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GOZO OBSERVER

No. 32, Summer 2015



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The Gozo Observer

The Journal of the University of Malta - Gozo Campus.

Published two times a year in collaboration with the Ministry for Gozo.

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Front Cover Picture: Courtesy of Joseph Calleja.

Editorial:

Commercialising Education in Gozo

It must be admitted that nobody in their wildest dreams ever expected to have a medical school set up in Gozo, hosted by no less an institution than the Queen Mary University (Barts Hospital) and the London School of Medicine and Dentistry. So there is no question about the credentials of these institutions. It is expected that over a five-year period up to 300 students will go through this education process in Gozo.

This announcement was met with expressions of welcome by most Gozitans, including the Gozo Business Chamber.

This development involves:

- The building of a new 250-bed hospital,
- Transformation of the current Gozo hospital into a 175-bed geriatric hospital,
- Provision of private facilities for treatment of patients from overseas as well as local patients,
- Setting up a medical school to take in 60 students per annum,
- Creating several new jobs for the local population, and hopefully reduce the need for young Gozitans to travel to Malta to find a job,
- Help the tourist industry and the financial situation in Gozo,
- Improve the standard of medical care in Gozo.

What this development will not do is increase facilities for obtaining a medical or dental degree by Maltese students, unless they are prepared to pay what one expects to be exorbitant tuition fees.

As is often the case, the devil is in the details. We know very little as to what precisely would be involved in the integration of the current medical and nursing staff within the new development. We know next to nothing about how staff will be recruited and what impact this would have on the staff at the University of Malta, Mater Dei and Gozo hospitals.

The opening of campuses overseas by established universities and colleges with the primary aim of

reaping an economic bonanza has become common practice. Some of these campuses have proved successful, others disastrous. The attraction of selling education is hard to ignore. It is a lucrative industry. In Australia, for instance, education brings in over 27 billion dollars annually.

Criticisms have been raised about the maintenance of standards in such institutions. Are these going to be of the same standard as those required by the alma mater? Is ability to pay the fees going to trump academic requirements? Institutions which depend so heavily on student fees would be very reluctant to dismiss the golden goose on whatever pretext. One worry is that such institutions might degenerate into what has been referred to as the 'TRK' syndrome, namely, institutions for 'Thick Rich Kids'.

In institutions where considerations relating to economic viability and profit are very high, if not actually top of the agenda, there is often great pressure to ensure that students do not drop out of the course for any reason. One understands that the responsibility of maintaining standards will rest entirely with the administrators of the new campus, but it is of crucial importance to the standing of the education in Malta to ensure that academic standards will not become diluted because of economic considerations. This would reflect not only on the individual institution but on education standards in Malta in general.

It remains to be seen how a privately run hospital would fit in the general health provision of the island. Would it help raise standards, acting as a stimulant in a synergistic sort of way?

It is hoped that these and related issues will be resolved, at least for the economic, if not the academic benefit of Gozo.

Maurice Cauchi

The Practice of Medicine in Gozo 200 Years Ago

MARIO SALIBA

Abstract

This article looks at the administrative, social and economic situation of Gozo between 1813 and 1815, as part of a crown colony. The practice of medicine in Gozo is described according to medical notes written by a practicing barber-surgeon named Calcedonio Speranza. These notes are contained in a notebook found at the National Library in Valletta. This manuscript reflects several aspects of the health conditions in Gozo 200 years ago. This document is the only notebook about a surgeon's practice that we know of and its contents give a fairly good account of the types of illnesses present at that time. It also provides a first-hand record of medico-legal reports about trauma, post-mortem reports and death certificates.

Historical Background

After the capitulation of the French, Gozo again became part of Malta which was part of the British Empire. The Gozo civil administration was headed by a governor appointed by the Civil Commissioner who was responsible for the whole administration of the Maltese Islands and who eventually became known as the Governor of Malta. The first governor was Sir Thomas Maitland (1759 - 1824), who poorly loved Gozo, because the first thing he did, through a proclamation on 15 October 1814, was to suppress the office of the Governor of Gozo – “since His Excellency the Governor is the only representative of His Majesty,... it is impossible to recognise any other person with the title or power united to such an office” (Bezzina, 1985: 37). The last Governor of Gozo was Filippo Castagna (1756 - 1830)¹. Thus, the total administration of Gozo, both civil and military, fell into the hands of an English person, Archibald Dalzell, who was appointed directly by the Governor of Malta as the “Collector of H.M.’s Land Revenue” for Gozo,

(Gauci, 1995: 4) without the Gozitans having any say in the management of their island. So much so that in 1813 the Gozitans petitioned the authorities claiming that they were being treated as “inferior citizens” (Gauci, 1994).

At the beginning of the British administration, around 16,000 people resided in Gozo, 5000 of which within the walls of the Citadel and its suburb Rabat, and the rest in six villages. Famine and disease were common along with labour shortages and the neglect of the island by the central administration. As a consequence, the population of Gozo, by the year 1811, dropped to 12,766, and after that year it started to climb back slowly. It took another downward turn when in 1813 the plague epidemic broke out, lasting seven months and during which about a hundred people died in Gozo. The plague epidemic affected the



The first Governor of Malta – Sir Thomas Maitland.

¹ Filippo Castagna was a notable anti-French insurgent and with the British take-over, he became Governor of Gozo for twelve years (Source: Giovanni Bonello, Sunday Times of Malta, 24 July 2011).

cotton business because of quarantine reasons, and therefore, the Gozitan economy, like that in mainland Malta, took a downward turn.

During this time the main hospital in Gozo was situated in St Francis Square. It was designed by François de Mondion and received the first patients in 1728. It was dedicated to St John the Baptist and St Anthony. In 1887, soon after the granting of the title of ‘City’ to Rabat, it was renamed ‘Victoria Hospital’². The hospital staff consisted of two doctors, two surgeons, a cook, a watchman and an accounts clerk who took care of expenses. The sacraments were given by the parish of St George and in the hospital itself there were two chapels, one dedicated to St Anthony of Padua and the other to Sts Cosmas and Damian. The hospital also had a fairly large kitchen and was said to have had well-prepared food (Cassar, 1964: 68). The enlarged hospital was opened in 1838 and was dedicated to St John the Baptist, protector of the Order of the Knights. The old section of the hospital began to function as a geriatric residence.

It is not known how many doctors and surgeons in all practised in Gozo at that time. Also we do not know much about the surgeon Calcedonio Speranza. Most probably he hailed from Malta and moved to Gozo. It is likely that from the contents of the medical diary he kept he was one of the two barber-surgeons of the hospital and he was responsible for carrying out post-mortem examinations when required. Records show that he had been appointed a barber-surgeon at the Gozo Hospital after serving for a number of years as a barber-surgeon in the Order’s navy. Therefore, we definitely know that he was a product of eighteenth century medicine when there was a distinct separation between a *fisico*, a physician or medical doctor and a *chirurgo*, a surgeon. The former received formal medical education in a university and usually knew how to speak and write in Latin.

The first *Collegio Medico* was set up as part of the University on 25 May 1771³ although doctors used to study in medical schools abroad such as Salerno and Montpellier. After returning to Malta

they had to spend a number of years practising at the Holy Infirmary before they were allowed to practise privately.

The surgeons, on the other hand, had no formal medical education in a medical school but they took up ‘surgical practice’ as a trade by enrolling at a very young age as apprentices at the Holy Infirmary. Here they followed anatomy lectures and attended surgical interventions and post-mortem examinations. After a number of years of such training they became *barberotti* or barber-surgeons.

The Manuscript

The ms. (Libr. 1432) is in the form of a notebook measuring 21cm by 15cm and consisting of forty-six pages hand written on both sides of the page in very dark ink. From page thirty-six onwards the

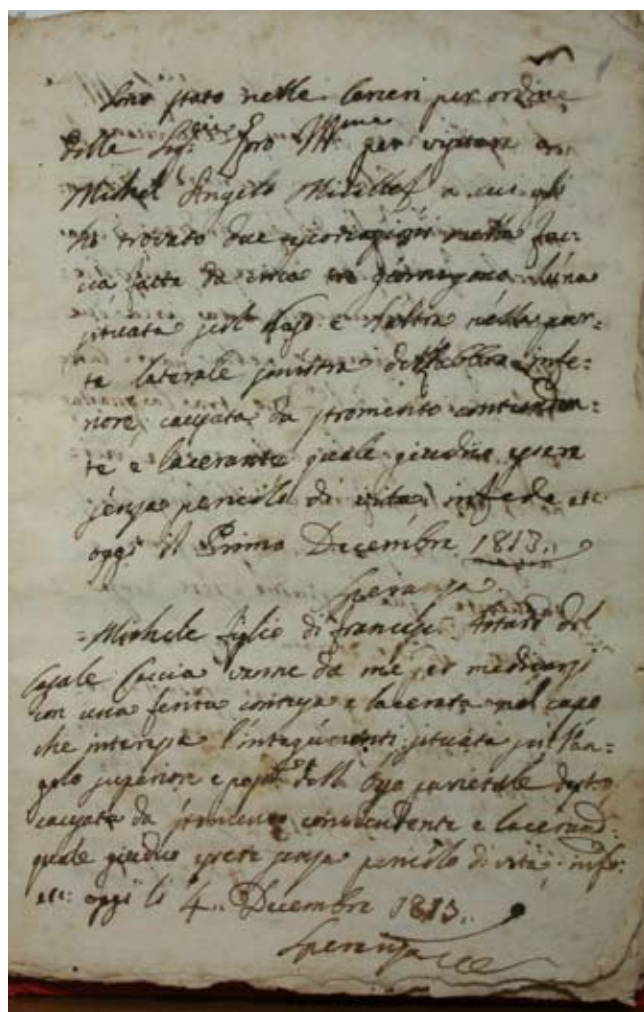


Figure 1. Notes written in Italian, signed “Speranza”.

