



MALTESE E-NEWSLETTER

Journal of the Maltese Diaspora

Building Bridges between individuals and communities



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MNARJA FIL-BUSKETT



THE
SAGA
OF THE
BOAT
PEOPLE
FROM
MALTA



The Australian Prime Minister Billy Hughes 1916



1565

The Great Siege of Malta (Maltese: L-Assedju l-Kbir) took place in 1565 when the Ottoman Empire tried to invade the island of Malta then held by the Knights Hospitaller of St. John of Jerusalem. of Rhodes and of Malta



If you want to tap into traditional Malta is by visiting one of the oldest feasts celebrated in Malta and Gozo. L-Imnarja (The festival of lights) is a traditional harvest festival celebrated with horse races, folk singing and local food, especially Maltese rabbit stew. The annual feast, which takes place all day on Saturday **29 June** at Buskett Gardens (one of Malta's few areas of woodland) celebrates two important saints on the islands, St Peter and St Paul. The horse and donkey race takes place in a country road just below Mdina, a tradition which dates back to the time of the Knights of St John.

The Imnarja races, one of the attractions of Imnarja, started well before the Order of St. John, as evidenced in documents dating to 1460 which show that this race was run by horses, mares, mules asses, small Spanish horses, men, black slaves and children.

For each race three "paljijiet" (sort of banners) as a prize were awarded to the first, second and third winners. These were made from a portion of damask some three meters wide and many of them ended up as church altarpieces. The first prize 'paljijiet' would have more worth than others. The first race would be run by children behind the black slaves who were racing without shirts. At the beginning of the eighteenth century these three races were discontinued at Imnarja and become men and children only raced on the feast of Our Lady of Mount Carmel in Mdina.

The paljijiet were ready on the feast of Corpus Christi, to then be placed in the terrace of the Banca Giuratale. On Sundays between this feast and Imnarja, the Jurors would take them home

Culture

MNARJA RACES

29 June



each day and display them to the population in their village or town before these races.

The eve of the feast of Imnarja was dedicated to St. Paul. During the singing of Vespers and precisely

during the singing of the Magnificat these paljijiet were borne by people from the house of the Master of the Rod, accompanied by the playing of drums. They were brought in through the great door of the Cathedral and laid in the middle of the church before the Jurors' chairs to be offered to St. Paul. The paljijiet banners would remain by the door of the church until after the Second Vespers of the feast day when they were the Captain of the Rod and the Jurors would proceed to the Mnarja racecourse in their carriages behind the carriers of the paljijiet amidst the playing of drums and a salvo of musket gunshot at Mdina.

At the end the races, everyone would return to Mdina in the same order they left, and the paljijiet would be awarded to those who had come first, second and third. Then the winners would return to their village to boast that they won the prize in Imnarja races. Over time the prizes started to be awarded on the terrace of the Banca Giuratale overlooking the race road which was built in 1696 by Grand Master Adrien de Wignacourt.

<http://old.culturemalta.org/>

References: Biagio Galea, Mdina of childhood, 1989. Pauline Dingli, Rabat.

President George Vella delivers keynote address at the World Forum for the Culture of Peace



President George Vella delivered a keynote address to state leaders and key stakeholders at The World Forum for the Culture of Peace at The Hague, Netherlands.

The President referred to the challenges the international order is facing – from conflict in Syria, Libya, and Yemen to the fact that “respectful dialogue and democratic disagreement have been replaced by invective and insult”.

Moving towards sustainable peace The President mentioned the necessity of rediscovering “the basis of sustainable peace in our world”. This kind of peace “is about identifying and eliminating the root-causes of conflict and of physical violence”, President Vella continued. In this context, the President continued, “sustainable peace relates to the existence of structural and cultural forms of violence, which oppress individuals, groups and sometimes entire nations”. Communities and societies that adopt an order based on justice are best-placed to achieve

sustainable peace. Our individual and collective obligation in this regard, the President continued, relates “to the promotion of education that is inclusive, that promotes the dignity of every human being and that recognizes the values of understanding, dialogue as well as solidarity”.

The right to education The right to education, President Vella maintained, “is recognised as an essential human right for everyone without distinction of any kind”. The right to education is not simply a matter of access. In this context, the President referred to Article 26 of the Universal Declaration of Human Rights, which lays down the right to free elementary education, and for education to be directed to the “full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms”. This second aspect is what President Vella termed as the ‘quality’ dimension of the right to education.

President George Vella emphasized that politicians cannot legislate for peace, but can “promote an education for peace”. The President, in concluding, announced that the second edition of this conference will be held next year in Malta under his patronage. The theme of the conference will be peace and the cultural heritage of Libya and Syria.



HON. MINISTER DR. OWEN BONNICI

Minister for Justice, Culture and Local Government

A social-democrat by conviction, Owen Bonnici believes in the need of implementing a progressive agenda, using a moderate approach, with the aim of bettering the standard of living of each and every Maltese and Gozitan citizen within a Euro-Mediterranean dimension.

Dr Bonnici was first elected to Parliament in 2008 from the third electoral district, which is made up of the residents of the towns of Fgura, Marsascala and Zejtun. After serving as Opposition Spokesperson for Youth and Culture and subsequently for Higher Education, University, Research and Culture, he was elected in the 2013 general election. In March 2013, Prime Minister Joseph Muscat appointed him Parliamentary Secretary responsible for Justice within the Office of the Prime Minister. In March 2014 he was appointed Minister for Justice, Culture and Local Government. Prior to his election to Parliament he served on the Local Council of Marsascala for five years, first as a Councillor and then as Deputy Mayor, and as an elected member of the Labour Executive Council (2004-2008). He also participated in a number of conferences and seminars on a European Union level, particularly on the issues of Culture and the Environment, and was elected, at the age of 23, by the Labour Party General Conference to contest the very first Euro-Parliamentary elections upon Malta's membership into the European Union.

Dr Bonnici is an Advocate by profession. He furthered his studies by obtaining a diploma in Canonical Jurisprudence (2005) from the Metropolitan Ecclesiastical Tribunal. He is also a Teaching Associate within the Faculty of Laws at the University of Malta.

Dr Bonnici holds a special interest in literature and the arts, music and sports. He has himself written and published literary material in the Maltese language as well various current affairs articles in the local media. Dr Bonnici is father to a daughter, Ema.



Holy Family Hospital Bethlehem



HOLY FAMILY HOSPITAL

322-326 Paul VI Street P. O. Box 8 – Bethlehem Palestinian Authority Tel: +970 2 274 1151

E-mail: info@holyfamilyhospitalbethlehem.org Website: www.holyfamilyhospitalbethlehem.org



The Holy Family Hospital is the maternity Hospital in Bethlehem. It is over 130 years old institution. The hospital run directly by the Sovereign Order of Malta, Daughters of Charity and several associations from the Order of Malta from around the world who supports their mission.

The Holy Family Hospital in Bethlehem is dedicated to providing quality care for women and babies, without regard to religion or national origins.

As the main maternity hospital in the area, we deliver over more than 4000 babies a year and through much

strong emphasis on educating its staff, we have been able to bring the mortality rate for infant in the NICU to lower than 2%, this is really a remarkable effort.

Cashier Department contains five qualified employees and this department working hand by hand with the Social Assistance Department.

Our job at the hospital is to explain for the patients about the expenses of the medical service they ask for. When we are talking about the Palestinian people, this makes our job more difficult, because of the bad financial situation they are facing. HFH is running directly by the Order of Malta and a Management Committee made up from CEO, CFO, Head of GYN.

