

## Fr Albert M. Grech O.P. (1883-1942): A Latin-to-Maltese literary and religious translator

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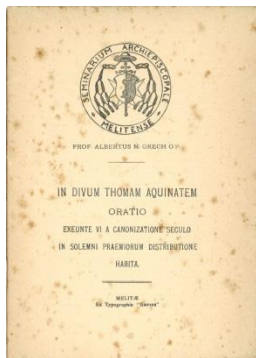
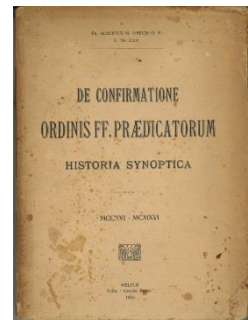
The 1930s are considered to be a crucial era for modern Maltese: In 1934, the British Colonial Government recognised Maltese as an official language, together with English, ending once and for all the great Language Question which had dragged on since the previous century. Thus, Maltese became one of the official languages of the colony's administration, used throughout the Law Courts and the Civil Service at the expense of the long-established Italian language. From the literary point of view, this decade gave us some of the best Maltese classics, both in prose and in poetry, particularly in 1938, the year our national poet Dun Karm completed his *magnum opus Il-Jien u Lilhinn Minnu*, Karmenu Vassallo published his book of poems *Nirien* and the year when Ġino Muscat Azzopardi, Ġużè Aquilina, Ġużè Ellul Mercer and Ivo Muscat Azzopardi published their novels in Maltese. It was during this same year that Fr Albert M. Grech O.P., a Dominican Latinist, finished the translation from Latin to Maltese of the first two books of *L-Enejjija*, Vergil's *Aeneid*. Two years earlier, this fervent lover of Maltese published *L-Għanjiet dwar l-Ewkaristija*, a translation from Latin of St Thomas Aquinas' five Eucharistic hymns.



Fr Albert M. Grech O.P.

### Who was Fr Albert M. Grech O.P.

Carlo Grech was born in Sliema on 7<sup>th</sup> October 1883 to Mikiel and Karmena Xuereb. On 22<sup>nd</sup> November 1898 he joined the Dominican Order and took the name of Albert. He studied philosophy and theology at St Thomas College in Rabat and was ordained priest in December 1906. Soon after, he attended the Dominican *studium* of Santa Maria sopra Minerva in Rome where he obtained a Lectorate in Theology. Back in Malta, he was first posted at the Jesus of Nazareth convent in Sliema. He was later transferred to the Porto Salvo parish in Valletta where he dedicated most of his life to pastoral care, writing and translation.



In 1916 he published *De Confirmatione Ordinis Fratrum Praedicatorum Historia Synoptica MCCXXVI-MCMXXVI*, an important book, written in Latin for all Dominicans, celebrating the 7<sup>th</sup> centenary of their Order's proclamation. Some time during his stay in Valletta between 1920 and 1932, Grech briefly taught theology at the Archbishop's seminary. It was probably during this short teaching stint that he delivered the undated speech *In Divum Thomam Aquinatem – Oratio exeunte vi a canonizatione seculo in solenni praemiorum distributione habit*. During his stay in Valletta, he also gave private lessons in Latin, philosophy and theology particularly to prospective priests. His teaching of Latin coupled with the 1916 Latin publication and the delivery of the oration on St Thomas Aquinas in Latin undoubtedly showed

that Grech had a strong enough command of the classical language to be able to later translate the first six books of Vergil's *Aeneid* and St Thomas Aquinas' Eucharistic hymns directly from Latin to Maltese. Grech

died of diabetic complications on 17<sup>th</sup> March 1942 at the war emergency hospital set up at the Bugeja Institute in Hamrun.<sup>1</sup>

### **The milieu in which *L-Enejija* was born**

Between 1938 and 1941 Grech translated from Latin to Maltese the first six books of *L-Enejija*, Vergil's *Aeneid*, to date still unpublished. This translation is of particular importance considering that it saw the light of the day in what is considered to be a golden era for the Maltese language. Grech himself refers to the developments then greatly benefiting the national language, which later proved crucial for modern Maltese, by stating: 'Nowadays everyone can see that Maltese is progressing rapidly thanks to the hard work of many courageous people and lovers of the language and that it is fully penetrating its roots and assuming the stature of a language thoroughly written.'<sup>2</sup>

In this context, the most important development was that in 1934 Maltese was recognised by the British Colonial government as an official language, put at par to English and to Italian (whose status as a co-official language was abolished two years later).<sup>3</sup> The native language's accelerated growth and widespread written use in the country following the 1934 decision is succinctly explained by Prof. Joseph M. Brincat who writes:

'The status of Italian as a co-official language (which had already become fictitious by then) was formally abolished [in 1936] and the traditional sections in Italian in the *Government Gazette* were gradually reduced until they disappeared in 1937.

....

The ground lost by Italian was not only gained by English but also by Maltese. In 1934 the new orthographic rules proposed by the association of writers (*Għaqda tal-Kittieba tal-Malti*, founded in 1924), were given official recognition. They had been explained by Ninu Cremona in *Tagħrif fuq l-Kitba Maltija* in 1924, and the same author followed it up with a scientific grammar, *Tagħlim fuq il-Kitba Maltija* in two volumes published in 1934 and 1938. Evening courses teaching the Maltese language (spelling and grammar) were set up for civil servants and were linked to career promotions, and in 1935 Maltese became compulsory for employment in government offices. In the same year it became compulsory in the matriculation examinations for entry into university and in 1937 the chair of Maltese was re-established after a gap of 108 years. A young lawyer [Ġużè Aquilina] was appointed and was sent to London to read for a doctorate in Semitic languages, obtain up-to-date specialization and carry out original scientific research in the Maltese language.'<sup>4</sup>

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<sup>1</sup> Fsadni (2003) 165f. All biographical details in this part come from Fsadni's 2003 book except the mention of Grech's oration on St Thomas Aquinas which I found, together with the *Historia Synoptica*, in the archives of St Dominic's convent in Valletta thanks to Fr Paul Gatt O.P.

<sup>2</sup> Grech (1938a) iii. In the original: '*Kemm l-ilsien Malti hu għaddej ġmielu 'l quddiem bit-thabrik ta' bosta qalbiena u ħabbejja [sic] tiegħu, kemm qiegħed jitfa' għeruqu u jieħu l-qagħda ta' lsien miktub bir-reqqa, hi haga li llum jaraha kulhadd.*'

<sup>3</sup> Brincat (2011) 358.

<sup>4</sup> Brincat (2011) 358f.

From the literary aspect, the 1930s started with the publication one of the best satirical novels ever written in Maltese, Juan Mamo's *Ulied in-Nanna Venut fl-Amerika*. In 1937, Ġużè Galea's novel *Żmien l-Ispanjoli* was published. 1938, the year when Grech finished translating the first two books of *L-Enejjija*, was a particularly important year for Maltese literature: it was during this year that we saw the publication of Karmenu Vassallo's book of poems *Nirien*, Gino Muscat Azzopardi's novel *Anġli tan-Niket*, Ġużè Aquilina's *Taht Tliet Saltniet*, Ġużè Ellul Mercer's *Leli ta' Haż-Żghir* and Ivo Muscat Azzopardi's *Triq id-Dejqa Nru 13*. During the same year, Dun Karm completed his *magnum opus* *Il-Jien u Lilhinn Minnu* in response to Ugo Foscolo's *I Sepolcri* which the national poet had translated into Maltese two years earlier as *L-Oqbra*. In 1939 Fr Wistin Born published his novel *Is-Salib tal-Fidda*,<sup>5</sup> which together with *Taht Tliet Saltniet* and *Leli ta' Haż-Żghir*, was recently judged to be one of the best Maltese novels of the first half of the 20th century.<sup>6</sup>



The front and back covers of the first edition of Ġużè Ellul Mercer's *Leli ta' Haż-Żghir*

It is against this historical, linguistic and literary milieu that we can truly understand the importance of the translation of *L-Enejjija*. Grech himself admits, 'It is with these ideas in mind, and encouraged by the behaviour of Maltese like me, who, undiscouraged by the obstacles they faced, worked to foster the use of our written language, and above all, by those who translated beautiful works by foreign authors, I've decided to give my share by translating into Maltese the Latin Poem.'<sup>7</sup>

### ***L-Enejjija*, Grech's major work,**

Grech completed the translation in verse from Latin of the first six books of *L-Enejjija* in Valletta between the 15th August 1938 and 10th February 1941, a year before his death. Though Fsadni considered this translation as lost,<sup>8</sup> I found a hard-bound typescript copy of it in the Department of Archives and Rare Books of the University of Malta Library.<sup>9</sup> To date, Grech's work remains unpublished.

