



8

CONSULATE OF MALTA IN SOUTH AUSTRALIA NEWSLETTER

July 2013 **FRANK L SCICLUNA - HON CONSUL - FULL OF HISTORY AND CULTURE OF MALTA**

In this Edition

1. MALTESE BIOMETRIC PASSPORT
2. Mnarja, the National Festival of Mnarja in Malta - Feast of Saint Peter and Saint Paul
3. Maltese-Australian's son -Troy Cassar-Daley
4. Probably the best bread in the world
5. Italian ricotta and Maltese irkotta - are they the same?
6. Feast of Saint George in Gozo
7. The Maltese-Aborigines community *Charles of Valletta* set up in Adelaide
8. Maltese in Mackay – Queensland
9. Did you know... that 310 Maltese child migrants were sent to Australia between 1950-1965?
10. Parliament apologises to Maltese child migrants
11. The Maltese Traditional head cover – GHONNELLA
12. Auberge de Castille - Valletta

COMMUNITY ANNOUNCEMENT

INVITATION TO ALL MALTESE SOCIETIES

Please send reports and future activities
to be included in this newsletter

Our emailing address honconsul@live.com.au

IMPORTANT - MALTESE CITIZENS ENTITLED TO A MALTESE PASSPORT

A passport is an internationally recognised form of identification. You will need a passport if you plan to travel outside of the countries and regions within the EU. If you are an EU national, you do not need to show your national ID card or passport when you are travelling from one EU country to another. However, it is always best to take a passport or ID card with you when travelling around the passport-free Schengen area. Even though you do not need to show it at the border, there may be occasions when you need to provide your identity (e.g. when stopped by a police officer or boarding a plane). Getting a passport is usually quite a straightforward process, and we can offer all the advice and contacts you need to get this done as quickly and easily as possible. If you are a Maltese citizen and are going to apply for a Maltese Passport then you will need to visit the Passport Office in Malta during opening hours to pick up the relevant forms or documents or visit the Malta High Commission in Canberra or the consulate in your State. Alternatively, you can download all the necessary paperwork online.

Since 2008, the Passport Office has issued biometric passports in Malta, according to international standards and directives. These documents contain facial imagery, signature and fingerprint biometrics held in a secure manner – in a chip embedded in the passport. If you are applying for a new passport or updating an old one, you will now be issued with a biometric version.

Although Malta has also invested over €12 million on the new equipment to input the details on the passports, yet many Consular offices around the world were not furnished with such equipment including South Australia. Yet, Maltese citizens from South and Western Australia, Queensland, Tasmania and Northern Territory need to travel to New South Wales, Victoria or ACT to obtain a passport. Besides the inconvenience, especially for the elderly, handicapped and the sick the travelling expenses and accommodation costs involved are enormous.

The Council of Maltese Living Abroad has been set up by an act of the Maltese parliament for the first time with representatives from Maltese communities in Australia, United States, United Kingdom, Canada and Europe. The setting up of this council was promised by the government during "The Convention of Maltese living abroad", organised in 2010.

The president of the council is the Minister of Foreign Affairs and includes representatives appointed following consultation with Maltese communities from Victoria and New South Wales in Australia, other states in Australia, the United States of America, Canada, Europe and the United Kingdom. The council will represent these communities in meetings with the government and public authorities.

The council will monitor the standard of living of these communities and strengthens the links between them and the political, cultural, economical and social aspects of Malta. Another function is the protection of these communities' right whilst upholding their cultural and linguistic identity. It will also promote Malta's immigration history and culture overseas, particular through the Maltese language. It will also advice the government on bills of interest to Maltese living abroad as well as on administrative measures of particular interest to these communities. The Opposition has cooperated in the selection of the committee members and in supporting the law in Parliament.

The second conference of the Council will be held in Malta during the first week of October 2013. I will be representing the Maltese living in Australia (except for Victoria and New South Wales, which have their own representatives). I would like to hear from you regarding the issue of the biometric passport and how it is affecting Maltese citizens living in Australia, in particular South Australia. I will also appreciate if you send me any other concerns, problems and suggestions that you would like me to present to the Maltese Government during the conference.