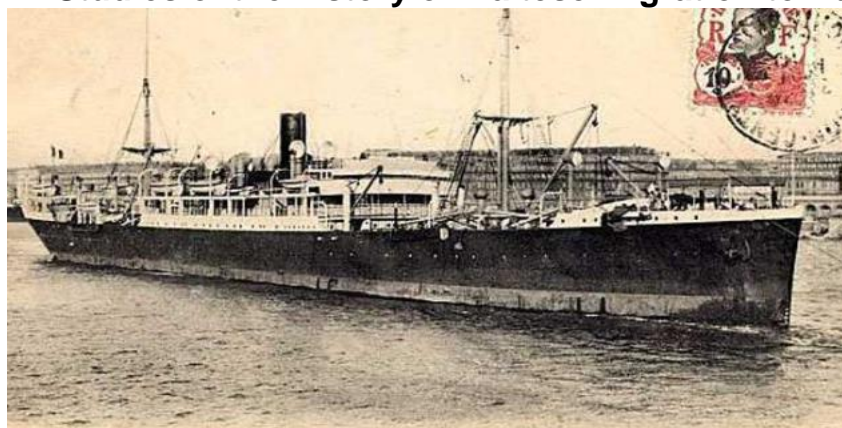
It is a charitable institution, here we ask people to pay what they can afford. In addition, the remaining is subsidize by the Order of Malta. A small example is that we ask people to pay only 300 Euros for a normal delivery if they can afford it and if they cannot, then the social worker Mary Mao would immediately look into the case and help.

We also run the only Neonatal Intensive Care Unit in the whole district of Bethlehem and as such, we get all the high-risk pregnancies and all the premature cases of the whole area, which comprise the highest cost cases. We delivered 4509 babies in the year 2018 so roughly it is about 12 babies a day; we cover all Bethlehem district and part of Hebron district. We appreciate your generous donations to keep our hospital functioning to date contact us by phone or email (above).

**Holy Family Hospital –
Where there is always a place in the inn for all
Wonderful job the Lord Jesus is doing through HFH.**

Together **E**veryone **A**chieves **M**ore

Studies of the history of Maltese migration to Australia



When the Maltese were turned away from Australia: The children of Billy Hughes

It seems that the issue with 'boat people' is a contemporary one, however, the way we treated the Maltese in 1916 proves that to be a fallacy.

A group of Maltese workers arrived in Fremantle on 21 October, 1916. Malta was a poor island back then, and heavily caught up in WWI. It was "the nurse of the Mediterranean", taking care of 80,000 wounded soldiers, a lot of them Australian. They were shipped in from Gallipoli and other European fronts, where Maltese men were fighting on the side of the British Empire themselves. For a small place, with only a little over 210,000 inhabitants, Malta went above and beyond, and many Australian returned soldiers were grateful.

But that didn't help the Maltese in 1916. When the Gange arrived in WA, Australia was in the grip of a referendum on conscription. Labor Prime Minister Billy Hughes, whose enthusiasm for the war had earned him the moniker "the little digger", had become worried when the zeal to enlist had dropped off after alarming news of tens of thousands of deaths had been published. His solution was to try and see if he could force men to join the military, but for that he needed the permission of the Australian people. On the 28th of October 1916, there was to be a referendum that asked if they were okay with that. In the lead-up, the country had been split down the middle. Very much against conscription were the Irish, whose will to fight on the side of the British had been very much undermined by the 1916 Easter Rising and British reprisals. They had a powerful advocate in their corner, Melbourne archbishop Mannix, who was Irish himself. To Hughes, Mannix was more dangerous than the Kaiser. Also scared of conscription were the unions, who feared that with their members away at the front, their jobs would be taken over by women, or even worse, coloured people. And that, in an Australia that was a firm believer in its right to be white, was simply not on.

So when the Maltese arrived a week before the referendum, they were regarded with suspicion. Certainly, there had been Maltese migrants before, and usually there was no problem with them. As members of the British Empire they were British subjects and were therefore accepted without trouble. But with everybody on edge, 214 men, on a French ship as well, that was a little suss. The Australian Workers' Union said that they knew for certain that thousands of others were sneaking in via Coffs Harbour to steal the jobs of their members. They called the Maltese "a black menace" and asked the government to do something. In the mean time, the Gange had entered Melbourne, and there the men were subjected to the best tool the White Australia Policy had at its disposal: the Dictation Test. This examination allowed the border officials to ask would-be migrants a set of questions in any European language they wanted. Usually that did the trick: ask Chinese or Malays something in Gaelic or Danish and chances were that they wouldn't be able to answer. This time, for the Maltese, it was Dutch they were confronted with. And surprise, surprise, all of them failed.

That meant that they were now "prohibited immigrants". If they went on shore they risked six months goal and deportation. Anybody who helped them would be subject to a fine of 100 pounds, which was a lot of money. The master of the ship, who had not foreseen this (seeing that his charges were British subjects coming into a harbour that was part of the British Empire), then set sail to Sydney, where he

was, again, not allowed in and the Maltese not allowed off. In the newspapers, people were starting to ask questions, but PM Hughes put the men under a military guard and made sure the populace knew this “batch” would be sent back as soon as possible. The men, in the mean time, were stuck on board, and on the 10th of November a few of them made a run for it. Most of them were caught again, and as a precaution the ship was told to leave Circular Quay and dock at Neutral Bay instead. The men were hauled in front of the Water Police Court and given a slap on the wrist. A few days later the ship was sent to Noumea, the capital of French territory New Caledonia, where the Australian government tried desperately to have them sent back. The problem was that they had done nothing wrong, and by this time the Australian public was getting angry. The referendum had failed anyway, so there was now no danger in letting them in. So on the 25th of November, a member of the RSL wrote a letter to the editor of the *Sydney Morning Herald*, telling him that he was appalled at what was happening to the Maltese:

About 250 Maltese are kept on the Gange, not allowed to land in Australia. But why? Are they not British Subjects? Are they not white? ... We seem to prefer the Hun and Austrian in our midst, not the mention the Greek, Turk, Bulgar and Syrian. No, clear Australia of those black-hearted individuals first, before we refuse our own brothers the right to live and work in any part of the Empire.

It was clear that this was becoming an issue with distinct racial overtones. But for quite a few people it was also shameful. On December 30, with the Maltese still in Noumea, there was another letter to the editor of the *SMH*. George Brown from Gordon wrote: *During this Christmas-tide, I have been feeling keenly that the exclusion and threatened repatriation of the Maltese ... is not only opposed to the principles and precepts of the Christian religion ... but that it is also inimical to the best interests of the Empire to which we belong.*

Brown thought it “a great injustice” that left a “very undesirable impression in the homeland and among the Allies”, especially while “many others who are as dark in colour are admitted.” In early January 1917, Hobart’s *Mercury* added fuel to the fire by revealing that 63 of the men had fought “alongside our boys at Gallipoli” and that half of the 241 were married, leaving their families at home, who had been counting on money sent back, in desperate poverty. A few days later, there was another letter by “a Malteao” who was wondering who were the “scientific gentlemen who think that the Maltese are a coloured race”. On the contrary he, somewhat puzzlingly, posed his countrymen were “men of good physique, possessed of great energy, and had everything to recommend them as desirable settlers.”

It would have been smarter of this man to make his case by pointing at the NSW Governor, Sir Gerald Strickland, born and bred in Malta, who was now King George’s highest representative in NSW. He was, by the way, lobbying behind the scenes on behalf of the Maltese on the Gange. In fact, doing that had annoyed the NSW Premier William Holman so much that he made sure Strickland was recalled a few months later. Not deterred, the man then became Prime Minister of Malta. But that was still in the future. In the present, the 214 were still in Noumea, but when the government failed to have them sent back to Malta, they had to let them into Sydney again on February 27, 1917. That did not mean they were allowed off the ship, though. Hughes, who hated losing anything, let alone a battle this public, made sure the Maltese were decanted into a hastily renovated hulk, ironically called the Anglican. There, in squalid conditions, they were visited by a priest, Father William Bonett, who was allowed to bring fresh food, and by Arthur Rickard, a real estate developer and founder of what was called the Millions Club. Rickard was an early believer in “populate or perish” and a big advocate for as much British migration as possible. He wrote to the paper that it was “an outstanding example of man’s inhumanity to man” that the Maltese were treated as “lepers”. It was, he thought, bad for Australia’s reputation, and he called on Billy Hughes to finally do the right thing. In early March, the case had made it to the Federal and State Parliaments, who were getting more and more upset with the Prime Minister. Hughes promised that “earnest consideration” would be given to a proposal, but did nothing. Five days later, four Maltese escaped again, and the *SMH* had a field day. They had been “diving overboard while fully dressed,” swimming to Ball’s Head, where they dried out their clothes in the scrub. When police arrived, there had been an “exciting chase”, with the men “scampering over the rocks ... policemen could not get near them. They dodged backward and forwards, and gave their pursuer an exceedingly lively tune.” Finally, Hughes had enough. The next day, he told Father Bonett that if he could find the men jobs and made sure they would join the unions, “the government would do all possible to help them.