### **GRECH'S SIGNATURE DATES OF *L-ENEJJIIJA***

<b>BOOK I</b>	15 <sup>th</sup> August 1938
<b>BOOK II</b>	20 <sup>th</sup> October 1938
<b>BOOK III</b>	7 <sup>th</sup> March 1939
<b>BOOK IV</b>	4 <sup>th</sup> August 1939
<b>BOOK V</b>	1 <sup>st</sup> January 1940
<b>BOOK VI</b>	10 <sup>th</sup> February 1941

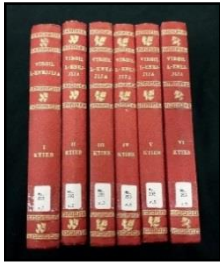
<sup>5</sup> Cassar, <https://akkademjatalmalti.org/ilsien-malti/l-istorja-tiegħu/>

<sup>6</sup> Aloisio (2017) 41-43.

<sup>7</sup> Grech (1938a) iii. In the original: 'B'dal-ħġiel f' mohħi, u mhajjar ukoll mill-imġiba ta' Maltin bħali, li bla ma qatgħu qalbhom fl-ebda tfixkil li għaddew minnu, taw daqqa t'id lit-taħriġ miktub ta' lsienna, fuq kollox ta' dawka li qalbu fih ix-xoġhol sabih ta' nies barranin, jiena hsibt ħa nagħti wkoll id-daqqa ckejkna t'idi u naqleb fil-Malti tagħna l-Għanja Latija.'

<sup>8</sup> Fsadni (2003) 166.

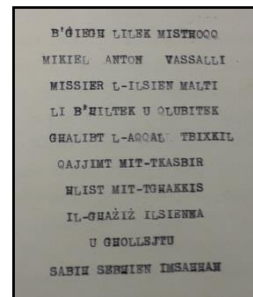
<sup>9</sup> Thanks to Dr Carmel Serracino. Also grateful to Ms Mary Samut-Tagliaferro, Library Manager, Archives and Special Collections of the Department of Archives and Rare Books of the University of Malta Library.



The six Books of  
*L-Enejjija*  
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of the University of  
Malta Library

As for the translation itself, besides the Latin source text which Grech used to translate Vergil's *Aeneid*, he also consulted various other Latin versions as well French and Italian translations of the poem. The bibliography shows he consulted many publications in Maltese, Latin, Italian, French and English, including Alexander Pope's translation of Homer's *Odyssey* of 1725 and *The Iliad* of 1743. This, coupled with the extensive informative footnotes he included in the translation, denotes that Grech possessed a thorough knowledge of the Vergil work and related subjects and that besides having a good command of Maltese and Latin, he also had a command of Italian, English and French. Grech gave us, to use the terms coined by the Russian-American linguist Roman Jakobson, an 'interlingual translation' or 'translation proper'. This is very significant considering that most of the translations we saw up to then were 'sense-for-sense' or 'free' translations – with very few outstanding exceptions such as Dun Karm's *L-Oqbra*.

In these footnotes Grech gives the reader information to further understand Vergil's *opus* in Maltese. At times he draws links between the epic poem and Malta's language and culture. In each introduction, Grech gives a synopsis of the book except for Book I where he speaks of what led him to translate the poem and how he did it. At the end of each book Grech gives a '*Damma ta' ismijiet in-nies, il-ħwejjeġ u l-imkejjen*', a list of names, objects and places in Maltese appearing in *L-Enejjija* with their equivalent in Latin. Four of the six dedications in the books of *L-Enejjija* clearly expose Grech's fervent love of his mother tongue. While he dedicates Book II to his home country, 'small in appearance but very rich in its language',<sup>10</sup> he dedicates Book III to the Maltese language, 'Our beloved language, resourceful enough to be translated from Latin',<sup>11</sup> Book V to his mother who together with the first milk she gave him the sweet Maltese language<sup>12</sup> and finally he dedicates Book VI to Mikiel Anton Vassalli, father of the Maltese language. An image of this dedication is included on the right.



In *L-Enejjija* Grech used – generally correctly – the orthography of the *Għaqda Kittieba tal-Malti*, officially recognised in 1934 by the British Colonial Government.<sup>13</sup> This contrasts sharply with the Italianised Maltese orthography he used in *Ir-Rusariu Imkaddes (Il Uard Misticu ta' Maria fil Gnien Dumnican)*, a monthly religious pamphlet he edited for some four years as from January 1912.<sup>14</sup>

In *L-Enejjija*, there is a preponderance of words deriving from the Semitic element of the language both in the poetic text and in the introductory and explanatory prose. The end result shows that Grech made a consistent effort to use words of Arabic origin even though he could easily use Romance words like in the case of *gēmgħet ix-xjuħ* (for *senatus* in Latin) instead of writing *senat*, *ħakem waħdani* (for *imperator*) instead of *imperatur*, *ħakmet il-ġens* (for *respublia*) instead of *repubblika*, *ħakmet wieħed* (for *monarchia*) instead of *monarkija*.

He was very productive with the Semitic verb to produce nouns and adjectives even though the chosen form is occasionally suspect, as in the term *ħabbejja* (which he meant, *those who love* or *lovers of* (the Maltese

<sup>10</sup> In the original: '*ċkejnkna fid-dehra u wisq għanja f'lsienha*'.

<sup>11</sup> In the original: '*ilsienna l-għażiż hili fi qlib l-ilsien Lati*'.

<sup>12</sup> The entire dedication of Book V in Maltese: '*Inti wilidni f'Malta u mal-ewwel halib tajtni bikri l-helu lsien Malti jien issa rroddulek mirqum f'dana l-ktieb*'.

<sup>13</sup> Brincat (2011) 358.

<sup>14</sup> Fsadni (2003) 166.



language)). Here Grech thought that from the stem verb *habb* (to love) one can produce the plural noun of *habbejja* like from *bena* (to build) one derives *bennejja* (builders) or from *ġera* (to run) *ġerrejja* (runners) when in fact *habbejja* means *concealers* from the verb *ħeba* (to conceal).<sup>15</sup> The plural noun from the stem verb of *habb* is *ħbieb* which in Maltese means *friends* but in some Arabic dialects it means *lovers*.

During this new hayday of the Maltese language, Grech was not alone in over-emphasising the Semitic element of the language: there were many who erroneously thought that in this way Maltese would remain linguistically ‘pure’ – *Malti safi*. Most probably Grech was one of those ‘writers and scholars from the movement for the cause of the Maltese language who, in the effort of countering the larger politically-backed movements for Italian and English, felt it necessary to lay extra stress on the Semitic structure of the language to the detriment, if not the total exclusion, of the Romance element.’<sup>16</sup>

In 2004, Fr Victor Xuereb S.J. (4th October 1930 – 26th August 2017) translated in verse Vergil’s *Aeneid* as *L-Enejde*. Five years earlier he had also translated in verse from classical Greek Homer’s *Odyssey* (*L-Odissea*, 1989), which in 1991 won him the National Book Prize. Also from classical Greek, he translated Homer’s *Iliad* (*L-Ilijade*, 1999) and Plato’s *Republic* (*Ir-Repubblika*, 2008).<sup>17</sup> Unlike Grech, in *L-Enejde* Xuereb used a good mix of the Semitic and Romance elements. He used what, in the introduction to *L-Odissea* he describes as ‘rich, flowing and, possibly, spoken Maltese...I did not use Maltese from the dictionary’<sup>18</sup> At the end, he gave us a modern translation, amiable to the 21st century Maltese reader. Hereunder, one can compare Grech’s and Xuereb’s translations of the first 12 verses of Book VI.

### Grech’s only published Latin-to-Maltese translation

In 1936 Grech published a bilingual booklet called, *L-Għanġiet dwar l-Ewkaristija*,<sup>19</sup> a Latin-to-Maltese translation of St Thomas Aquinas’s five Eucharistic hymns, *Pange Lingua*, *Sacris Solemnis*, *Verbum Supernum*, *Adoro Te Devote* and *Lauda Sion*, the Sequence before the Gospel read in the Feast of Corpus Christi Holy Mass. Even in these works Grech used the orthography of the *Għaqda Kittieba tal-Malti* and both the lexicon and syntax he employed are mostly Semitic.

St. Thomas Aquinas (1225-1274) wrote these hymns at specific request of Pope Urban IV (1261-1264) when he first established the Feast of Corpus Christi in 1264.<sup>20</sup> All of them except for *Lauda Sion* are included in the Liturgy of the Hours (The Roman Breviary).

