



Maltese e-Newsletter



The Journal of the Maltese Diaspora

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Selling vegetables



Sharpening tools



Wines and spirits

MEMORIES

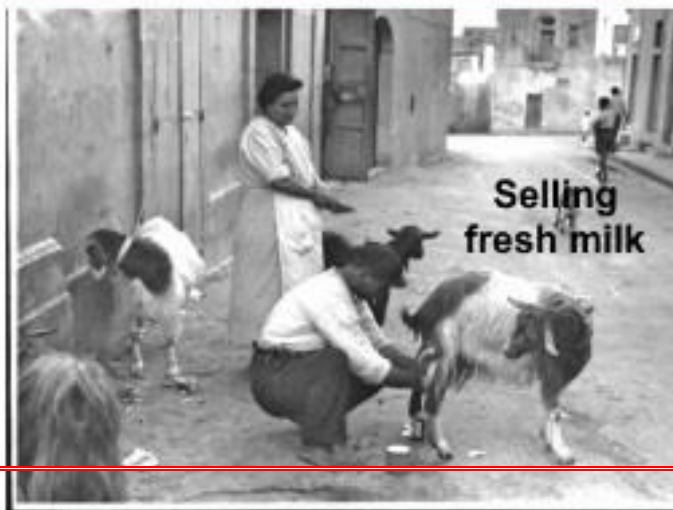


Tal-Golati

Street Vendors in Malta Bejjiegħa tat-Toroq



selling utensils



Selling
fresh milk

Kellyville Parish, NSW: Where it all began



Before Kellyville became a parish it formed part of the parish of St Michael's Baulkham Hills. In the early 1950s, the then Parish Priest, Rev JJ Deely, saw a need for a church in this area and purchased the land on Windsor Road.

The church was blessed and opened on 10 March 1957 by Cardinal Gilroy. Prior to this, Mass was celebrated in the Memorial Hall and Housie nights were held to raise money for the building of the church.

The Order of Friars Minor Conventual (Conventual Franciscans) from Malta moved to Kellyville in 1968 and purchased a house and land on Windsor Road in order to establish itself within the Archdiocese of Sydney as it was then.

They were given care of Our Lady of the Rosary Kellyville, when it was declared a parish on 8 March 1970 with Rev Leonard Testa as the first Parish Priest. The parish bulletin that day read:

"Today is the Foundation Day of the parish of Kellyville. It is the beginning of the new era in the spiritual life of the Catholics of this area, bringing with it special privileges and duties for all parishioners. With God's blessing and the wholehearted support and co-operation of everyone, we can become a strong active parish."

The church was moved from Windsor Road to Diana Avenue in 1976 under the direction of the then Parish Priest, Rev Maximilian Balabanski.

In 1983, the new church was opened and consecrated by Cardinal Freeman. In 1995, the parish celebrated its 25th anniversary.

With the expansion of the parish, there are now two primary schools, Our Lady of the Rosary Kellyville and St Angela's Castle Hill.

2008 marked the 25th Anniversary of the church's consecration and the division of the new Rouse Hill Parish.

Parish Priests & Administrators

Rev Leonard Testa 1970–1973

Rev Victor Bonello 1974–1975

Rev Maximilian Balabanski 1975–1977

Rev Marius Galea 1977–1989

Rev John Magri 1989–1990

Rev Anthony Fox 1990–1995

Rev Christopher Shorrocks OFM Conv 1995–1998

Rev Vincent Long Van Nguyen OFM Conv 1998–2002

Rev Emmanuel Gatt OFM Conv 2002–2009

Rev Fr Joseph Ngoc Son Nguyen OFM Conv 2009–2014

Rev Fr Robert Melnick OFM Conv. (Administrator Jan– May 2015)

Rev Fr Alejandro Lopez OFM Conv. 2015–present

Street Vendors **Bejjiegħa tat-Toroq**

Street Vendors (“bejjiegħa tat-toroq”), earned their living by going from one village to another in good or bad weather. They had regular days for each village and housewives eagerly waited to buy or order what they required, as it was a great hassle for them to go on foot or on mules to other villages to purchase.

Village morning silences used to be broken by the peddler’s own particulate cry out announcing his wide range for sale, earthen-ware cooking pots (“borom ta’ Franza”), or enamel (“enemel”), goods for the kitchen, decoration for the house (“fajjenza”), food products and many other household needs. They had a saying “*calling out is half the sales*”, (“l-ghajta hija nofs il-bejgħ”). Certain vendors even sold the products at reduced prices (“biegħ taħt il-prezz”), or on credit (“biegħ bil-kritt”), to help their costumers obtain their goods.

Men vendors carried their ware in many different ways – on their heads, shoulders, in cotton bays (“ħorġa tan-newl”), or in cane buckets. Pitchman pushed a small cart with collapsible legs to allow him to remove quickly.

Women vendors used a round turban (“kawwafa”), on their head to balance the heavy keg or hold their goods in bundles and women used old pushchairs to carry their goods.

Heavy loads were transported on big carts (“karrettuni”), pulled by donkeys or mules (“ħmir jew bġhula”). They tied the donkey or mule with a rope to the door clapper (“ħabbata”), or door-knob (“pum”), so that the animal will not move while dealing with the customer. Gradually carts and donkeys were put at rest. The calling out of the pioneers vendor got mixed with the noise of the toting of vans and trucks in the busy streets.

CAPERS A lady used to carry a heavy keg of capers (“kappar”), on her head with a round turban (“kawwara”), under to help her hold the balance. She stood on the pavement crying out “Kejla capers, kejla capers, Żabbarija capers”, (“kejla kappar, kejla kappar, Żabbarija l-kappar”). She used to heap the Maltese measuring wooden cups “kejla” and half cup “nofs kejla”, with capers and set it on the buyer’s plate.

Black Mulberry Another lady usually from Żabbar used to roam around, carrying a big keg full of black mulberry (“tut”), on her head and calling out “black mulberry, Żabbarija mulberry”, (“iswed it-tut, Żabbarija it-tut”). She filled the customer’s dip plates with fresh mulberries for few pennies “soldi”.

FAJJENZA Another vendor sold household goods. This vendor came either with a cart or carrying heavy bundles (“sorriet”), and putting them on the pavement. He used to call out the householder who had small children or young ladies (“tfajliet”), to be married. With great satisfaction the vendor showed the customers his goods; towels, sheets, baby diapers and other products. They knew that not all the families could pay for the goods, so she used to tell them “pay me when you can”, (“ħallesni meta tista”).

MALTESE SAVOURS

Some food vendors walked through the calling out “fritters, fritters”, (“sfineg, sfineg”), or “cheese cakes, warm and good”, (“pastizzi sħan u tajbin”), packed in a heavy cane baskets (“qfief”), held on their hip.

Nougats

During the village feast days, sweet nougats vendors used to put up wooden decorated tables (“mwejjed tal-qubbajt”), in the square with a large display of various kinds and sizes of sweet nougat (“lanża qubajd”), wrapped in colourful silver paper (“karta tal-fidda”), together with the popular heart shape pastry decorated with icing (“ġelu”).

Each vendor had his own particular call out, “honey nougats”, (“qubbajt tal-ghasel”), “very hard nougats” (“qubbajt tal-karamelli”), or “nougats, the man from Żebbuġ is here”, (“qubbajt, iż-Żebbuġi hawn”).

To encourage the people to buy from their stall, a young boy used to hold a saucer with some samples of the delicacy nougat and give to the people to taste.

Nougat vendors used to sleep near their stalls, to give an early start for the feast day. They tried to sell some nougats to the people after the morning mass and an elderly man used to roam around the streets with a large basket full of nougats calling loudly “sweet and good, Cikku’s nougats”, (“ħelu u tajjeb, ta’ Cikku il-qubbajt”).

PERFUME SOAP (Tas-Sapun) Another vendor used to carry toiletry products on a small cart pulled by a donkey and called “soap for the bride”, (“sapun għall-gharajjes”). Young girls used to go out and buy perfume soap to keep between the cloths to get perfumed.

TURKISH VENDORS (Tat-Tork) Particular vendors from Tunes, use to carry a big long knapsack made with weave cotton ("ħorġa"), on their shoulders with rose water ("ilma żahar"), Turk's sweet ("ħelwa tat-Tork"), and Turkish delight ("lakumja"). Some of them sold colourful designed carpets which they carried on their shoulder or head.