² Personal communication with Rev. Dr Joseph Bezzina, Assistant National Archivist.

³ University of Malta website: History of the University. Available online at: <http://www.um.edu.mt/about/uom/history> [Accessed on 18 December 2014.]

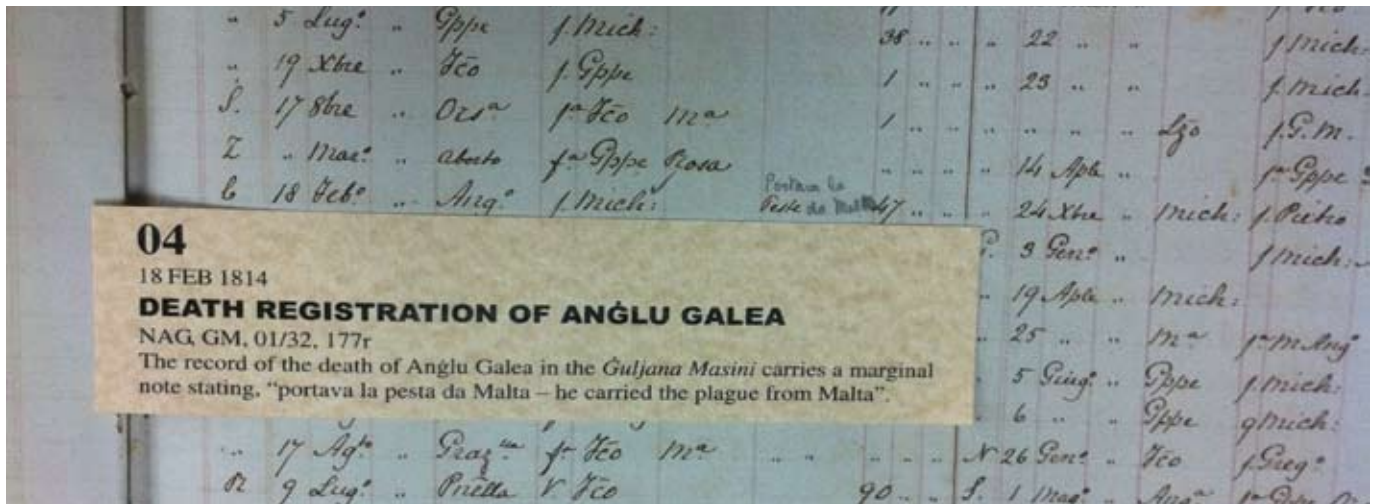


Figure 2. Death registry of Anglu Galea.

ink is smudged and difficult to read. The last page ends with an incomplete entry. The last complete entry in the notebook is dated 17 June 1815. There is no title-page and no author's name. This may be because the front page was lost or else it was part of a bigger diary with other pages which may have been lost as well.

The notes are in chronological sequence. They are written in Italian in western classical calligraphy and all signed "Speranza" (see Figure 1). They consist mainly of death certificates and medico-legal reports about injuries and post-mortem examinations carried out by the *chirurgo* Calcedonio Speranza. These certificates and reports used to be submitted to the health authorities and the law courts when required, as some of them are addressed to the courts. There are also a few notes about the plague epidemic and the smallpox epidemic occurring between 1813-14.

The Plague Epidemic

The bubonic plague spread in Malta between 16 April and 5 May 1813. According to the Government Gazzette (*Gazzetta del Governo di Malta*[GGM]⁴ between May and October 1813, 38 people succumbed to the disease. The disease extinguished itself by 7 March 1814. It appeared later on 18 February 1814 in Xaghra where it remained confined. The village of Xaghra was cordoned and no one was allowed to leave the village. The first victim was a certain Anglu Galea who died on 18 February 1814.

On 8 March 1814, a total quarantine policy was declared on Gozo so as to prevent the spread of the disease from Gozo back to Malta. The quarantine proclamation was re-issued on 10 June 1814, then lifted on 8 September 1814.

It is claimed that the plague was brought by the mentioned Anglu Galea (see Figure 2), known among friends as *tar-Rugajl*, and who travelled to Gozo to visit his daughter, Rużajra, who was married to a certain Gejtan Xerri, and who lived in Xaghra (Bezzina, 2014: 13). It was reported by Sir Thomas Maitland, the first Governor of Malta, that Galea dug up and carried off a small box containing wearing apparel (probably an *ghonella*) which he had buried previous to being sent to Lazzaretto and which he did not open till he got to Gozo.

The record of the death of Anglu Galea in the *Ġuljana Masini* carries a marginal note stating, *portava la pesta da Malta* – he carried the plague from Malta (Bezzina, 2014: 13). Over seven months the epidemic took the lives of one hundred and four people from Gozo. After this the island was declared free from the epidemic, and as a demonstration of thanksgiving, a procession with the relic of St Ursula started to be held every third Sunday of September from the Cathedral to the church of St George (Gauci, 1995: 3).

The British administration spent the sum of four thousand Scudi (€9,600)⁵, in the form of *carità* during the raging plague of Xaghra. The British

⁴ *Gazzetta di Governo di Malta (GGM)* was first published on 27 October 1813. It was in Italian and it cost 2 Tari` (40 euro cents).

⁵ Estimation based on the following calculation. One Scudo contained 12 Tari` and one Tari` was equivalent to 20 euro cents. (Calculation given to me by Anton F. Attard).

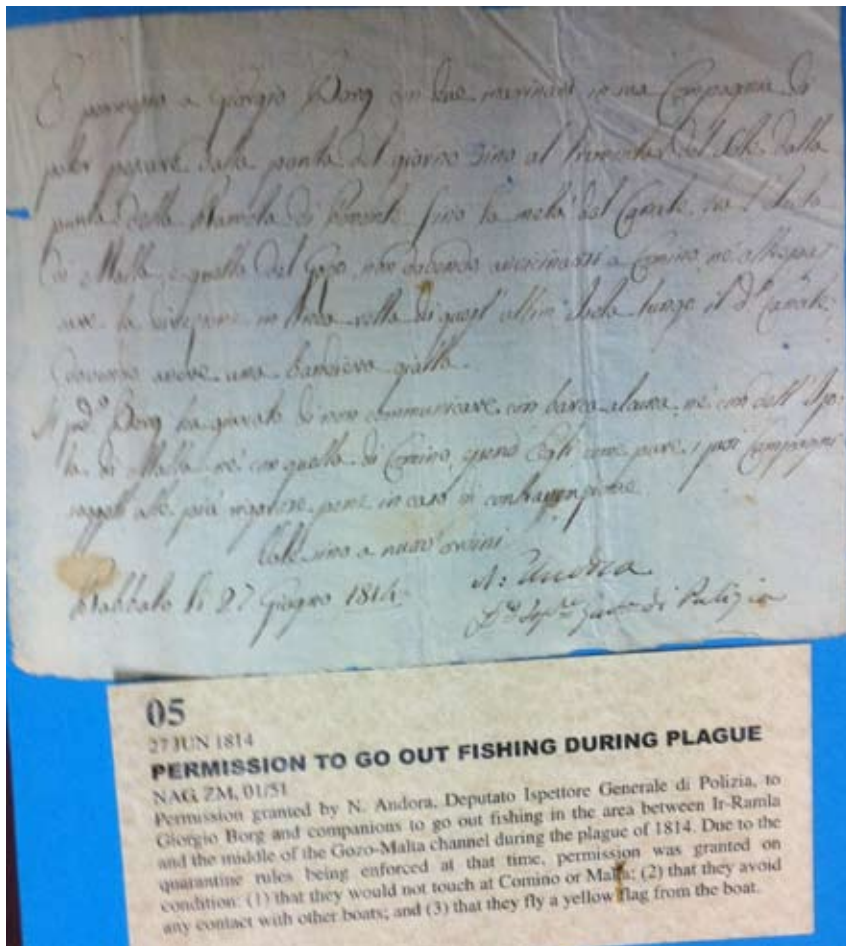


Figure 3. Permission to go out fishing during plague.

did not provide a break down to the Università of how the money was spent.

An interesting issue during the plague in Gozo was that the police gave permission to fishermen (see Figure 3) to go out fishing in the area between Ir-Ramla and the middle of the Gozo-Malta channel on condition that they could not touch land on Comino or Malta and that they fly a yellow flag from their boat (Bezzina, 2014: 14).

It seems that Calcedonio Speranza was not involved directly in any case of plague. In his diary he mentioned the epidemic in an indirect way in a death certificate he issued on 2 May 1814 which was addressed to the *Protomedicus* (Chief Government Medical Officer). Speranza wrote the following: “Guzeppe... of the late M... of about eighty years of age died this morning of diarrhoea in the Male Division of the (General) Hospital. I have examined his whole body and found no suspicious signs of plague. In witness of the truth thereof I sign (this certificate) with my own hand”.