The Maltese Roman Breviary currently in use contains a Maltese translation of *Pange Lingua*, *Sacris Solemnis*, *Verbum Supernum* and *Adoro Te Devote*. The first hymn was translated by Dr Ġoġ Zammit while the rest of them were translated by Valent V. Barbara. Maltese Catholic congregations are familiar



<sup>15</sup> See Maltese dictionaries by Aquilina, Vassalli and Erin Serracino Inglott.

<sup>16</sup> Mifsud (1995) 2.

<sup>17</sup> Schiavone (2009) 1653

<sup>18</sup> Xuereb (1989) iv. In the original: ‘*Malti għani, mexxej u kemm jista’ jkun, mitkellem...ma użajtx il-Malti tad-dizzjunarju*’

<sup>19</sup> I am grateful to Fr Paul Gatt O.P. for giving me an electronic copy of this booklet.

<sup>20</sup> *Thesaurus Precum Latinarum* (est. April, MCMXCVIII),

<http://www.preces-latinae.org/thesaurus/Hymni/SacrisSol.html>

with Zammit's *Pange Lingua/Tantum ergo sacramentum* ('*Agħti, ilsien, l-ogħla fohrija*'/'*Dal-misteru gharkobbtejna*') as it is sung throughout the Liturgical year in the Maltese churches. None of Grech's translations is known to have ever been officially used. The translator of *Lauda Sion*, included in the Maltese version of the Corpus Christi Holy Mass, is unknown.

<b>Vergil's Aeneid, Book VI, 1-12</b>	
<i>AENEID</i> <b>J. B. GREENOUGH. BOSTON. GINN &amp; Co. 1900</b>	<i>AENEID</i> <b>POETRY IN TRANSLATION – TRANSLATED BY A. S. KLINE. 2002</b>
Sic fatur lacrimans, classique immittit habenas et tandem Euboicis Cumarum adlabitur oris. obvertunt pelago proras; tum dente tenaci ancora fundabat navis et litora curvae praetexunt puppes. iuvenum manus emicat ardens litus in Hesperium; quaerit pars semina flammae abstrusa in venis silicis, pars densa ferarum tectata rapit silvas inventaque flumina monstrat. at pius Aeneas arces quibus altus Apollo praesidet horrendaeque procul secreta Sibyllae, antrum immane, petit, magnam cui mentem animumque Delius inspirat vates aperitque futura. iam subeunt Triviae lucos atque aurea tecta.	So Aeneas spoke, weeping, gave his fleet full rein, and glided at last to the shores of Euboean Cumae. They turned their prows to the sea, secured the ships' anchors, by the grip of their flukes, and the curved boats lined the beach. The youthful band leapt eagerly to the Hesperian shore: some sought the means of fire contained in veins of flint, some raided the woods the dense coverts of game, pointing out streams they found. But pious Aeneas sought the summits, where Apollo rules on high, and the vast cavern nearby, the secret place of the terrifying Sibyl, in whom the Delian prophet inspires greatness of mind and spirit, and reveals the future.
<b>L-ENEJJIJA BY FR ALBERT M. GRECH O.P., 1941</b>	<b>L-ENEJDE BY FR VICTOR XUEREB S.J., 2004</b>
Hekka jitniehed, id-dmugh niezel, jitlaq Bla lgiem il-migfna, u sa fl-ahhar jasal Fin-nahat Ewbejjin ta' Kuma. Hawna Jdawru l-imnaqar lej il-bahar, mbaghad Il-qars bid-difer zammiem jaghfas l-igfna Mal-qiegh, u d-dnieb l-imqawsin jiksu x-xtajta. Il-qabda zghazagh imheggin tixtered Max-xatt l-Esperi: hemm uhud jisiltu X-xrar mohbi f'qanet iz-znied, hemm ohrajn Jinxtehtu fuq l-imhatab, kemm imghaqquad Tad-dbieb, u juru misjub l-ilma. Izda F'edana l-waqt Enejja t-twajjeb jitlaq Lej il-qolliet, fejn hemm isaltan fuqhom Apollu l-ghali, u lej l-ghar daqshiex Mohba fil-bghid tas-Sibilla l-wahxija, Li n-Nabi d-Deli lilha jilhem b'qawwa Fil-mohh u l-qalb, jberrah il-gejjien. U issa jaslu fl-imhatab imqaddsa U sa taht l-isqfa mdehba tal-Imtellta.	Hekk qal Enea jdamma'. Fl-ahhar, amar il-flotta ssalpa u minghajr ebda saram, waslu fix-xatt ta' Kume tal-Ewbej. Dawru malajr il-pruwa 'l barra thares u l-poppa mdawra gibdu fuq ir-ramel. Ggajta Trojjani zghazagh kienu pronti jaqbzu bil-herqa 'l xatt Hesperja jmissu. Xi whud, malajr, zerghet in-nar bdew ifittxu mohbija gewwa l-vini ta' xi znieda; ohrajn, dahlu fl-imsahar b'reqqa jfittxu il-ghar jew bejta mhabbla ta' xi bhima u sinjal jaghmli fejn xi ghajn isibu. Enea t-twajjeb tela', targa targa, fuq il-quccata t'gholja fejn kien mibni tempju t'Apollu, igib lil kollox tahtu u fejn, fil-qrib, kien hemm ghar is-Sibilla, ghar kbir maqtugh ghalih, li l-wahx igiblek. Go dak il-ghar, alla l-bassar ta' Delos ikebbes mohh u riedet is-Sibilla biex tbassar x'ghandu jigri fil-gejjieni.

Valent V. Barbara (29th March 1920 – 6th May 2005), an ex-Dominican priest, worked for the Catholic Church in Malta as the official translator of the new liturgical books from Latin to Maltese, a task which earned him a decoration from Pope Paul VI. He was involved in Biblical translations from the original Hebrew, Aramaic and Greek versions. He also translated into Maltese three books by St Augustine: from Latin *The Confessions* ('*L-Istqarrijiet ta' Santu Wistin*', 1989) and *The City of God* ('*Il-Belt ta' Alla*', 1996) and from Italian, *Our Lord's Sermon on the Mount* ('*Id-Diskors tal-Mulej fuq il-Muntanja*', 1999).<sup>21</sup>

Dr Ġorġ Zammit (17th March 1908 – 21st July 1990) was a well-known poet, short story writer, playwright, novelist, translator and a lawyer.<sup>22</sup> In 1940 he published the book *From Tiber to Thames*, a collection of his own translations of Italian verses into English.<sup>23</sup> It includes *The Tombs*, his translation from Italian to English of Ugo Foscolo's *I Sepolcri*.<sup>24</sup> In 1964 he also published *Ir-Rubajjat ta' Omar Khajjam*, a translation from English to Maltese of Khajjam's *Rubáiyát*, using the English version of Edward FitzGerald as his source text.<sup>25</sup>

Not just time, but also purpose of these translations separates Grech from Barbara and Zammit: the former translated the five hymns 'for those who would want to understand what they are reading or saying'<sup>26</sup>, in other words it had a didactic purpose, while the latter two translated them to be included in the Liturgy of the Hours and be used in the day-to-day Catholic Church liturgy. Moreover, there was an important historical event which divided Grech from the other two translators: the Vatican Council II (1962-1965) which decreed that all popular liturgy had to be celebrated in the vernacular. The translations of Barbara and Zammit were meant to be used by Maltese congregations in post-Conciliar times. Indeed, Barbara said that, while translating them, he kept in mind that 'one day these hymns, or some of them, were to be set to music to be sung in liturgical celebrations. For this reason, I paid much attention to the rhythmic accents.'<sup>27</sup>

In Appendix A, one can compare Grech's translations with that of Zammit and those of Barbara, along side with the Latin original and the English translation.

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<sup>21</sup> Schiavone (2009a) 177.

<sup>22</sup> Schiavone (2009b) 1672. Cf. Josephine Farrugia's BA (Hons) (Maltese) Dissertation '*Ġorġ Zammit: Hajtu u Kitbietu*' (1971).

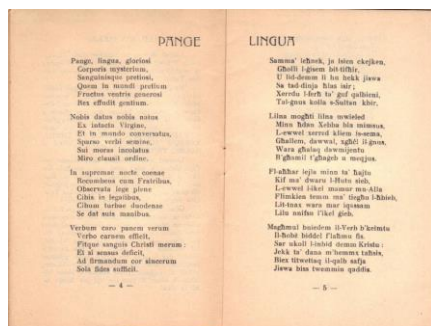
<sup>23</sup> Farrugia (1971) 133.

<sup>24</sup> See Godwin Degabriele's BA (Hons) (Maltese) Dissertation '*Il-Qlib ta' 'L-Oqbra' ta' Dun Karm u 'The Tombs' ta' Ġorġ Zammit – Studju Komparattiv*' (1971). The Royal University of Malta, Msida.