VEGETABLE VENDORS (Tal-Vegetable vendors ("tal-ħaxix"), had an early start to pack their carts ("karettuni"), with baskets ("mezzez"), full of fresh seasonal crops ("bejġha"), potatoes, peas, onions, pumpkins, oranges, melons, figs, and many other seasonal products.

It was the parade of each vendor to have the crops well displayed. They got very angry if any customer ("xerrejja"), touched the fruit or other crops without asking.

Many vegetables came from their own fields and when the harvest was good they gave a piece of pumpkin or a small melon to their frequent buyers. Vendors were also generous with the poor or large families, they used to give them extra vegetables to make a good vegetable soup ("minestra").

FISHMONGER - Fishermen from fishing villages like Marsaxlokk, Zurrieq, M'Scala or St Julian's also came to sell their night fish catch in a flat cane basket ("kannestru"), full of fresh silver vogue "vopi", covered with the smelling sea- weed "alka – Posidonia Oceanica",

They carried the heavy cane basket on their head with a small turban ("kawwara"), under to hold the cane basket steady and carried a small two dish scale ("kfief"), putting the fish on one scale and Maltese weights on the other, one fourth of a rotolo "kwart", half a rotolo "nofs sartal", or rotolo (800gr), "ratal". As soon the fishmonger arrived in the village he started calling out "live vogue, fresh vogue", ("ħajja il-vopi, vopi friska"). He always threw some small fish to the gathered announcing cats before the housewives rushed out with a plate to have the first choice of the big silvery fish. The vendor always put a fish or two more than the exact weight ("kalat").

THE BAKER (Tal-Forn)-- Even bakers ("tal-ħobż"), used to go around with big carts ("karrettuni"), with a mule pulling the huge lidded wooden box full of different kind of loaves. –

Bread made from a mixture of corn ("qamħ tal-maħlut"), Brown bread, ("ħobż tal-oħxon"), Marked on top with a knife ("tas-sikkina"), Marked with a cross on top of the loaf ("tas-salib"), Flat round bread ("ftira"), Of the drawer ("tal-kexxun"), or beer bread ("ħobż tal-birra"), Big loaf ("ħobża kbira"), Small loaf ("ħobża zghira"),

Next to the scale the bread the seller used to keep a big loaf, from which he cut small portions to get the right weight for the customers – rotolo "ratal", half a rotolo "nofs sartal", or one fourth of a rotolo "kwart". Bakers had the habit to give a small piece of bread ("loqma ħobż"), to the children who accompanied the adults while buying. The smell of the fresh bread was so good that children did not always resist not to bite or nibble the loaf, making a big hole in the centre until they arrived home.

THE PARAFFIN SELLER (Tal-Pitrolju) Paraffin was carried in a big tank on cart ("karrettun"), pulled by a donkey or a mule. When housewives heard the calling of "paraffin, paraffin", ("trolju, trolju"), they made sure to take out the empty cans near their doors not to be missed. The paraffin man fastened the rope steady to a door clapper ("ħabbata"), so that the mule will not move while pouring the kerosene with a funnel ("lembud"), into the empty gallon ("gallun"), cans.

THE PRICKLY URCHINS (Tar-Rizzi) - The prickly urchins were carried on the hawker's back in a large elongated cane basket ("qoffa"), calling "urchins, urchins" ("rizzi, rizzi"), and waited for the buyer ("xerrej"), to come out with a big dish. The urchin seller ("bejjieħ tar-rizzi"), used to cut the urchin in half with a big knife on a block of wood to show the buyer that the urchin was full. They used to call the empty urchin monk ("patri"). Boys also used to sell limpet ("imħar"), for few cents.

THE MILKMAN (tal-Halib) - *The milkman (tal-halib) did not deliver his milk in bottles stored in a motor-driven van. Milk was sold by grazers who took their stock in the streets to milk their sheep and goats in front of their customers.*

ICE-CREAM MAN (Tal-Gelat) - The ice-cream man ("tal-ġelat"), roamed around the village with a cart of ice-cream or a colorful granitic containers ("bżiežen"), calling loudly "ice-cream, the ice-cream man is here", ("ġelati, tal-ġelat hawn").

Children ran out after the ice-cream man to get a scoop or two of his delicious flavours, strawberries, chocolate or vanilla ice-cream. Some children preferred coloured grated ice ("granita"), in a large paper cup



AMAZING BAY RETRO IMAGES SHOW LIFE IN MALTA 100 YEARS AGO

These days, living in Malta is all about avoiding traffic jams, answering countless emails at work and posing for selfies on social media, but 100 years ago life was a much simpler affair.

Back in the early 1900s, when a journey to London took 10 days instead of two-and-a-

half hours on a budget airline, many Maltese were just getting the hang of photography.

Now a series of amazing images from this era have emerged – with incredible pictures of Malta's Edwardians in front of the camera.



The

Schembri on 89.7 Bay's award-winning Bay Retro Facebook page, show how the fashions of the time for women often involved the traditional black ghonella.

In one picture, a group of friends sit on the kerbside selling vegetables and flowers in Valletta, while another shows a large crowd enjoying a day in the sunshine at Balluta Bay in St Julian's, while others listen to a brass band on the promenade at Ghar id-Dud in Sliema.

Revealing just how much has changed, one snap even shows a woman buying a dead rabbit for dinner from a stall in Market Street in Floriana.



Read more: Haxix)

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Bay Retro is a radio station with an upbeat character, generous spirit and a warm personality.



Mtahleb – Picture postcard territory



On an island as small as Malta and with development taking up a good third of the land area, one might think that secluded rural regions are a thing of the past. Fortunately not quite. Here and there one finds pockets of a laid back and more tranquil lifestyle where time really seems to have stood still forever.

The rural enclave of Mtahleb in the island's remote western area is perhaps the loveliest such settlement in Malta. Situated some four kilometers outside Rabat, its tiny population is spread out over the few farmhouses which dot the valley below the upper line of cliffs with a concentration of a few more abodes around the small church which is the area's only significant man-made landmark. The small church itself seems to hang precariously on the upper cliff edge while below it spreads a lovely valley amid a couple of hillocks. The sheltered valley is a very fertile one with a plentiful supply of water and the fields stretch from below the upper line of cliffs almost to the edge of the lower seaboard ones. There is a maze of small paths and byways to explore and just one paved road that goes all the way to the sea cliffs.



This road goes past the church and then descends sharply to the area known as Migra l-Ferha – traditionally held as the spot where Count Roger landed in 1091 and liberated the islands for Christianity from their Arab rulers. This is highly dubious – Migra l-Ferha is a deep ravine, and although it does offer the only access to the shore in the sheer wall of cliffs by means of a rock-hewn set of stairs, one can hardly picture a Norman prince coming to the island in such an undignified manner!



From the improvised car park at Migra l-Ferha one can follow the line of cliffs eastwards for about two kilometres. This is a highly scenic area with the sea and the cliffs to one side and the hillside to the other. At a curve in the cliffs and visible from land there is a sea cave known as *Ghar id-Dwieb* – from here there is a path which climbs back to the church if one wants to make a circular route. Alternatively one can easily walk back to the small car park (highly recommended since the views are so exceptional). The seaboard path carries on for some time past the bend in the cliffs up to a point where the path is bordered by two large boulders – this is the signal to turn back since the path then becomes dodgy

and strays into private land.

Mtahleb cannot be reached by public transport and is itself more than an hour's walk from Rabat so a car is essential to get you there and makes exploring this lovely area all that much easier. The steep road going down to the cliffs mentioned earlier is a popular venue for Sunday car climb events so Sundays are best avoided. Sunny winter days bring out the best of the Mtahleb area – and sunny winter days are (not surprisingly) a very frequent occurrence in Malta.

IMPORTANT MESSAGE FROM THE PRESIDENT OF THE MALTESE COMMUNITY COUNCIL OF NSW**Crunch time for the Maltese Language Schools in Australia.**

By: Emanuel Camilleri

For the last twenty years, the Maltese Language schools in Australia had enjoyed substantial growth in the number of students attending classes,

Each year the number of students sitting for the HSC or VHC reached the quota needed of 15 students each year. The higher school certificate for Maltese Language was proposed by Mr. John Aquilina MP.

The Maltese Community Council of NSW started the first Maltese Language school in 1998.

Teaching the Maltese Language and Cultural, needed teachers, trained in Malta and where qualified to teach the Maltese Language. Pronunciation of Maltese is an important factor in learning the language.

Today as the Maltese population has been truly integrated into the Australian community the need to learn Maltese had been diminish, young Maltese second/ third Generation speak English at home and only have a limited time to spend with their grandparents who still practice the Maltese Language.

