B 1673-74*, f. 76, reads: *Per Regalo al Signor Cavaglier Mattia per lo quadro novo — 50* (p. 53). During the French occupation of Valletta the Confraternity got involved in a controversy with the Authorities who were anxious to get hold of its 203 pounds of silver, and it is interesting to see how the former managed to win the dispute with flying colours (pp. 302-8).

Fr Mallia has perfectly succeeded in making of the records of his Confraternity a highly readable narrative of undoubted historical interest.

G. Mangion

KARM SANT, *It-Traduzzjoni tal-Bibbja u l-Ilsien Malti 1800-1850*. Veritas Press, Zabbar, 1975, 48 pp. Published by the Malta University on behalf of the Gużè Galea Foundation.

The first sound research on Protestantism in Malta during the 19th century appeared in Giorgio Spini's *Risorgimento e Protestanti* (Naples 1956). Spini is a leading Italian historian, and an authority on Protestant and reformist movements in Italian history. The book mentioned above contains frequent references to Malta as a centre of Protestant propaganda in Italy and in the whole of the Mediterranean. The British and Foreign Bible Society, set up in 1804 with the two-fold aim of promoting education among the lower classes and providing them with the possibility of reading the Bib'le, and the Church Missionary Society, whose activities were usually backed by the Colonial Office, were both very active in Malta in the first half of the century. The first Evangelical journal in Italian, according to Spini, was the one published in Malta in 1845 by M. A. Camilleri, a lapsed Maltese priest who had followed the footsteps of the University professor Cleardo Naudi. Quite a few important Italian exiles, such as Gabriele Rossetti (the father of Dante Gabriel), Giovanni Battista di Menna (a lapsed Capuchin, who later taught at Eton) and Giacinto Achilli (a lapsed Dominican, notorious for having taken Cardinal Newman to court), actually became Protestant in Malta.

The present publication by Professor Sant (who teaches Holy Scripture at the local Faculty of Theology) throws new light on Protestant activity in 19th century Malta. The names of British and Maltese activists, which I met the first time in Spini, become real men whom we learn to know and understand thanks to the original research carried out by the Author in the archives of the two Protestant Societies mentioned above. He mostly based his research on unpublished correspondence, which cannot fail to throw light on the character, aims and activities of the various people who form the object of one's investigation. I would say that the real "hero" revealed by the present publication is the Rev. William Jowett, of whom we had hardly heard before. A young sincere clergyman, fired with missionary zeal, he was sent to Malta by the Church Missionary Society in 1815 to cater for the spiritual welfare not only of Ma'ta but also of other countries bordering the Mediterranean. During his fifteen years' stay in Malta, he founded the Malta Bible Society in 1817; he established the Church Missionary Society Printing Press which in 1822-44 turned out several thousands of copies of a hundred different books in Greek, in Italian, in Turkish, but most'y in Arabic; he travelled widely in the Eastern Mediterranean and published some of his findings in his *Christian Researches in the Mediterranean from 1815 to*

1820 (London 1822); despite all sorts of difficulties and opposition, which would have disheartened a less dedicated minister of religion, he managed to bring out the first Maltese translations of the Bible, or parts of it. He wrote in his diary: "Sunday 6th September [1818], Giuseppe Canolo finished the Maltese New Testament. This will be an illustrious day in our Calendar". And in March 1828, when he had just engaged Mikiel Anton Vassalli as a translator, he wrote to the Secretary of his Society: "His style is so much superior to that of Canolo and Dr Naudi that I rejoice in having him. He has given me St. Matthew's Gospel and is now on St. Mark's. I never incurred an expence with greater satisfaction than this."

This keen, intelligent, energetic Englishman actually played a decisive role in the early establishment of Maltese as a written tongue. To promote a Maltese translation of the Bible, he had to face the arduous task of choosing and establishing a Maltese alphabet. The part he played in all this is one of the "revelations" contained in the present publication. Jowett discussed the Maltese alphabet with his Maltese translators and availed himself of the advice of Professor Lee of Cambridge University. He proposed his own alphabet. He probably influenced Vassalli's tendency towards orthographic simplification (though the Maltese philologist would not easily change his mind; it is interesting to find him insisting on correcting the proofs himself and on using "English Pica" for his Maltese Grammar). Professor Sant analyses the development of the Maltese alphabet in the early Bible translations promoted by Rev. Jowett: his findings are a necessary addition to Ninu Cremona's and Professor Aquilina's contributions on the history of Maltese orthography.