Other cadavers examined by Speranza revealed no signs of a “suspicious illness”. We know that he continued to examine the corpses of patients who died during this period for signs of plague until 27 January 1815, well after the plague had disappeared. The reason for this was that all those who died of the plague were buried in a special cemetery in Xagħra and no sick person suspected of having the plague was brought to the hospital for treatment.

The Smallpox Epidemic

The barber-surgeon Speranza had a more active role during the smallpox epidemic which occurred in Gozo in 1814. On 1 September 1814, Speranza received instructions from Dr Cutajar, who was the Acting *Protomedico* of Gozo (see Figure 4), to report to him in writing regarding every person suspected of having contracted smallpox so that he would in turn report the cases to the *Protomedico* of

Malta as requested by the Governor of Malta. It seems that Speranza carried out these instructions as best he could as indeed he issued no less than 39 reports of smallpox relating to children, between 8 July 1814 and 16 June 1815. Speranza, in his diary, also mentioned that in some cases smallpox was complicated by “dysentery” or “obstruction of vital organs”.

It is not known how many persons died from this disease. In one particular entry Speranza wrote: “G. M. son of S. Z., four years old passed from this life to a better one. He suffered from smallpox and dysentery and died after an illness lasting a month. I have inspected his body but found no signs of a contagious illness (bubonic plague) except the scars of smallpox. In truth thereof I sign my name by my own hand today 30 July 1814”.

Smallpox was a dreaded disease around the Mediterranean basin with epidemics in Malta being reported in the late 17th and 18th centuries (Savona-Ventura, 2005: 67). After Edward Jenner published his observations of vaccinations with

cow-pox virus, the procedure of vaccination was very quickly taken up and promoted by the British Authorities. Vaccination in Malta started in December 1800 on all naval personal based in Malta and later on, on Maltese children (Savona-Ventura, 2005: 69).

Other Diseases

Other infectious diseases which Speranza came across in his practice during this period included a case of tetanus. On 10 September 1814 he saw a girl with wounds in her right index and middle fingers after she sustained a fall. Speranza wrote in his diary that there was gangrene of the middle finger and tetanus appeared on the ninth day. On 5 January 1815 he wrote that some two years before he had seen a certain Maria... for *lue confirmata* (syphilis) as shown by ulcers in her throat and the articular pains she had. He treated her with mercurial inunctions or ointments which were the accepted treatment available at that time. Speranza reported another case of syphilis in a girl of three-and-a-half years. He observed that the girl “contracted the disease from her parents”. In his report he wrote that the girl presented with ulcers

in her mouth and her privy parts. He reported this case on 24 September 1814.

Speranza mentioned, without giving any details, two cases of “obstruction” of the spleen accompanied with long standing “dysentery”. Speranza made these observations from post-mortem examinations. From another post-mortem examination on the body of an eight year old, a certain B.T., Speranza noted that this child died “in consequence of a lung disease and loss of blood but he found no signs of a contagious illness.” This note is dated 23 July 1814. It should be noted that when Speranza mentioned a “contagious illness” he was referring to bubonic plague even though dysentery is also considered a contagious illness.

Mentioned, rather quite briefly, as causes of death are seven cases of “dysentery” in adults, five cases of unspecified fever and a case of erysipelas of the right leg attributed to a prick from a scissors and made worse by neglect and bad treatment.

Other causes of death which Speranza mentioned in his diary included a case of a foetus who died after a difficult labour and was found with the cord round the neck and another foetus who died “after receiving baptism at home” also after a difficult labour presented with prolapse of the right hand and died in spite of all “operations” carried out. He also reported that the mother survived the ordeal. Speranza reported about seven cases of infants and children who died due to convulsions, one of which “ascribed to dentition.”

Another entry reports a spinal “tumour” found in a girl. He described this tumour as a large swelling filled with “lymph” situated over the lumbar vertebrae. The tumour was “penetrating” inside the vertebrae. Speranza ascribed the origin of this tumour to a severe fall of the mother during pregnancy and according to Speranza the girl could in no way “escape death”. This report is dated 22 May 1814.

It is to be noted that in those days there was no standard official form of a death certificate. Speranza used different forms of phrases in his “death certificates” like: “cessò di vivere (ceased to live) or passed to “eternal life” or more euphemistically “from this life to a better one”.



Figure 4. Instructions from the Acting Protomedico of Gozo.

Reports Written by Speranza

Speranza also included in his diary a number of medico-legal reports which he wrote for the law courts. In one particular report addressed to *Signori Loro Illustrissimi* (Your Most Illustrious Sirs) dated 16 December 1813 he wrote as follows: “I have gone at your behest to the village of Ghajnsielem, in the vicinity of the Qala Cross, to examine G.B., son of the late Andrea. He suffers from a small wound involving the skin caused two days ago by a sharp-pointed instrument. It is situated in the left side of the back between the fourth and fifth ribs near the inferior angle of the scapula. It does not constitute any danger to life; on the contrary I consider it to be of a slight nature so much so that it is already healing with a scar. In truth thereof I append my signature by my own hand”.

He also wrote reports in conjunction with other doctors. A case in point is one dated 14 February 1814 and issued together with Dr Arpa and Dr Pace

(see Figure 5): “We have been to the public prison to examine G.Z. We have carefully examined his genital organs and found that his right testicle was swollen due to venereal disease (*lue venerea*) contracted some time ago and left untreated. He complains of pain in his urethra and of difficulty of micturition. Besides he has been suffering from joint pains all his life. On account of these impairments to his health he is unfit to undergo strict imprisonment and to live in a humid environment as such conditions may result in grave prejudice to his health”. From this report one can see the appalling conditions in which prisoners were kept. Later on the prisoner was seen again by the same doctors and he was offered mercurial treatment and it was recommended that the prisoner should be transferred to the hospital where he would benefit from the medical and surgical treatments available there. The doctors also recommended that the patient would need regular exercise to “move his humours” as “confinement to bed would result in great harm with aggravation of his illness”. This reported is dated 9 April 1814.

Speranza also used to perform post-mortems for the courts. On 1 March 1814 he was appointed to perform a post-mortem examination on the body of a murdered man admitted to hospital. In his report to the courts, Speranza wrote: “After carefully examining the body I found the following lesions: (a) three wounds, the first on the left side of the neck; and the other two on the trunk which are not penetrating ones and are of no importance. The neck wound is about five *polici* (inches) deep and filled with clots of blood from severance of the subclavian artery; (b) no pathological changes in the internal organs beyond turgidity in the lobes of the lungs derived from the spread of blood from the neck wound. I consider that the severance of the (subclavian) artery, was the cause of death which under the above circumstances was inevitable”. Obviously post-mortem reports at that time were not as detailed as today but once the cause of death was established it was deemed to be enough.

On 2 February 1815 Speranza performed an autopsy on the body of a woman who was found in a well in Gharb. From the post-mortem examination he certified that the woman died from obstruction of respiration from drowning due to her falling into the cistern.

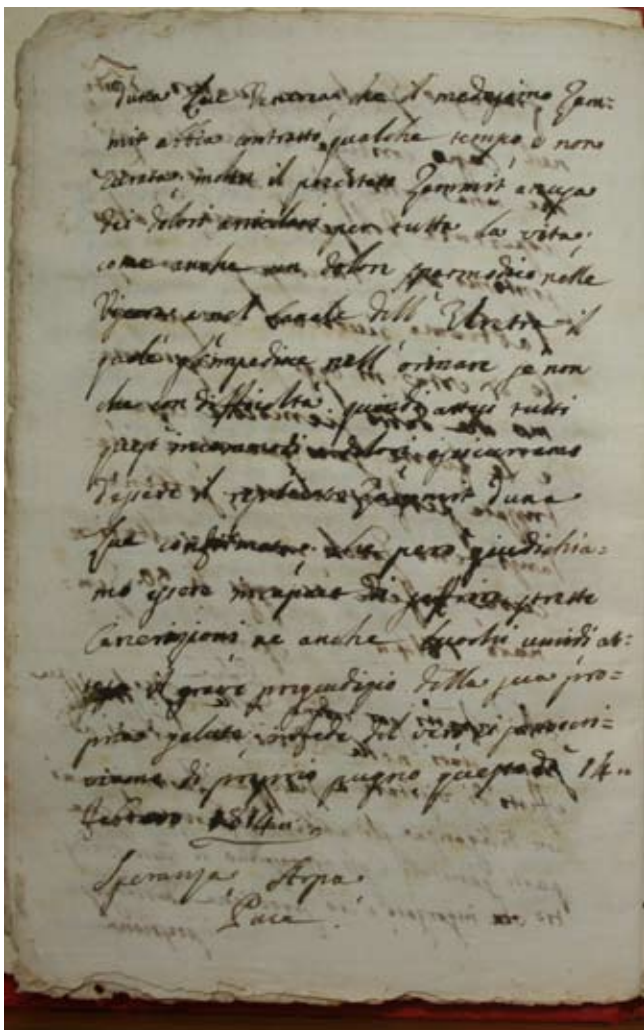


Figure 5. Report written by Speranza.

On some occasions he was also assigned by the courts the task of a veterinary practitioner to assess the fitness for human consumption of injured animals such as cows. This was done to exclude any signs indicative of disease in the animals so that no harm was brought to humans on consuming the meat.