Last year the Maltese Language school attended a meeting organised by the NSW Education Standard Authority (NESA) and was told that unless the number of Maltese sitting for HSC/VHC increase to maintain the quota needed for the next three years, Maltese will be suspended in the year 2022.

As the president of the Maltese Community Council of NSW, I strongly feel, we should, maintain the standard of teaching Maltese language and cultural, to our Maltese generation borne in Australia. I urge Maltese decedents to in-roll their children at one of the Maltese School in your locality.

And finally, a message to students in year 7 to 11, think of making Maltese as one of your subjects in your HSC/VAC.

This effort should be made, otherwise the Maltese will lose the identity they worked very hard to archived.

YOU SAID IT.....

First of all let me thank you for the fantastic job you do. I always look forward to receiving the Maltese journal. I have learned so much from it and of course I would like to remain on the mailing list. Thank you. Best Regards, John Desira

First of all thanks a lot for your sterling contribution to the Maltese community in Australia and all over the world. Yes please I want to confirm my subscription. I do forward your journal to several pesons in Australia, New Zealand, America, Scotland, Tanzania and even Malta who really do appreciate your huge contribution. Again thanks on behave of all of us Regards Daniel Mallia Greystanes NSW

Hello! Frank, I wish to thank you for the excellent editions of the Maltese E_Newsletter, you continue to publish. You absolutely amaze me, as to how you manage to publish so many different subjects in so many editions. I look forward to receiving them with eagerness. Please keep me on your list of receivers. AND CONGRATULATIONS AGAIN ON THE QUALITY OF YOUR SUBJECTS. Regards Vincent Camilleri, Altona .Victoria

Dear Frank, Just to let you know that yes yes yes please do include me on your mailing list. So far I haven't missed one publication and I do not want to miss any future editions

Day by day week by week I look forward for the arrival of latest edition of the Maltese Journal. I forward each copy to most of my contacts spread around the four continents and have received nothing but praise. Some of my contacts have now joined your mailing list. Congratulations and BIG

thank you Frank for your dedication and the amount of time you spend on researching historical events and day to day happenings

Keep up the good work. Good luck Harry & Mary Bugeja (Adelaide)

Please note that I treasure the Maltese E-Newsletter. I definitely wish to keep receiving it.

Thanks ..Vincent Camilleri

Could you please keep me on your mailing list for the Maltese eNewsletter. I look forward to each issue and thoroughly enjoy reading the articles. Especially, traditional recipes. Thank you. Regards Mrs Shelley Zahra

Many thanks for your newsletter. Could you please renew my subscription as I do enjoy receiving it?

There is always an array of interesting items.

All the best, Claudia Sagona MOM, PhD

Honorary Principal Fellow in Archaeology

School of Historical and Philosophical Studies The University of Melbourne Victoria 3010

Australia

I would very much like to receive your newsletter. I was born in Malta and came to Australia with my mother and sister on the Ocean Victory, yes the ship you wrote about in your current newsletter. I celebrated my twelfth birthday on the ship. My father preceded us on the SS Columbia Anna Alexandrakis née Costa

We have been avid readers of your JOURNAL of the MALTESE DIASPORA for a long time. The various genre you use to implement this fantastic enewsletter is truly appreciated. We are always keen to read and enjoy its content and have shared it with many Family Members and Friends in other countries. SAHHA W'SLIEM Maria and Armando Catania. Melbourne ...Australia

TQARRIJA MILL-UFFIČĊJU TAL-ISPEAKER:



referenza għal kif beda l-Parlament bl-ghoti tal-Kostituzzjoni Amery-Milner fl-1921 u kif żviluppat din l-istituzzjoni minn dak iż-żmien 'l hawn. Huwa semma wkoll ix-xogħol siewi li jsir mill-Membri Parlamentari, kemm fil-plenarju f'dak li huwa xogħol leġiżlattiv, kif ukoll fil-konsiderazzjoni ta' diversi materji topiċi fil-bosta kunitati tal-Kamra. Huwa semma wkoll il-ħidma sfiqa li ssir mill-membri fid-diversi fora interparlamentari barra minn Malta.

Waqgħat din l-attività l-Ispeaker iltaqa' ma' għalliema tal-Giovanni Curmi Higher Secondary School li kienu preżenti fl-entratura tal-Parlament sabiex jagħtu tagħrif dwar il-programmi ta' studji akkadeimiċi li jingħataw fl-iskola tagħhom.

L-Ispeaker Farrugia ltaqa' wkoll mal-artist Anthony Spagnol, li tul dawn il-gimghat kien qiegħed jesebixxi wirja ta' arti astratta fid-dahla tal-Parlament.

L-Ispeaker jiltaqa' mal-pubbliku waqt Notte Bianca

Reference Number: PR182162, Press Release Issue Date: Oct 07, 2018

Għal sena oħra l-Parlament reġa' fetaħ il-bibien tiegħu għall-pubbliku bħala parti mill-attivitajiet ta' Notte Bianca. Din is-sena wkoll il-membri tal-pubbliku kkonkorrew bi għarhom għal din l-attività, fejn fiha kellhom l-oportunità li jiltaqgħu mal-Ispeaker Anġlu Farrugia u ma' uffiċjali tal-Parlament. L-Ispeaker tkellem kemm dwar l-istorja tal-Parlament kif ukoll dwar il-ħidma li ssir fil-Parlament. Huwa għamel

FOREIGNERS IN MALTA SHOULD SHOW SOME RESPECT AND LEARN MALTESE – MINISTER

FOREIGN students living in Malta will be obliged to Maltese as a foreign language, Education Minister Bartolo said. The minister was speaking in parliament was asked for

a clarification on the government's plans to introduce O'level in 'Maltese as a foreign language'. The was announced last week and has divided opinion, many feeling that the move risked demoting the language to a secondary language. Bartolo stressed that there had been many inaccuracies in the way the story was reported, and insisted that the course would be intended for people who were not born in Malta. "It's in the name," said Bartolo. "Maltese as a foreign language will be taught to peop who were not born in Malta. He said that as a nation that was proud of its language, and that wanted to strengthen it, it made sense to oblige foreigners living in Malta to learn Maltese. "I think we must oblige them to learn Maltese because I think that if they are living among us they should have respect for us and learn the language," he said, adding that he felt insulted by people who said they could live in Malta without needing to learn the



learn
Evarist
where he

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proposal
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Maltese
however,

language. Given that the teaching programme would be intended for foreign students it needed to be taught differently to standard Maltese. "Everyone understands that people who were not born in the country and who aren't used to the language need to have it taught as a foreign language," Bartolo said. He said that in the same way that Malta had successfully been teaching English as a foreign language, through the TOEFL course, it wanted to ensure that Maltese schools were equipped to teach Mal

tese as a foreign language. The minister stressed that it was not the case that all Maltese students would be allowed to learn Maltese as a foreign language, while pointing out that only 61% of Maltese fifth form students obtained a grade between one and five in their Maltese O'level. It was clear, he said, that Maltese needed to be taught in a more effective manner. Furthermore, he said that studies of European languages had found that Maltese was one of four languages that were most at risk. Yannick Pace

He said something very few people considered was the lack of digital content in Maltese when compared with English language content. This, he said, put Maltese at a disadvantage. Asked about whether entry requirements to the University of Malta would change, Bartolo stressed that this was up to the university. He added, however, that he believed that Maltese needed to remain a requirement and that the requirement should also be considered for entry into MCAST and the Institute.

<http://www.youtube.com/watch?v=fr391F91DHo&feature=related>

<http://www.youtube.com/watch?v=GT6cN25ezlU&feature=related>



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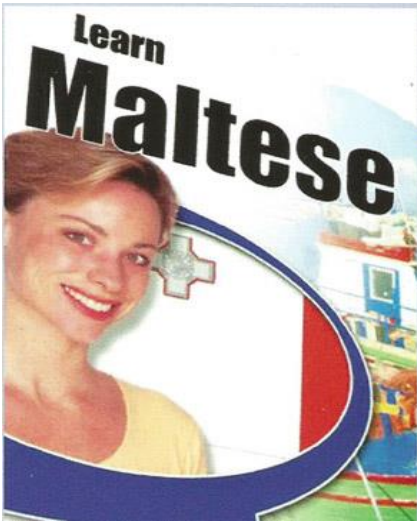
MALTESE E-NEWSLETTER

The Journal of the Maltese Diaspora

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LANGUAGES OF MALTA

The official languages of Malta are **Maltese** and **English**.