"After all", wrote Jowett to Professor Lee, "considering that the Maltese has never properly been cultivated, their Gospels seem to me our experiment. But it ought to be tried". Jowett realized fully that he was "experimenting" with what he repeatedly called "fixing the Maltese language". Apparently, he dedicated so much thought and energy to this "experiment" for two main reasons. First, to prove that the language spoken by the Maltese "is a truly dignified one, a worthy daughter of Arabic, fully deserving an eminent place among oriental tongues": there could have been, therefore, in Malta during the early years of British rule, influential people genuinely interested in Maltese and desirous to see it grow and prosper, while others, more politically minded, were interested simply in diffusing the English language at the expense of Italian and used Maltese as a lever to reach their aim. Secondly, Jowett believed that the Maltese language, once the experiment of fixing it succeeded, could lead "to a new principle in writing the spoken language of North Africa and Syria by introducing a judicious use of new vowels".

In other words, Jowett thought that Maltese could provide a clue as to how to write Spoken Arabic, and thereby promote the study of modern Arabic dialects in the interest of local education. This shows what a man of broad vision Jowett was. The question is still hotly debated in Arab countries today (cfr. *Current Trends in Linguistics*, vol. 6). He believed that the Maltese edition of the Bible, in its purist style, could one day be used in North Africa and in Syria. Of course, the more practical Prof. Lee and Dr. Pinkerton, of the Church Missionary Society, suggested that in that case "the Arabic character will be necessary". Professor Sant apt'y remarks that these Maltese editions of the Bible did not make headway either in Africa or in Malta, as they were not "Semitic" enough for Africa, and too purist in style and vocabulary for Malta. Nonetheless, Jowett's was no mean personality, and his activity in Malta and the impact of his ideas are worth studying.

The paper under review is entitled: *The Translation of the Bible and the Maltese Language*. It contains new ideas of interest both to historians and linguists. It is, I think, one of the best papers ever published in Maltese (in spite of oversights like Buthurst for 'Bathurst', *attentat* for 'tentativ'). It augurs well for future lectures and publications with the funds of the Gužè Galea Foundation.

G. Mangion

G. WETTINGER: *Il-Ġrajja Bikrija tal-Knisja Matrici t'Għawdex 1435-1551*, RUM Malta, July 1975, 17 pp.

In this new edition of the learned paper about the early history of the Matrice of Gozo which was published last year (See its review in *Melita Historica* Vol. V, no. 3, p. 333-335), the author has added some new details gleaned from original documents which go back to 1449.

Once more the author asserts that the Church of St Mary has a long history behind it: it was originally referred to as "matrice" in 1435; sometimes the word 'matrice' was used to differ the parish church from others in the same area; St James, St Mary ta' Savina and St George were parishes by the beginning of the 16th century; the Matrice was very popular among the Gozitan upper c'ass.

It is earnestly hoped that the author will publish his study about the socio-economic development of Gozo between 1400-1551 in the near future.

C.G.S.



P. ATTARD & others: *Tifkira tal-festi li saru fil-Kollegġjata tar-Rabat f'għeluq il-ħamsin sena mit-tiġrif tal-koppla*, Pablo Press, Rabat, 1974, pp. 52, illus.

In 1974 festivities were held at Rabat, Malta, in remembrance of the occasion when on the 29th November 1924, the cupola of St Paul's Parish Church crumpled down and luckily enough no one was injured. The activities included an exhibition the catalogue of which is presented by Rev. John Azzopardi, Curator of the Cathedral Museum, Mdina.

The commemorative booklet also includes short articles by Rev. P. Attard, Rev. W. Micallef, OSA, and other personalities. His Hon. Mr. Justice A.J. Montanaro Gauci wrote an article about the building of the Church, and notably about its 17th century cupola to which a lantern was added in 1919. Can. C. Cefai wrote a biographical article about Rev. Nerik Bonnici, Parish Priest of Rabat, during whose time the unhappy incident of 1924 occurred.

Such commemorative publications always help to instil further interest in local history.

C.G.S.

ALEXANDER BONNICI: *Familji Mfarrkin f'Malta ta' l-Imġhoddi*, Religjon u Hajja, National Press, Malta, 1975, 35 pp., illus.

The unknown mass of people in a society has its history as much as the people in authority. Very often, however, historians tend to ignore its existence and its social problems. A Bonnici has sought to examine one aspect of the daily life of the common people of Malta in the light of mss. found in the Inquisitorial Archives. This he has also done in his paper "Aspetti della Vita Cristiana nell'Isola di Malta verso la metà del seicento" (extract from *Maltese Folklore Review*, Malta 1974). The problems that led to broken families during the mid-17th century are examined.

It is noted that the various incidents such as the interference of parents in the choice of partners, the presence of foreigners in our islands, women's weaknesses and man's desires have, as ever, often been their causes. Corsairing and naval activities, which were an irksome business, often had their bad side effects on the Maltese. They are given as the main reason why there were broken families in Malta. Men often disappeared from the Islands and were assumed to be dead. Others came and found it too difficult to abstain from female company. This led to

frequent second marriages.