MAY WE HAVE YOUR OPINION AND COMMENTS, PLEASE – send them to honconsul@live.com.au

Mnarja, the National Festival of Mnarja in Malta - Feast of Saints Peter and Paul

The summer weather could not have been any better as a gentle breeze came over the beaches of the Mediterranean, through the countryside, and up a hill to Mdina, the old capital of Malta. It was late afternoon, and the medieval wall town was bustling with locals getting ready for one of the oldest and most important holidays still celebrated in Malta and the nearby Island of Gozo. The feast of Mnarja is a national festival dedicated to the feast of Saint Peter and Saint Paul. Mnarja, sometimes called *luminarja*, is derived from the Latin word *Luminare* (to light up), which is why on June 29th of every year, dating back to the 16th century and the rule of the Knights, candles and bonfires have been lit in appreciation of the Saints.



Maltese cuisine, religion and music are also a big part of the celebration.

Historically, Mnarja was the one day of the year when the Maltese could hunt and eat wild rabbit, which was traditionally reserved for the Knights. In its early years, the festival was also a good luck charm for new brides and grooms. Brides would often wear their wedding dresses to the festival to bring luck to their marriages. Mnarja was also one of the few times of year where "ghana," the traditional Maltese folk music, was played.

As I stood in the thick of an enthusiastic crowd with a beer in one hand and four horses speeding right towards us, I did not realize what I was in for. On Mnarja, horse and donkey races take place on an old straight line street down the hill from Mdina and steal much of the attention of the festival goers. Contenders in jockey uniforms ride on makeshift chariots behind their horses as they vie for the Palju, a banner presented as the trophy to the winners of each category that was once presented by the Grand Master of the Order himself.



I immediately felt included as a police officer began chatting me up about his picks for the races. I stood on the fence line taking it in– the aroma from the rabbit grilling at the food stands, the racing horses, and the extremely friendly, lively crowd.

As the races carried on into the night, I walked back up the hill into Mdina,

only to find an orchestra playing outside in front of a cathedral to hundreds of onlookers. Maltese children were all playing in the nearby playground while parents and grandparents caught up on news from the races and the happenings of the festival thus far.

By this time, it was dark and the orchestra was pitted to a backdrop of several miles of countryside and the lights from the races on the road down the hill. The orchestra played a mixture of traditional Maltese Ghana as well as some modern classics. As I stared out over Malta and the Mediterranean, listening to "At Last," from a woman with a voice who rivaled Etta's, I had no choice but to fall in love with Malta... and Mnarja.

Maltese-Australian's son -Troy Cassar-Daley



Troy is married to country singer and radio DJ Laurel Edwards, with whom he has two children, Clay and Gem.

Troy Cassar-Daley (born 18 May 1969) is a multi-award-winning country musician from New South Wales, Australia.

He released his first EP, *Dream Out Loud*, in 1994 and was nominated for his first Golden Guitar for Best Male Vocalist the same year. He has won many awards, including the 1995 ARIA Award for Best Country Record, 1996 Best Male Vocal Award at the Country Music Awards in Tamworth, Best Male Vocal at the 2000 CMAA Awards and Song of the Year for "They Don't Make 'Em Like That Anymore" and almost a decade's worth of Deadly Awards. He won the ARIA

Music Award for Best Country Album in 2006, and once again won the ARIA for Best Country Album in 2009 for his album *I Love This Place*.

He has been a regular at the Tamworth Country Music Festival (where he first performed at the age of eleven), the Deadly Awards and a visitor to Nashville, Tennessee, where he performed in the Country Music Association's Global Artist Party. Cassar-Daley was born in the Sydney suburb of Surry Hills to a **Maltese-Australian father** and an **Aboriginal mother**. At a very young age, he moved with his mother to Grafton in north-eastern New South Wales. At eleven, Troy went to the Tamworth Country Music Festival and returned the next year to busk on the streets. At 16, he and his band, Little Eagle, were touring the North Coast of New South Wales and he made the top 10 in Tamworth's "Star Maker" quest. He won the 1986 "Search for a Star" competition and then toured with Brian Young for seven months in which he began to develop his songwriting skills. After returning home, he replaced James Blundell as leader of country music band The Blue Heeler Band.