<sup>25</sup> Farrugia (1971) 137.

<sup>26</sup> Grech (1936), 3. In the original: '*għal min jixtieq li jifhem dak li jaqra jew jgħid*'.

<sup>27</sup> Barbara. (Year unknown), viii. In the original: '*xi darba dawn l-innijiet, jew għallinqas uħud minnhom, għad 'il quddiem jiġu mmużikati biex jitkantaw fiċ-ċelebrazzjonijiet liturġiċi. Minħabba f'hekk qgħadt attent hafna għall-aċċenti ritmiċi.*'



Grech's *Pange lingua* in Maltese; *Tatum ergo Sacramentum*, the second part of *Pange lingua*, follows on pages 6 and 7.

In Appendix B, one can find three hymns translated in 1853 by Canon Ludovico Mifsud Tommasi (18th November 1796-23rd October 1879). Mifsud Tommasi was an eminent scholar from Cospicua,<sup>28</sup> He published *L'inni Imkaddsa – l'antifoni tat-tmiem tal-Breviariu Ruman u is-sekwenzi tal-Missal*. This bilingual book (Latin-Maltese) includes four of the five hymns of St Thomas Aquinas: *Pange Lingua*, *Sacris solemnibus*, *Verbum supernum prodiens* and *Lauda Sion Salvatorem*. The aim of Mifsud Tommasi was very similar to that of Grech: 'I have translated these hymns into Maltese that those who cannot read Latin may understand, taste, learn and teach those who cannot but sing.'<sup>29</sup>

## Conclusion

This paper throws light on Fr Albert M Grech O.P., an unknown translator, who earnestly and selflessly contributed to the development of the local literary corpus and to the translation profession in Malta at a time which was crucial for the Maltese language and its literature. It is a minute detail in the long history of Maltese translation which goes back at least to the Franciscu Wzzinu's *Tagħlim Nisrani*, the first known Maltese book published in 1752<sup>30</sup> and whose history has yet to be written. Grech's two translation works, especially *L-Enejjija*, yearn for the study and evaluation of an expert Latinist who would analyse the Maltese text and compare it thoroughly to the Latin original. This could be a project idea to be taken up by a Classics student or a Translation Studies student with a strong command of Latin and Maltese.

Finally, even an unostentatious work such as Grech's translations shows that translation is ever necessary as it enriches the local literary corpus, communicates foreign language content in a local language and, most importantly, gratifies the reader.

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<sup>28</sup> Schiavone (2009), Vol. II, 1181.

<sup>29</sup> Mifsud Tommasi (1853), 7. In the original: '*Jiena għibt dawn l-inni bil-Malti biex min ma jifhimx il-Latin jista' jifhem, itiegħem, jitgħallem, u jgħallem fuq kollox lil dawk li ma jafux hġief jgħannu.*'

<sup>30</sup> Said (2018), 57.



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**Appendix A – Comparison of the translations  
of the five hymns St. Thomas Aquinas**

**Pange Lingua**

LATIN ORIGINAL BY ST THOMAS AQUINAS	ENGLISH TRANSLATION BY EDWARD CASWALL, CO, (15 JULY 1814 – 2 JANUARY 1878)**
<p>Pange, lingua, gloriósi Córporis mystérium, Sanguinísque pretiósí, Quem in mundi prétium Fructus ventris generósi Rex effúdit géntium.</p>	<p>Sing, my tongue, the Saviour's glory, Of His Flesh, the mystery sing; Of the Blood, all price exceeding, Shed by our Immortal King, Destined, for the world's redemption, From a noble Womb to spring.</p>
<p>Nobis datus, nobis natus Ex intácta Vírgine, Et in mundo conversátus, Sparso verbi sémine, Sui moras incolátus Miro clausit órđine.</p>	<p>Of a pure and spotless Virgin Born for us on earth below, He, as Man, with man conversing, Stayed, the seeds of truth to sow; Then He closed in solemn order Wondrously His Life of woe.</p>
<p>In suprémæ nocte coenæ Recúmbens cum frátribus Observáta lege plene Cibis in legálibus, Cibum turbæ duodénæ Se dat suis mánibus.</p>	<p>On the night of that Last Supper, Seated with His chosen band, He, the Paschal Victim eating, First fulfils the Law's command; Then as Food to all his brethren Gives Himself with His own Hand.</p>
<p>Verbum caro, panem verum Verbo carnem éfficit: Fitque sanguis Christi merum, Et si sensus déficit, Ad firmándum cor sincérum Sola fides súfficit.</p>	<p>Word-made-Flesh, the bread of nature By His Word to Flesh He turns; Wine into His Blood He changes: What though sense no change discerns. Only be the heart in earnest, Faith her lesson quickly learns.</p>
<p>Tantum ergo sacramentum Venerémur cernui: Et antiqum documéntum Novo cedat rítui: Præstet fides suppleméntum Sénsuum deféctui.</p>	<p>Down in adoration falling, Lo! the sacred Host we hail, Lo! o'er ancient forms departing Newer rites of grace prevail: Faith for all defects supplying, When the feeble senses fail.</p>
<p>Genitóri, Genitóque</p>	<p>To the Everlasting Father</p>

<p>Laus et jubilatio, Salus, honor, virtus quoque Sit et benedictio: Procedenti ab utroque Compar sit laudatio. Amen. Alleluia.</p>	<p>And the Son who comes on high With the Holy Ghost proceeding Forth from each eternally, Be salvation, honor, blessing, Might and endless majesty. Amen. Alleluia.</p>
<p><b>MALTESE TRANSLATION BY ALBERT M. GRECH**</b></p>	<p><b>MALTESE TRANSLATION BY ĠORĠ ZAMMIT (1908-1990)***</b></p>
<p>Samma' lehnnek, ja lsien ckejken, Gholli l-gisem bit-tifhir, U lid-demm li hu hekk jiswa Sa tad-dinja hlas isir; Xerrdu l-ferh ta' ġuf qalbieni, Tal-ġnus kollha s-Sultan kbir.</p> <p>Lilna moghti lilna mwieled Minn hdan Xebba bla mimsus, L-ewwel xerred kliem is-sema, Għallem, dawwal, xgħel il-ġnus, Wara għalaq dawmijentu B'għamil t'għageb u meqjus.</p> <p>Fl-aħħar lejla minn ta' ħajtu Kif ma' dwaru 'l Hutu sieb, L-ewwel l-ikel mamur mn-Alla Flimkien temm ma' tiegħu l-ħbieb, Lit-tnax wara mar iqassam Lilu nnifsu 'l ikel ġieb.</p> <p>Magħmul bniedem il-Verb b'kelmtu Il-hobz biddel f'lahmu fis. Sar ukoll l-inbid demm Kristu: Jekk ta' dana m'hemmx taħsis, Biex titwettaq il-qalb safja Jiswa biss twemmin qaddis.</p> <p>Sagrament hekk kbir immela B'wiċċna nqimu sa ġo t-trab, Il-qadima xbiha twarrab Lid-din ġdid li lilna nstab, Nuqqas hassna emna tegħleb, Moħħna tgħolli lej is-shab.</p> <p>Lill-Missier, ukoll lill-Iben Jaġhtu l-ħlejjaq mifdijin Tifhir, qima, ferh u qawwa, Iqimuhom imberkin; Nifs-il-Qodos mit-tnejn ħiereġ Jiġi mfahħar 'ndaqs koll hin. Hekk ikun.</p>	<p>Agħti, ilsien, l-oghla foħrija għax jifdina b'gismu ried u għalina jxerred demmu dak li jsaltan f'is-smewwiet: demm imnissel ġewwa l-maqdes ta' ġuf l-omm tal-ommijiet.</p> <p>Lilna mogħti, lilna mwieled minn omm xebba bla mittiefsa; hu bħal bniedem għogbu jgħammar, jiżra' s-sewwa fina ried; sakemm, fl-aħħar, ħajtu fostna temm fost l-oghla eghgubijiet.</p> <p>Tul il-lejl tal-aħħar ċena qagħad flimkien mal-magħżulin; magħhom kiel biex radd l-egħmejjel skont il-ġi mitlubin; lilu nnifsu mbagħad tahom jieklu lit-tnax miegħu miġburin.</p> <p>Hekk bil-kliem tal-Kelma-Bniedem il-hobz veru ġismu sar u l-inbid inbidel f'demmu: dawl imghotti wara star, li, biex jifhmu, moħħ il-bniedem mit-twemmin ma jsibx aħjar.</p> <p>Dal-misteru għarkobbtejna ejjew mela naduraw; u quddiem ir-riti l-ġodda suriet qodma jispicċaw: bit-twemmin ġo qalbna nħossu dak li s-sensi le jaraw.</p> <p>Lill-Missier inroddu u 'l Iben b'qalbna kollha kull tifhir: lejhom, mat-tberik ta' qalbna, imħabbitna 'l fuq ittir: lill-Ispirtu, li ġej minnhom, ħajr ukoll xejn inqas kbir. Amen.</p>

\**Thesaurus Precum Latinarum* (1997) <http://www.preces-latinae.org/thesaurus/Hymni/Pange.html>

\*\* Grech (1936) 5.