It was difficult to prove whether a person was free to marry especially when he was a foreigner, or that a husband had in fact died abroad. Research was done by the Malta Inquisition which was directed by Rome, but sometimes women who sought to live in concubinage ignored the Inquisition. It appears that there were men who also sought to earn a living by falsifying documents to cheat the Inquisitor!

P. Sebastiano Salelles, SJ, who served as counsellor of the Inquisition for about fifty years indicates that as a result, in spite of the high level of spirituality of the Maltese, there were many who committed themselves to polygamy. Illegitimate marriages could lead to a suspicion of heresy and self-confessed convicts could be punished. Although sentences could be harsh, e.g. 5-7 years or even life imprisonment, the Maltese Inquisitors were rather lenient: the punishments given usually included prayers, abstinence, frequent confessions and public acts of mortification. In one case a person was expected to kneel during Mass in the entrance of the Jesuits' Church, Valletta, with a candle in hand and a clip on his tongue!

Bonnici's monograph is small but concise. It throws more interesting light on the social history of the Maltese people.

C.G.S.

M. GALEA: *Il-Knisja Parrokkjali ta' San Pawl Nawfragu Valletta*, Malta, 1974, 109 pp., illus.

In this book we have a historical-descriptive guide of the Parish Church of St Paul's Shipwreck, Valletta. It is divided into two sections. In the first section the author gives information about the origins of the church, its building, the legacies it received and other details about its benefactors and artistic treasures. Besides giving a detailed description of its architectural and decorative works, the author also gives useful information about the various confraternities that were established in Valletta and lay associations connected with St Paul's Church.

Together with the Carmelite and Dominican Churches it started to secure the spiritual needs of the people who went to live in the newly established city of Valletta. The original church was replaced by another in 1609. This was again rebuilt later and embellished. Its present cuppola has an elliptical form. Its facade was rebuilt in 1885. In 1656 Lady Caterina Valenti (died 1683) made a foundation thereby establishing a group of eight priests plus an archpriest, known as 'beneficiati'. They

were obliged to fulfil certain liturgical functions throughout the year in the said parish. In 1714 Lady Cagnano Testaferrata gave a legacy to set up the Provostship, and on the 16th September 1733 the Parish was erected a Collegiate Church by Pope Clement XII. It was subsequently awarded many privileges.

Many of the artistic treasures of the Church are mentioned and described by the author. These include the statue of St Paul made by Melchiorre Gafà in 1659, the titular painting, the various frescoes, silver candle-sticks and antependiums, and the precious relics of St Paul.

The second section deals with personalities and events connected with the Church. These include the funerals of Bishop De Bussan (1734), and of Grand Master Vilhena (1737); Grand Master Pinto's presence at the feast of St Paul (1741) and the 18th and 19th centenaries of St Paul's shipwreck. Among the personalities mentioned one notes the historians Count G.A. Ciantar and Canon Agius De Soldanis, the architect George Grognet and the saintly priest Dun Carm Decelis. They are all buried in the crypt of this church.

This work, which is supported by references to various sources, is certainly useful to anybody who wishes to pursue further research or just to make an intelligent tour of the Church.

C.G.S.

A. BONNICI: *Aspetti della vita Cristiana nell'Isola di Malta verso la metà del seicento* (Extract, Malta Folklore Review 1974), 32 pp.

In this paper Rev. Alex. Bonnici examines some aspects of Christian life in Malta during the 17th century in the light of documents found in the Maltese Inquisitorial Archives and the Vatican Library.

He examines in particular the situation in Malta during the days of Inquisitor Antonio Pignatelli. Various problems affecting the pastoral activity of the clergy are examined. Bishop Balaguer was accused of being too liberal in granting the tonsure. But there were priests who were dedicated to study and to pastoral care.

The Maltese were generally devout and faithful to their faith but there were moral problems as well: adultery, public scandals, apostasy, polygamy, superstition. Those who transgressed the law were often reprimanded or punished by the Inquisition. In spite of these negative aspects of the life of some of the Maltese, the author concludes that the Maltese people were truly Christian; one cannot generalize on the errors of some.

G. LANFRANCO: *Duwa u Semm fil-Hxejjex Maltin* (KKM Publication, 1975), 129 pp., illus.

In this publication Mr. G. Lanfranco, a well known naturalist, has given a description of plants found in the Maltese Islands, and explains how people have made use of them through the ages. The book is divided into five parts in which (a) Maltese traditions about the use of wild plants are examined, (b) earlier studies, especially those made by the botanist Prof. J. Borg are indicated, (c) the various popular uses of medicinal plants in curing various ailments are outlined, (d) medicinal plants found in the Maltese Islands are described and illustrated, and (e) an index of popular and technical names is provided.