LUCY MARTIN

JOE Sherry and Tony Axiak swam in shark infested waters to reach Australian soil - they swam towards the lights of Sydney while shots were fired over their heads.



Joe Sherry in 1928

This year the Sherry and Axiak families celebrate 100 years since Mr Sherry and Mr Axiak made that tough journey to eventually settle in Mackay.

Mr Sherry, also known as Giuseppe Xerri, was 25 years old and Mr Axiak was 21 when they left Malta.

They were among 200 Maltese to make the trip to Australia in September 1916.

But the French mail steamer 'Gange' was prohibited from docking and was anchored off Fremantle on October 21, 1916.

JUMPING SHIP OVER POLITICS

The ship had been detained because of the referendum to impose conscription in Australia. Prime Minister, at the time, Bill Hughes feared the immigrants would "turn the tide" against the conscription vote.

Hughes implemented the Immigration Act's stipulation that "persons seeking to disembark at Australian port could be classified as prohibited immigrants if they failed a dictation test in any European language." The passengers were given the test in Dutch - they all failed.

The ship was turned around and headed to New Caledonia where the passengers spent 10 weeks before being allowed to return to Australia - their original treatment was deemed as discrimination.

Before the ship had departed for New Caledonia, Mr Sherry and Mr Axiak with 42 other men jumped ship under the cover of darkness - 15 were captured quickly including Mr Sherry, more were later found but Mr Axiak made it land with the help of wharf workers.

Mr Sherry's granddaughter Therese Townley said the family was proud of Mr Sherry and all he went through to set up life in Australia.



SHERRY FAMILY: Children of Joe Sherry, back from left, Frances Camilleri, Lawrence Sherry, Joe Sherry and Mary Borg. Absent Tony Sherry (dec)

Mrs Townley said Mr Sherry and Mr Axiak were reunited in Mackay a couple of years later and both worked in the sugar industry and became life-long friends.

"My grandfather came to Mackay because he knew there were Maltese people here," she explained.

Mr Axiak made his way to Mackay by working on the railway and arrived in 1918. He also established himself in cane farming after he took on a crop partnership with Gaetano Zammit in Farleigh.

"They came from a place that was established to Mackay which was just starting off," Mrs Townley said. "It was pretty basic and they left their homeland with nothing - they had to start all over again."

"They worked hard in harsh conditions to set us all up."

Mr Sherry eventually purchased a cane farm which still remains in the family.



The Skorba temples prehistoric life in Malta

Considered one of the oldest temple structures in Malta and Gozo, the Skorba temples lie on the outskirts of Mgarr in an area called Żebbiegħ. Although the remains are few, the site is still one of the most important ever found. Just one kilometre away lie the remains of another important temple – Ta' Hagrat.

The site and its structures

Discovered in 1925 by the then director of museums Sir Temi Zammit, Skorba was excavated by David Trump (a British archaeologist whose name is linked with a number of other prehistoric sites in Malta) in the 1960s.

Two megalithic temple structures were unearthed, one of which dates back to 3600 BC, making it one of the oldest freestanding structures in the world. An amazing and unique stone sculpture was found at Skorba—a miniature model of a roofed temple, looking like something out of a prehistoric souvenir shop.

Within the same site, archaeologists found also remains of ancient dwellings thought to predate the temple period. These could have been the houses of the temple builders and their families. Studies on these structures have shed some light on how our prehistoric ancestors sustained

themselves, what food they ate and how they lived their daily lives. Because of this, in 1992 Skorba was declared a UNESCO World Heritage site for its unique contribution towards understanding the domestic disposition of prehistoric people.

Another interesting discovery was the globigerina limestone doorway in the West temple. This is notable since the closest source of globigerina is over a kilometre away and transporting the huge blocks is quite an impressive feat.

Although Skorba temples are nowhere as impressive as other sites such as Hagar Qim, Mnajdra or Ġgantija, they still offer something unique to the visitor. First and foremost, their unique location, offering breathtaking views of the Maltese countryside.

Skorba is one of the oldest free-standing structures in the world and standing there, next to a structure erected nearly 6000 years ago makes really wonder how the temple builders saw and experienced life. Skorba is built with different types of stone, some which is hard and some which is softer. This will enable us to clearly distinguish between different phases of construction of the temple.

NOSTALGIA at a village “festa” in Malta

Sabine

Like in many other Mediterranean countries, Malta celebrates village festas, or feasts every year. Each locality in Malta has its own patron saint, and every summer, the whole town comes together to celebrate for one entire week. These 7-day parties range from the rather tame (Marsaskala) to the wild and wonderful (Zabbar), and if you are spending your holidays in Malta this summer, you need to know what to expect ! Read on to find out more.

MUSIC -You can expect quite a wide range of music at the typical village festa. On the one hand, you will hear a lot of traditional Maltese music such as religious hymns and band music, but should you walk past any bar or nightclub, you will also be exposed to the current pop and dance favourites. The very different genres often come together, and it is not uncommon to see revellers raving away to their town's or village's traditional band club classic, complete with trumpet or tuba.



DANCING The Maltese love to dance and village festas present a perfect opportunity. Many of the celebrations go on into the early hours of the morning, and you will find locals enjoying the electric atmosphere by busting some serious moves on the dance floor.

PARADES One of the focal points of the festa is the parade. This usually starts and ends at the church, and it will proceed through all of the main streets of the town. There will be a band playing traditional music, religious statues, a priest, and hundreds of locals following the show from start to finish. It is quite a sight to behold.

FOOD As soon as you arrive at a festa, you are sure to smell food in the air. The streets are often lined with food stalls offering everything from burgers to bigilla, as well as candyfloss, sweets, and more traditional Maltese snacks such as imqaret.

RIVARLY In some larger towns such as Qormi or Zabbar, one finds two churches, each with their own patron saint. Each church has its own followers who dress in different colours, and sing different songs. Over the years, an intense rivalry has grown between the opposing sides and there is a lot of competition over who has the best decorations, the loudest band, and the most followers.

FIREWORKS Perhaps, the most anticipated aspect of the festa is the fireworks display, that usually sets off on Saturday night. The display usually comprises of mechanised ground fireworks, and the traditional whizz-bang, in-the-sky variety. Fireworks are the most spectacular and beautiful part of the whole celebration and usually take place at midnight.



LEARN MALTESE IN 2019 *For Travel, Pleasure or Work*

Maltese Community Centre, 477 Royal Parade, Parkville, Victoria

Join us and embrace our beautiful culture and language, Classes open to both adults and adult-accompanied children



The Maltese Language classes, sponsored by the Maltese Community Council Victoria at the Maltese Community Centre in Parkville are held on Thursday nights. Students pay a nominal enrolment fee. Families pay a heavily discounted fee.

Ms Edwidge Borg, a past President of the MCCV, coordinates the Maltese language classes in Parkville. Other teachers include Ms Laura Schembri and Ms Denise Sheedd. Classes are provided at three levels: Beginner, Intermediate and Conversation

Classes. All tutors are qualified LOTE Victorian teachers and attend regular professional development training in Victoria and interstate.

The MCCV Education Committee overseeing the classes is composed of qualified LOTE tutors, class coordinators as well as an independent adviser, Mrs Frances Bonnici.

The Co-ordinator of the Maltese Language classes, Ms Edwidge Borg, is also the delegate to the Federation of Maltese Language Schools Inc. (FMLS) and President of the FMLS. She has attended various meetings with interstate Maltese Language schools teachers in Australia to organise and attend professional development for Maltese Language teachers in Australia as well as visited Maltese Language Classes for foreigners in Malta.

MCCV Maltese Language Classes 2019

Beginners (B1) Class: 6.00 PM – 7.00 PM

Continuers (C) Class: 6.00 PM – 7.00 PM

Semester 2 of 2019 – Weekly Maltese Language Classes begin on 4 July 2019

WHERE: Maltese Community Centre, 477 Royal Parade, Parkville

Courses are intended to provide participants with a basic knowledge of reading, writing and speaking Maltese. Courses run for one semester.