\*\*\* Barbara (Year unknown) 120.

## Sacris solemniiis

LATIN ORIGINAL BY ST THOMAS AQUINAS*	ENGLISH TRANSLATION BY JOHN DAVID CHAMBERS (1805–1893)*
<p>Sacris solemniiis iuncta sint gaudia, et ex praecordiis sonent praeconia; recedant vetera, nova sint omnia, corda, voces, et opera.</p>	<p>At this our solemn feast let holy joys abound, and from the inmost breast let songs of praise resound; let ancient rites depart, and all be new around, in every act, and voice, and heart.</p>
<p>Noctis recolitur cena novissima, qua Christus creditur agnum et azyma dedisse fratribus, iuxta legitima priscis indulta patribus.</p>	<p>Remember we that eve, when, the Last Supper spread, Christ, as we all believe, the Lamb, with leavenless bread, among His brethren shared, and thus the Law obeyed, of all unto their sire declared.</p>
<p>Post agnum typicum, expletis epulis, Corpus Dominicum datum discipulis, sic totum omnibus, quod totum singulis, eius fatemur manibus.</p>	<p>The typic Lamb consumed, the legal Feast complete, the Lord unto the Twelve His Body gave to eat; the whole to all, no less the whole to each did mete with His own hands, as we confess.</p>
<p>Dedit fragilibus corporis ferculum, dedit et tristibus sanguinis poculum, dicens: Accipite quod trado vasculum; omnes ex eo bibite.</p>	<p>He gave them, weak and frail, His Flesh, their Food to be; on them, downcast and sad, His Blood bestowed He: and thus to them He spake, 'Receive this Cup from Me, and all of you of this partake.'</p>
<p>Sic sacrificium istud instituit, cuius officium committi voluit solis presbyteris, quibus sic congruit, ut sumant, et dent ceteris.</p>	<p>So He this Sacrifice to institute did will, and charged His priests alone that office to fulfill: to them He did confide: to whom it pertains still to take, and the rest divide.</p>
<p>Panis angelicus fit panis hominum; dat panis caelicus figuris terminum; O res mirabilis: manducat Dominum pauper, servus et humilis.</p>	<p>Thus Angels' Bread is made the Bread of man today: the Living Bread from heaven with figures dost away: O miraculous gift indeed! the poor and lowly may upon their Lord and Master feed.</p>
<p>Te, trina Deitas unaque, poscimus: sic nos tu visita, sicut te colimus;</p>	<p>Thee, therefore, we implore, O Godhead, One in Three, so may Thou visit us as we now worship Thee;</p>

per tuas semitas duc nos quo tendimus, ad lucem quam inhabitas	and lead us on Thy way, That we at last may see the light wherein Thou dwellest aye.
<b>MALTESE TRANSLATION BY ALBERT M. GRECH**</b>	<b>MALTESE TRANSLATION BY VALENT VINCE BARBARA***</b>
<p>Ma' jum il-btala ferħ kbir jissieheb, Mill-qiegh ta' qalbna jfexx it-thellil, L-imghoddi nħallu, ġdid isir kollox, Flimkien ma' qclubna, l-ghamil u kliem.</p> <p>Tal-aħħar lejla din hi tifikira, Meta lill-aħwa Kristu l-ħaruf Nemmnu li tahom u l-hobż bla ħmira, Fuq tal-qadima għaqda mal-Lhud.</p> <p>Il-ħaruf xbiha kif għab sew bl-ghaxa, Ġismu ġie mqassarn lill-imxerkin; Kemmlkoll ħadu mn-idejħ, koll wiehed Xirek, nistqarru dana bis-shiħ.</p> <p>Lid-dlelin newwel b'ikel il-ġisinu, Lil shabu mnikkta sawweb id-demmm, Fil-waqt li qallhom: Dal kus li ntkom ħuduh, w ixorbu dlonk minnu l-koll.</p> <p>B'hekk mar iwaqqaf id-debħa l-ġdida, Jagħtiha ried lill-Qassisin biss, Għaliex hekk lilhom tabilhaqq jixraq, Li jieħdu, jagħtu 'mbagħad lill-ohrajn.</p> <p>Hobż l-irwieħ għolja sar hobż il-bniedem, Temmm hobż is-sema kollha x-xbihat, Haġa tal-ghageb! Alla jsir ikel Tal-fqir, tač-ckejken u tal-qaddej.</p> <p>Iddew, kbir Alla, Wiehed fi Tlieta, Int ejja żurna, bħalma nqimuk; Sew minn triqatek inti mexxina Lej id-dawl ġholi fejn int tinsab. Hekk ikun.</p>	<p>Poplu t'Alla, f' dal-jum hekk solenni, ħoll ilsienek f' għanjiet ta' tiffir, b'ferħ mill-qalb, b'ruħ nadifa u mohħ safi sebbah 'l Alla li fdiek minn ilsir.</p> <p>Għax illum b'radd il-ħajr qed infakkru l-aħħar ikla tal-Ġhid wisq magħruf, meta Kristu, skont liġi qadima, ta lil hutu l-hobż azzmu u l-ħaruf.</p> <p>Lid-dghajfin offra ġismu b'ghajnuna, ried li demmu jkun xorb l-imsejknin; u qalilhom: 'Ixorbu: dal-kalči huwa demmi f'patt ġdid mal-bnedmin.'</p> <p>B'hobż is-sema tassew tghib ix-xbieha, u hobż l-angli jsir hobż il-bnedmin; b'ghageb kbir jieħu u jiekol lil Sidu l-ilsir fqajjar, bla saħħa u miskin.</p> <p>Nitolbuk, Alla wiehed fi tlieta, int li żżurna skont m'ahna nqimuk, fit-triq tiegħek mexxina, u wassalna biex f'ghamartek tad-dawl inberkuk. Amen.</p>

\*Martin (ed.) (1997) <http://www.preces-latinae.org/thesaurus/Hymni/SacrisSol.html>

\*\* Grech (1936) 8.

\*\*\* Barbara (Year unknown) p. 118.



## Verbum supernum prodiens

LATIN ORIGINAL BY ST THOMAS AQUINAS	ENGLISH TRANSLATION BY EDWARD CASWALL**
<p>Verbum supernum prodiens, Nec Patris linquens dexteram, Ad opus suum exiens, Venit ad vitæ vesperam.</p> <p>In mortem a discipulo Suis tradendus æmulis, Prius in vitæ ferculo Se tradidit discipulis.</p> <p>Quibus sub bina specie Carnem dedit et sanguinem; Ut duplicis substantiæ Totum cibaret hominem.</p> <p>Se nascens dedit socium, Convalescens in edulium, Se moriens in pretium, Se regnans dat in præmium.</p> <p>O salutaris hostia, Quæ cæli pandis ostium, Bella premunt hostilia; Da robur, fer auxilium.</p> <p>Uni trinoque Domino Sit sempiterna gloria: Qui vitam sine termino Nobis donet in patria.</p>	<p>The Word, descending from above, Though with the Father still on high, Went forth upon his work of love, And soon to life's last eve drew nigh.</p> <p>He shortly to a death accursed By a disciple shall be given; But, to his twelve disciples, first He gives Himself, the Bread from Heaven.</p> <p>Himself in either kind He gave ; He gave his Flesh, He gave his Blood; Of flesh and blood all men are made; And He of man would be the Food.</p> <p>At birth our brother He became; At meat Himself as food He gives; To ransom us He died in shame; As our reward, in bliss He lives.</p> <p>O saving Victim ! opening wide The gate of Heav'n to man below ! Sore press our foes from every side; Thine aid supply, thy strength bestow.</p> <p>To thy great Name be endless praise, Immortal Godhead, One in Three ! Oh, grant us endless length of days, lit our true native land, with Thee !</p>
MALTESE TRANSLATION BY ALBERT M. GRECH***	MALTESE TRANSLATION BY VALENT VINCE BARBARA****
<p>Il-Verb għoli għal ħdim ħareġ, Bla ma tbiegħed mil-lemin Tal-Missier, fl-għabex tal-ħajja Gie biex jifdi lill-bnedmin.</p> <p>Waqt li wiehed sew minn shabu Lill-għedewwa fittex sab, Qabel xejn b'ikel ta' ħajja Lilu 'nnifsu ta lis-shab.</p> <p>Lilhom jagħti taht żewġ sura Laħmu b'ikel, b'xorb id-demmu, Żewġt ikwien biex kif hu l-bniedem Kollu, tiegħu t-tmiġh itemm.</p> <p>Mela twieled sar seħebna, Fuq il-mejda jkilna lkoll, Waqt il-mewt sewa bi ħlasna, Sar fis-saltna gidna ukoll.</p>	<p>Il-Verb t'Alla nizel fostna u sar bniedem, għammar magħna bla ma ħalla lil Missieru, ħa sseħħ bih il-fidwa tagħna.</p> <p>F'dik il-lejla li d-dixxiplu kien se jtih f'idejn l-egħdewwa, huwa ngħata lid-dixxipli fil-hobż ħaj li fih kull ħlewwa.</p> <p>F'żewġ xbihat eghżiez ħallielna gismu u demmu, l-Ikla tiegħu, biex go fina jizra' l-ħajja li għad ngħixu flimkien miegħu.</p> <p>Twieled, u sar wiehed minna; għex, u fl-ikla baqa' magħna; miet, u ħallas prezz il-fidwa; issa jsaltan, jippremjana.</p>