Maltese, a language of Semitic origin written in the Latin script, is the national language of Malta. Over the centuries, it has incorporated many words derived from English, Italian and French. **Italian** is also widely spoken. **Malti - The Maltese Language**

The Maltese language is a source of fascination to both visitors and linguists. The Maltese speak a unique language, Malti, the only Semitic language written in Latin characters.

Through the ages, many foreign words, particularly English and Italian, have become part of the language. English, which is also an official language, is widely and fluently spoken and is the language of international business.

What is surprising is that the islanders managed to retain a unique language in face of so many others brought by various powers over the centuries. Maltese was largely only a spoken language until the latter half of the 19th century when its grammatical rules were defined and written down.

The earliest written evidence of Maltese is a ballad by Pietro Caxaro, (d.1485). The Knights attempted to script it as well. The survival of the language is perhaps testament to the resilience of the Maltese to remain a distinct people and culture.

Malti is thought to derive from the language of the ancient Phoenicians who arrived in Malta in 750 B.C.

The influence of the Arabs who made the Islands home from the 9th to 13th centuries is clear in the Maltese language whose roots are closely akin to Arabic. Place names and numbers are the most obvious examples of Arabic influence on the language.

For non-native speakers trying to learn Malti, the most awkward sound is similar to the Arabic q - an almost silent, but difficult to master, glottal stop. If you are interested in learning Maltese, several language schools on the islands and overseas run courses in Maltese for non-native speakers

You may also search the internet and I can assure you will find hundreds of website on Teaching and Learning the Maltese Language.

Santorini - Greece

Cousteau looked for the lost city of Atlantis here. On Santorini

Crescent-shaped **Santorini (or Thíra)**, the precious gem of the Aegean, is actually a group of islands co Thíra, Thirassiá, Asproníssi, Palea and Nea Kaméni in the southernmost part of **Cyclades**.



Did you know that the whole complex of Santorini islands is still **volcano** (the same as Méthana, Mílos and Nísiros) and probably volcano in the world whose crater is in the sea? The islands that form came into existence as a result of intensive volcanic activity; two eruptions occurred, one every 20,000 years approximately, and each eruption caused the collapse of the volcano's central part creating a crater (caldera). The volcano, however, managed to recreate itself over again.

The last big eruption occurred 3,600 years ago (during the Minoan A igneous material (mainly ash, pumice and lava stones) covered the three islands (Thíra, Thirassiá and Asproníssi). The eruption destroyed the thriving local prehistoric civilization, evidence of which was found during the excavation of a settlement at Akrotíri. The solid material and gases emerging from the volcano's interior created a huge underground, causing the collapse of the central part and the creation of an enormous "pot" –today's Caldera size of 8x4 km and a depth of up to 400m below sea level.

The eruption of the submarine volcano Kolúmbó, located 6.5 km. NE of Santorini, on 27th September 1929 was actually the largest recorded in Eastern Mediterranean during the past millennium! The most recent volcanic

on the island occurred in 1950. The whole island is actually a huge natural geological/volcanological muse you can observe a wide range of geological structures and forms!

• **Searching for romance** - Santorini is considered to be the most sought after place for a **romantic** Greece, since there are not many places in the world where you can enjoy exquisitely clear waters while perched on the rim of a massive active volcano in the middle of the sea! The island has a growing reputation as a **destination** for couples not only from Greece but from all over the world. A trip to Santorini with the other dream for anyone who has seen at least one photo of the island's famous Caldera and exchanging kisses. Santorini's famous sunset is the ultimate romantic experience!

• **Explore the island's towns** - Firá is the picturesque capital of the island; perched high up on the edge of the Caldera, it looks like a marvellous painting. **Firá**, together with **Oia**, **Imerovigli** and **Firostefáni** located high up on a cliff, make up the so-called "Caldera's eyebrow", the balcony of Santorini, which offers an amazing view of the volcano. Other famous smaller villages are Akrotíri and Méssa Vounó, with their famous **archaeological ruins**. Pýrgos, Karterádes, Emporió, Ammouídi, Finikiá, Períssa, Perívolos, Megalohóri, Kamári, Messariá and Mílos are some of the villages are cosmopolitan some more peaceful; they are surrounded by vast vineyards; whitewashed buildings and top towns with castles affording amazing views out over the Aegean. Soaking up the villages' distinctive atmosphere is a very rewarding experience.

A visit to Santorini is the ultimate gastronomic experience, as the island is a true **culinary paradise**! Treat your buds to some famous **traditional products** like cherry tomatoes, white egg plants, fava, caper and "halki", a special kind of fresh goat cheese found on the island, or why not try some of the exceptional wines produced from grapes grown in the volcanic soil of the island! Assyrtiko, Athyri, Aidani, Mantilaria and Mavrotragano are some of the distinctive varieties that you can taste at the island's famous wineries (some of them operate as a museum as well).

• **Head to volcanic beaches** - Venture into Santorini's **seaside treasures** and enjoy deep blue waters and **beaches** with white, red or black sand or volcanic pebbles, spectacular rock formations and impressive landscapes. Santorini, the youngest volcanic land in the Eastern Mediterranean, is waiting for you! You can reach the island by plane or by ship from Piraeus. Don't think twice! Experience for yourself the once-in-a-lifetime romance of this pearl of the Aegean.

St. Martin's Day in Malta – Il-Borża ta' San Martin

By Doris Fenech

"Gewz, Lewz, Qastan, Tin – Kemm Inhobbu lil San Martin"

From late 4th Century CE to the late Middle Age, much of Western Europe including Great Britain, engaged in a period of fasting before Christmas, beginning on the day of Saint Martin, November 11. This fast period lasted 40 days and was therefore called "Quadragesima Sancti Martini", which means in Latin, "the 40 days of Saint Martin". This fasting time was later called "Advent" by the Church. On Saint Martin's eve people ate and drank very heavily for a last time before they started to fast. They gave children presents, traditional cloth bags full of nuts and sweets ("borża ta' San Martin").

St. Martin was also referred to as the protector of wine makers and the tavern owners. On the occasion of the feast of St Martin, farmers used to enjoy the first wine tasting from the previous summer harvest.

They had a saying that the new wine and lumps of figs ("tin tac-cappa"), are tasted on St Martin feast day ("F' San Martin jifflu l-inbid u t-tin - San Martin iksier it-tin, u Katarin tisqih, mill -fin").

Traditionally, householders proudly opened a heavy wooden box of delicious sun-dried figs ("tin imqaddat") packed in August, using their family secret recipe - clean wooden or tin boxes covered with rag paper ("kart strazza"), and pressed in layers of sun-dried figs ("tin-imqaddat"), chopped toasted almonds ("lewz inkaljat"), fresh bay leaves ("weraq tar-rand"), fennel seeds ("bużbież"), and sprinkled with anisette on top, ending with a layer of bay leaves. The figs box ("il-kaxxa tat-tin"), was conserved very dearly in a dry room as it was the only dessert they consumed during the winter.

A big simple colourful cloth bag pulled with a string on top called ("il-borża ta' San Martin"), was placed near the children's bedside, full of hard shelled almonds ("lewż"), walnuts ("għewż"), chestnuts ("qastan"), figs ("tin")

apples ("tuffieħ"), oranges ("laring"), tangerines ("mondolina"), pomegranates ("rummien"), San Martin bu ("ħbejża ta' San Martin"), hard glazed on top and with a liquored sweet ("perlina tas-sugu"), stuck in the middle of the bun.



"Il-Borża ta' San Martin" - St Martin was children favourite Saint, because his celebration was considered as one of the times they had food treats ("cejca"). Children enjoy playing Maltese traditional games involving

"Kastelli", with at least 5 walnuts for each marble balls.

"Boċċi", using hazel nuts instead of small marbles and used a large hazel nut,

"bubun - mamma", a larger marble to hit the nuts.

Nuts were also used as a winning reward when playing - ("qabża u qabda - żewġ jew fart - it-trija xixu - intektkuh - iċ-") were played with shelled almonds.

Children saved the nuts to play for a long time and ate them when they got broken.

The children showed their gratitude to St Martin by singing the rhyme - "Ġewz, Lewż, Qastan, Tin, Kemm San Martin" - Walnut, Almonds, Chestnuts, Figs - I love Saint Martin.

After lunch small pieces of delicious dried figs were served as desert followed by a cup of freshly grated coffee ("mithun"), and a piece of home made St Martin's cake ("kejk ta' San Martin"), made with a mixture of dry nuts.