In the diary there are a number of certificates about various injuries involving different parts of the human body which Speranza examined. From a total of sixty-six injuries only two were declared by Speranza as serious and therefore presented a danger to life; one involving the lower abdomen and extending to the sacrum, and a lacerated-contused wound on the skull over the sagittal suture with exposure of the bone. In one particular case, dated 28 November 1814, he saw a patient with a contusion on the left iliac crest probably caused by a blunt instrument. Later the patient developed fever and spasmodic abdominal pains. Speranza issued a preliminary certificate and reserved the right to issue another report later on. Unfortunately no further reference was made to this case and so we do not know the outcome.

On some occasions Calcedonio Speranza also issued certificates of “cure”. In a particular entry he stated that “I certify that about five years ago the wife of M. Z. was under my care for the French Disease⁶ (*morbo gallico*) for which she received a *cura universale* (i.e. a course of mercurial inunctions). Since then she has been enjoying perfect health”. He also reported about another case which ten years previously he had treated a patient for a serious wound considered to be life threatening but after treatment the patient “was perfectly cured”.

Conclusion

This manuscript is of great importance as, apart from being a unique document of its kind, it gives a snapshot of the medical practice 200 years ago. The period covered is only of seventeen months but it is enough to provide a first-hand record of the medico-legal aspects of injuries and death in the form of reports presented to the law courts.

It also shows that the medical practitioner was expected to be knowledgeable and competent in all branches of medical practice. The manuscript is particularly of great value as all records pertaining to the years 1813-15 have been lost from the National Library⁷.

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Mario Saliba studied at the Gozo Lyceum and the University of Malta graduating MD in 1982. In 1990 he underwent post graduate training in Hyperbaric Medicine and Diving Medicine at the National Hyperbaric Unit in Aberdeen, Scotland. In 2009 he finished a Masters in Family Medicine at the University of Malta. He is a clinical tutor and examiner in the department of Family Medicine at the University of Malta. He practices as a General Practitioner, and works as a Hyperbaric Physician at the Gozo General Hospital. He is a Member of the Malta College of Family Doctors and a Sport Diving Medical Referee.

⁶ Syphilis was also known as the French disease.

⁷ Personal communication with Rev. Dr Joseph Bezzina

Maestro Vincenzo Caruana Spiteri

CHARLES A. GAUCI

Introduction

Meandering through the streets of Ta' Sannat one inevitably comes across the monument dedicated to the memory of Maestro Vincenzo Caruana Spiteri situated in Bishop Davide Cocco Palmieri Street. This monument, created by sculptor Alfred Camilleri, was commissioned by the local council and was unveiled by His Excellency President Guido de Marco on the 23rd February 2003. It was blessed by the Archpriest Tarcisio Camilleri in a ceremony for which music was provided by the St Margaret Band Club of Ta' Sannat together with an orchestra, all under the direction of St Margaret's Band Club's then musical director, Josef Debrincat. At that memorable event some of Maestro Vincenzo Caruana Spiteri's many musical works were played.¹

As a relative newcomer to the village, I had never heard of the Maestro before but it was obvious that he must have been a very important person in Ta' Sannat, so I carried out some research to try and find out as much as I could about him.²

I found out that the Maestro made a very large contribution to the village of Ta' Sannat both as an educator (he was the head teacher of the local primary school, between 1921-1932) and as a musician.

During his years as head teacher, he produced a number of musical compositions and taught musical instruments to local children (Sciberras, 1982; Grech, 1998). He certainly achieved a great deal during his very short life. This is his story.



Maestro Vincenzo Caruana Spiteri



Monument to Maestro Vincenzo Caruana Spiteri in the village of Ta' Sannat, Gozo

¹ Information obtained from (i) Archives, St Margaret's Band Club, Ta' Sannat, Gozo and (ii) Sunday Times of Malta, 02/03/2003.

² Most of the information in this article is derived from Sciberras (1982; 2011), Vella (1996), Bezzina (1989), Grech (1998) as well as from the Archives, St Margaret's Band Club, Ta' Sannat, Gozo

Early Life

Caruana Spiteri was born in the village of Luqa, Malta on the 4th May 1896, the son of Giuseppe Caruana and of Carmela Spiteri. He was baptised the next day by Rev. Flavio Grima, then archpriest of the parish of the village of Luqa (Sciberras, 1982; Grech, 1998). He was the fourth child in a family of five, two girls and three boys. The father was a builder. It was a family of modest means (Vella, 1996). The children were brought up in a disciplined environment and the young Vincenzo was an intelligent lad who completed his primary and secondary education, coming first in all his exams; he then sat the examination to become a teacher, again coming first.

He continued his studies and sat yet a further examination for the post of head teacher, passing this test with flying colours and coming first yet again. Indeed, so impressive were his results that the authorities decided to appoint him without his having to undertake a preliminary course in England as was customary in those days. He was duly appointed a head teacher and sent, in October 1921, to exercise this role in the village of Ta'Sannat where he settled and lived until his sudden untimely death in 1932 at the early age of 35 years from consumption (tuberculosis).³

Vincenzo's musical legacy has naturally created a very strong bond between the villages of Luqa, where he was born and Ta' Sannat, where he died.⁴

Music

Music was Vincenzo's abiding passion. He received his early musical education in his native village of Luqa, where, together with his brothers he attended music classes at the San Andrea (St Andrew's) Band Club.

One of his brothers Gio Batta played the clarinet, while the other, Andrea, played the flute. Vincenzo played the piano, violin, treble base and occasionally, the clarinet. His breathing problems

limited what he could do with the clarinet. He started his studies in harmony and counterpoint under the direction of Maestro Giuseppe Abdilla and studied violin and piano with Maestro Antonio Pace.

He sat for a number of music examinations and was eventually appointed maestro di capella in several churches in both Malta and Gozo. He composed some haunting melodies. After he arrived in Gozo, to take up his position as pedagogue, Vincenzo started playing in various churches, including the one at Ta' Sannat. He also gave a helping hand to the two 'city bands' of La Stella and Leone in Victoria. He sometimes actually directed and conducted concerts held by the Leone band. He was a first violin and from time to time also directed the orchestra set up by his great friend Maestro Giuseppe Gardini Vella.



Maestro Giardini Vella's Orchestra (1930). (Caruana Spiteri is the gentleman holding a violin, second on the right in the back row)

Travelling between Malta and Gozo in those days was no easy matter, so the new head teacher opted to live permanently in Ta' Sannat. He first lived at 194, Main Street, (now known as Papatya) where he rented two rooms above a shop there. There are memories in the village of his piano music floating gently out of the window onto the balcony.

He then moved to 21, Main Street (now known as Dar is-Surmast) where he lived virtually next door to the primary school. His house was separated from the school by the then police station. There is a memorial plaque affixed to the wall of Dar

³ Personal communication from Rev. Mgr Lawrence Scibberas. The author is indebted to the Mgr for so generously giving him access to an extensive archive on the Maestro.

⁴ Information available at the Banda San Andrea of Luqa website.



21, Main Street, Ta' Sannat, where the Maestro lived. Today known as Dar is-Surmast.

is-Surmast commemorating the fact that Maestro Vincenzo Caruana Spiteri once lived there.

While living in Ta' Sannat, the Maestro would take a daily constitutional together with Archpriest Joseph Cassar, starting around 4.15pm in the direction of Victoria.

Despite living for almost twelve years in Ta' Sannat, the Maestro never lost his love for Luqa, the Maltese village of his birth and he regularly visited his family there, especially during the summer months.

As regular as clockwork, whatever the weather, on the 29th November of every year, on the eve of the feast of St Andrew, the patron saint of Luqa, he would go there to take part in the celebrations. This feast is now celebrated during the summer months. He also never forgot the band of his native village of Luqa, the band of St Andrew, where he had learnt his music and had also played as a bandsman.

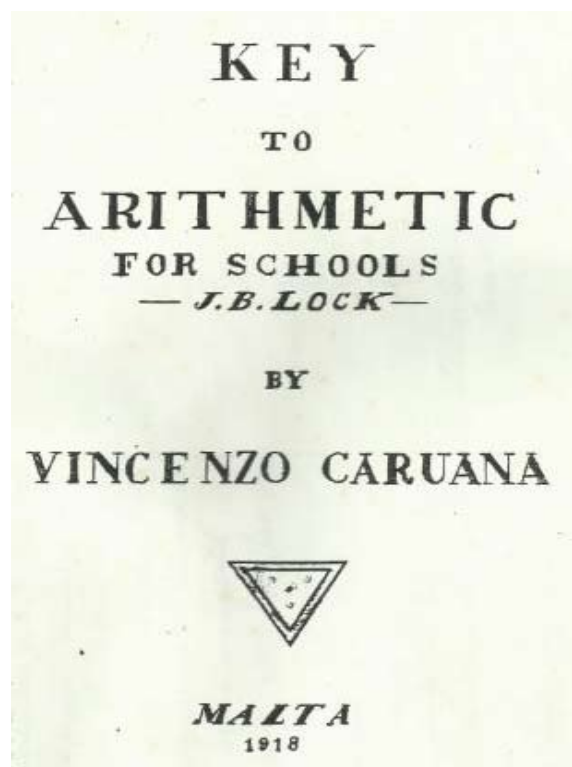
In September 1919, he bequeathed a band-march musical score to St Andrew's band club, entitled "Malta Gwerriera" (Malta the warrior). This popular band-march is still played by that band to this day. He composed a set of funeral marches dedicated to the fallen of the 7th June 1919 uprising against the British authorities (Sette Giugno), which he donated to the band club in March 1920. In 1924, he again donated to the band of St Andrew a Stabat Mater for instruments and children's choir. This piece is still played in Good Friday services.