Wild plants have their medical value. This has been recognized through the ages even by the Maltese country folks who formed their own medical lore. Such plants have been used in medicine, perfumes, cookery, superstitious potions and religious rituals. The 'doctrine of signatures' indicates many popular beliefs among the Maltese.

Mr. Lanfranco makes us realize that wild plants embellish our countryside. They form our natural garden, an enchanting characteristic of the picturesque Maltese countryside which should be protected.

C.G.S.

D. FENECH: *The Making of Archbishop Gonzi* (Union Press), 50 pp.

Archbishop Gonzi has undoubtedly already left a mark on the history of 20th century Malta. His early career indicated his abilities, his interest in the workers' plight and his organising spirit within the Church. The Church has been the traditional uniting force for the Maltese. Its leaders were not often shoulder square with Malta's foreign rulers.

The British colonial rule also indicates that the British tried to come to an understanding with the Church hoping that a friendly clergy would guarantee a friendly people. Church-State relations in Malta during the last years of the 19th century led to a rapprochement policy with the Vatican and the Simmons-Rampolla Agreement. It is apparent from Fenech's research, based largely on documents found in the British P.R.O., that Mgr. Gonzi was considered a threat to Maltese Anglophiles and to British colonial rule. Hence 'every possible expedient was employed to prevent his appointment, not without serious risk to Anglo-Vatican relations'.

Mr. Fenech gives an outline of the Malta situation when Mgr. Gonzi

was appointed Bishop of Gozo in 1924. He examines how the British Foreign Office delayed the appointment of a co-adjutor to the sick Archbishop Caruana. Although Mgr. Gonzi was popularly known to be the right man for the job, many, especially Lord Gerald Strickland and Mr D'Arcy Osborne the British legate to the Vatican, opposed his nomination and tried to press their own candidates. Various accusations were levied against Mgr. Gonzi but these proved to be unfounded — the real fear was based perhaps in Gonzi's early labourite attitudes, in the position he had taken in the Church-State dispute of 1929, and in his strong character coupled with his Catholic convictions. Mgr. Gonzi was appointed co-adjutor in 1943. A year later he was made Archbishop of Malta.

C.G.S.

JOHN FRANCIS GUILMARTIN JR., *Gunpowder and Galleys. Changing Technology and Mediterranean Warfare at Sea in the Sixteenth Century*, Cambridge Studies in Early Modern History: Cambridge University Press, 1974. Pp.xiv, 321; £8 50.

The story of the Order of St John before 1522 has usually been divided from that after 1530, while the history of the Knights at Malta has tended, understandably enough, to be kept separate from that of the Maltese people. Yet the affairs of Malta and the Order became so inextricably intermingled during the sixteenth century that they can only be understood fully when viewed together both against the background of developments in later-medieval Rhodes and later-medieval Malta and also within the broader context of conflict between Muslim and Christian, Ottoman Turk and Habsburg Spaniard. To this Mediterranean story an American helicopter pilot Major Guilmartin, hovering in the wake of Fernand Braudel, Alberto Tenenti, Carlo Cipolla and others, has made a fascinating contribution based on specialized technological expertise, on hard-headed strategic and tactical analysis, and on a remarkable breadth of vision extending to the Atlantic and Indian Oceans.

Guilmartin's fundamental contention is that Mediterranean naval affairs have been misinterpreted by historians thinking in terms of nineteenth-century American and British theories of oceanic sea-power — "the Mahanians' fallacy". Braudel has already suggested that the notions of Mahan and others cannot safely be applied to a relatively small landlocked and tideless lake such as the Mediterranean. Guilmartin argues that "control of the sea" would have been a meaningless concept in an age of galleys which could only operate at a limited distance from their

bases and for restricted periods of time. The author examines a wide variety of technical factors and demonstrates their operation in a series of major engagements: Jiddah, 1517; Prevesa, 1538; Djerba, 1560; Malta, 1565; Lepanto, 1571. It is impossible here even to summarize his provocative discussions of rowing techniques, galley construction and speeds, costs and diets, recruiting and training, cannon manufacture and velocities, firepower and rapidity of shot, battle tactics and operational command structures, weather considerations, harbour fortifications, the personal interests of fleet commanders, and numerous other matters which conditioned the potential achievements of a sixteenth-century naval force. His calculations, some presented in specialized appendices, are derived not only from contemporary written records but also from experiments made with modern racing oarsmen and from metallurgical and ballistic analyses conducted in American laboratories. It will take many years to absorb, test and elaborate the multitude of revolutionary hypotheses advanced in this book; probably no one will ever reconstruct a sixteenth-century galley and test it with real oarsmen. Suffice it to say that the general picture the book presents is largely convincing and generally most welcome.