A Maltese woman's 68 years in South Australia recorded in history



Malta is a long way from Australia but, in the heart and mind of Josephine Cauchi, the sun-drenched Mediterranean island is always close at hand. Josephine Cauchi has lived in Adelaide since 1922 and has never returned to her homeland. Despite nearly seventy years absence from Malta, Josephine Cauchi still makes Maltese lace in the traditional way, with the "trajbu" she brought out to Australia on the Orient liner Orsova, and still speaks the Maltese language. Mention the word 'Malta' and her eyes brighten. Our interview, conducted at her home in Glanville, touched on her childhood in Malta, the migration process and the problems of settlement in a new environment, and provided some valuable insights into life in Adelaide in the 1930s. Such interviews help to fill a gap in the writing of Australian history.

For too long, Australia's history was portrayed as the exclusive property of Anglo-Saxon and AngloCeltic Australians. Apart from occasional references to the Chinese, who were invariably regarded as 'the Chinese problem', the role played by thousands of immigrants from nonEnglish-speaking backgrounds was overlooked. Oral history, which is a research technique based on the idea of learning directly from the reminiscences and interpretations of living people, has been useful in ensuring that a more complete picture of Australian history is painted. Josephine Cauchi's reminiscences brought out, for me, the human side of the migration experience, especially as it affected young women. Migration is, in any situation, a different process for women than for men but, in the context of the prevalent Maltese culture of Josephine Cauchi's time, migration was a particularly traumatic experience. In Malta in the early decades of this century migration was seen as a masculine act. It was the men who made the first move, be they the eldest sons or fathers of a family.



The Schembris on their ice-cream truck in South Australia
Photographs courtesy Joseph Darmenia
Josephine Cauchi's father, Frank John Schembri, left Malta for Australia around 1915, when Josephine was only three. In Malta he had been a canteen manager on British Navy ships but, in Adelaide, his first employment was at Port Pirie's notorious smelters and, later, at Shearers farm implements factory. Frank Schembri's brother, Charles, had migrated a few years earlier but had settled at Sydney. Young Josephine, and her mother, sister and brother, lived with her grandparents, Joseph and Concetta, at the dockside town of Bormla. Malta's natural deep water harbour meant that the island was ideally suited to servicing shipping activity and for many decades the Grand Harbour at Malta's capital,

Valletta, was the Royal Navy's Mediterranean base. The Royal Dockyard, as it was then known, was the hub of Malta's economy and the most important employer of Maltese labour. Malta's population in the 1920s was about 230,000 and the fortunes of the Maltese people relied heavily on naval and other shipping activity in the harbour. Josephine's grandfather was a blacksmith at the dockyard. He, and his brothers who worked with him, would tramp their way back home after work up the steep stairs leading to their street. The crest of the hilly steps was invariably crowded with young children waiting for their fathers. Josephine Cauchi would join them, but her father was thousands of kilometres away in a mysterious land called Australia. She told me, 'I used to think, "Oh wouldn't it be nice if there'd be a father coming up for me like these other children."

'It would take seven years of hard toil in Adelaide before Frank Schembri could send for his family to join him. The passage money for Mr Schembri's wife and his two daughters and son was loaned to him by a well-to-do aunty who had a hotel in Malta. Such extended family support was vital, not just as a way of reuniting families overseas, but also for the survival of the wife and children in Malta during the husband's absence. Frank Schembri occasionally sent money orders back home but, as employment was erratic, the family really survived through the support of Josephine's grandparents.

Josephine barely remembered the man who met her at the Adelaide wharves when the Orsova berthed on New Year's Day, 1922. She was three years old when she had last seen him and now, aged ten, she was taken to a strange house in a strange land. The house, which was situated on the corner of Hart Street and Russell Street, Glanville, had bedrooms upstairs but down below, facing the street, was a shop. It was, from today's perspective, an old-fashioned general store or mixed business. Frank Schembri had put his many years' experience as a ships' canteen manager to good use in Adelaide and had started the little 'deli' with a loan from a Maltese friend who worked on the Adelaide wharves, Harry Cauchi (who, despite having the same surname, was not a relation). Josephine was not at all happy in Australia. 'We had to work very hard when we came here,' she told me, 'because when you've got a business you've got to all hop in, you know, kid or not.' Home-sickness badly effected her: 'I was so home-sick, I used to look at the sky and I used to say to myself, 'Oh my God, that's the same colour as the one in Malta! (laughs) That's the same sky! (laughs).'

In 1923, following the birth of his first Australian-born son, Frank Schembri purchased machinery for the manufacture of icecream at the back of the shop and, later, expanded the plant into a soft drink factory which took over the house next door. The shop has a place in the local history of Adelaide as it was located at a corner known as Martin's Corner, where the unemployed often gathered during the depression. In recalling the depression years, Josephine Cauchi-said that people used to come in (to the shop) for half a candle, two cigarettes, a permeth of vinegar, threepence of fruit cut thin ... or a quarter of butter or a couple of rolls. Such were the stringent times that 'a woman used to come in for some marrow and ask for the seeds to be taken out because that would weigh a bit more.

Moreover, a system of bartering took place whereby, for instance, an empty beer bottle would be exchanged for two cigarettes. They were hard times in which the Schembri family was generous in giving credit to others. "If all the people paid us back what they took," Josephine Cauchi stated, "we'd be rich now." Apart from the depression, the nature of the family business placed enormous strain on Josephine, especially when her father set up an outlet at the local Semaphore beach. 'You'd be there till midnight serving,' she told me, 'and then you had to come home, go back to the factory, and fill up these little "Dandies" (ice-creams) for the next day

.... It was hard because you were working in the house, and working in the shop, and then, three o'clock, go down there till midnight.'

In the ice-cream factory, Josephine was on the ice-breaker, crushing ice which was then packed with salt to keep the ice-cream from melting. 'I used to be there,' she recalled, 'barefooted in the water ... I mean, what could you do? I wasn't allowed to go and work outside like other girls.'

The latter reference to not being able to go out to work indicates the extent to which Josephine Cauchi had a traditional Maltese family life in Adelaide. Discipline was strict, and she was not allowed to go to the movies, let alone seek employment outside the family home. She did all the cooking for the family, including such Maltese favourites as baked macaroni, minestra and pastizzi. Religion, the Catholic faith, was and is a key aspect to Maltese identity. In Malta, Josephine Cauchi said, 'You couldn't be anything else (but religious) because everyone was.' In Adelaide, her mother maintained both the faith and its rituals. The Rosary was said every night at home and candles and oil lamps were lit each day. 'If anyone was going to have a baby,' Josephine Cauchi told me, out comes this holy picture, which is supposed to help.' The presence of Maltese priests in Adelaide in the 1930s and 1940s was a morale- booster to the Maltese community there which, incidentally, numbered about 240 Maltese-born persons. Religion, and secular meeting places such as the Maltese Club in Hindley Street, Adelaide, were vital for the Maltese to be able to support themselves in an often hostile economic and social environment. Prejudice against immigrants, especially those from non-English speaking backgrounds, was among the problems confronting the Maltese in Adelaide. Josephine Cauchi remembered a particular example: '... we had the shop there and up the corner there was another shop, another chap opened a shop, and he used to write on his window with chalk or something... "Shop Here Before The Day Goes". You can take it both ways! (laughs). Before the day finishes, or before the "Dagoes" on the corner'.

Despite the difficulties, the Schembri business survived until 1966 when the premises were demolished to make way for highway development. Josephine married a Maltese, Frank Cauchi, who had migrated from Gozo a couple of years before her own move. He had worked in an Adelaide shipyard and passed away, suffering from an industrial illness, in the mid-1970s. He left behind Josephine and their children, two boys and two girls. Before leaving Malta for Australia, Josephine's favourite aunty, Rose, had told her: 'In Australia, it's so good even the water dances in the jug.' Nearly seventy years later, however, Josephine Cauchi looks back on her childhood years in Malta with great affection. 'I was so happy there all the time,' she said, and then we came here and had to change our way of living all the time, you know, work, work, work, all the time, no pleasure.'

BARRY YORK is a post-doctoral fellow in history at the University of New South Wales and a visiting fellow at the Centre for Immigration and Multi-Cultural Studies at the ANU. His latest book is *Empire and Race: The Maltese in Australia 1881-1949*.