The Rector of the Gozo seminary, Mgr Gius Debrincat asked Vincenzo to teach song and piano to his seminarians. In 1929, Vincenzo composed a long poem for carnival time, entitled "Una colazione indigesta" (an indigestible breakfast).

Ta' Sannat's Gain

Maestro Vincenzo Caruana Spiteri lived in Ta' Sannat for just under twelve years while he was head teacher of the village primary school. One of his child pupils was Guzè Aquilina who in later life became Professor of Maltese and Oriental languages at the University of Malta, an eminent author and one of the doyens of the Maltese language. The young Guzè hailed from Munxar, which is next door to Ta' Sannat, and children from this village still receive their primary education in Ta' Sannat.

The Maestro was a disciplinarian, but very helpful, going out of his way to help people in general and his students and fellow teachers in particular. For example on one occasion he worked out all the problems from a text-book and collated all the work in the form of a reference work for his fellow teachers and for his students. He was fluent in English, Italian and French.



Maestro Vincenzo Caruana Spiteri formulated an answer book to the arithmetic textbook used in schools at the time.



The funeral cortege.

Mass, *presentecadavere*, was conducted gratis by Maestro Giuseppe Giardini Vella, a great friend of the deceased.

During the festivities to mark the tricentenary of when Sannat became a parish in 1688, a concert was held in Ta' Sannat on the 30th April 1988, when the St Julian's choir sang Maestro's Caruana Spiteri's major work "The European Conflagration" in the parish church. The centenary of the Maestro's birth was also celebrated in the parish of Ta' Sannat by means of a concert held at the parish church on Tuesday 23rd July 1996 under the auspices of the Cultural Council of the Ministry of Gozo and the local council of Ta' Sannat in the distinguished presence of His Excellency Dr Ugo Mifsud Bonnici, President of the Republic of Malta. The musical director for the event was Rev Canon Martin Portelli and the entire musical repertoire for the evening consisted of Maestro Vincenzo



A concert was held in 1996 to celebrate the centenary of the Maestro's birth.

Caruana Spiteri's compositions. The tenor for the event was Andrew Sapiano while the Basso was Noel Galea.

There was an attempt to name the school of music, based in Sannat after the Maestro; however the school eventually moved to Xewkija and extended its activities to other activities besides music, so the attempt came to nothing.

Given the importance of this great man, it is only right and fitting that one of the new and more imposing streets in Ta' Sannat be named after

him and that the village also erects a monument to commemorate his time there. At a special ceremony held at St Margaret's Band Club Ta' Sannat on the 12th December 2010, the club's archivist, Joe Mifsud, presented a copy of the Maestro's portrait to the club where it hangs today as a reminder to all the villagers of a great man who once lived amongst them.



The letter by Mgr Lawrence Sciberras requesting the then Minister for Gozo for the naming of the school of music after the Maestro.



Presentation of the Maestro's portrait which hangs in St Margaret's Band Club today.

Appendix

List of musical works by Maestro Vincenzo Caruana Scicluna, bequeathed as a musical legacy to the parish of Ta'Sannat, Gozo

- Tantum Ergo per Basso 14/11/14 Overture;
- The European Conflagration 24/7/15
- Tantum Ergo 1915
- Ave Mans Stella Beata Mater (voce edorgano) 13/6/20
- Introito 17/6/20 Vespro Semplice della B.M.V. June 1920
- Salve Regina pel Tenore 15/7/20
- Laudate Dominum 4/8/20
- Litanie della SS Vergine et Beata Mater 5/8/20
- Inno a S. Margerita (Jesu Corona) Veni Sponsa 18/7/20
- Sacerdos et Pontifex 19/4/25
- Veni Sponsa Christi 4/7/26
- Antifona (Voce Puerile) Minuistjeum Paulo, S.Luigi 16/2/27
- Responsori per Matutinto (Canto edOrgano) 5/5/27
- Credid/Laetatus Sum 16/5/27
- In Convertendo (a due Voci) (BeatiOmnes) 17/5/27
- Ave Mans Stella (InnopelTriduo) 7/6/27
- Domine Probasti Me (a due Voci) 11/7/27
- In Convertendo Dominus 16/7/27
- Deus in Adjutorum (in Re Magg.) (Solo Tenore e Coro) 22/9/27
- Alma Redemptoris 27/11/27
- Te Joseph Celebrent (Inno Semplice) 12/4/28
- Graduale No. I (Viderunt Ornnes) 20/4/28
- Responsori Pastoralis 8/12/29
- Deus In Adjutorium 24/5/30
- Laudate Pueri (Con Voci Bianche) 16/6/30
- Exultet Urbis Gaudiis (Voci Bianche) 17/6/31
- Tantum Ergo Corale

- O Salutaris Hostia
- Litanie della B.M.V.

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Għarb

DAVID APAP

Għarb, originating from a semitic word meaning West, is a typical old Gozitan village unsurprisingly lying in the west of the island of Gozo. Having been a small hamlet centuries ago, one can still admire its ancient roots in the centre of the village, where some houses are to this day adorned with Gozo's typical decorated stone balconies.

Għarb became a parish in 1679, an important progression which gave impetus for the building of a new baroque parish church. Built between 1699 and 1729, the parish church in Għarb is one of the most architecturally perfect churches in Gozo, being modelled on Francesco Borromini's Sant' Agnese in Agone at Piazza Navona in Rome.

The Għarb village square is often portrayed as one of the key attractions on postcards featuring the Maltese Islands. In the square one may also visit a fascinating folklore museum containing all sorts of memorabilia, retelling the island's rural history.



The Għarb parish church.

On the outskirts of the village, a road leads to the National Shrine of the Blessed Virgin of Ta' Pinu, which was built between 1920 and 1931. Ta' Pinu (of Philip, in English), is derived from the name of the man who looked after the old chapel in the 17th Century. The resting place of this man is found behind the main altar of the new church.

Għarb is a place of natural beauty especially the area surrounding the ancient chapel of San Dimitri. The legend associated with San Dimitri Chapel narrates that after an old woman beseeched the Saint to save her single son from slavery, San Dimitri left the altar piece on his flying stallion and brought back her son Matthew after he had already been taken by the Saracens. The altar piece can still be seen in the chapel.

Għarb is one of the oldest Gozitan villages, where various archaeological excavations exposed the remains of Neolithic and Bronze Age settlements in the area. The name Għarb is purely Arabic, denoting the establishment of an early but organised community during Arab domination between 870 and 1090 AD. However, names of early Christian devotion such as St Demetrius and St Publius, indicate that pre-Arab Roman and Byzantine settlements existed before this westerly village took its present name.

There are no significant historical episodes related with Għarb. However the people of this village with their coastal lookouts, have the merit of having been the first to signal the arrival of reinforcements to the beleaguered Maltese under the Knights of St John in the Great Siege of Malta of 1565. During those terrible years, the Għarb lookouts constantly relayed smoke signals to Malta, alarming the entire population from the constant perils of marauding Berber and Turkish pirates.

The parish is dedicated to the Visitation of Our Lady to St Elizabeth. The feast day is on the 31st May of every year and the outside festivities are held on the first weekend of July.



The *Infiolata* at Għarb.

As from 2002, the Għarb Local Council, after signing a twinning agreement with Gerano (Province of Rome, Italy), has taken up the tradition of organising the *Infiolata* every year, during the feast. The *Infiolata* consists of a carpet made of fresh flower petals and leaves which are cut in small pieces forming a thematic design. The *Infiolata* is placed in the main square so that the procession can pass over this special carpet. When the procession is finished children enjoy themselves playing with the flowers.

The village of Għarb has other churches and chapels that are associated with traditional legends and religious devotion.

The most popular shrine on Gozo, the one dedicated to Our Lady of Ta' Pinu, also lies within the perimeter of Għarb. This architectural masterpiece was built next to an old chapel (still existing), where it is profoundly believed that back in 1883, Our Lady spoke to a devotee from Għarb named Karmni Grima. Ta' Pinu Sanctuary is a place of great devotion and is of national importance. Numerous pilgrims, both locals and tourists, visit Ta' Pinu shrine all year round. The main painting of the church depicts the Assumption of Our Lady, and is the same painting that was enshrined in the old medieval chapel.



Ta' Pinu church.

Museums at Għarb

Għarb also offers the visitor a modest number of unusual museums. Two of these museums are the restored residences of two of the saintly sons of the village, namely Karmni Grima who started the Ta' Pinu devotion, and that of Frenč Mercieca, popularly known as Frenč ta' l-Għarb. The museum of Karmni Grima has been restored through EU Funds and has re-opened its doors recently. Frenč ta' l-Għarb was a wise but rather humble saintly man who lived between 1892 and 1967. He had a distinct ability of curing people, leaving several doctors of the day perplexed by his successes. He combined his knowledge of old medicinal herbs, his prayers and his faith in the Virgin Mary for his cures, and his reputation spread rapidly throughout the entire Maltese Islands and even abroad.

The Għarb Folklore Museum (found at Pjazza Zjara tal-Madonna) is a private owned museum found in the core of the village. Its 28 rooms are full of all kinds of antique tools and artifacts. It is really worth visiting.

Another museum is the Parish Museum – Ecclesia Mater – which has been set up at the Għarb Collegiate and Basilica complex and which houses a permanent exhibition of sacred art. The museum is hosting an exhibition of sacred arts that reflects



The museum of Karmni Grima.

the old roots of the community of the Għarb together with the Rev. Chapter courtroom which has been recently renovated.