Guilmartin devotes an interesting chapter to the amphibious assault on Malta in 1565. Local Maltese scholars will inevitably find his knowledge of the literature and sources somewhat deficient, but he does fit the siege, which — debatably perhaps — he regards above all as a “gunners’ fight”, into the broader context of Mediterranean warfare. For Guilmartin, as for Braudel, the hero is not Grand Master La Valette, the inspired leader, but García de Toledo, the Spanish Viceroy in Sicily, the professional strategist who expertly predicted the attack, who calculated exactly how long the defenders could hold out, when the Turks would tire, and when it was safe to throw in the limited manpower resources which were available to him and which formed the vital *piccolo soccorso* of June and the decisive *gran soccorso* of September 1565. Though the issue was so long in doubt, Malta was just too far from the Ottoman galley bases and just too strongly defended with artillery for the Turks to be sure of success. Guilmartin’s chief unpublished sources throughout the book are the collections of transcripts in the Fernández de Navarrete and other collections in the Museo Naval at Madrid. These include an important strategic report made by García de Toledo in 1564 which would probably be worth publishing. The present reviewer is undertaking an edition of Juan Páez de Castro’s unpublished account of the 1565 siege to which the author draws significant attention. Guilmartin does not explain why he considers Páez de Castro to have been present at the siege (p. 182); preliminary inspection of his account sug-

gests that he knew more of the strategic background than of events at Malta, so that he probably remained in Spain, in touch with Philip II and his correspondence. Reliance on transcripts is often unsatisfactory; for example, when Mr. Roger Vella Bonavita kindly pointed out that it would have been hard to mount 19 full cannon in Fort Sant'Elmo in 1565 (p. 183), consultation of the original showed that Páez de Castro actually gave "15", a not unimportant point in view of the emphasis Guilmartin places on the number of cannon involved.

A number of particular points made by Guilmartin seem debatable, but no authoritative broad appraisal of his ideas can be attempted here; that must await detailed specialized comment and much further research. Even within the narrower Maltese context there is a great deal to be done. The Spanish documents at Simancas contain a wealth of undiscovered information while the Ottoman archives are almost completely untapped; even a published work such as Serafettin Turan, "Rodos'un Zaptindan Malta Muharasasina [From the Conquest of Rhodes to the Siege of Malta]," in *Kanuni Armağani* (Ankara, 1970), is unknown and incomprehensible to this reviewer, and presumably to most scholars in Malta. Since the time of Giacomo Bosio at the end of the sixteenth century the Hospitallers' archives in Valletta have been exploited only very superficially for the period from 1421 to 1565; the most recent survey is E. Rossi, "The Hospitallers at Rhodes, 1421-1523," in *A History of the Crusades*, ed. K. Setton, iii (Madison, Wisconsin, 1975), with bibliography. The history of the Order's navy has scarcely advanced since Rossi's unsatisfactory book of 1926. On the important and related topics of slaves and galley oarsmen, A. Luttrell, "The *Servitudo Marina* at Rhodes: 1306-1462," should be published shortly, but of the extensive thesis of G. Wettinger only a brief article has appeared: "The Galley-Convicts and Buonavoglia in Malta during the Rule of the Order," *Journal of the Faculty of Arts: Royal University of Malta*, iii no. 1 (1965). Studies which have been made of the fortifications are still to be published, while many other topics require investigation. Perhaps Guilmartin's hypotheses will provoke and condition renewed activities in the Maltese archives, and that might lead in turn to significant revisions in the history of Malta in the sixteenth century; and Maltese history in the period before 1530 demands similar treatment in a Mediterranean context.

Anthony Luttrell

ENRICO MAZZARESE FARDELLA: *I Feudi Comitali di Sicilia dai Normanni agli Aragonesi* (= *Università di Palermo: Pubblicazioni a cura*

*della Facoltà di Giurisprudenza*, 36), Milano, Dott. A. Giuffrè, 1974. Pp. 134; Lire 2,200.

The surviving documents do not permit any close analysis of social and economic developments on Malta and Gozo before about 1400, but there is sufficient material for an outline of their 'exterior', political history. Fundamental to this story should be a detailed clarification, never as yet attempted, of the way in which 'feudal' institutions operated in Malta. Such an investigation depends on an understanding of the functioning of the *feudum* in Sicily, a special case of this being the process by which the Maltese islands came to be granted out as a County. Mazzaresse Fardella's extended essay on the *feudo comitale* or *feudo maggiore* adds very little to the known facts concerning the County of Malta, but it greatly enlarges the historian's capacity to interpret those facts. An interpretation of the Maltese *feudum* should now be conducted in detail on the basis of the best complete texts available; some of the documents, in fact, still await publication from the fourteenth-century registers at Palermo.