Lessons coincide with school terms. A token fee of \$90 per semester covers some expenses. The tutor will advise student of other resources that are appropriate. The classes run for one hour extended to 0.5 for student queries. Students receive guided self-learning activities equivalent to 1 hour. The total Unit context hours are 2.5 hours per week.

Adults wishing to learn Maltese and require further information should contact the Maltese Community Centre during business hours 9387 8922 and leave a contact phone number or email: admin@mccv.org.au. Children accompanied by adult can attend these classes.

Victorian School of Languages The Victorian School of Languages also provides Maltese Language Classes. Currently classes are available on Saturday mornings between 9.00 and 12.30 at Taylors Lakes Secondary College. Expansion of classes in other metropolitan areas will occur if a viable number of students enrol.

We offer 16 lessons per semester, Beginners to Continuers. Classes are held on Thursdays from 6 pm until 7 pm, commencing on 4 July 2019. Lessons are spread over one semester finishing on 21 November 2019. The full course provides participants with a basic knowledge of reading, writing and speaking Maltese. Come along learn Maltese and meet new people. Books to assist will be sold from the Centre when you commence.

Choir's 25th Anniversary



The choir commenced with a group of 12 friends who came together in 1994. Today it is a 70-strong mixed choir, The New Choral Singers under the direction of Mauro Farrugia, are celebrating their 25th anniversary this year.

With the aim of delivering the highest standards of choral singing for the musical delight of audiences of all ages, over time the choir gradually expanded its musical repertoire to include items of increasing technical difficulty, with pieces ranging

from renaissance and baroque compositions, through to contemporary works.

As they spring into their anniversary celebrations, The New Choral Singers will be holding a thanksgiving Mass tomorrow at 6.30pm at Christ the King parish church, Paola, to which the public is cordially invited to attend. Among other compositions to be presented on the day, the full choir, organ and guest musicians will be performing music by Reimann, Bach, Frisina as well as by the choir's previous musical director, Robert Calleja.

Over these past 25 years, The New Choral Singers have held numerous concerts, both in Malta and abroad, delighting their ever-growing audience while also raising funds for several charitable organisations through retiring collections held during performances. The choir's 25th anniversary concert will be held in October with more details being announced closer to date. *For more information visit www.thenewchoralsingers.com.*



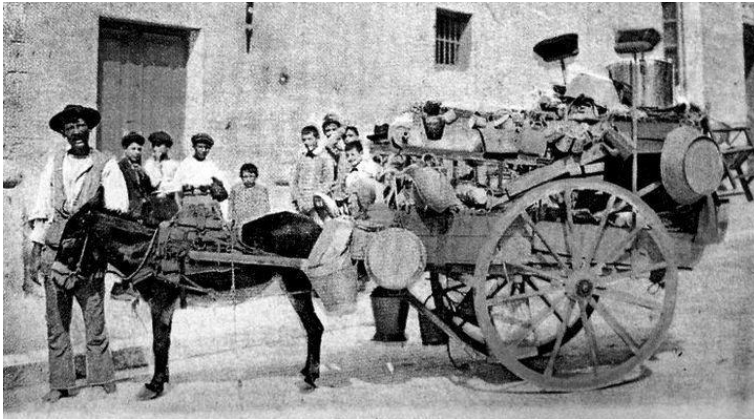
President pays tribute to Malta's best blood donors

Seventeen donors received recognition at ceremony marking World Blood Donor Day.

President Vella speaks at the ceremony. Photo: Office of the President

Seventeen men and women who have gone out of their way to regularly donate blood have been thanked for their generosity by President George Vella. The group of regular donors – 10 women

and seven men – were singled out for special recognition during an event held to mark World Blood Donor Day. It was the fifth time the ceremony was organised under the aegis of Office of the President. Joanna Abela, Rita Azzopardi, Martin Bugelli, Susanne Bonnici, Jimmy Sammut, Josette Farrugia, Lawrence Gialanze, Margaret Galea, Anthony Deguara, Doris Grima, Paul Deguara, Maria Portelli, Alfred Calleja, Mary Sant, Stephen Vella, Joanna Pecorella, and Anna Zammit all received special thanks from President Vella. President Vella thanked them for their altruism and recalled how he would always marvel at blood donors and the doctors and nurses who managed the blood donation process when he was a patient. He paid tribute to all the workers at the National Blood Transfusion Service as well as blood banks at Mater Dei and Gozo General hospitals. The ceremony was held at the Verdala Palace and organised by the National Blood Transfusion Service. *timesof malta.com*



Radju Kafé

KURŽITAJIET

Ara Ġej tal-Karrettun

Illum m'ghadekx tara karrettuni fit-toroq. Imma fis-snin sebgħin, minkejja li fit-toroq kien hawn hafna karożzi, hafna bejjiegha kienu jużaw il-karrettun. Bejgħ li llum isir bil-vannijiet, jew b'xi trakk, dak iż-żmien

kien isir b'xi karrettun miġbud minn żiemel jew minn ħmar.

Hdejna kien jiġi kull filgħodu wiehed ibiegħ il-ħaxix. Lill-ħmar kont nithassru. Veru sidu kien iwaqqfu fid-dell, imma miskin kien jeħtiegħ joqgħod sigħat shaħ wieqaf fl-istess post sakemm sidu jbiegħ, jiżen waqt li l-ġirien jiġġebdu fuq xi prezz, igergru li z-zunnarija tal-bieraħ kienet xierfa jew iparlaw bejniethom l-aħbarijiet kollha tan-nies ta' hdejna. Ma naħsibx li l-ħmar kien jifhem id-diskursati dwar xi ġralha Ċetta jew x'għamlet Karmena. Kont ninnutah biss il-ħin kollu jferfer denbu biex ikeċċi d-dubbien fitt minn fuqu.

Karrettun iehor kien jużah tal-pitrolju li minbarra t-tank bil-pitrolju kien ikun mimli sa ruħ ommu bil-bramel, friskaturi, bottijiet tal-enamel, xkupi, pali u mitt haġa oħra. Kellu għajta partikolari: "Trolju!" L-ewwel żewġ ittri tal-kelma qatt ma kien jgħidhom. Kont ninnota wkoll li hekk kif jaqbad miexi ż-żiemel, kulma jkollu fuqu kien ičekček u johloq sinfonija shiħa ta' hsejjes, imzejna bil-kant ta' "Trolju" mill-bejjiegh.

Kien jiġi wkoll wiehed bil-ħut. Iż-żewġ qtates li kellna fit-triq kienu jxommuh minn mil bogħod. Kien jgħajjat "Hajjin" avolja l-ħut li kellu dejjem mejjet rajtu. U kull meta kienet jitbattallu l-friskatur tal-metall fejn kien ipogġi l-qarnit, kien jarmi l-ilma baħar ta' ġo fih fit-triq u jħalli riħa pessma. Mhux ta' b'xejn il-qtates kienu jxommuh.

Kienu jiġu wkoll tal-karrettuni bil-fniek u tiġieġ, tal-isfineg jaqsam triq bir-riħa tfuħ, kif ukoll tal-bigilla. Dak kont inhobb nitlob 'l omni tibgħatni nixtri mingħandu. U kont noqgħod attent biex ma jitfghalix bżar aħmar fil-wieċ. Kienu karrettuni meta lkultura tal-bejgħ kienet differenti; karrettuni li jfewwħu jew inittnu l-post... l-aktar meta ż-żiemel jew ħmar kien jaqbd u l-bżonn naturali tiegħu.

Illum mill-karrettuni fadal biss xi rota żzejjen xi villa bil-ġmiel ta' xogħol fl-injam u t-tberfil ta' nies kapaċissimi bil-pinzell.



Veterans invited to reminisce at Fort St Angelo event

Heritage Malta is to hold a 'Memory Box' at Fort St Angelo where veterans will be invited to recall their experience working there.

The event will be held on Friday, June 21.

A live interview with several former service personnel at HMS St Angelo will kick off the event. Other people who served at HMS St Angelo will also be invited to share their memories with Heritage Malta. A special set-

up will be on site to film and record anyone who may wish to do so. Attendees can view the exhibition 'Behind Closed Doors: Fort St Angelo & the Royal Navy 1906-1979'. The exhibition catalogue will be on sale at a reduced price.