The exhibits cover a period of history starting from the Phoenicians to the Arabic period up to the present age. In fact Punic pottery remains, found in the area of Għarb, are among the exhibits proving that there were early settlements in the western part of Gozo. The collection of Arabic and Jewish coins that were found in these western areas of the island are a sign of the business which was carried out by those stopping on the shores of this part of the island.

Another attraction of the village of Għarb is the Ta' Dbiegi Crafts Village, where various handcrafts are made and sold. Visitors can find hand-made pottery, mouth-blown glass, Gozo lace and filigree. Għarb is the place where glass blowing and pottery could be watched being made.

Other Cultural Events

Carnival

A carnival soiree is an activity organised by the Council annually during February. The activity includes performances by various dancing

companies, carnival floats defile, children's costume competitions and '*il-Maskarat Misterjuż*' competition where a popular person from the village is chosen to disguise himself and the first person who recognises him wins.

Seħer il-Punent Festival

Since 2007, the Għarb Local Council has been organising the festival of '*Seħer il-Punent*', a festival of arts, culture, history and music. The aim of this festival is to attract visitors to Gozo and to promote the treasures found around the island, thereby also helping the local businesses during the lean winter months. Various activities and performances by popular local and foreign groups take place during the festival together with a variety of competitions. Since its first edition in 2007, the festival has always been of success and the Council has included this event in its annual cultural events calendar.

Għarb Day

Since 1994, the Għarb Local Council has been organising Għarb Day, annually, on the 29th August. This day has been chosen by the Council because on 29th August, 1679 Għarb was declared a parish by Bishop Molina. On this particular day the Council prepares a soiree of culture and entertainment for the residents. One of the activities which has been organised annually since 1996 is the '*Premju Għarb*' Award. Each year the Council selects a person who contributed to or did honour to the locality through his or her work, and presents this person with the *Premju Għarb* Shield on Għarb Day. As from 2002 the Council started awarding '*Premju Qlub Ġenerużi*' to a person who committed an act of humanity or generosity towards people in need.

On an initiative of Mayor David Apap, the Għarb Local Council introduced the Għarb Gozitan Cultural Award in 2004. This award is presented to a talented person or a group of persons who distinguish themselves in a specific area. The subject which is different every year is chosen by a sub-committee which committee also decides the winner. Another award that was introduced in 2009,



One of the activities held during 'Seher il-Punent' festival.

is 'Premju Volontarjat Lokali' which is awarded to a person doing voluntary work in the community.

Projects

The Local Council has also committed itself to implement various projects including the following.

The rehabilitation and regeneration of Wied il-Mielah, where dams were constructed to retain water for the benefit of the farmers who own fields in the area. In connection with this project, a road has been resurfaced and rubble walls constructed. This area is now a family recreational area and a pleasant country walk.

Restoration projects were also carried out by means of EU funds including the restoration of San Dimitri Chapel, the restoration of Taż-Żejt Chapel, the restoration of the historical bridge at Sdieri Street, the restoration of the pilgrimage cross at Għarb Square, the restoration of the Għarb Church façade including the belfry, the restoration of the war shelter at Għarb Square, the restoration of rubble walls and the restoration of Għarb Square.

The Council has also built a leisure park at Tumas Cassar Street which is complementary with the already existing playing field in the same area and comprises

a 5-a-side mini pitch with synthetic turf and picnic areas. Additional to this project, the football ground has been resurfaced with synthetic turf by means of funding from the Gozo Football Association and the Council has taken care of the installation of new fence, lights and a jogging track.

Conclusion

With all the above attractions, Għarb is the village that the visitor to Gozo should not miss. Its panoramic countryside tracks and valleys are ideal for walks and for relaxation. If one is not interested in museums, a walk to the cliffs at Wied il-Mielah would be very rewarding. There, a spectacular natural "window", not as popular, but similar to the Azure Window of Dwejra, is found. One could opt also to sit relaxed in the peaceful and picturesque village square, enjoying the view of the church, the lethargic strokes of its clock tower, or curiously study the unique shape of old hand-sculptured balconies that adorn the village's oldest homes.

Although many people think of Għarb as a small village without any resources, the location is rich in culture, folklore and environmental attractions.

David Apap is the mayor of the Għarb Local Council.

The Lore of Turkish Raids on Gozo

ANTON F. ATTARD

Introduction

Turkish raids and incursions in Gozo are no mythical fabrication. Turks used to attack and invade Gozo very frequently. To our forefathers they were a veritable scourge. That is why our ancestors eventually built inland watch-towers and coastal redoubts, trenches and towers overlooking the main bays and inlets of the island.

However, and unfortunately, the folk traditions regarding these fortifications are rather scanty – this of course with the exception of the Citadel. The lore of the Turkish raids on Gozo is nonetheless quite rich. In fact we do have quite a good number of legends and other stories about the times when our island was subjected to frequent raids and incursions by Turkish marauders, corsairs, pirates and other intruders who always considered Gozo an easy prey to their whims.

Who were the Turks?

In the first place, who were the Turks who frequently attacked Gozo? Most probably these were Barbary and North African Arabs. They spoke Arabic not Turkish. Some of them might

have been of central African stock. That is why traditionally Maltese and Gozitans thought that the Turks were dark-skinned.

Prior to the coming of the Knights in 1530, the Gozo *Universitas* had its own *Dejma*, a sort of constant coast guard that kept watch from certain sites or promontories near the coast known as *l-Għassa tal-Maħraġ*. Fortunately for Gozitans a large part of Gozo's coastline consists of very high cliffs (*sisien*) from where our island is inaccessible from the sea. But then we have the bays, inlets and the north-eastern slanting hill-sides (*irdumijiet*) which are accessible and from where usually the pirates and Turkish marauders used to attack Gozo.

Traditional toponyms indicating a guard-post or watch-post remind us where a coast guard was kept. Names as *Il-Wardija* and *Tal-Għassa*, lands overlooking the North Comino Channel near Hondoq ir-Rummien, remind us that in the past constant watch was kept from these places. Even the word *Qala* (*Qalgħa* with diminutive *Qlejgħa*), in my opinion, does not mean a bay or an inlet but a small fortification. Most probably this fortification was built on a piece of land jutting out near the modern *Qala Belvedere* on the left-hand side and overlooking the low lands below.

Another *wardija* or watch-post was sited at *Ras il-Wardija* or the south-western tip of Gozo known also as *Kap Bumbarda*, the *Bombard Headland*, by our fishermen. At *Ras il-Wardija* there is a hillock of solid rock on which there was a small room and even a cistern to provide water for the guards who were on duty there, day and night.



Cliffs along the southern coast of Gozo.

In spite of everything, Turkish marauders landed on Gozo many a time. Frequently they did this not only to lay waste the countryside, but also to take water. Gozo's natural springs were known to the Turkish seafarers and were fully utilised to satisfy their requirements. Undoubtedly Gozo's natural springs provided excellent potable water.

Ghajn Barrani, (the Foreigner's Spring), at Xagħra is one such site. Both Dragut and Rajjes Murat used to take water from this spring. Here we also find a large rock or boulder under which the Turkish corsair Dragut used to rest when he landed on Gozo, known as Il-Ħaġra ta' Dragut (Dragut's Stone).

Legends about the Turks

Concerning Ghajn Barrani, another legend recounts how once a Captain of a Turkish galley sent one of his seamen, named Dirghut, to get a bunch of grapes from a nearby field. The unfortunate fellow was caught red-handed and in a hurry took the bunch of grapes along with a substantial part of the vine twig on which it was

growing. For Muslims, maltreating the vine is a sacrilege. According to this legend, Dirghut was punished for his misdeed as he was burnt alive on the rock that still bears his name.

Another water spring with Turkish connections is found near San Blas (St. Blaise), called Ghajn Nahrit or Nahrin (Nahrin's Spring). Near this spring there was a small water reservoir. Legend has it that this was built by the Turks themselves to make it easier for them to take water from this spring.

Dahlet Qorrot may have been named after the Turkish captain (*rajjes*) who landed there to take water from Ghajn Berta (Berta's Spring). The springs at Mgarr and Ghajnsielem also served as a great attraction for the Turks. One of these springs is named Ghajn ir-Rajjes (the Captain's Spring), most probably because it was preferred by the Turkish Chieftain for its exceptionally good water.

The landing of Turks on Gozo is also commemorated by two large natural pits in rocks



Ghajn Barrani.

known as Il-Hofra tat-Torok (The Hole of the Turks). One is found at Wied l-Infern (The Valley of Hell), near Qbajjar Bay. The other one is found at Wied il-Għasri (Għasri Valley). Most probably these hewn large rock cavities served as hiding places for the Turkish invaders.

That the Turks invaded Gozo from these parts of the island is also attested by the legend of Our Lady of Żebbuġ who is said to have been seen throwing stones at the Turks to make them go back to the sea from where they had come.

The Turks and corsairs did not land on Gozo simply to take water. Many a time they pillaged Rabat and the villages and laid waste to the countryside. Mgr Pietro Dusina's report of the Apostolic Visit of 1575 is full of references to Turkish incursions concerning the missing wooden doors of chapels and documentation regarding the clergy. The abduction of Gozitans was also very frequent and the Gozitan legendary folklore in this regard is very rich.