<p>Ja tas-saħħa debħa mqaddsa, Li l-bieb tiftaħ tas-smewwiet, Harb il-ghadu ġej warajna, Int seħħihna bl-ghajnuniet !</p> <p>Lill-Mulej Wiehed u Tlieta, Inroddulu dejjem sebħ, Biex fil-ġenna hu jagħtina Ta' bla tmiem il-hajja w r-rebħ.</p>	<p>Vittma mqaddsa, li salvajtna, li ftaħtilna l-bieb tal-ġenna, biegħed minna l-hbit tal-ghadu, qawwi l-qalb li bik tithenna.</p> <p>'L Alla wiehed, tliet Persuni, nagħtu ġieh u nfahħru u nbierku; hu jagħtina li fil-glorja ta' bla tmiem flimkien nixxierku. Amen.</p>
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Hekk ikun.

\*\*Caswall (1873) 65.

\*\*\* Grech (1936) 11

\*\*\*\* Barbara (Year unknown) 119.

<b>Adoro te devote</b>	
<b>LATIN ORIGINAL BY ST THOMAS AQUINAS</b>	<b>ENGLISH TRANSLATION BY EDWARD CASWALL (15 JULY 1814 – 2 JANUARY 1878)*</b>
<p>Adoro te devote, latens deitas, Quæ sub his figuris vere latitas; Tibi se cor meum totum subjicit, Quia te contemplans totum deficit.</p> <p>Visus, tactus, gustus in te fallitur, Sed auditu solo tuto creditur. Credo quidquid dixit Dei Filius; Nil hoc verbo Veritatis verius.</p> <p>In Cruce latebat sola Deitas, At hic latet simul et Humanitas, Ambo tamen credens atque confitens, Peto quod petivit latro pœnitens.</p> <p>Plagas, sicut Thomas, non intueor: Deum tamen meum te confiteor. Fac me tibi semper magis credere, In te spem habere, te diligere.</p> <p>O memoriale mortis Domini, Panis vivus, vitam præstans homini, Præsta meæ menti de te vivere, Et te illi semper dulce sapere.</p> <p>Pie Pelicane, Jesu Domine, Me immundum munda tuo Sanguine: Cujus una stilla salvum facere Totum mundum quit ab omni scelere.</p> <p>Jesu, quem velatum nunc aspicio, Oro, fiat illud quod tam sitio: Ut te revelata cernens facie, Visu sim beatus tuæ gloriæ. Amen.</p>	<p>O Godhead hid, devoutly I adore Thee, Who truly art within the forms before me; To Thee my heart I bow with bended knee, As failing quite in contemplating Thee.</p> <p>Sight, touch, and taste in Thee are each deceived; The ear alone most safely is believed: I believe all the Son of God has spoken, Than Truth's own word there is no truer token.</p> <p>God only on the Cross lay hid from view; But here lies hid at once the Manhood too: And I, in both professing my belief, Make the same prayer as the repentant thief.</p> <p>Thy wounds, as Thomas saw, I do not see; Yet Thee confess my Lord and God to be: Make me believe Thee ever more and more; In Thee my hope, in Thee my love to store.</p> <p>O thou Memorial of our Lord's own dying! O Bread that living art and vivifying! Make ever Thou my soul on Thee to live; Ever a taste of Heavenly sweetness give.</p> <p>O loving Pelican! O Jesu, Lord! Unclean I am, but cleanse me in Thy Blood; Of which a single drop, for sinners spilt, Is ransom for a world's entire guilt.</p> <p>Jesu! Whom for the present veil'd I see, What I so thirst for, O vouchsafe to me: That I may see Thy countenance unfolding, And may be blest Thy glory in beholding. Amen.</p>

MALTESE TRANSLATION BY ALBERT M. GRECH**	MALTESE TRANSLATION BY VALENT VINCE BARBARA***
<p>Ilqa' ta' qalbi, ja Alla, t-tislma, Mohbi ghalina f'dawn l-ixbihat, Kollni kemm jiena naghtik il-qima, Kif narak nehla f'tiegħi 'x-xewqat.</p> <p>Hars, mess u toghma le jhossu lilek, It-twemmin izda jnissel is-smigh, Nemmen, Mulejja, koll ma qal Ibnek, M'hemmx minn dak aqwa li smajna bih.</p> <p>Bhal Alla nheba fis-salib tiegħu, Hawna bhal bniedem inheba wkoll; Waqt li t-tnejn nemmen, nistqarrhom miegħu Mal-halliel nitlob li l-htija jholl.</p> <p>M'inhix le d-dabar, bhal Tumas, nara, Ma tiegħi ngħarfek l'int Alla kbir. Zid twemmin fija sali, bla hsara, Kun tama tiegħi, w imħabbti sir.</p> <p>Ja tal-mewt kiefra helwa tifikira, Hobz haj li tagħti hajja 'l-bnedmin, Bik ghajjex ruhi, l'hi msejkna w fqira, Kun int għaliha hlewwa f'koll hin.</p> <p>Int il-Qwaq twajjeb, Ġesù Mulejja. F'demmek saffini 'd dew mid-dnubiet, Għax qatra minnu, jekk tasal hdejja, Tahfer, kif hafret, kollha l-htijiet.</p> <p>Ġesù, li mohbi qəd bik nithenna, Temm xewqti, ngħidlek, li hekk hi fik; Aghmel li wiçcek nara fil-ġenna, U hieni dejjem inkun jien bik. Hekk ikun</p>	<p>O Alla mohbi, inqimek b'qalb ferhana F'dawn ix-xbihat fejn ridt tassew tkun magħna; qalbi naghtik, kollha kemm hi, fis-sewwa: Kull meta nahseb fik tinhall bil-hlewwa.</p> <p>Ftit hobz u nbid jien nara, inhoss u nteghem; B'dak li smajt biss lil mohħi nista' nfehem: ghax qal lil hutu, huma u jieklu miegħu, u xejn mhu veru daqs il-kelma tiegħu.</p> <p>Fuq l-ghuda l-glorja t'Alla biss mohbija, Iz'hawn hu mohbi wkoll Iben Marija; jien nemmen li hawnhekk hawn Alla u l-bniedem, u nitlob mahfra bhall-halliel in-niedem.</p> <p>Ma nistax nara bhal Tumas il-ġriehi, 'ma nemmen fik, int Alla Sidi u ġieħi: kattarli l-fidi u t-tama, isma' talbi, agħmel li nhobbok dejjem minn qiegħ qalbi.</p> <p>Tifikira helwa ta' mewt Kristu Sidna, hobz haj li tagħti l-hajja, li fik gidna, agħmel li ruhi tghix bik biss mimlija, u nhoss il-ghaxxa ta' hlewwieta fija.</p> <p>O Pelikan hanin, lejk nerfa' talbi, minn kull tingis tad-dnub saffili qalbi b'demmek l-ghaziz, li seta' d-dinja kollha minn kull irbit tal-htija b'qatra jhollha.</p> <p>Ġesù, li fuq din l-art narak bhal xbieha, agħmel li tasal fuqi dik is-siegħa li wiçc imb'wiçc narak u nibqa' miegħek fil-hena ta' bla tmiem fil-glorja tiegħek.</p>

\*Cawell (1873) 161

\*\* Grech (1936) 18

\*\*\* Barbara (Year unknown) 45.