PROBABLY THE BEST BREAD IN THE WORLD

The Maltese market offers a great variety of bread. Some are typically Maltese while others are "imported". The original Maltese bread comes in various forms. There is the flat ring of non-leavened dough called *ftira* and the *qagħqa ta' l-Appostli* (a large "Apostles' ring-bread"). However, the most popular type of bread is the dark-brown round crusty loaf, known as *ħobża*. There are several reasons which explain the popularity of the *ħobża*. This loaf is slightly sweet and has a delicious crust. Moreover, it has pure and

sustaining qualities. To make it more delicious, some bakers sprinkle the top with sesame seeds. This loaf is made from locally milled flour. As Maltese agriculture does not produce enough wheat, this important item has been imported since a very long time. At first it used to be imported from neighbouring Sicily. The Knights of St. John built underground granaries to store this important wheat, some of which are found at Floriana (known as *il-Fosos*) and others at Valletta adjacent to Fort St. Elmo.

Whenever wheat was scarce on the market, a mixed flour used to be produced known as *il-maħlut*. This consisted of a mixture of rye and wheat. Another type of *ħobża* is the *ftira*. it is unleavened bread flat in shape with a crust peculiar taste and moist crumb. Many buy a piece of *ftira* besides their daily loaf and latecomers find this from of bread has been sold out.

Bread production used to be carried out in every locality. Large urban areas had a bakery or two,

sometimes more. Some localities have a street named Bakery Street in memory of a former bakery, such as at Lija and Valletta. The most popular place for bread-making was Qormi. It was referred to as *Casal Fornaro* (the village of bakers).

It is a documented fact that before the Knights built their bakery at Valletta, their major establishments, such as the auberges, the Grand Master's Palace and hospital, were supplied with bread from Qormi. Some believe that this was due to two major reasons. Qormi was already well known as a bread making centre while it was the nearest large locality to Valletta, as Floriana and Marsa were still non-existent. According to hearsay, Qormi was a place where malaria flourished as it was situated in a low lying position. The health problem was solved by the warm dry air, offered by the ovens. Qormi became one of the most healthy districts in Malta. This is why bakers have to start working either late at night or in the early hours of the day, to have a supply of bread ready for an early delivery.

A second bake is made at a later hour. Usually clients come and collect their bread from the bakery themselves. Bakers also prepare a third bake to supply the local market with bread for those who have their main meal late after returning from their place of work. The Maltese do not consider a good meal complete without a piece of this crusty bread. They insist on having fresh bread and possibly still warm from the oven. This is why bakers have to start working either late at night or in the early hours of the day, to have a supply of bread ready for an early delivery. A second bake is made at a later hour

The Maltese considered bread as a special grace of God. This concept made bread to be treated in a special manner. When a person had to cut the loaf, he or she would sign it with a cross before using the knife to slice it. While you are in Malta ask for a dark-brown crusty loaf. Cut thick slices. Rub the slices with tomato halves, dab them slightly with oil and vinegar, and sprinkle some salt and freshly milled pepper. Add capers, and mint and you can feast on a delicious Maltese "burger". On the other hand if a person finds a piece of bread on the wayside, he would lift it, reverently kissed it and placed it on a wall or ledge so that it would not be trodden under another person's or animal's foot. Why? The Maltese associated bread with the Last Supper that is when Jesus Christ instituted the Holy Eucharist.

Italian ricotta and Maltese irkotta - are they the same?

Smooth and creamy ricotta is a versatile ingredient that can be used in both sweet and savoury dishes or can be enjoyed as a tasty snack simply spread on bread.



The creamy Italian ricotta differs from the Maltese variety in cooking processes

Foodies will notice a difference between Italian ricotta and the Maltese made irkotta, and this boils down to the cooking methods.

The manufacturing process of the Maltese irkotta involves the cooking of milk, rather than of milk whey, with the addition of calcium chloride (a type of salt) to form a curd.