Those who would like to be interviewed and filmed on this day can contact Heritage Malta through Principal Curator Matthew Balzan on matthew.balzan@gov.mt Time: 6.30pm (the fort will close at 10.00pm). Free admission.



One of Malta's unique Arabic windows, the Muxrabija, will get a deserved restoration

There are only 36 of them on the island, and they are also known as 'in-nemmiesa' or 'il-glusija' from the French word for jealousy by **James Debono**. The farmhouse outside Marsaskala near St Thomas Bay

A heritage group has requested the green light to restore a unique 'muxrabija' window – a Mediterranean feature dating back to Arabic times – on an old farmhouse on the road from Zejtun to St Thomas Bay.

The heritage NGO Wirt iz-Zejtun will restore the muxrabija architectural feature, which is found atop the main door.

The farmhouse was originally located near the old church of St Thomas, which was demolished in the 19th century, and is now in a very bad state of disrepair.

"Although the farmhouse is not in Zejtun, we could not turn a blind eye to numerous requests to help save this building from further deterioration," Wirt iz-Zejtun president

Ruben Abela told MaltaToday. (Photo: *Examples of muxrabija windows*. Source: <https://oldhousesmalta.com>) The farmhouse is one of 36 buildings which include a muxrabija and granted Grade 2 protection by the Planning Authority in 2016.

"But unfortunately this unique part of our vernacular heritage may soon be extinct due to the small number of surviving examples, which also suffer from deterioration," Abela told MaltaToday.

The muxrabija generally consists of a wooden frame protruding out beyond a small window which was completely covered, leaving peepholes in the front, sides and bottom of the box. They were developed around the Middle East and North Africa, mainly to cool the building interior by allowing the breeze to circulate through the trellis-work.

The muxrabija served as a "safe window to the outside world for women" whose socialisation in the outside world was somewhat limited, according to folklorist Dr Carol Jaccarini in an article penned in 2002.

The muxrabija would be positioned on the first floor of the facade overlooking the main door and the viewing peepholes vary from holes in the front, sides and bottom of the box structure, to louvre-like slits. This allowed the person on the inside to observe outside, and yet not being visible to the people on the street. The muxrabiji found in the Maltese Islands carry distinct characteristics, as due to the lack of trees in Malta, the older ones are constructed in local limestone instead of wood.

The muxrabija is also known as 'in-nemmiesa', 'ix-xerriefa' and in Gozo 'il-kixxiefra' or 'lkixxijija' and 'il-glusija' (probably derived from the French *jalousie* meaning envy).

In Maltese architecture, the earliest version of the muxrabija, dates back to the late Middle Ages (1300-1400) but the tradition could date back to Malta's Islamic past which lasted till the middle of the thirteenth century.

"It is not known whether the muxrabija was directly introduced by north African Arabs or indirectly from Spain and Sicily," wrote Jaccarini.

But according to other scholars it is more likely that the muxrabija reached Malta, through commercial contacts with Egypt, "centuries after the Arabs had been expelled and Malta returned to the western cultural milieu," according to heritage publication Vigilo editor Joe Azzopardi.

This would be a strong indication that Malta's cultural contacts with the Arab world continued well after the Arab period.

Muxrabiji are most commonly found in the villages whose inhabitants lived away from the safety of Mdina and fortified cities around the harbour area, providing extra security. This is evident in the geographic distribution of the surviving specimen.

The muxrabijiet were "symptomatic of a closed, insular society" according to Azzopardi, who notes that it was during the British period that the muxrabija acquired the connotations of "eavesdropping..





Elizabeth II - connection to Gozo

Princess Elizabeth lived in Malta between 1947 and 1951. Photo: McCarthy's PhotoWorks/Shutterstock.com

The romantic story that evolved in Malta between the then Princess Elizabeth and her young and dashing husband Prince Philip, Duke of Edinburgh, with Villa Guardamangia, Pietà, as their home, is well known. Tens of biographies of the Queen refer to it and all lovers of the British royal family are aware of the strong connection she has with the George Cross island.

The future Queen Elizabeth II visited Gozo for the first time as Duchess of Edinburgh on April 2, 1951. The princess unveiled a marble plaque at the hospital which was to be known as the Craig Hospital and which is now

referred to as Gozo General Hospital, Victoria.

On the same day, Prince Philip and Princess Elizabeth visited Sannat. They stopped in front of the house of Ġużeppa Debrincat, the archpriest's mother, and admired some young women working lace. Debrincat, known as tax-Xelina, offered the princess a piece of lace work. The royal couple later went on to Ta' Ċenċ where a big water reservoir was being built.

Elizabeth visited Gozo as Queen of Malta on May 7, 1954. This was [her] first visit to Gozo as monarch When the princess became queen, a marble plaque was attached to the wall of Debrincat's house to commemorate her visit.



Elizabeth visited Gozo as Queen of Great Britain and Northern Ireland as well as Queen of Malta on May 7, 1954. This was the first visit of Elizabeth II to Gozo as monarch. She had succeeded her father, King George VI, who had bestowed the George Cross Award to the island nation on April 15, 1942.

Princess Elizabeth congratulating her future husband, the Duke of Edinburgh, after a polo match at Marsa. Photo courtesy of Marsa Sports Club

During the visit the Queen unveiled the Christ the King war monument in what is now known as Independence

Square, Victoria.

A Maltese stamp issued in 1956 depicting the Queen



Strangely, her second visit to Gozo in 1967 was described by The Times of Malta as the first visit to Gozo by a reigning British monarch. The Queen and Prince Philip crossed over from Malta on the minesweeper Walkerton to lay the foundation stone of a new hospital and place a wreath on the war memorial.

Queen Elizabeth II visited the Maltese islands again at the end of May 1992 in order to commemorate the 50th anniversary of the George Cross award.

She dedicated May 30 to visit Gozo. Among other places, she visited the Gozo Cathedral, Victoria. She was welcomed at the door by Bishop of Gozo Nikol Cauchi,

Archdeacon Giovanni Gauci and Archpriest Carmelo Scicluna. Fr Joseph Bezzina showed her around the cathedral. President Vincent Tabone and Gozo Minister Anton Tabone were also present.

At the end of the visit, before signing the visitors' book, Mgr Gauci presented the Queen with a photo of the interior of the dome of the cathedral painted by Antonio Manuele da Messina, which is a classic example of a trompe l'oeil. The Queen visits Malta in 2015 to preside over the Commonwealth Heads of Government Meeting.



He is the country music legend that so many know and love, with a career spanning 26 years, a slew of awards including over 30 Golden Guitars, and a tenth studio album which has just been released.

Troy Cassar-Daley celebrates his greatest hits in country music

SARAH HUDSON, *The Weekly Times*

TROY Cassar-Daley will have just wrapped up the rural Victorian leg of his national tour next month when he celebrates his big five-zero.

"I'm at peace with turning 50," says one of Australia's most popular country music singers.

"I think I had my midlife crisis at 40, when I bought a V8, and I don't particularly feel like an old bloke. I still muck around, play pranks and do the odd fart joke.

"Once I've finished in Victoria I'll go back to Mum's and my family in Grafton, and have a quiet celebration. I haven't had a social drink in over two years so I might break the drought."

Celebrations, he admits, are also muted because his father passed away suddenly in early April.

"I had the choice to cancel my tour, but I feel I want to keep busy and I don't think Dad would want me to walk away from my commitments."

Troy didn't plan it this way, but this year is turning into a year of reflection.

Missed: Troy Cassar-Daley and his late Maltese father, Tony.

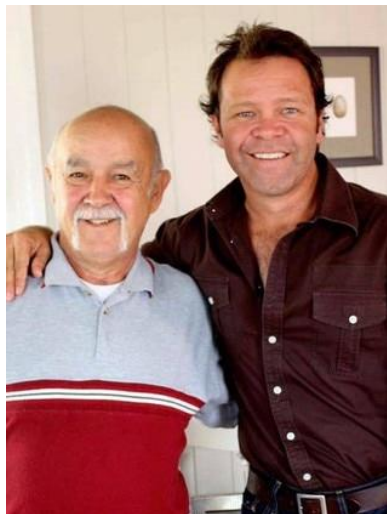
Last October he released the *Greatest Hits* double CD set, which looks back at his 30-plus year career in the industry. Some of the CD's 42 songs performed in his current Greatest Hits tour.