The most famous legend is that of St Demetrius and Żguga or Żgugina. Żgugina lived at Hotbet il-Għajn (the Spring Hillock), north-west of Għarb. The ruins of her house and her cistern are still visible. Other ruins are known as Ta' Mazzara and Ta' Luċija, beyond the present Church of St Demetrius. Żgugina's only hope in life was her son and that is why she was so upset when her only son was taken away from her by the Turks.

The Turkish galley that approached Gozo was a Xellandia. It anchored in a small inlet in the vicinity of Żgugina's house known as Ta' Travsın. On that day her son, Matthew, was taking care of the goats and the chickens while his mother was washing the clothes at the spring. The Turkish pirates robbed the church of St Demetrius, but the Gozitan farmers soon noticed their presence and gave the alarm. Confusion ensued, and while the Gozitans were in disarray, Żgugina's son was taken away by the Turks. They carried him on their shoulders. When Żgugina returned home she found out that her son was missing. She was sure that the Turks had taken him away. She started screaming and crying, but it was all in vain. She

even ran to the coast crying for her son, but the Turkish corsairs simply jeered at her. Therefore she went to seek help from St Demetrius at his chapel. The rhyming quatrain is well known:

*San Dimitri, ġibli 'l ibni
ħa nixġhellek qasba żejt,
nixġhelhielek minn filġħodu
u ddum tixġhel sa billejl.*

Translation:

O St Demetrius bring to me back my son,
then I will light a measure of oil for you,
I will light it up from morning
and it will shine on through the night.

According to this legend, St Demetrius came out of the titular painting and off he went on his horse towards the horizon where the Xellandia was. When St Demetrius arrived on the galley, Żgugina's son, Matthew, was already serving the captain with a cup of coffee. The saint took hold of the boy, put him on horseback, in front of him, and carried him back to Gozo. The boy was very tired, and as they rode back, he rested his head on the Saint's breastplate. One can see this in the present titular painting of the chapel. When Żgugina saw that St Demetrius had brought back her son, she kept her word, and lit a measure of oil in front of the titular painting.



The chapel of St Demetrius.

Some natural footprints on the rocks are also attributed to the hooves of the horse of St Demetrius. St Demetrius' feastday on 8th October signifies the closure of the navigation period which opens again on St. George's day, the 23rd of April. Both Saints are seen riding a horse.

The patron saint of people abducted by the Turks is St Leonard, and in fact a chapel dedicated to St Leonard existed near the ruins of the house of Dun Zrafa and Dun Bizrumpawl, overlooking the valley. Two girls were abducted by the Turks from near it-Tarag tal-Bniet (the Girls' Steps). These steps are still there on a rock face on the way to Dwejra where they used to serve as a shortcut for people going down to Dwejra. There is also a large, deep pit where, it is said, the Turks hid the girls while they were pillaging the countryside nearby. According to legend, other girls were abducted from L-Ghadira ta' Sarraflu, (Sarraflu's Pool), and were never seen again in Gozo.

Another legend states that the niche of Our Lady of Angels, which can still be found in Marsalforn Street, Xaghra, was built by a Gozitan named Indri, nicknamed Lindju. Lindju was abducted while he was watching his threshing floor (*l-Andar*), and was taken on board a Turkish galley which was anchored at Ghajn Barrani, not far away.

More interesting is the Legend of Jassu (Yassu). A Turkish corsair was once left stranded on Gozo and was being followed by Gozitan guards. To escape them, the Turkish corsair entered an alley in Gharb, where he found an open door which he entered and hid in the cellar of the house. The house belonged to Clement Cassar who was a cotton merchant. At night the Turkish corsair would leave the house and go to the coast to see whether he could get a glimpse of a Turkish galley. Clement and his wife used to go out to go to church to hear mass early in the morning. During the time the house was empty, the Turkish corsair would go to the kitchen and look for food which was always plentiful in Clement's house. After quite a long time, the Turks raided Gozo again, and the Turkish corsair managed to join the raiders and make his way back home.

Clement Cassar knew nothing of what had been going on at his house. It so happened that after some time Clement Cassar was caught and taken into slavery at Bona in North Africa. He was taken to the slave market for sale where it so happened that the Turkish corsair who used to hide in his house recognised him, and bought him. Clement Cassar started imploring his new master: *Jassieheb, Jassieheb, ehlišni mill-jasar!* (O comrade, free me from slavery!) The Turkish corsair told him the story of his stay on Gozo, and that he had bought him for no other reason except to free him as a sign of gratitude for having lived in his house all that time. Because he used to cry out *Jassieheb*, he was nicknamed Jassu.

There is another legend connected with the House at Lunzjata which recounts that a Turk once entered the house and hid himself underneath the bed. A sister and brother lived in this house and while the brother was working in the fields not very far away, his sister was at home and noticed that there was someone under the bed. She was afraid to call out to her brother. So she pretended to sing:

*Hajta hajta twila twila,
Nagħmel qmis lil Żeppu ħija.*

(A long, long thread,
With which I will make a shirt for my brother Joseph.)

When she sang the words *Żeppu ħija* (my brother Joseph), she cried out with all her might so that her brother would hear her calling. In fact he did hear her and when he arrived home she told him that there was someone under the bed. The hidden Turk received what he deserved.

Sometimes a mistake on the part of the Gozitans was fatal. A Turkish galley once anchored near Mgarr and the Turks disembarked in order to get water. The Turks landed without any trouble because the Gozitan farmers, who were in the surrounding fields, went to hide in a nearby cave. They closed the entrance with a rubble wall and intended to stay there until the Turks sailed away but they had forgotten to take their dog with them. The Turks were laying waste to the

countryside and were looking for people to carry off into slavery. The forgotten dog went looking for his master who was hiding in the cave. The Turks noticed the dog barking near the wall and went to see what the matter was where they soon realised that there were people hiding behind it. The poor Gozitan farmers were soon caught and taken on board the Turkish galley.

It is said that on another occasion, the Turks landed at Xlendi. It was at night in summer. They were very thirsty and wanted to drink. It appears that they knew the place quite well, as they went up the valley until they reached the great spring of water, known locally as Gran Fontana or il-Għajn il-Kbira (the Great Spring).

They reached the Great Spring, and drank as much water as they wanted. But as they were very tired, and it was summer, they decided to sleep near the fountain. Early in the morning the next day they were spotted by a Gozitan patrol and taken prisoners.

The legend of Għajn Abdul states that there was a Turkish captain (*rajjes*) who was caught by the Gozitans and who was sentenced to die of thirst and hunger. He was thrown into a pit where he scratched the soil until water gushed out. Abdul was so thirsty that he drank and drank until his stomach burst, and died. Abdul had found a new spring which was called after him Abdul's Spring and is still there to this very day.

Other unlucky incidents for the Turks are indicated by the legend of the Bakery at Marsalforn, the Bakery of Ta' Mulejja, at Qala, and the Legend of Kanċla. Kanċla's Hill is a small hillock near Ta' Ġordan Hill.

More or less these three legends are variants of the same legend. A Turk tries to carry away a girl who was kneading flour to make bread. The quick witted girl (or woman, in the case of Kanġla) suddenly throws the semi-liquid material at his face and nearly blinds him. The Turk is taken by surprise and by the time he is well again, the girl disappears, and so she escapes from his grip.

The Siege of Gozo, 1551

As is well known Gozo's greatest disaster following a Turkish attack was the Siege of Gozo of 1551.

According to legend, when Dragut's brother was killed in Gozo in 1544, he asked for his brother's dead body so that he could give him a decent burial. The Gozitans not only refused to give the body to him, but they burned it in front of Dragut's eyes in a place now occupied by St John's demi-bastion.

It is said that when the Turks boarded their galleys to leave Gozo, Dragut went up on a large rock known as il-Ġebbla tal-Halfa (the Vow's Rock), near Ras il-Qala, and there he vowed to come back and destroy the people of Gozo.

In 1551 he came back and laid siege of Mdina, but when the people of Malta took out the Statue of St. Agatha on the bastions of Mdina, he remembered his vow, brought the Mdina siege to an end and sailed off to attack Gozo.

When the Gozitans realised that they could be attacked, they tried to send their women and



Il-Ġebbla tal-Halfa.

children to Malta to take shelter behind the fortifications of Birgu. In fact some Gozitan boats full of refugees reached the Grand Harbour. But Grand Master Juan D'Omedes was very cruel. He not only turned them back but threatened to drown them there if they refused to go back. His excuse was that Gozitan soldiers fought better if they had their wives beside them!

The Gozitans also tried to hide all their precious objects. We have the legend of the Zebbug bell which was hidden somewhere but never found again and also the legend of the hidden treasure of the principal church of Gozo. According to legend all the precious objects of this Church were hidden in a tomb, and a wooden cross was put on top of the buried treasure as a sign marking the place of the hidden precious objects. However, as most Gozitans were taken into slavery, the treasure was never found again and it is still hidden. This tomb was not in the present church, but in the old one that existed prior to 1700.

However, in this regard, it is to be noted that according to the inventory attached to Mgr Pietro Dusina's Report of 1575, many objects listed there are those coming down from the time prior to 1551. So the Turks did not carry away everything, after all, and some objects were hidden and retrieved safely.

Between Gelmus and Ghasri there is a piece of land, a large plain, known as Misraħ it-Torok or il-Misraħ tat-Torok. According to tradition, those Turkish soldiers who were not on duty while besieging the Castle, used to camp there to have their rest.