Italian ricotta, on the other hand, is actually a by-product of cheese making, using the milk whey left over from cheese production. Though most of the milk protein is removed when cheese is made - mainly casein - some remains in the whey - mostly albumin. The whey is left to become more acidic for 12 to 24 hours and is then heated to near boiling.

The combination of the cheese acid and the high temperatures form a fine curd, which, once cooled, is sieved through a fine cloth. The creamy curds are white and sweet in taste, though are highly perishable and must be consumed immediately.

Ricotta, whether the original Italian version or the Maltese irkotta, is used in a number of savoury dishes including ravioli, lasagne or simply

spread on bread with a drizzle of olive oil for a light snack as it contains significantly less fat than other cheeses at just 13%. The same as mascarpone, ricotta is a vital ingredient in many Italian desserts such as cheesecake, cannoli and cassatella siciliana.

In addition to its fresh, soft form, ricotta is also sold in three preparations which ensure a longer shelf life: salted, baked and smoked. The pressed, salted, dried and aged variety of the cheese is known as ricotta salata, milky-white and firm, used for grating or shaving. Ricotta salata is sold in wheels, decorated by a delicate basket-weave pattern.

DID YOU KNOW? Maltese is the European Union's only official language of Arabic origin, and the only Semitic language written with Roman characters.



.FEAST OF SAINT GEORGE IN GOZO

The third Sunday of July is always festa day. It is Gozo's annual St George's Day. On this day, the city of Victoria is packed with cheerful crowds. Locals compete for space with other people who flock from the surrounding villages, or cross over from the island of Malta, the latter coming mostly from Qormi where St George is also Patron Saint.

Gozo also celebrates St George on the official day as well, April 23rd is St George's Day all over the world and his festive memory is kept in Gozo and all over the Maltese islands as it is held in the homes and churches of the Christian East and West, in Istanbul, Canterbury and Rome, as well, very probably, as in the most distant regions of the globe.

St George's Day is perhaps not kept in all the regions of the world in the same manner, nor does the Martyr's memory necessarily convey a uniform religious significance. In our case, both April 23rd and the Third Sunday of July are primarily religious festivities although they have different, albeit complementary, emphasis.

While the April day is exclusively devotional and practically confined to the day's internal church celebrations, the July festa is spread out over several days of external festivities, cultural fare and popular entertainment.

The Maltese-Aborigines community Charles of Valletta set up in Adelaide

The then Prime Minister Lawrence Gonzi in 2007 being presented with an Aboriginal boomerang by Mr Agius. Photos: Austin Tufigno.



That the Maltese get everywhere is a well-worn adage. That one of them manages to single-handedly create a community of about 700 Maltese-Aborigines, however, is the kind of novelty that only rears its head when a Prime Minister is in town. At the Victorian Town Hall in Adelaide, the second stop of Lawrence Gonzi's two-week tour of Australia, siblings Josie and Bob Agius made a point of welcoming the Prime Minister in their three native tongues and presenting him with an Aboriginal boomerang.

The man behind all this, Charles, a Maltese migrant thought to be from Valletta, has long passed away. And so has his Aboriginal wife, Laura. But his Maltese spirit is very much alive and kicking in their children, grandchildren, great-grandchildren, great-great-grandchildren, as well as all the rest.

Bob and Josie's dearest wish now is to visit Malta for the first time, so they can find out where their father lived and where he is buried. Seventy-two-year-old Bob told The Times: "I would love to walk on the ground where he was born and go to where he was buried. I am half Aborigine and half Maltese. Oh my word, no one could make me say otherwise. No one can change that."

The problem is that neither Bob nor any member of the Aborigine Agius family know where to look, since Charles parted with their mother and returned to Malta. "I think he was well into his 80s when he died, but we don't know the details and would love to find out." Charles had originally married a Maltese woman in Malta, but emigrated to Australia in around 1930 before marrying Laura in March 1939. They had four sons, followed by three daughters, and he worked in the workshops on the Islington railway before leaving the family.

"I never met many Maltese because I spent much more time with my mother's people. And it was hard for us because of the way the law was back then which separated black Aborigines from whites; the Australians looked down on us and didn't even allow us to speak our language."