The Sicilian County, one of the first of which to appear was that of Malta in about 1193, was not a characteristically Norman innovation but emerged only as the Norman dynasty was collapsing. The case of Malta, which was held for a while by Genoese Counts, was a special one in that its Counts were also the royal Admiral; the most famous were Frederick II's Admiral, Henry 'Pescatore', and the Aragonese Admiral, Ruggiero Lauria. A will of 1299 suggests that the title may have passed from a Genoese descendant of Henry named Andreolo de Mari through his nephew's daughter Luchina to her husband, Guglielmo Raimondo de Moncada. In 1320 the County returned to the Crown, and passed to a series of royal cadets and Sicilian barons who exploited the Maltese islands until in 1397 Malta and Gozo were reincorporated in perpetuity into the royal *demanium*, never again being granted out in fief until the coming of the Knights Hospitalers in 1530. This story can be followed in some detail in A. Luttrell, "Approaches to Medieval Malta", and D. Abulafia, "Henry Count of Malta and his Mediterranean Activities: 1203-1230", both in *Medieval Malta: Studies on Malta before the Knights*, ed. A. Luttrell (London, 1975), and in A. Luttrell, "The House of Aragon and Malta: 1282-1412," *Journal of the Faculty of Arts: Royal University of Malta*, iv no. 2 (1970); the will of 1299 is in H. Bressi, "Malta dopo il Vespro Siciliano", *Melita Historica*, vi no. 3 (1974). None of these works was known to Mazzaresse Fardella.

Anthony Luttrell



LILLIAN SCIBERRAS, Malta: official statistical publications in the Reference Dept. of the Royal University of Malta Library (R.U.M., Msida, 1975).

This useful pamphlet is neatly set out, the nature of each item being described briefly. Its limitations are clearly stated; it covers only statistics, and only official ones. In fact, for historians, except for very modern ones, H. Bowen-Jones *et al.*, *Malta: Background for Development* (Durham, 1961), will provide a more helpful approach to statistical materials, and could have been included in Miss Sciberras' bibliography. This survey is also limited to works in the University library, and its production seems to have led to the filling of some gaps there. It will be especially valuable to students starting theses and to foreign researchers who need to find information quickly. Little of the material goes back more than a century or so, but it may none the less be significant; modern rainfall statistics, for example, are of interest even to prehistorians. The author reproduces the bogus and improbable population statistics for 991 AD. which derive from an early-modern forgery but are still being copied from one standard reference work to another; historians should continue to denounce this error.

Anthony Luttrell

VITTORIO PERI, *Chiesa Romana e "rito" greco: G.A. Santoro e la Congregazione dei Greci (1566-1596) = Istituto per le Scienze religiose di Bologna: Testi e ricerche di Scienze religiose*, 9. Paideia Editrice Brescia, 1975. Pp. 304: Lire 6000.

The four-hundredth anniversary of Pietro Dusina's Apostolic Visitation to Malta has passed without notice, but it has seen the publication, from a copy in the Biblioteca Nazionale at Naples, of a brief report on the Greeks of Malta drawn up by Dusina in 1575 and now edited by Vittorio Peri (pp. 212-213). This text begins with a section on *Haereses quas Sacerdotes Graeci Melitae habitantes hactenus credisse confessi sunt*. This contains seven items, of which the first two are: *Non credunt purgatorium. Credunt Spiritum Sanctum procedere ex solo Patre, non autem ex Filio*. Furthermore: *non credunt nec concilio Tridentino nec decretalibus summorum Pontificum*. The second section contains twelve items concerning the Greek rite, the final clause reading: *Uti Graeci oboediunt eorum Patriarchae Graeco in omnibus quae sibi mandantur*. This interesting text on an important subject should be read in the con-

text of Peri's book itself and of G. Lupi, "Il rito greco a Malta", in *La chiesa greca in Italia dall'VIII al XVI secolo* (Padua, 1973). It should also be compared with Dusina's revealing interrogations of Greek priests in Malta as recorded in his visitation report; copy "C" in the Archives of the Archiepiscopal Curia at Valletta should be used.

*Anthony Luttrell*

G. MICALLEF: *Hal Luqa Niesha u Grajjietha* (Veritas Press, Malta, 1975), 368 pp., illus.

The village of Luqa has today become one of the most important centres of Malta because of its airport. However, Fr. Micallef has fully indicated that the village has its long chequered history. The history he writes, is the history of the Maltese village: he describes in a vivid way the whole Luqa scene, the people's work, homes, customs, beliefs, sufferings, superstitions and pastimes throughout the centuries. It may be stated that Fr. Micallef has succeeded in giving us the human aspect of History.

