Arab Christian pacifist in medieval Malta

The Byzantines were repulsed and the pact came into force, the only known pact between the free and unfree in Muslim times. Here again, there is no reason for the name Malta not to be applicable to Gozo.

The transaction is mentioned both by Himyar and al-Qarwani, the latter of whom we have known for more than a century. No connection has been involved, though historians shall continue to speculate on the precise significance of this particular pact.

The status of ghafiba itself, previously owned by the unfree, was maintained exactly the same as the dhimmi type of pact. And the status of equality then granted to them was far more than that normally given by the dhimmi type of pact.

It should also be remembered that in 1081 Count Roger invaded both Malta and Gozo, and though he freed numerous foreign Christian captives in Malta, local Christians here were not affected at all with regard to toleration or political circumstances. A new pact, which the local Muslim administration reached with Count Roger, is described in this book, that Malta was completely incorporated in the Muslim in 1291.

A newly published poem in Byzantine Greek here published in the original Greek and English translation, clearly refers to a pact which both the Christians in Gozo could now discover. But which pact was that, the existing, existing, or the other recorded by Himyar and al-Qarwani, which gave them equality?

Had it been the normal pact granting the right to practise their Christian religion, they would have had no reason to be involved in the last war when Gozo was being conquered by Count Roger’s dimitine of a notorious record that during his return to Sicily Count Roger landed his men on Gozo which they harried and plundered but there is no mention of the destruction of Gozo, whether local men or foreign captives.

Could no one have informed them of their existence when they were ashore on Gozo itself enabling him to increase his renown by freeing them or taking them as a predication? Is it not the case that fewMoslems care about their noble achievements? Instead they had to wait another 30 years for Rome to come to the aid of the hands of son.

The pact they had to renounce was obviously the one of 1048 which had granted the ghafiba political and social equality but apparently not the religious toleration associated with the dimitine type of pact. This explains why the ghafiba were told they could marry the daughters of the previous free people who were undoubtedly Christians.

It all now falls into place. The events of 1212 reveal that at least since 1048 the people of Malta (and Gozo) had coexisted with their neighbors in fact if not in spirit at all still Christians at that date.

They seem to have been satisfied with the pact reached with the Ghafiba or free people in the middle of the 11th century. Equality was enough for them. Perhaps the individuals, mentioned in 1127 were merely still being busied into another change of religion. In all ages, probability, several of them could have belonged to families relatively recently converted to Christianity.

Curiously enough I could not find any reference to Himyar and al-Qarwani in the whole bulk of the late medieval literature. I shall have another look.

The restoration of the Opera House

Europe’s yet unrestored opera houses are the Teatro Grande in Naples, a hospital converted into a house that has been the subject of extensive restoration, lack of space and abandonment, have remained untouched in Europe since

On the other hand, Dresden’s Semper Opera was restored in 1985: no mean feat due to lack of funds and lack of materials. Venice’s Teatro La Fenice was totally rebuilt in the early 2000s after a devastating fire accidently set fire. And Bar’s Teatro Petruzzelli was rebuilt and reopened for operatic performances after just six years. The Opera House was totally restored in the late 1980s.

The government needs to choose whether to join the watchers or the doers - and become the supporter of a restored opera house.

The Grand Theatre is small and totally inadequate for grand performances, though suitable for light opera and music dramas. The building itself is beautiful and the location is attractive.

The Mediterranean Conference Cen-
tre’s theatre is part of an original hospital complex and has been adapted for use as a theatre - the architecture there suggests it could be a suitable setting for a new, more intimate theatre. The house has a capacity of 600, and the acoustics are excellent. The production of the new theatre is expected to be completed by 2016.

Senglea potholes

These pictures were not taken on the lunar surface but at Senglea waterfront. They show only some of the potholes - to show all the craters found in this stretch of road, one would require a double-page spread.

Unfortunately the Pope will be passing through Senglea, for there it seems there is no hope for improvement.

Vicente Palli

Turistx

Agenerous thanks

I would like to thank all those who kindly helped to make such a successful fundraising event possible. I would like to thank all those who kindly helped to make such a successful fundraising event possible. I would like to thank all those who kindly helped to make such a successful fundraising event possible. I would like to thank all those who kindly helped to make such a successful fundraising event possible. I would like to thank all those who kindly helped to make such a successful fundraising event possible.

One would have thought that, with the amount of money raised, the task of finding a solution to the problem of potholes in Senglea would be easy. But it is not. The problem is that the potholes are very deep and the road surface is uneven.

I hope everyone enjoys this evening as much as I did.

Sonja Sinclair, Staten{Tops, Senglea