However, he was in the company of a few hundred Maltese in the town hall yesterday, and they were all captivated by the development and proliferation of the Agius family. The boomerang he handed to the Prime Minister of Malta was made by a group of Aborigines Bob is affiliated with. "That is a gift from the Aboriginal people of Australia, not from the Australians. My father was a strong man so that Maltese must be strong people," he said.

Whether he realises his dream and makes it to Malta remains to be seen, but he got a bit closer yesterday. And his eyes welled-up with joy when his nephew brought him a picture of him presenting the boomerang already signed by the Prime Minister.

MALTESE IN MACKAY – QUEENSLAND



History - About the Mackay Region:

Mackay is a provincial city in North Queensland with a diverse and developing community. The region surrounding Mackay boasts Australia's largest sugar cane producing area with six sugar mills, one of Australia's four sugar refineries and the largest bulk sugar terminal in the world. Other major industries in the area include coal, tourism and beef. The region includes more than 70 islands in the Whitsunday group, a section of the Great Barrier Reef. The beauty of the region, from the sandy beaches and Whitsunday islands, to the tropical rainforests and National parks, make Mackay a popular tourist destination.

In 1883, a shipload of Maltese migrants were indentured to work in the cane fields of North Queensland and as a result, the first Maltese immigrants settled in the Mackay area. In the early 1900's Maltese people along with other European countries, were urged by migration campaigns to try your luck in Australia. With the prospect of a new life and work, many young Maltese men and women went through exhaustive medical examinations and boarded ships like the *Ocean Triumph* and *Castel Felici* bound for Australia. The ships usually stopped in Fremantle, Western Australia; Adelaide, South Australia; Melbourne, Victoria, Sydney, New South Wales and Brisbane, Queensland. Many Maltese immigrants have settled in these cities, while others with a thirst for adventure, headed further north. They found work in the sugarcane fields in the surrounding districts of Mackay in places like Habana and Farleigh. The work was hard labour, clearing hilly, rocky ground, planting sugarcane and, in the harvesting season, cutting the cane by hand. At first they worked for others, but before long, some earned enough money, often by going into partnership with their fellow countrymen, which enabled them to buy their own piece of land and became farmers themselves. They also diversified into all types of business and so adopted and supported the local community already established. In Mackay today it is estimated that 25% of the Mackay and region's population are of Maltese descent. The Mackay region has an estimated population of 125,000 permanent residents.

Did you know... that 310 Maltese child migrants were sent to Australia between 1950-1965?



Maltese children at Bindoon Boys' Town WA (1952). Reproduced courtesy State Library of Western Australia, The Batty Library 005086D. In 1928 Perth-based Maltese priest Father Raphael Pace urged the Christian Brothers to include Maltese children in its emerging migration scheme. Negotiations between the Maltese and Western Australian Governments continued through the 1930s but the first Maltese child migrants did not arrive in Australia until after World War II. Between 1950 and 1965, 259 boys and 51 girls were sent to Catholic institutions in Western Australia and South Australia.

Most parents believed their children would receive a better education in Australia.

Instead many were put to work on the Christian Brothers' building projects and left to endure the same punishments and abuses as their British counterparts. Some were forced to stop using their Maltese language and never learned to read or write English.

Parliament apologises to Maltese child migrants

The memorial for child migrants at the Valletta Waterfront. The Times of Malta - Wednesday, March 10, 2010

The then Prime Minister Lawrence Gonzi and Opposition leader Joseph Muscat (now Prime Minister of Malta) this evening apologised to 315 Maltese child migrants for the suffering many of them endured after they migrated to Australia between 1950 and 1965. The apology was issued during a statement in Parliament ahead of the Convention of the Maltese who live abroad, which opens in Malta on Sunday.