<b>Lauda Sion</b>	
LATIN ORIGINAL BY ST THOMAS AQUINAS*	ENGLISH TRANSLATION BY EDWARD CASWALL**
<p>Lauda Sion Salvatorem, lauda ducem et pastorem, in hymnis et canticis.</p> <p>Quantum potes, tantum aude: quia maior omni laude, nec laudare sufficis.</p> <p>Laudis thema specialis,</p>	<p>Sion, lift thy voice, and sing ; Praise thy Saviour and thy King ; Praise with hymns thy Shepherd true :</p> <p>Dare thy most to praise Him well; For He doth all praise excel ; None can ever reach His due.</p> <p>Special theme of praise is thine,</p>

<p>panis vivus et vitalis hodie proponitur.</p> <p>Quem in sacrae mensa cenae, turbae fratrum duodenae datum non ambigitur.</p> <p>Sit laus plena, sit sonora, sit iucunda, sit decora mentis iubilatio.</p> <p>Dies enim sollemnis agitur, in qua mensae prima recolitur huius institutio.</p> <p>In hac mensa novi Regis, novum Pascha, novae legis, phase vetus terminat.</p> <p>Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.</p> <p>Quod in cena Christus gessit, faciendum hoc expressit in sui memoriam.</p> <p>Docti sacris institutis, panem, vinum in salutis consecramus hostiam.</p> <p>Dogma datur christianis, quod in carnem transit panis, et vinum in sanguinem.</p> <p>Quod non capis, quod non vides, animosa firmat fides, praeter rerum ordinem.</p> <p>Sub diversis speciebus, signis tantum et non rebus, latent res eximiae.</p> <p>Caro cibus, sanguis potus: manet tamen Christus totus sub utraque specie.</p> <p>A sumente non concisus, non confractus, non divisus: integer accipitur.</p> <p>Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.</p> <p>Sumunt boni, sumunt mali:</p>	<p>That true living Bread divine, That life-giving Flesh adored,</p> <p>Which the brethren twelve received, As most faithfully believed, At the Supper of the Lord.</p> <p>Let the chant be loud and high ; Sweet and tranquil be the joy Felt to-day in every breast ;</p> <p>On this Festival divine Which recounts the origin Of the glorious Eucharist.</p> <p>At this Table of the King, Our new Paschal offering Brings to end the olden rite ;</p> <p>Here, for empty shadows fled, Is Reality instead; Here, instead of darkness, Light.</p> <p>His own act, at supper seated, Christ ordain'd to be repeated, In His Memory divine;</p> <p>Wherefore now, with adoration, 'We the Host of our salvation Consecrate from bread and wine.</p> <p>Hear what holy Church maintaineth, That the bread its substance changeth Into Flesh, the wine to Blood.</p> <p>Doth it pass thy comprehending? Faith, the law of sight transcending, Leaps to things not understood.</p> <p>Here, in outward signs are hidden Priceless things, to sense forbidden ; Signs, not things, are all we see ;—</p> <p>Flesh from bread, and Blood from wine ; Yet is Christ, in either sign, All entire, confess'd to be.</p> <p>They too, who of Him partake, Sever not, nor rend, nor break, But entire, their Lord receive.</p> <p>Whether one or thousands eat, All receive the self-same meat, Nor the less for others leave.</p> <p>Both the wicked and the good</p>
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<p>sorte tamen inaequali, vitae vel interitus.</p> <p>Mors est malis, vita bonis: vide paris sumptionis quam sit dispar exitus.</p> <p>Fracto demum sacramento, ne vacilles, sed memento tantum esse sub fragmento, quantum toto tegitur.</p> <p>Nulla rei fit scissura: signi tantum fit fractura, qua nec status, nec statura signati minuitur.</p> <p>Ecce panis angelorum, factus cibus viatorum: vere panis filiorum, non mittendus canibus.</p> <p>In figuris praesignatur, cum Isaac immolatur, agnus Paschae deputatur, datur manna patribus.</p> <p>Bone pastor, panis vere, Iesu, nostri miserere: Tu nos pasce, nos tuere, Tu nos bona fac videre in terra viventium.</p> <p>Tu qui cuncta scis et vales, qui nos pascis hic mortales: tuos ibi commensales, coheredes et sodales fac sanctorum civium.</p> <p>Amen. Alleluia.</p>	<p>Eat of this celestial Food ; But with ends how opposite !</p> <p>Here 'tis life ; and there 'tis death ; The same, yet issuing to each In a difference infinite.</p> <p>Nor a single doubt retain, When they break the Host in twain, But that in each part remains</p> <p>What was in the whole before ; Since the simple sign alone Suffers change in state or form, The Signified remaining One And the Same for evermore.</p> <p>Lo ! upon the Altar lies, Hidden deep from human eyes, Angel's Bread from Paradise,</p> <p>Made the food of mortal man : Children's meat to dogs denied ; In old types foresignified ; In the manna from the skies, In Isaac, and the Paschal Lamb.</p> <p>Jesu ! Shepherd of the sheep ! Thy true flock in safety keep. Living Bread ! thy life supply ; Strengthen us or else we die ; Fill us with celestial grace :</p> <p>Thou, who feedest us below ! Source of all we have or know ! Grant that with thy Saints above, Sitting at the feast of love, We may see Thee face to face.</p> <p>Amen. Alleluia.</p>
<p><b>MALTESE TRANSLATION BY ALBERT M. GRECH**</b></p>	<p><b>MALTESE TRANSLATION BY AN UNKNOWN TRANSLATOR*</b></p>
<p>Fahħar, Sijon, lil l-Feddej, Lir-Raghaj u lill-Mexxej Sew bil-ġieħ kemm bl-ghana.</p> <p>Hekk kemm tiflaħ ġhandu jsir, Ġhax hu aqwa mit-tifħir: Qatt m'hu żejjed dana.</p> <p>Ta' tifħir jixraq id-damm Lill-hobż ħaj li l-ħajja zamm, F'dan il-jum imħolli.</p> <p>Lit-tnax l-aħwa ġie miksub</p>	<p>Fahħar, Sijon, lill-Feddej, ir-rahaj tiegħek u l-mexxej, bl-innijiet u bl-ghana.</p> <p>Ibqa' fahħru daqs kemm tista', ghax Hu 'l fuq minn kull tifħir, qatt ma tfahħru kemm jisthoqqlu.</p> <p>Għat-tifħir ħaġa tal-ghaġeb, Il-hobż ħaj li jagħti l-ħajja, hawn quddiemna f'dan il-jum.</p> <p>Dak il-hobż li fuq il-mejda,</p>