The tour includes Mulwala on Friday, followed by Wagga Wagga on Saturday, the Yackandandah Public Hall on Sunday, then the Bairnsdale RSL on May 9 and the Wonthaggi Workmen's Club on May 9.

"I wanted to make the CD and tour reflective, not because of the fact I'm turning 50, but more about what legacy is behind me," he says.

"It's a comma, not a full stop, before I release new work.

"I still feel like I have got a lot to say and you never know where it's going to end up, it's an adventure. I look forward to seeing where the next project takes me."



Most poignantly, Troy — who lives in Brisbane — is joined on the tour by his 18-year-old daughter and keyboard player, Jem, who performs professionally for the first time.

"I never imagined one of my children would come on the road with me. Jem has been wracking her brains at school for 12 years and so rather than go to university, she's taking a gap year to travel around Australia with her dad," Troy says.

"Both my children perform because they love it. It's organic.

"We always played a lot of music around them and it's still part of the family ritual."

Son Clay, soon to turn 21, performs piano and guitar and has a breakfast show on Brisbane indigenous radio station 98.9FM.

"Jem heard me record one of my acoustic songs on the new album and she cried, because she said it sounded exactly like Clay," Troy says.



Next gen: Troy Cassar-Daley with his daughter, Jem.

Troy — born to a Maltese-Australian father and an Aboriginal mother — says he was a bit younger than Clay's age when he recorded his first songs. Remarkably, he was just 12 when he travelled from his home in Grafton with his older cousins to busk at the Tamworth Country Music Festival.

"I was very shy and it wasn't about ambition, but passion. We just loved country music and found our tribe in Tamworth," he recalls.

At 16 he and his band, Little Eagle, toured NSW and he made the top 10 in Tamworth's Star Maker quest.

The performer, songwriter and guitar player has since earned numerous gold and platinum records, as well as a total of 37 Golden Guitars, equal to Lee Kernaghan and one award behind Slim Dusty's record.

Troy's longevity in the industry can be seen when three generations of a family follow his music.

Looking ahead: Troy Cassar-Daley. Picture: Tim Hunter.

He admits the industry has changed in three decades, but adds success has come despite not chasing commercial success.

"Electronic downloads has definitely changed the industry and affected record sales," he says.

"But live music is the big saviour and the younger generation of performers now goes to caravan parks and town halls to perform. Kudos to them — it's the way Slim did it too.

"If I didn't have a record label I'd be doing the same thing. It's a wholesome way to keep in touch with fans.

"Like with Jem now, I've always had support acts to encourage the next generation.

"It's a slog, but when I started it was a slog too. You have to work hard. I was broke and had a car that barely ran. But I never complained, or did it for the money, or saw it as a job, it was an adventure. I play music, regardless."



Troy and Jim

What a wonderful night at Blacktown Workers Club, NSW. Troy Cassar Daley and his daughter Gem together with Martin and Natasha Vella and over 500 cheering fans.

Such a pleasure meeting Troy in person before the concert. He appreciated a DVD about the House of Providence in Malta that we presented him with. He informed me that he will be visiting Malta for the first time in July. He is looking forward to it. **JIM BORG NSW**



**Half of new Msida Valley Road
Bridge open to road users**

Baby Talk

By Doris Fenech Maltese families always considered children as a great gift from God. Babies were given birth at home, with the help of a midwife ("qabla"), village women use to help the mother to give birth to the child, when the

midwife was not found. Due the lack of medicine and hospitals many infants did not live long. It was very common to hear the church bells tolling the death of a baby ("frejha"). A priest accompanied the coven reciting prayers with some



alter boys. Children throughout flowers in front of the little white coven, cared on hands by the baby's brothers and sisters on the way to church. Many babies were baptised by a family member on the same day they were born, because they believed that if the Lord call the baby, he or she will go to limbo ("limbu"). If the mother was in good health in the next two days, she will accompany her husband to church on foot for the child baptism. As a sign of respect the first babies were named after one of the grandfather or

grandmother. Relatives members were chosen to be the baby's godmother and godfather. A young lady use to hold the baby all dressed up in baptism clothes during the ceremony, while the priest administer the Christening sacrament in Latin.

Mothers breast ("tradda"), their babies and were swathe in swaddling-band ("fisqija"), to protect their back. Diapers were made of a cotton cloth ("qlejba"), over a piece of toweling cloth ("ħarqa") and fasten with a safety pin ("labra tas- sarwal"). With great affection mother rocked ("tbennen"), her baby in a cradle made of a sack spread out and hung in a corner of the house to serve as a hammock ("benniena") and pulled with a rope to make it swing. A dummy (gazaza") was dipped in honey and given to the child not to cry and lullabies ("għanjiet tat-tfal"), were sung to soothe the child to sleep.

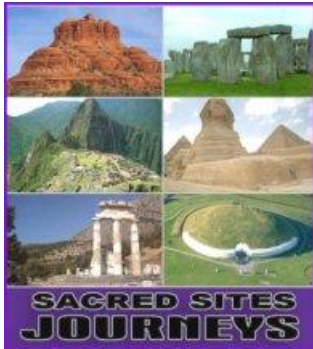
The first nursery rhymes ("taqbiliyet"), and songs ("għanjiet"), where sung to the children while rocked on their parents knees, trilling a baby rattle ("čekćieka"), or clapping the baby's hands. Dialect and baby talk were spoken to the infants, all the words had none to do with the grownups Maltese language ex. bread "ħobż - pappa", cheese "għobon - għuġu", egg "bajda - kukka", dress "libsa - buba", drink "ixrob - bumbu", eat "kul - pappi", sweets "ħelu - ċejċa", sit down "bilqeda - beqqi" and many others.

Some villages had nursery-school ("skola tan-nuna"), run by elderly women. In 1938, Daughters of the Sacred Heart of Jesus ("Uljed il-Qalb ta' Gesu"), had the permission to run a convent at 104, "Strada Reale" (1859 -1942), Mellieħa. The nuns converted three rooms of the convent as nursery school. The infants who attend the kindergarten had the ages from three to five years. Since Mellieħa people were very poor, the nun's fee was only 25c for the hole month ("żewġ xelini fix-xahar"). The school started at 8.00a.m until noon.

All the children use to wear a black dress as uniform, decorated with red trimmings around the collar and on the waist of the dress. Girls used big white bows on their hair. Children had great fun with the sister's activities. A Christmas gift was given to each child, the favorite one who we all remember was a little decorated paper hand basket with a small baby Jesus in the middle. Children were very thankful for the present because they did not received many gifts.

Maltese Lullaby *Ninni ninni ruħi ninni*

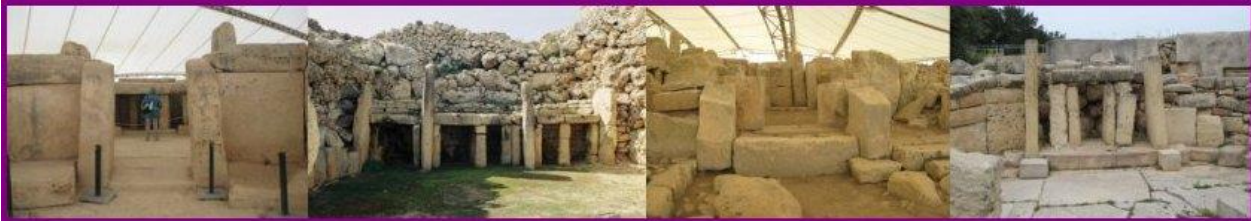
Ninni ninni ruħi ninni,	Sleep sleep my darling sleep,
fil-benniena tal-ħarir.	in a cradle made of silk.
Għandek ommhok il-Madonna,	Our Lady is your mother
u missierek il-Bambin.	And Lord Jesus is your father.



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ORLANDO EMANUEL CARUANA

Private **Orlando Emanuel Caruana** (June 23, 1844 – September 14, 1917) was a Maltese-born American soldier who fought in the American Civil War. Caruana received the country's highest award for bravery during combat, the Medal of Honor, for his action during the Battle of New Bern in North Carolina on 14 March 1862 and the Battle of South Mountain in Maryland on 14 September 1862. He was honored with the award on 14 November 1890.