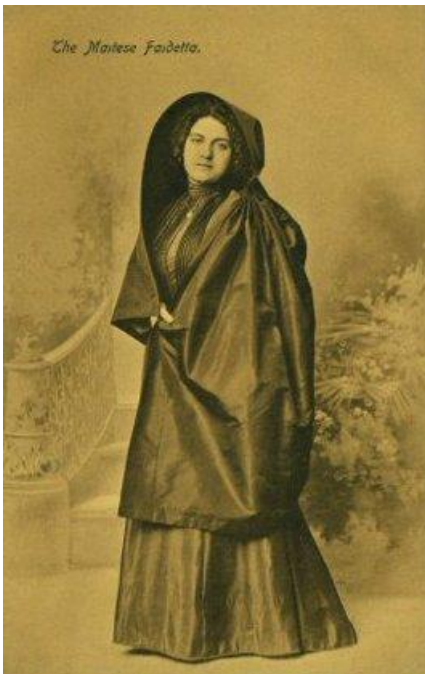
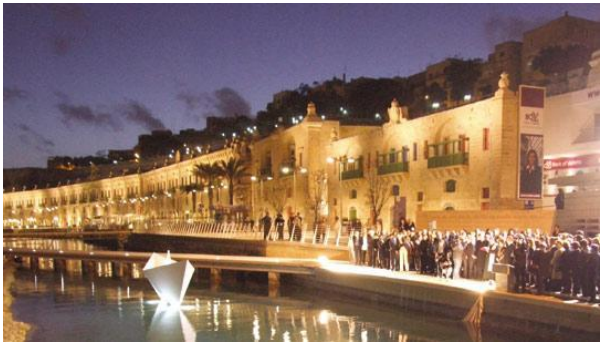
"As a mature society, we recognise that despite good intentions, there were many of these child migrants who underwent hardship. The government feels this is an appropriate moment for Parliament to apologise for the hardship which these Maltese brethren endured. We also wish to assure them of our respect for their achievements, and we rejoice at their successes," Dr Gonzi said. He explained that at that time, Malta was still a colony going through hard times after emerging from the war. Young children (from Malta and other countries) had been transferred to Australia under a scheme launched by the Australian government.

The intentions were good since the purpose of the scheme was for the children to be given an education and a good future, Dr Gonzi said. He also recalled how two years ago he inaugurated a monument to the child migrants at the Valletta Waterfront, from where many of the children departed Malta.

The 310 Maltese child migrants were sent to Australia through the efforts of Maltese political and ecclesiastical authorities, with the consent of parents or guardians. It later emerged that they were forced to work in institutions and many were not educated. A number of them suffered physical and sexual abuse. The governments of Australia and the UK, among others, have also apologised for the distress caused to the children.

In his statement, Dr Gonzi reiterated the government's commitment to support efforts by Maltese living abroad to promote Maltese language and culture. He said that during the convention, the government would announce measures with this purpose in mind. He also listed initiatives taken to help Maltese emigrants, including the introduction of dual citizenship which had benefited 16,000 Maltese emigrants.

Opposition leader Joseph Muscat said the Opposition joined the government in the apology, even if the hardship called to the emigrants was not intentional. He also stressed that the government should make every effort to help Maltese emigrants to promote Maltese language and culture abroad.



MALTESE TRADITIONAL HEAD-DRESS - Għonnella

The Maltese "Faldetta", now seen only in vintage photographs.

The **għonnella**, pronounced "awe-neh-la" (pl. *għonnielen*, pronounced "awe-nee-lan"), sometimes referred to as a **Faldetta**, was a form of women's head dress and shawl, or hooded cloak, unique to the Mediterranean islands of Malta and Gozo. In the dialects of the south-east of Malta it was referred to as *ċulqana* while in the dialect of Għargħur it was referred to as *stamijna*. It was generally made of cotton or silk, and usually black or some other dark colour, although from the sixteenth century onwards, noble women and women from wealthier households frequently wore white or brightly coloured *għonnielen*. The *għonnella* covered the head, and framed but did not cover the face. The upper part of the *għonnella* was starched quite stiffly, and given a broad, rounded frame, formed by means of a board, cane, or whalebone. This gave the *għonnella* a mysterious but alluring, sail-like appearance. From a practical perspective, this broad bonnet captured much needed cooling breezes during the hot Maltese summer. On cooler days, the wearer could wrap the *għonnella* around her face more tightly, by making a slight adjustment. The lower part of the *għonnella* could be worn loosely draped around the wearer's bodice and hips, or more tightly wrapped in the case of inclement weather. It would typically fall

to mid-calf length. While walking, the wearer would hold one or both sides of the *għonnella* clasped in her right hand. In the south-eastern part of Malta, the *għonnella* was called *ċulqana*, while in the Għargħur dialect it was referred to as *stamijna*.