It is clearly evident that much research work was done before this book could be written. The book is divided into 34 chapters and it also has an analytical index. The text is substantiated by references to documents found in various archives.

The history of Luqa goes back to the middle ages when a small community established itself in the area of Luqa. The people were mainly farmers. In documents dating as early as 1419-20, one comes across the names of men from this village who had to serve in the Maltese Dejma (militia). With the coming of the Knights of St John, the Luqa community continued to grow: new families appeared, foreigners settled there, the social life became more active. There appeared the farmer, the stone-cutter, the money-lender, the priest, and the taverner. The villagers started to build their Chapels. The Siege of 1565 forced them to move out of their village. Many took refuge in Birgu and Fort St Michael.

Following the memorable year of 1565, the Knights started to build the new city of Val'etta. The building trade attracted many workers from Luqa. It is also during this time that two notable personalities from Luqa appeared — Rev. Mariano Briffa who became Parish Priest of Qormi and Rev. Damiano Taliana O.P. Mgr. Duzzina, the Apostolic Visitor who visited Malta in 1575, noted the religious situation in Luqa and reported that there existed a number of small chapels.

The growth of the population, especially after the plague of 1592,

brought about a more complex society which continued to develop during the later centuries in which the Order of St John continued to rule over the Maltese Islands. In 1632 the population totalled 1000. The desire had long been felt that Luqa should have its own parish. A number of citizens led by Bazilju Farrugia made a request in front of the Bishop of Malta, and Pope Urban VIII decreed the erection of the Parish Church of Luqa. Its first parish priest was Rev. Wistin Cassia. The Church, dedicated to St. Andrew, was originally built in 1539-42. It was later embellished and then replaced by another built on the plan of Rev. Gulju Muscat. The author gives a detailed description of the church which was consecrated in 1783. As far as civil administration goes, it is remarkable to note that Luqa was given its own Constable in 1743 and its own Syndic in 1786.

During the Order's administration the people of Luqa indicate perhaps the way of life that was experienced in every other Maltese village. Stability brought about the presence of doctors, notaries, businessmen, merchants and slaves. The influence of the Inquisitor was also felt. The people occasionally suffered hardship because of scarcity of rain, plague epidemics, poverty and other problems. However they also had their pastimes, card games, cock-fighting, drinking in the local taverns, feasts.

The coming of the French affected the village of Luqa. The villagers played their part in the Blockade. The corsair Luqa Briffa who was sent to contact the British fleet to come to aid the Maltese, belonged to a family from Luqa where he lies buried. During the Blockade the villagers were led by another notable personality, namely Dr Giuseppe Casha.

The history of Luqa after the departure of the French, indicates the vicissitudes of the Maltese Islands during the 19th century. Plague, cholera and unemployment affected the people who, however, continued to strive. Gradually social services were introduced by the British administration; a primary school was set up in 1856. In 1937-38, the building of Luqa Airport made the village more important than ever before — it became Malta's link with the rest of the world.

In this detailed history of Luqa and its people, Fr. Micallef also gives information about various personalities who hailed from Luqa such as Fr. Indri Schembri S.J., Mikielang Sapiano and Indri Vassallo. It should appeal to those who are interested in the social history of the Maltese people and those who are interested in Malta in general.

INEZ SOLER, *Il-Mara matul iż-Żminijiet*. Guido Saliba publ. Veritas Press, 1975. pp. xxiii, 259. Price £M1.50.

The appearance of this book in 1975 — International Woman's Year — is doubly welcome. In the first place the need of such a publication in Maltese had long been felt — a book providing good reading and cultural material for our Maltese readers and almost encyclopaedic in its approach to and treatment of a single subject. In the second place, at a time when there is a growing awareness of the rights of women in Malta, the information contained in this volume should give the right direction and background in writings and conversations about Women's Lib in these Islands.

The author was an outstanding personality in local literary-artistic circles. Herself a painter and sculptor of merit, Inez will long be remembered, together with her husband Guido, for uplifting the tone of Maltese broadcast drama after more than a decade's assiduous work following the last War, for the refined standards of diction and intonation she established and for her insistence on minutes for the stage direction of intellectual plays. The same qualities of self-discipline and thoroughness are evident in this work.

Inez Soler writes with conviction on the progressive role of Women in the events that have shaped the destiny of Mankind. She is very conscious of the place of Woman in Society and it is precisely this consciousness, coup'ed with a style at once direct and forceful, rhetorical and romantic, based on a good command of the Maltese language that gives a special quality to the book.

In her Foreword dated June, 1959, the author explains clearly what she set out to do. "The history of Woman", she says, "is indissolubly linked to that of the whole of Mankind. For a clear understanding of this history one must know how woman lived thousands of years ago and how she is living today; the dwellings she lived in and how, throughout the centuries, she learned to furnish her home and to bring up her family; the clothes she wore, the food she cooked and how she spent her leisure hours".