Grave of Orlanda Caruana at Mount Olivet Cemetery in Washington, D.C.

Caruana was born on 23 June 1844 in Valletta in the British Crown Colony of Malta.^[3] Claiming to be 20 years old, he enlisted in the U.S. Army from New York City in August 1861. He received the Medal of Honor for two actions. The first was on 14 March 1862 during the Battle of New Bern when he took the battle flag from the wounded color bearer, helping off the battlefield. The second was on 14 September that same year when he, along with three other men, volunteered to scout out the enemy's position in Maryland during the Battle of South Mountain. The other three men were killed but he managed to escape and rejoin his company. He was discharged from the 51st New York Infantry in September 1864.

Caruana died on 14 September 1917 and his remains are interred at the Mount Olivet Cemetery in Washington D.C.



The following is an [article that recently appeared in The Catholic Outlook.](#)

Roderick Pirotta – the Church is underpowered without Deacons

By Mary Brazell, 29 January 2019

Roderick Pirotta and Kathryn Fitzgibbon. Image: Mary Brazell/Diocese of Parramatta.

Roderick, as well as Roque Dias, John Cinya and Thong Nguyen were ordained to the diaconate on 22 February 2019 at St Patrick's Cathedral, Parramatta.

Roderick and his wife Kathryn Fitzgibbon, who celebrate their 25th wedding anniversary in November, first met whilst Roderick was the president of the Patrician's Club, a social club for single Catholics that ran at St Patrick's Cathedral, Parramatta in the 1980s and 1990s.

"It was the last day of my presidency in May 1993, and I saw Kathryn walk in and knew she was going to be my wife," Roderick said.

"I initially didn't feel that same way, I just saw this stalker from across the room. But we got on very well, and we thought let's give it a go," Kathryn laughed.

They were engaged six months later in November 1993, and then married a year later in November 1994 by Monsignor Ron McFarlane at St Andrew the Apostle Church in Marayong.

Before Roderick came to Australia in 1991, he studied at the Jesuit novitiate in his hometown of Naxxar, Malta and has always had a connection to the Jesuits.

"When I was a young child, I would walk with my father on Saturdays and we would stop to speak to the Jesuit brothers who would be working the land. During my teenage years, I still had the connection with the Jesuits by going on retreats and attending their activities.

"I entered the Jesuit novitiate on 1 February 1983, and I always wanted to be a brother, not a priest. I see the vocation of the brotherhood as similar to that of the vocation of the diaconate – brothers are there to serve and to be a support for the priest," Roderick said.

Helping and serving people has always been in Roderick's nature. He studied nursing in Ireland, worked as a nurse in England after leaving the Jesuits in 1989 and currently works part-time as a clinical nurse consultant in dementia and mental health for the elderly for the Nepean Blue Mountains Local Health District in Western Sydney.

"My work as a nurse, dealing with these clients who are living with mental health and dementia helps me to see the Eucharist in everyday life and to see Christ in an incarnate way.

"My adoration is going to the hospital and praying with these people. This is a reminder that the people I see is an example of Christ's suffering today, I've just met with Jesus in these people.

"I sometimes drag my feet going to the hospital, but I come back with a spring in my step when I return."

It wasn't until around the time his mother's death in 2012 that Roderick considered becoming a permanent deacon.

"I told my mother before she died 'I think I want to become a deacon, what do you think?' And she was alright with it, but she wasn't too sure about it because in Malta, we don't have permanent deacons.

"It was around the time of my 50th birthday, Kathryn had retired, and I was looking to retire and I asked myself what was I going to do as a retiree.

"When I visited Malta the previous year, I spoke with a very good friend of mine, who was also an ex-Jesuit, and he said, 'if there were deacons in Malta, I would be a deacon'.

"The seed of service was always there as part of my vocation to the brotherhood and it started germinating again. I wanted to go back to a life of service.

"I always wanted to do theological studies, so this was the time to do it. Kathryn said she was supportive of Roderick joining the diaconate.

"I had no issues. Because I was not working, and I knew that the theological study would take up a fair amount of time, and after that, the weekends would be busy, it all worked out. If it had been ten or 15 years before that, it wouldn't have."

"Kathryn has supported me tremendously, and her support is incredible. Kathryn's support may not be front-and-centre, but she is always supporting me behind the scenes," Roderick said.

Once he is ordained, Roderick is not sure whether he will continue his active work at St Nicholas of Myra Parish, Penrith, where he has worked for the last two-and-a-half years but will take his passion for the ministry to where he will be appointed.

"I'm most looking forward to giving homilies and evangelisation. At the moment, I write my homilies down, but I much prefer to give them off-the-cuff. I love the Word of God.

"To me, the Rite of Christian Initiation of Adults (RCIA) is a kind of evangelisation that I enjoy because we can sit down and have discussions with the catechumens and answer their questions.

"The diaconate is important to the life of the parish because it is the leaven of the apostolate for the laity. The deacon is the sacramentalisation – the tangible sign – of Christ as the Servant.

"The Church is underpowered without deacons.

"My advice to men wishing to become deacons is to listen to the Word of God, listen to what God desires from you."

The Ordination to the Permanent Diaconate of Roderick Pirotta, Roque Dias, John Cinya and Thong Nguyen will take place on 22 February 2019 at St Patrick's Cathedral, Parramatta.

International Maritime Law Institute Graduation Ceremony in Malta

Aiswarya Lakshmi



Photo: International Maritime Organization (IMO)

International Maritime Organization (IMO)'s globally recognized training centre, the IMO International Maritime Law Institute (IMLI), has held its 29th annual graduation ceremony at the Maritime Museum in Vittoriosa, Malta (9 June).

Fifty-one students from 41 countries graduated from programs covering all areas of international maritime law in a ceremony presided over by IMO Secretary-General and Chair of the IMLI Governing Board, Kitack Lim, who heralded the Institute and congratulated the graduates on their achievement.

Prior to the ceremony, Secretary-General Lim paid a courtesy call on the Prime Minister of Malta, Joseph Muscat in Valletta, and expressed his appreciation to the Prime Minister and the Government of Malta for its continued support to IMLI.

In his response, the Prime Minister said that Malta was honoured to host IMLI which, as one of the cornerstones of IMO's capacity-building work, has trained over 900 lawyers from 142 countries, some of whom were holding high-level positions in their countries.

The Prime Minister was accompanied by Carmelo Abela, Minister for Foreign Affairs, with the Secretary-General being accompanied by Prof. David Attard, Director of IMLI and Juvenal Shiundu, Acting Director of the IMO Technical Cooperation Division.

'Our children found blood when they needed it. Now we want to give back'



Blood donors saved the Chircop family Sarah Carabott

John and Josephine Chircop. Photo: Matthew Mirabelli

There are several men who would not be celebrating Father's Day today had it not been for blood donors for their children, as John Chircop knows all too well.

Together with his wife Josephine he is now joining forces with other parents whose children also needed the lifesaver, to help ensure blood stocks are always replenished.

"As a father I cannot put a price on finding blood readily available for my children.

But apart from expressing gratitude, we also want to provide support proactively to those parents who might need blood for their children," he told *The Sunday Times of Malta*.

Ms Chircop recounted how she first developed a condition known as pre-eclampsia during pregnancy 26 years ago. Their daughter was born at seven months but she sadly passed away 13 days later.

All went well with the pregnancy and birth of their second daughter, now aged 24, but the couple passed through the same ordeal during their third pregnancy 16 years ago.

Doctors induced the birth at seven months to ensure the baby's and mother's safety. The infant was immediately put in an incubator and at just a few days old she needed several blood transfusions.

You don't really understand the true value of blood donation until your loved ones need it

Born weighing less than a kilo, she spent a month and a half at the Neonatal Paediatric Intensive Care Unit while her mother recovered from a critical condition at hospital.

A life-changing ordeal

The ordeal was a life-changer for the family. Ms Chircop, who had only donated blood when she was 18, became a regular donor.

"You don't really understand the true value of blood donation until your loved ones need it and this is why we have joined other parents whose children needed blood.

"Our children found blood when they needed it, and we want to give something back by raising enough awareness so that there will always be blood for children in need. We hope to encourage more parents or their relatives to donate."