A Press Conference has been organised at the Don Bosco Oratory in Gozo re. the musical SCROOGE! by Leslie Bricusse which is being produced shortly at the Don Bosco Theatre under license from Samuel French of London. Attached please find photo and Media Release for your perusal. The Press Conference was addressed by Masini the Oratory's Director, Mro. Dr. John Galea, the musical director, Salvo Cremona artistic director, and Ludwig Galea who will be interpreting the character of Scrooge.

Kienet organizzata Konferenza tal-Ahbarijiet fl-Oratorju Don Bosco t'Għawde re. il-musical SCROOGE! ta' Leslie Bricusse li se jittella' fil-gimghat li gejjin fit-Teatru Don Bosco ta' Gozo. Il-Konferenza tal-Ahbarijiet kienet indirizzata minn Fr. Effie Masini, id-Direttur tal-Oratorju, Mro. Dr. John Galea, id-direttur muzikali tal-musical, Salvo Cremona id-direttur artistiku tal-musical u Ludwig Galea, l-interpreta l-parti ewlenija ta' Scrooge.

KENNEDY GROVE : ENJOY A PICNIC WITH YOUR KIDS



It's Sunday Explore KENNEDY Grove With Flora!

Sunday for me is the smile of the kids out from the bed covers and ready to new adventure! It's the happy waggi your dog ready to go out! So let's go! **we are out for a picnic at Kennedy Park at the Salina National Park in Paul's Bay**

And if you are thinking "ok but my Don't worry at the Kennedy Grove 1

nice cafeteria area where you can stop for refreshments. **Moreover at the Kennedy Grove park there huge**

I love them so much!!!

In Malta you can miss the green, especially in Summer and the blue replace the nostalgia for the green but a beautiful tree is like find a friend after the days spent in the office and having lots of things to share...



Relax it's Sunday! Bring with you a good book, maybe the one near your bed but you are always too much tired to read it. Open and let your kids run around.

The Kennedy grove has a lovely play area where they can of fun in complete safe.

Actually quite a strange situation for my mind who never stop **loved watching the water pouring out from the fountains playing with it.**

Then I start **exploring the park** and I discovered **why it is called Kennedy**. The grove is a **memorial garden** commissioned by the Maltese government in 1964 and co-funded by American citizens in Malta and the US government to **commemorate the President John Fitzgerald Kennedy**, who was assassinated on November 22, 1963.

You can see a **tribute monument as a memory of the President** with an inscription reporting one of his famous expressions.

The park is not only a popular family attraction for Maltese and holiday makers in search of a little oasis not so far from the hustle but is also **part of the afforestation project for the Salina National Park**. So thanks to the people who planted the trees now we can enjoy the shade and the singing of the birds!

By the way, regarding birds the **Kennedy Grove is part of the Salina National Park**, so it is close to the **Salina Bay where the Salina Bird Park recently opened**. Flora the Explorer was at the inauguration to return at a quieter time to show you around more. **The entrance is free so if you are there I invite you to explore the Salina Salt Pans Bird Park!**

Explorers enjoy your day out with your family, friends or just with yourself, always enjoy your company with others.

Sunday times, October 7, 2018, by Dan Brock - Canada



Reuniting families of Maltese emigrants across the Atlantic

The Transylvania anchored in Grand Harbour, September 4, 1948.

Commemorating the 70th anniversary of the Maltese women and children who arrived in Canada to join the men who had emigrated in May and June 1948

The Sunday Times of Malta's June 17, 2018, edition

contained an account of the men who went to Canada in May and June 1948 to seek a new beginning. They were, for the most part, the first post-war arrivals from Malta.

In the summer of 1948, they were adjusting to life in their new surroundings. Maple trees had replaced the familiar palm trees. The abundance of grass was a source of amazement. Traffic lights, trains and even the fauna such as squirrels, raccoons and skunks fascinated them. The larger buildings, many of frame construction, were in sharp contrast to the limestone buildings of their homeland. Baseball was a confusing game, but at least there was football (soccer) in some of the larger cities, such as Toronto and London. Another novelty was the ubiquitous soft drink advertisements. A few months later there would be the cold weather, heavy snowfalls and piles of snow remaining for months.

At least the cars were familiar, as most of the cars in Malta at the time were of American design, with a sprinkling of British vehicles.

Many were family men and, while they liked their new home, they missed their wives and children and were looking forward to the day when accommodation could be found for them.

In October 1948, John Cole, Malta's minister of emigration and labour, and his colleague John Axisa, director of emigration, were on a fact-finding tour of Canada, the US and Australia. While in London, Ontario, Canada, on October 12, 1948, Cole addressed 40 of the Maltese emigrants and declared: "I urge you to be patient and you will eventually have your families out here with you."

For at least four of the men who had arrived in London in June, the dream of being reunited with their loved ones had already become a reality. For many others, their families were already making the Atlantic crossing.

On September 4, four wives and three children were among the 37 passengers who left the Grand Harbour on board the ship Transylvania. They arrived in Marseille on September 9. The next day they were in Paris. On crossing the English Channel, they spent a few days in a hotel near Trafalgar Square in London before being flown on board a four-propeller plane – Flight 2201 – landing at Dorval Airport, Quebec, Canada, on September 15. The flight had taken 16 hours.

Many were family men and, while they liked their new home, they missed their wives and children

For emigrants from Malta to be flown to Canada at this early period was most unusual. After landing at Dorval Airport, these seven immigrants travelled by train to London, Ontario, to be reunited with their husbands and fathers. Then, less than three weeks later, just after dawn on Monday, October 4, 1948, the Yugoslavian ship, the Radnik, entered Grand Harbour. Already, the Customs wharf was thronged with hundreds of prospective passengers, their families and friends. A little after 7am, the passengers, mainly women and children bound

for Canada to be reunited with their husbands and fathers, bade a hurried last farewell to family and friends and started entering the Customs House. Women with very young children were permitted to take an unlimited supply of tinned milk with them.



After passing through the passport office the emigrants gathered on the quay and waited. It was two hours later before they began embarking on the Radnik, which was berthed off the Customs Wharf and the fish market. Then came an even longer wait as the vessel did not leave the harbour until about 8pm, more than 12 hours after the embarkation process had begun.

After leaving Malta the Radnik made a stop in Marseille where a number of other passengers were picked up, including some Jewish orphan children of the Holocaust, accompanied by two elderly gentlemen en route to New York. Leaving there on October 7, the ship stopped at Gibraltar before entering the Atlantic Ocean. Many of the women and children became seasick on the rough sea.

A newspaper clipping of the Times of Malta reporting the departure of the group of migrants on October 5, 1948. Seen on the left is five-year-old Rina Ruggier.

remembered sleeping on the top of one of the three-tiered narrow bunks. His sister slept on the middle bunk and his mother on the lower.

Another woman, a child at the time, related that her family was near the kitchen where it was warmer and extra food could be obtained. One of the wives was later to say that the crew spoke little English and few of the passengers were fluent in the language either.



The Radnik finally entered New York Harbour on the morning of Saturday, October 23, 1948. The flags of Communist Yugoslavia were then lowered. Presumably, all pictures of Josef Stalin and Marshal Tito, as well as hammer and sickle insignias, were removed or covered as well.

When the ship docked in Brooklyn the previous June, a large number of dock workers refused to continue loading the vessel after seeing portraits of Stalin and Tito in the Radnik's main lounge. The Cold War was in full swing. As one longshoreman said: "If it's Joe's stuff, let him come over and load it himself."

The first stop was Ellis Island. There, a least one mother with her five children was fortunate enough to take leave of the ship, as the woman had cousins in New York City, and her husband had arranged to meet her in New York.

After leaving Ellis Island, the ship made its way to Smith Street Dock in Brooklyn where it was only to spend a few hours unloading cargo

and the Jewish refugees before taking the Maltese emigrants destined for Canada on to Montreal.



But while one woman was later to describe the trip over as “like a nightmare”, the nightmare was still far from over. After the ship docked it was locked down and, over the next few days, a thorough search was made on it by American authorities, including the FBI. Some of the passengers believed the authorities suspected that the Radnik carried contraband or black-market goods.

Some of the emigrants taking a dgħajsa to the Transylvania anchored in the Grand Harbour, on Sept 4, 1948.

According to the late Fr Lawrence Attard, however, during the crossing, the passengers had apparently been treated to an overdose of Communist propaganda. “The Americans got to know about this and were afraid that the migrants might be used as tools of Communist infiltration at a time when the Cold War was at its worst. For this reason, the Custom authorities refused permission of the passengers to land.”