In this well-balanced account of Woman throughout the Ages Inez Soler roams over a very wide field treated from thirteen different angles, each topic again divided into two sections, with various subdivisions for periods, sub-themes, etc. Beneath the lucid and readable prose there lies hidden a considerable amount of preparatory reading, familiarity with the language and content of the Bible, and an ability to concentrate on essentials to give in distilled form the right amount of historical detail to serve as background for her account of the social history of woman.

Guido Saliba explains in his introductory study that this book was originally written between June, 1959 and June, 1960 for broadcasting in a Radio College series organised by the Department of Information. One special merit of the work is that, in spite of the enormous sweep of her canvas, Inez tried to relate international movements and world trends in fashion etc. to the story of Woman in Malta, however imperfectly we know it so far. Here and there we find one or more paragraphs devoted to, say, the place of woman in prehistoric Malta; we read of the excellent textile weaving by Maltese women in classical times and we see her mentioned in relation to medieval and later church or house building and roof construction. With justified feminine pride the author records the 22nd September 1947 as the date on which Maltese women were granted the right to vote and to take part in public life (p. 179); she also deals briefly with the development of education of females in Malta (pp. 201-2) and touches on the influence of religious college education on character formation of successive generations of girls in the 19th and 20th centuries (p. 216).

Guido Saliba tells us (p. xii) that his wife intended to write a chapter on Maltese furniture. In fact, our knowledge of the history of Woman in Malta still suffers from various lacunae. Some of these have been filled in part since 1959 with the publication of studies or monographs devoted to particular themes. For example, the documentation appended to the present reviewer's *Notes for a History of Maltese Costume* (in "Maltese Folklore Review", No. 3, 1966) would amply repay study for much relative material. From the pre-Order period Inez Soler herself quotes from a *bando* relating to public cleanliness dated 22nd October 1477 (p. 140). Perusal of the *bandi* issued by successive Grand Masters between 1530 and 1798 will no doubt illustrate many other topics relating to women. In underlining the need of turning our attention to the history of Woman in Malta Inez has herself pointed the way for others in this field.

Guido Saliba deserves a special word of praise not only for the loving care with which he edited this work and for his informative introduction, but also for enhancing the usefulness of the volume by providing it with indices of (i) names (ii) places (iii) subjects and (iv) objects referred to in the book. The judicious inclusion of illustrations also forms a pictorial commentary on the text.

J. Cassar Pullicino

J. AZZOPARDI, *Handlist of the Ecclesiastical Archives at the Malta Cathedral Museum*, I, Minnesota U.S.A., 1975

All students of Maltese history will be grateful to the Curator of the Cathedral Museum, Rev. John Azzopardi, for giving them a *Handlist of the Episcopal and Pro-Vicarial Archives (Curia Episcopalis Melitensis or CEM Archives)*, published by the Monastic Manuscript Microfilm Library, St. John's University, Collegeville, Minnesota.

The present handlist is the first of a projected series and is to be followed by another handlist *The Archives of the Cathedral of Malta or ACM Archives*, which is being prepared by the same Curator. These two publications, together with the other handlist already published by myself in the monograph *The Tribunal of the Inquisition in Malta* (R.U.M. Historical studies, 1964 1st ed.; 1973 2nd ed. updated by J. Azzopardi), will make the three main *fonds* of the Cathedral Archives more easily available to scholars.

The present handlist of the *CEM Archives* lists 947 volumes. Until the 17th century this collection was known as *Curia Episcopalis Civitatis Notabilis* since it was presided over by the Bishop or his Vicar. Later, when this office was transferred to the Provicars, it came to be known as *Curia Episcopalis et Provicarialis Civitatis Notabilis* or simply *Curia Provicarialis*. The volumes of the *CEM Archives* are divided into three sections: (a) original documents; (b) registers; and (c) repertories.

The heart of the whole collection is to be found in the inventory itself. This provides the section number, the date and so forth of the extant material which, with the consent of H.G. the Archbishop and the Metropolitan Chapter of Malta, has now been microfilmed by the Monastic Manuscript Microfilm Library, Collegeville, Minnesota. The good Benedictine monks created for this collection a *Malta Study Center* "to offer to students and scholars", in the words of Fr. Oliver Kapsner, O.S.B., "a unique opportunity to study the primary documents of an important cultural centre of medieval Europe", namely Malta.

Indeed, not only the Maltese but the whole world will once again be perpetually grateful to the sons of St. Benedict who, as in the Middle Ages, are again endeavouring to transmit to future generations the great monuments of Christian culture which form the substance of Western civilisation.

Andrew P. Vella