<p>Fuq il-mejda mill-maħbub Nemmnu b'moħħna mgħolli.</p> <p>Qis li jkun tiffhir bis-shiħ, Diewi f'leħnek u sabiħ, Ferħ tassew għalieni.</p> <p>Għax illum hu l-kbir in-nhar, Li jfakkarna meta sar Ikel hekk ewlieni.</p> <p>F'din mejdet is-Sultan ġdid Ġdid hu l-amar ġdid hu l-Ghid, Pass il-qdum għabilna.</p> <p>Il-qadim mill-ġdid mirkut, Fis bid-dawl id-dell imut, U koll dlam tneħħilna.</p> <p>Dak li Kristu b'ikel temm, Li ngeddulu narggħu hemm B'tifkiritu jridna.</p> <p>La b'taġħlim għaziż mgħallmin, Hobż u nibd b'ta' saħħa din Nagħtu debħ lil Sidna.</p> <p>Hu tassew twemmin qaddis, Li l-hobż laham isir fis, Kif l-inbid dlonk demmu.</p> <p>Jekk le fhimt, m'għaraftx fiż-żmien, Emmna sseħhek bla dawmien, U li tgħidlek temmu.</p> <p>Bosta huma l-ixbihat, Għeliem huma, le ħliqat, Jahbu haġa kbira.</p> <p>Laħam, demm huwa t-twikkil, Ma ta' Kristu koll tikjil Ma jonqosx ħarira.</p> <p>F'dak li jieħdu m'hux mifrud, U la mnaqqas m'hu meħud, Shiħ kif hu jittieħed.</p> <p>Jixrek wieħed u eluf, Daqs dawn kollha dak magħluf, Ma jintemmx f'koll wieħed.</p> <p>Jieħdu t-tajjeb u min m'hux, Daqs insew le ma jsirux, Hajja w mewt jagħtihom.</p> <p>B'mewt hu jahfen lill-ħazin,</p>	<p>lill-appostli fl-ikla mqaddsa, kien ingħata biex jikluh.</p> <p>Ikun shiħ it-tiffhir tiegħek, b'qalb ferrieha, b'lehen għoli, ikun jixraq ferħ ir-ruħ.</p> <p>Għax dal-jum ta' festa kbira, ta' dik l-ikla hu t-tifkira, meta saret l-ewwel darba.</p> <p>F'dina l-ikla s-Sultan taġħna, l-Ghid il-ġdid tal-liġi l-ġdida, temm għal kollox l-Ghid qadim.</p> <p>Il-qadim twarrab mill-ġdid, dak li hu ġie flok ix-xbieħa, id-dawl bieghed dlam il-lejl.</p> <p>Dak li twettaq fl-aħħar ċena, Kristu ried jibqa' jigggedded, biex ikun tifkira tiegħu.</p> <p>Imgħallmin b'taġħlim imqaddes, nibdlu l-hobż u l-inbid taġħna b'sagrifiċċju għas-saħħa taġħna.</p> <p>Twemmin ġdid lilna l-Insara, li dal-hobż jinbidel f'Gisem, u l-inbid jinbidel f'Demm.</p> <p>Dak li ma tarax jew tifhem, it-twemmin isaħħu u jwettqu, fuq kull ordni tan-natura.</p> <p>Taħt xbihat fejn aħna nilmħu mhux il-hajja, imma sinjali, jinhbew hwejjeg hekk għeziez.</p> <p>Ikel Ġismu, xorb hu Demmu; izda Kristu shiħ hemm moħbi taħt kull wahda mix-xbihat.</p> <p>Shiħ jittiekel Kristu kollu, bla jitkisser, bla jitfarrak, bla jinqasam minn min jieħdu.</p> <p>Jieklu elf u jiekol wieħed, Kemm ħa dan, hekk jieħdu huma, bla jintemm meta jittiekel.</p> <p>Jieklu t-tajba, jieklu l-ħziena; imma 'l dawk iġib il-hajja, lil dawn jixhet fit-telfien.</p> <p>Mewt għall-ħziena, hajja għat-tajba</p>
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<p>Hu għat-tajjeb hajja w zin, Ar' xi tmiem għalihom !</p> <p>L-Gh Helm imqaddes jekk rnaqsum, La tmlx qatt, ma zomm li jdum Kristu shih, koll hin, koll jum, Bhalma hu, f'koll farka.</p> <p>Dak l'hu mohbi m'hux miftuq, Biss tal-ghelm isir il-fruq, Għad li surtu m'hix minn fuq, Tibqa' hawn bla mharrka.</p> <p>Traku l-hobz tal-ghola rwiħ Tal-gharajjeb sar hobz shih, Hobz l-ulied dan hu bis-shih, M'hux għall-klieb bħal dnewwa.</p> <p>L-ixbihat fil-qdim habbruh: Meta kien Isakk midbuħ, Haruf l-Ghid meta kiluh, U tal-Manna l-hlewwa.</p> <p>Raġhaj twajjeb, li hobz sfajt, Ġesù, hniena, bħalna tajt, Int titmagħna, hares m'lghajt, Int urina l-ġid fejn tlajt, Tal-hajjin fis-sema.</p> <p>Int taf kollox, int setghan, Int sal-mewt zoqqna ferhan, B'ta' mejditek il-ferqan, F'tieghek int ilqaghna l-hdan, Tat-Tajbin mal-ġema'.</p> <p>Hekk ikun.</p>	<p>ara kif jinbidel fihom, għalkemm jieħdu l-istess ikel.</p> <p>Meta l-Ostja tkun maqsuma, la tibzax, imm'inti ftakar, taħt ix-xbieha ta' kull farka hemm jinsab daqs fl-Ostja shiha.</p> <p>Ebda ksur ma jsir fi Kristu; biss ix-xbieha tkun miksura: u b'dal-ksur xejn ma jitnaqqas f'Dak li hu taħt din ix-xbieha.</p> <p>Dan hobz l-angli, magħmul ikel għall-bnedmin fit-triq tal-hajja, ikel bnin għall-ulied kollha, li m'ghandux fix-xejn jintrema.</p> <p>Bi xbihat kien ilu mħabbar, f'dik l-offerta ta' Izakk, fil-haruf li nqatel fl-Ghid, u fil-manna tad-dezert.</p> <p>Int raġhaj tajjeb, hobz tassew, Ġesù tagħna, henn għalina; Int itmagħna u harisna: Inti lilna l-ġid urina fl-art imbiekka tal-hajjin.</p> <p>Int li taf u tista' kollox, li titmagħna hawn f'dil-hajja, hemm aghmilna lkoll imsieħba, f'ghaqda wahda lkoll werrieta mal-qtajjiet tal-qaddisin.</p> <p>Ammen. Hallelujah</p>
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\* [http://laikos.org/SenaB\\_SolennitajietMulej.pdf](http://laikos.org/SenaB_SolennitajietMulej.pdf)

\*\* Caswall (1873) 124.

\*\*\* Grech (1936) 12.

**Appendix B: Three of five hymns as translated from Latin to Maltese by  
Canon Ludovico Mifsud Tommasi in 1853**

<b>Pange Lingua*</b>	<b>Sacris solemniis*</b>	<b>Verbum supernum prodiens*</b>
<p>Samna lehnec, ilsien taghna, Fittex ati coll tiffir Lis-Sultan, li baka maghna F' dal misteriu lizied ebir, U mil jasar ried jefaghna Min ta demmu bic-ciarcir.</p> <p>Lilna moghti mis-smeujet; Imn' Omm Xebba min Maria Bajedem phanna ear, u riet Igheix haja tat-tbatia : Bit-toghlim, u b' eghgiubiet Tanha il-ligi Nisrania.</p> <p>Aulil-leil li chelha ibati Ec-chif tenm tal-Lhud id-din; Taht ix-xbiehi consagrati F' lahhar meida bi tkarbin; Lilu in-nifsu b'ideih jati Lil Apostli migmughin.</p> <p>Jehu il hobs, Jehu l' habit Gesù Sidna geuna ideih, U bis b' chelma li hu ighit Jaghmlu gismu hai u sheih : Jec bil ghain int tibka b'ghit ; Emman seusus, u bates loih.</p> <p>Sacrament collu eghgiubiet Natuh kima bl' acbar hrara, Lil tsi-Lhud lura balliet Din il-ligi taghna lnsara : Tehecci il fidi id-dlamiet, Fein il ghain ma tistax tara.</p> <p>Lil Missier, u l' Ibnu Sidna Chem hem barca teun moghtin, Mahhom barca il hakk iridna Natu l' Rub min tal Kdusja, Lilu inghozzu dejem gidna Biex jatina coll themia.</p>	<p>Mal ebira Festa * ferh ebir insiebbu, Min kalbna insemmgħu * xierak tiffir, Ninseu l' imghoddi, * u coll ma finha Gdid ghandu isir.</p> <p>Ta mita Cristu * mat-inax l' Apostlu. Chiel il Haruf, * u l' hoba bla hmira, Chif jecnu il-Lhud, * f' edic il meida Naghmlu l' tiffihira.</p> <p>Ecchif hu itemm * dac li chien xebh ; Lilom ikarben * dlonec imm'ideih; Il gisem tighu * lilom iferrak, U dejem sheih.</p> <p>B' edaca gismu * lilom iuettak, Lilom iferrak * b' edac id-demm : Hudu, ighedilhom, * edan il calci, Sifju min hemm.</p> <p>Hecca ta bidu * lil dina l' Ostia, Ghabba bi hseba * lil Kassisin, Sa biex seu huma, * seuna l' insara Jigju imkarbnin.</p>	<p>L' Iben t' Alla, li mnein giè Tal Missier keghd fil lemin Uasa l' biex bil meut il fidua, Itemm issa tal bnedmin.</p> <p>Izda kabel telku Giuda Taht idein l' eghdeuna tighu ; Lil Apostli mahbubin Leuuel darba karben mighu.</p> <p>Min tal hobs, u tal imbit, Sa biex seusus jitna lilna ; Gismu, u demmu taht ix-xebh Lilu ghogio b' ihallilna.</p> <p>Sar sehbnna mita tuleseu, F' edil meida sar ichilna, Biex il Genna lilna irebbah ; Bid-demm tighu giè hallilna.</p> <p>Ostia imkadsa colloe barca, Bieb il Genna, iddeu, ifbitina, U b'lex nurbhu il chiefer ghadu Il għalunna fl' neulinna.</p> <p>Alla uibed t'iet Persuni, Sid ebir dakecc id ma hemmox, Int fil Genna għal fejn h'aktina Maja tati ma tintemmax.</p>

\* Mifsud Tommasi, L. (1853) 139ff