Immigration officials also swarmed the Radnik. Meanwhile, food among the Maltese emigrants was getting low.

But word of the plight of these emigrants had gotten out to the Maltese community in New York City, several of whom had relatives on board. One woman is believed to have been allowed to leave the vessel temporarily in the custody of her American relatives. Relatives managed to smuggle one of the women off the ship for a while to visit and do some sightseeing while her children were cared for on board ship by others.

One of the men who arrived in Ontario, Canada, in June had made the trip to New York City where he had relatives. He visited his wife and children for a few hours on board ship, gave them some American and Canadian currency and then returned alone to Ontario’s Niagara Peninsula.

Joseph Edward Doublet contacted the port authorities and convinced them that the Maltese had nothing to do with Communists

While many Maltese living in the area came to the ship with food, and especially milk for the infants, the person who appears to have played the key role in the days that followed was Joseph Edward Doublet. A native of Msida, Doublet had immigrated to the United States in 1920 and settled in New York City. There, the 19-year-old found work with the Pennsylvania Railroad. He remained with the Railroad the rest of his working life and “was to move quite high within the ranks”. As he did so, he worked to help his fellow countrymen and other immigrants. In the 1920s he found work for 215 Maltese. During the Great Depression, he helped more than 600 Maltese in finding work and helped them with food, clothing and accommodation.

When contacted by a customs guard as to the plight of the passengers on board the Radnik, Doublet left immediately for the ship, taking a medical doctor with him. “He then contacted the port authorities and convinced them that the Maltese had nothing to do with Communists. He also asked philanthropic societies to donate money, food, milk and toys.”

Eventually, instead of Maltese emigrants remaining on board ship until it finally was allowed to clear port and sail for Montreal, Doublet was able to order three large buses to transport those destined for Canada to a special train, at Penn Station. On, Friday, October 29, the train crossed over into Canada, by way of St Albans, Vermont, en route for Montreal. From there many of the passengers took different trains to once more be reunited with their husbands and fathers.

How many of the passengers on board the Radnik were actually Maltese? An English language newspaper in Malta at the time gave the number as 250. In doing a hand count of the passenger list submitted to American authorities, I arrived at a total of 230, two less than the number published in the New York Times of October 23, 1948. Of the 197 destined for Canada, there were 117 children under the age of 16, 63 women and only 17 men, namely males aged 16 and over. **Mainly mothers and children waiting to board the Radnik, on October 23 -**

- Dan Brock, who is based in London, Ontario, Canada, is the editor of the newsletter of the Maltese-Canadian Club of London, Canada

MRS THERESA MANSUETO

ADELAIDE = SOUTH AUSTRALIA



Tessie Mansueto was the former president of the St. Catherine Society of South Australia Inc. She occupied this position for several years and during her time the feast of St. Catherine became one of the most important events in the calendar of the Maltese community.

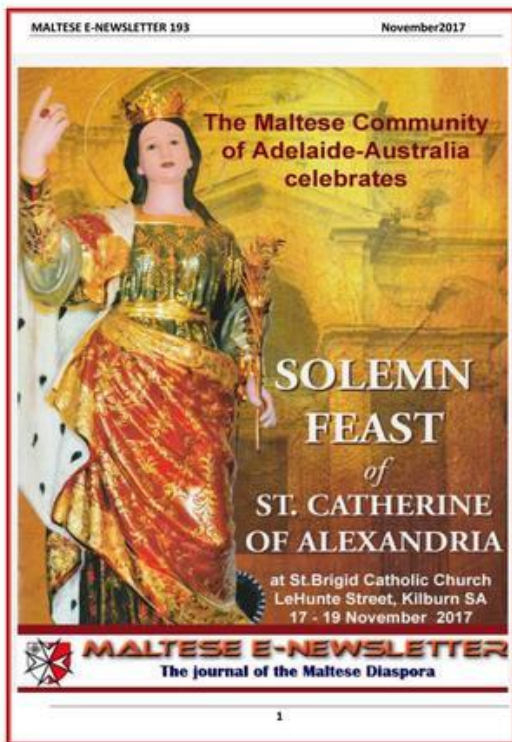
Tessie, a lady of fine qualities, was well loved and respected not only by all the members as of the society but also all who

knew her.

Tessie Mansueto born in Gudja, Malta on October 1946, passed away peacefully at home, after a long illness with cancer, on 5 October 2018, aged 71.

A solemn requiem Mass was held at Christ the King Parish Church, Lockleys celebrated by Fr. Gabriel Micallef OFM, Diocesan Maltese Chaplain. The church was full to the brim. Greatly loved by her husband Victor and her children, Charles, Tony and Sonya.

Dear loved and for ever remembered as a loving and caring woman by relatives and friends in Australia and Malta.



Qbiżna n-nofs issa u ninsabu sodisfatti ħafna li l-proġett li dhalna għalih intlaqa' tajjeb ħafna minnkom id-dilettanti tal-festi Maltin u Għawdxin u minn dawk li jhobbu dak kollu li jikkarakterizza l-patrimonju artistiku Malti. Fil-fatt, nistgħu ngħidu bla tlaqliq, li l-proġett li kienet bih jinsab miexi fuq bażi soda ħafna u dan grazzi għalikom.

Qed inżommu l-wegħda tagħna, li noħorġu volum wieħed fis-sena, biex filwaqt li nżommu ritmu kostanti, l-anqas ma nagħfsu żżejjed lid-dilettant, billi l-prezz tal-pubblikazzjoni tagħna mhux wieħed irħis. Intant, wasalna biex iniedu **it-tmien volum**, u kif għamilna dawn l-aħħar snin, lilkom li wrejtu interess ġenwin f'din il-pubblikazzjoni u dejjem ħallastu minn qabel, qegħdin navżawkom personalment b'ittra privata, biex tkunu tistgħu terġgħu tgawdu mill-offerta tagħna ta' qabel il-pubblikazzjoni.

Filfatti ma' din l-ittra għandek issib formola ta' applikazzjoni li qed nistednuk timlieha u tibgħatha flimkien ma' ħlas ta' €35 (flok €45). B'dan inti mhux biss tkun qed tassigura l-kopja tiegħek bi prezz imraħħas, iżda tkun qed tgħin lilna nwettku dan il-proġett li qed jiswielna l-eluf kbar ta' ewro. Napprezzaw ħafna anzi jekk inti tteggiegħ lil oħrajn jagħmlu bħalek u jhallu bil-quddiem għall-kopja tagħhom.

Nieħdu din l-okkażjoni biex niringrazzjawk mill-ġdid tal-interess tiegħek fil-pubblikazzjonijiet tagħna. Nies bħalek jagħmlulna kuraġġ biex inkomplu l-mixja li qbadna sena ilu u li fi kienet nkomplu fis-snin li ġejjin.

Tislijiet mingħand, **Andrew Borg u Mark Micallef Perconte**



QUEEN VICTORIA

By Clair Gleeson

The Queen and I

Republic Square Valletta, Malta

Queen Victoria isn't every eight year old's idea of a heroine but she was mine.



Something about the unknown princess who became a queen and ruled for more than 60 years appealed to me. A biography I was given for my ninth birthday confirmed it – I was hooked on the queen and her empire.

Living in a country which had been part of the empire and having a family tree stuffed with Scots, when I was growing up ties to the United Kingdom were strong. On Christmas Day, despite the heat, we ploughed through a traditional roast dinner and Christmas pudding as Bing Crosby sang *White Christmas*. On Boxing Day we went to the beach. When Queen Elizabeth II visited New Zealand our entire school marched a mile to stand by the side of the road so we could wave to her as her car passed.

In my twenties I travelled to Britain where I lived and worked for two years, wallowing in the places I'd studied and read about. I visited castles and palaces, stately homes and villages, walked Hadrian's Wall and worked on an archaeological dig in Orkney. I loved it all. I've returned many times, always finding somewhere new to go and another legacy of Empire to see. And of course, it's not just in Britain. So many places around the world have associations with the British Empire that I know I'll never get to see all of them, but I'm giving it a go. I was delighted to find a statue of Queen Victoria in the centre of the Capital City of Malta, Valletta.

So that's me, a librarian and historian who travels as often as possible and is always on the hunt for any connection to Queen Victoria and the British Empire whether it be in a vintage shop or a foreign field. *The Wandering Historian* is an online journal of my travels, finds and anything else relating to Empire that I discover.