The blood transfusion unit has a daily demand of 50 bags, often struggling to keep up. Those who wish to give blood and have returned from abroad over the past four weeks should phone 8007 4313 to check if they are eligible to do so. Donors should take their identity card, driving licence or Maltese passport with them.

To keep updated, visit the [National Blood Transfusion Service – Malta](#) Facebook page.

This Maltese Journal may be found at the
Malta Migration Museum Valletta
Maltese/Canadian Archives - Gozo National Library
on FACEBOOK and Twitter
Website: www.ozmalta.com



We love to hear from
you. Share your story
with the members of
the Maltese Diaspora

Qagħaq tal-Gunġlien (Maltese Biscuit Rings with Sesame Seeds)

Served with a sweet cup of tea creamed with evaporated milk, these Maltese biscuits have been very famous amongst the Maltese people. They can be found in any bakery and supermarket all over the island. So, I felt like a nice cup of tea but had no biscuits and considering today was quite cooler than usual, I decided to make these delicious beauties. Once you get the preparation done, they only take minutes to prepare and bake, but unfortunately seconds to devour! Give them a go and share them with your friends (or not). Oh well, give them our recipe at least. For 8 large rings (you can always make more by making them smaller) you will need...

What you need

- 250g plain flour
- 100g sugar
- 7g baking powder
- 1 egg
- Pinch of salt
- Pinch ground aniseed
- Pinch ground cloves
- 85g butter, at room temperature, cut into cubes
- 1 Tablespoon vegetable oil
- 3 tablespoons water
- Grated lemon rind
- Grated orange rind
- Sesame seeds



Method

1. Preheat the oven to 180°C.
2. In a mixing bowl mix flour, salt, sugar, baking powder and spices, add the butter and rub into the mixture until it resembles breadcrumbs.
3. In a separate bowl crack the egg, add the oil, water and lemon and orange rinds and mix them well.
4. Add to the flour/butter mixture and mix by hand until you get a soft dough. Shape into a ball.
5. Put the sesame seeds in a plate.
6. Dust your hands with flour and get some dough (about the size of a golf ball) and roll into a long fingerlike shape, carefully place the dough into the sesame seeds and turn slowly to coat. Shape into a ring and transfer to a buttered and floured baking tray.
7. Bake for about 20 minutes. Let cool down and serve.

Enjoy!! R&A Posted by Ramón and Amanda



Voice of Valetta
Date : Monday
Time : 5:00pm - 6:00pm
Presenter : Louis Parnis
VOX FM 106.9
Voice of
ILLAWARRA - NSW

**We are proud of the good reputation Maltese living abroad
had garnered for the Maltese Islands over the years**

**We know that
various Maltese
communities living
abroad have
managed to export
a 'little Malta'
wherever they
went; all this has
meant to us to see
part of our spiritual
and cultural
territory in other
countries.**

The Addolorata Cemetery, Paola, Malta,

by Emmanuele Luigi Galizia



Santa Maria Addolorata ("Our Lady of Sorrows") Cemetery Chapel and Cemetery. Emanuele Galizia (1830-1906). 1862-69. Tal-Horr Hill, Paolo, near Valletta, Malta. Chapel built of Maltese limestone.

The largest and most beautifully designed cemetery in the country (indeed, one of the great cemeteries of the world), built to serve the whole of Malta, this is Galizia's masterpiece. In his RIBA obituary, it is picked out as notable among his works (231), as it is by Victor Mallia-Milanes, who reminds us of Galizia's thorough researches into English and European cemetery design before embarking on this "vast undertaking" (323). [Click on the images for larger pictures; click again for a larger size where available]

The entrance to the cemetery "pointedly" proclaims its neo-Gothicism, unexpected in largely Baroque Malta, but rather popular in the later nineteenth century (see Zaid-Zammit 162). Sadly, only the two smaller side gates have the original intricate ironwork, not the centre gate. The spire of the cemetery chapel rises high in the distance within. The cemetery office has an ogee window above its arcaded porch, and a balustraded parapet above that. From the side, the gatehouse is seen complete with hexagonal battlemented tower, winged gargoyles, and pinnacles with crocketing and finials.

John Fleming has described as typically Maltese the "intricate geometric patterns and the taste for spreading the same motif" over a whole architectural work as being characteristic of Maltese architecture and considers it attributable

to "some Arab Oriental tradition" (170). On the other hand, the curving line here might remind British visitors of the Circle of Lebanon at Highgate Cemetery — which is also built on a hillside. It is more than likely that Galizia's government-financed travels in England, France and Italy gave him many ideas for the design of the cemetery. Indeed, that was the very purpose of the tour.

Clearly, a large part of the effect of the cemetery is from its landscaping, and the way the stonework follows the gradient. From the side, the chapel is longer and more substantial than one might imagine from its rather ethereal aspect from the front; the interior is (was?) also very fine. One Maltese architectural historian picks out the City of London Cemetery of 1856 by William Haywood as having been a major influence on Galizia here, saying that it "contains all the elements present at the Addolorata," and further suggests that the chapel itself is "a faithful translation in Maltese stone of the typical Continental-Gothic" as found in Kensal Green and Nunhead cemeteries (Borg 90-92). But the detailing as well as the wonderful use of the lie of the land, with the neo-Gothic chapel soaring from the summit of what was once a prehistoric burial ground, must be credited to Galizia alone.

The chapel can be seen even from the road to the airport from St Julian's. Here were re-buried the many people who died in the epidemics of the nineteenth-century, who had originally been buried in much smaller cemeteries which have since been deconsecrated; here too are the graves of many servicemen and women, and other casualties of war. Several thousand people are buried here in all, including 268 from the commonwealth (the little notice at the side of the main gate is a "Commonwealth War Graves" sign). The cemetery is still very much in use. However, on 10 January 2011 the *Times* of Malta reported that the chapel was now closed because the Franciscan Fathers who had administered it no longer felt able to maintain it

Smokie Live in Concert at Ghaxaq Music Festival 2019



Smokie

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20th ANNIVERSARY

7th August 2019

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20 Years of Success
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UKQUEEN**

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 Ghaxaq Music Festival

The Beer Cave



ENTRANCE: FREE

Festival

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Y&WS

DJ Bob

9PM 22 June 2019

Celebrating 6 years online
Maltese eNewsletter



The CITTADINI Maltese Cultural & Theatrical Association Inc

The aim of the Cittadini, as the association is commonly known, is to provide theatrical stage entertainment by presenting various regular stage comedies each year and it has been doing so since 1972. Originally the Cittadini formed part of the Maltese RSL Sub-Branch. Later, in 1978, it forged its own entity and became incorporated.

The Cittadini also aims to provide much needed culturally orientated performances by presenting their stage shows in the Maltese language to the Maltese-Australian community not only in Sydney, but also in other regions in NSW and has travelled and performed in other States.

The Cittadini is often asked to support other Maltese associations with their social activities. It also supports worthy charitable activities, has performed in a number Maltese musical productions and continues to engage 2nd and 3rd generation Australian-Maltese in their stage activities.

The Cittadini is a charitable organisation and is based at Greystanes, NSW.

The Mifsud Brothers Band **REUNION**



at La Valette Social Centre
175 Walters Road, Blacktown NSW
On Saturday, 13 July 2019
from 7.00pm

60 minutes FLOOR SHOW
by the Mifsud Brothers
Supporting Act: Cittadini

Rest of the evening:
Dance Music by the Mifsud Brothers Band

**** Kitchen and Bar will be open from 5.00pm ****

Tickets: \$15.00 - Sam Mifsud 0438 113 356
or La Valette 9622 5847

**MALTESE
E-NEWSLETTER**

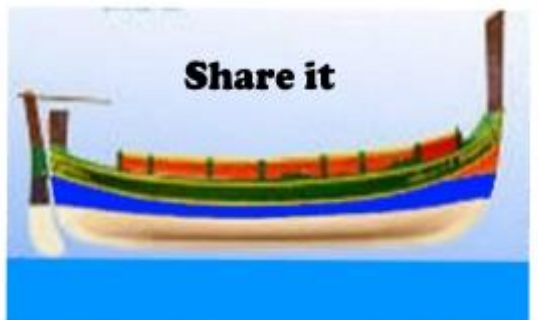


**Journal of the
Maltese Diaspora**

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