ILLEGAL MIGRANTS IN MALTA



Over recent years, Malta has increasingly moved into the international spotlight as a frontline state for irregular migration from the African continent towards the EU. Since 2002, Malta has experienced a growing influx of migrants predominately from the horn of Africa, practically all of which have departed from the Libyan coast towards Europe. Even though, in absolute terms, the number of seaborne migrants landing on Malta has been rather modest, given the country's small size and very high population density, the impact in proportional terms has been higher than in most if not all European countries.

Consequently, illegal immigration has become one of Malta's top policy priorities, nationally as well as at the EU level, where Malta has been calling for burden-sharing mechanisms and support from other EU countries in coping with the growth in irregular immigration. Moreover, boat migration across the Mediterranean has also become an increasingly pressing humanitarian challenge: it is estimated that, over recent years, several hundred would-be immigrants have died every year in the Mediterranean trying to reach the EU from the south. Recently, a group of 83 migrants were taken ashore early this morning, the police said. The migrants - 82 men and a woman, were rescued from a 10-metre rubber dinghy which began taking in water. They were positioned some 31 nautical miles south of Malta. The AFM's Rescue and Coordination Centre was alerted about the boat and a search for the reported dinghy was carried out by the AFM Air Wing's King Air Maritime patrol aircraft. The aircraft successfully located the migrants and a patrol craft was sent to the area to render assistance. Worsening sea conditions made the operation a challenging one for the AFM assets. The migrants, who are claiming to be Somali, were taken in by the AFM at Haywharf at 1.30am. They were then escorted to the police headquarters.

AUBERGE DE CASTILLE – VALLETTA



Restoration work on the main façade of the Auberge de Castille has been completed, marking a milestone in a project taken in hand in 2009 and now running more than a year behind schedule.

Workers have taking down the last remaining scaffolding and the focus now is on the St Paul Street side of the historic building. The façade facing Merchants' Street was the first to have been taken in hand.

The building was given its flamboyant Baroque style when it was remodelled in the eighteenth century, having originally been a smaller structure fronting St Paul Street. It was seen as

an expression of power and prestige, exalting Grand Master Pinto, whose symbol, the crescent moon, is displayed throughout the building. A bust of the Grand Master is seen above the main door.

The building suffered the ravages of time, particularly the intense sun, the sea air as well as contamination from emissions from traffic and the Marsa power station, causing sculptured decorations to crumble and the façades to be blackened with grime. The building was also hit by a bomb in the second world war, although the façades were not demolished.



MALTESE LANGUAGE SCHOOLS and Maltese Language CLASSES are available in most states throughout Australia.

ACT - Dickson - Maltese Australian Association - Maltese Language & Culture School - <http://www.malta.org.au/site/lessons.php>

NSW - The Maltese School of NSW - A division of the Maltese Community Council of NSW Inc. -

Email: malteselanguageschoolnsw@hotmail.com

Akkademja Maltija ta' NSW - skolamaltijasdney@yahoo.com.au

Wollongong - Skola Maltija - <http://skolamaltijawollongong.110mb.com/>

Distance Learning - email: galeachl@iprimus.com.au

QLD - Mackay - Skola Maltija - email: assisi@mackay.net.au

SA - Adelaide - Maltese School of Adelaide - website: <http://www.ozmalta.page4.me/>

VIC - Parkville - Maltese Language Classes Maltese Community Council of Victoria Inc.- Email: admin@mccv.org.au - website: <http://www.mccv.org.au/index.php/language>

Taylors Lakes - Victorian School of Languages - email: learnmalteseVIC@gmail.com

WA Maltese Association of Western Australia Inc. - www.MALTESEawa.org.au - email: maltagc@inet.net.au