I've recently begun to collect historical postcards and now collect cards showing these statues, some of which no longer exist. When I was in Malta a month ago I visited Republic Square in Valletta and admired the statue of Queen Victoria outside the National Library. It was carved in white marble by Giuseppe Valenti in 1891 to commemorate Queen Victoria's golden jubilee (1897). The square is a popular meeting place with shops and cafes so I enjoyed some Maltese pastizzi (cheese pastries) and coffee while admiring the statue.

**THE MALTESE NEWSLETTER IS THE JOURNAL OF THE MALTESE
DIASPORA. IT IS READ, ENJOYED AND RESPECTED BY ALL.**

1929 - MOSTLY GOZITANS



(Photo Courtesy: Wenzu Refalo, Blacktown, N.S.W.)

STANDING L TO R: Joe (believed to be Zammit); Joe Refalo (Xewkija); Sam Refalo (Xewkija); Nikola Caruana; Frank Buttigieg (Qala); Emanuel Cini; Joe (surname not recalled) Gharb); Paul Bartolo (Mosta); and an Australian canecutter.

SQUATTING: Sam Cini (Emanuel's brother); Michael Refalo (nephew of Joe Refalo); Jean (niece of Joe Refalo); Joe Portelli (Qala) Dick (surname not remembered) (Nadur) and Sam Bartolo (brother of Paul).

The occasion was a farewell party to Frank Buttigieg who was leaving Queensland to return to Malta.

1927 - HAPPY CUSTOMERS



(Photo Courtesy: Bob Vella, Brisbane, Queensland).

Maltese-owned General Store at Habana, via Mackay, Qld. Andrew Vella, the owner in white shirt (X). Mother and child in arms is Pauline Caruana and son, Charlie tan-Niklita (Tarxien). Boy beneath child in arms is Bob Vella. Andrew Vella (X) and wife Antonia holding hand on shoulder of daughter, Mary. Next is son, John Vella. Man holding bike is Joe Vella Tas-Santi (Mgarr, Malta), then Charlie Camilleri Tax-Xoghol (Mosta); Nicholas Caruana Tan-Niklita (Tarxien); John saliba (Hamrun); Tony Grech Qoz (Mosta); Mary Fenech Zekziek (Mosta); Mick Camilleri Ta' Palalu (Mosta); Angelo Mifsud Tas-Sur Ang (Mosta); Angelo Vella tal-Lastku (Mosta); Bob Schriha; Bertu Schriha (Ta' Matra) and Paul Bartolo ta' Vennura (Mosta).

Who was Fr. William Bonett? 1884-1928

Born in Gibraltar of Maltese migrant parents who, however, returned to Malta in 1905 when William was 21 years old. He entered the seminary and was ordained priest in September 1913. A couple of years later he applied for a passport to travel to Australia. He arrived in Sydney on the Osterley, on 2 January, 1916. By September of the same year he found himself involved in the Gange debacle, when 214 Maltese (mostly Gozitans) were forbidden to land because of the current unrest relating to the referendum about conscription.

Fr Bonnet took it on himself to try to convince the authorities that the Maltese migrants on board were legal migrants, carrying British passports and who had every right to land in Australia. He wrote letters to the Minister concerned (Mr Mahon) and the Prime Minister himself (Mr Billy Hughes) and to the Governor General of Australia (Rt Hon Ronald Crawford Munro-Ferguson). He wrote to the papers both in Australia and in Malta to highlight the plight of the migrants who were languishing in Noumea waiting for a final decision.

In Malta, capital was made by those who were against migration in the first place (e.g Dr Enrico Mizzi) but no formal action was taken by the Government. Eventually, they were allowed to land, - a few at a time not to attract undue attention from the labour unions and the press! Fr Bonett has rightly earned the reputation of being the person most responsible for highlighting the state of these migrants.

He also tried his best to improve the lot of those migrants whom he saw as ill-prepared for their life in Australia. He also tried to convince the ecclesiastical authorities in Malta to send more priests who were deemed necessary both for the spiritual needs but also to influence the behaviour of unruly members of the congregation. Mgr G. DePiro was one of the few who heeded his words. He wrote back saying : "You know the Maltese as well as we do and you know how limited the missionary spirit is among us." Fr Bonett died at the young age of 44 years. [For further information see: Profiles in Maltese Migration by Fr Lawrence E. Attard, 2003, PEG, Malta



MALTESE COMMUNITY COUNCIL OF VICTORIA PRESENTS

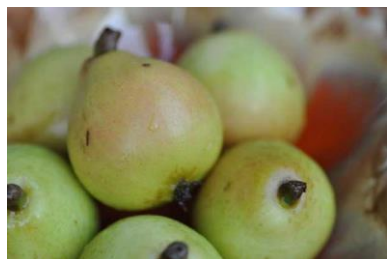
**BACK TO
MALTA
ISLAND PARTY!**

MALTESE FOOD!
MUSICAL BINGO!
BAR PRICED DRINKS
DOOR PRIZES!

FEATURING
**NICKY BOMBA'S
BUSTAMENTO**

SAT OCT 20 477 ROYAL PARADE, PARKVILLE
7.30 - 11 TICKETS @ EVENTBRITE
\$50 PLUS BF MCCV 93878922





BAMBINELLA HONEY PUDDING

THE **babinella** fruit is a special variety of pear originally grown in Malta. They are much smaller in size and crispier in texture, and are now also cultivated in other parts of the world including Australia and the United Kingdom.

Image credit: Marlene Zammit

Our babinella trees on the farm in Australia surrounded our home, and I loved it when the fruit was ready to be picked. Our only problem was fruit bats, who'd always get their fair share first. In fairness to the fruit bats, they still left us some babinella fruit to enjoy.

These fruit are usually just eaten in their natural state, but you can use them in so many ways, including in cakes and many other types of desserts. I recently developed this **babinella honey pudding**, which is a very moist and softly textured dessert that I've complemented with macadamia nuts, thyme and honey. Macadamia nuts and thyme go wonderfully with honey and babinellas, or indeed regular pears. Macadamia nuts are also indigenous to Australia, so I thought it would be perfect to combine my Australian and Maltese background in this pudding. Thyme and honey are of course also produced and grown in Malta. Enjoy this pudding with cream or crème fraîche.

Babinella Honey Pudding

Ingredients:

6 babinellas, chopped and cored
250gr flour
2 teaspoons bicarbonate soda
Pinch of salt
50gr macadamia nuts, chopped
2 teaspoons fresh thyme leaves
8 babinellas diced and cored, and 3 babinellas halved and cored
2 eggs, beaten
250gr yoghurt
200gr honey
60ml olive oil



Image credit: Marlene Zammit

Method:

- #1. Place the 6 chopped babinellas in a small pot with enough water to cover them.
- #2. Simmer for about twenty minutes, and then puree with a hand blender. Leave aside to cool.
- #3. Sift the flour, bicarbonate soda and salt in a large bowl and leave aside.
- #4. Preheat the oven to 180°C and grease and flour a medium sized cake tin or bunt tin.
- #5. In another bowl, mix the remaining ingredients. Add in the babinella puree.
- #6. Slowly mix the wet ingredients into the flour mixture.
- #7. Pour into your cake tin and place in the oven.
- #8. Bake for 45 minutes or until a skewer comes out clean.
- #9. Allow to cool and serve with cream or crème fraîche, fresh babinellas and thyme leaves.



The Australian-Maltese Chamber of Commerce Victorian Chapter is proud to announce its networking and social event for 2018.

This is a must-attend event for business people and professionals with a Maltese-Australian background, who wish to make new contacts and discuss opportunities with potential business partners. Last year's event was a tremendous success and we are confident that this year will be even better.

With Special Guest Speakers



Lyndon Galea
Founder, Eat Up

Lyndon Galea is the founder and director of Eat Up, a not-for-profit organisation which provides free sandwiches lunches to school children from disadvantaged backgrounds. Since its inception in 2013, EatUp has delivered over 250,000 lunches and currently supports 265 schools across Victoria. Lyndon will share his story and how his initiative has made a difference for so many kids each day.



Leanne Abela
Principal Director, Pearsons Lawyers

Leanne is a Principal Director of Pearsons Lawyers, a firm which specialises in family law. She has been practicing in this legal area for over 30 years and she is also a member of the Law Institute of Victoria. Leanne will share her insights into dealing with difficult situations with fairness and empathy.

Thurs 15 November 2018, 7 - 10pm
International Chamber House
Level 5, 121 Exhibition Street
Melbourne, Vic 3000

Food and beverage with a Maltese theme will be included.

We look forward to seeing you there!

Get tickets now at tinyurl.com/amcc2018