In July 1551, a Turkish naval force under the command of Sinan Pasha invaded Gozo. The Turks attacked the Gozo Citadel, commanded by Galitan de Sesse. The story of Bernardo de Opus, who, during this attack killed his wife and two daughters, is well known. Bernardo knew that the Citadel could not withstand the Turkish bombardments for long. When de Sesse attempted to negotiate a surrender, he, and the egoistic Gozitan negotiators, were outwitted by Sinan Pasha, and were soon to fall into slavery.

The Turks laid waste the principal church of the Citadel and stole everything they set their eyes on. What they could not carry with them, they set on fire.

Now when the Grand Castle surrendered, the Gozitans were marched off to Mgarr to be boarded on the Turkish Fleet. Gozitan noblemen and the richer personalities had to carry all their precious belongings with them to Mgarr.

Not all Gozitans were taken into slavery. According to tradition many young men climbed down the walls of the Citadel and escaped to the countryside.

There are various legends associated with these Turkish invasions. One legend says that the Gozitan captives were taken to Ras in-Newwiela. This legend says that the Gozitans were boarded on the Turkish fleet from this promontory, as the Turks cried out: 'Hand me a dog, hand me a bitch!' Now Ras in-Newwiela is not found on the side of Mgarr ix-Xini Tower, but on the Ta' Ċenċ side. It is a very high and inaccessible promontory. It appears that the name predates 1551. So it is only a legend.

Where were Gozitans taken when the Turkish fleet sailed away? There is a legend which says that they were taken to Tarhuna, a town in north Africa. But most probably the majority were taken to the slave market at Constantinople. St. George's Parish Priest Don Lorenzo de Apapis was at Constantinople, from where he was redeemed. Several Gozitans were also redeemed. But according to another legend some Gozitan young girls managed to marry rich Turkish husbands and did not want to return back when redeemed.

When other Gozitans were redeemed, there were many disputes on lands and other properties in Gozo being claimed by many different owners. But that is another long story.

Reminiscences of the Turks

Until very recently Gozitan parents used to frighten their children that in wells, cellars and lonely places there were Turks lurking and used to warn



Ras in-Newwiela.

their dear ones not to approach such dangerous places “*għax jiġi Tork għalik, jieħdok u jagħmlek lakumja!*” (because a hiding Turk will come out for you, grabs you up and will turn your flesh into Turkish delight!)

Old farmhouses were built in such a way that there were no big windows on the façade but only a very small window high up and inaccessible from outside. Certain houses had a peephole or *kixxifejra* so that the owner could see from inside who was knocking at the door.

In larger houses and palaces, there was a statue of *It-Tork tat-Taraġ* (the statue of a Turk on the staircase) to remind children to be always on the alert about meeting a Turk who could take children away to Barbary.

Farmers used to make the scarecrows in the likeness of a Turk and used to call it *Tork it-Tiben* (a Turk made of straw.)

A man or a woman with dark skin was usually referred to as “*qisu Tork*” or “*qisha Tork*” (resembling a Turk).

When trouble suddenly crops up or when some misfortune befalls someone, you would surely hear such an expression as “*U t-Torok! Ara xi ġrali!*” (By the Turks! Look what happened to me!)

Until before the second World War (1939-45) north African Arabs used to come to Malta and Gozo

selling *ħabb għaziż* (earth almonds or edible rush-nuts *Cyperus esculentusi*) and *xi ħasira*, (a mat or a curtain made of rushes.) These Arabs were referred to as Turks.

Now both *ħabb għaziż* and *ħasira* are semitic nouns common to both Arabic and Maltese and have nothing to do with the Turkish language. Turkish is an Altaic Language that is, a language that makes grammatical inflections and accretions by agglutinating suffixes to a root stem. I managed to find only one word in Maltese derived from Turkish, that is *ċamura* and *ċamur*, meaning the accumulated residue left after the polishing of newly made cement tiles. In Turkish *ċamur* means mud.

Conclusion

In spite of the fact that our traditions and legends refer to Turks and Turkish incursions, the actual ‘Turkish’ invaders and corsairs were not really Turks but north African Arabs whose language was very similar to Maltese and who, many a time, were people with dark skin unlike the real Turks who are mostly white-skinned and in appearance are very similar to the Maltese and Gozitan people.

Anton F. Attard is a Gozitan writer, translator, folklorist and poet. He is a prolific writer for the local press, and for radio and television on cultural subjects. His main topics are usually Gozitan affairs, folklore and history.

Lace Day 2015

An Important Annual Event at the Gozo Campus

CONSIGLIA AZZOPARDI

Rather earlier than usual, the 2015 Lace Day, which was the 19th edition of the event, was held just before Easter, on Sunday 29th March 2015. As usual it was held at the University of Malta Gozo Campus (UGC) and organised by the “Lace-Making Programme” of the UGC.

Lace Day is an important event for Gozitan and Maltese lacemakers. It is also attended by a number of foreign lacemakers.

The organisers of Lace Day make it a point that during this event the public has the opportunity to see the creative work by the students attending lace making courses at the UGC. The students attending weekly classes not only learn the techniques of lace making, but also its history through written texts and through oral recollections.

Design Making

The Lace-Making Programme assigns major importance to design making, and in class, time is allotted to discussion about traditional designs discovered by students and their teacher in various localities. In previous times, as recorded in history from about 1840 when the lace industry was in its heyday, it was the job of artists established mainly in Rabat, Gozo to supply original designs. These were attractive enough to compete in lace markets abroad such as in England, France, Germany, and the Americas. The technique of reproducing and making extra copies of the original design was, usually, left in the hands of lace merchants and organisers of lace apprentices. The design would then pass on to the teacher or teacher and her assistants who were in charge of lace classes, as it was they who had to figure out how to go about it.

Some of these women showed great skill in such drawings and a knowledgeable lace maker would understand the quality of these lace designs. However in those days it was not socially accepted that females, especially those coming from the low working classes, would be considered as artists.

With the decline of the lace industry, the technique of originating lace designs was gradually abandoned; it has been forgotten decades ago, going back to more than half a century. This neglect is more seriously felt in our days because it has created a vacuum in the culture of Maltese Lace. The need to renovate this aspect of our lace heritage must be considered as urgent.

It is therefore a right step in this direction that this year, the students following their Advanced Level Certificate Course took it upon themselves to draw new patterns for the Gozo Lace Day. The idea originated when the students examined a large shawl of black silk which was donated to the course co-ordinator on being discarded because it seemed to be beyond repair. In addition it was filling the



EVENING DRESS C 1850

Maltese Lace, worked in white or black silk, became very popular as fashionable wear for special occasions during Victorian Times.

Timeline Photography
© Cavalcade



Cavalcade Lace business cards.



Working on a design.

drawers with black particles from the decaying silk. Fortunately, its owner was wise enough to pass it over for study instead of throwing it away. The time taken to piece back the shattered shawl to its original state was well worth the effort; in spite of missing patches, the students, guided by myself, succeeded in retrieving a fantastic design the likes of which I never witnessed before.

The idea continued to mature when one of the students brought a used bolero worked in a

combination of mechanical knitting and crochet. On studying its construction, it was agreed that a replica in lace would be possible to develop. Each student took a part of the bolero and traced flowers, foliage and ground stitches from the old shawl. The collective effort resulted in a design for a lace jacket which can easily be converted into a runner. The project was very successful even though this was the first design attempt of the five students who worked on this project.

Exposure of Maltese Lace in Australia

Each year, as part of the Lace Day programme, a guest speaker is invited to give a short talk, rather than a lecture, on any aspect related to Maltese Lace. The Lace Day talk is always very interesting for lace enthusiasts, although it is not normally of an academic nature.

This year the subject was “Exposure of Maltese Lace in Australia”. It resulted from my visit to Australia in July 2014 when attending an OIDFA Congress in Adelaide where a workshop in Maltese Lace was highly promoted. After Adelaide, I visited NSW where Ms Josephine Bigeni, working



Examining a shawl of black silk.



The author delivering a talk in Australia.

with the Maltese Community in Sydney, organised a second course in Maltese Lace.

A third course was organised by Ms Mary Farrugia for the Maltese Community in Melbourne. The topic chosen for the three courses was “Festuni”, a typical Gozo design adapted from the late 19th century. I chose three designs namely ‘Maltese Cross and Star’ in Adelaide, “Maltese Cross and Sun” in Sydney, and “Maltese Cross and Crown” in Melbourne. I worked the festuni in silk, a unique technique of lace tradition in Gozo.

A public lecture with the subject “Maltese Lace – A Craft, An Industry, An Art” was organised in Parkville, Victoria, on the initiative of the High Commissioner of Malta, Mr Joe Borg and of Prof. Maurice Cauchi, Chairman of Maltese Heritage Culture. Many of those who attended had travelled long distances. After the lecture some of them stopped to show me old pieces of lace they had treasured in Australia. I learned that some persons possessed Maltese lace worked by women who had emigrated to Australia and who had learnt the craft from their family in Gozo. Others possessed lace pieces received as presents from their family. Some lace pieces belonged

to high society such as the British Governors, Commissioners and Servicemen who had served in Malta prior to their posting in Australia. The collections of very special high quality Maltese lace, including blondes from the 1870s to 1930s discovered in museums and in private collections were really overwhelming. This topic surely merits to be included in addition to what is already known about the history of Maltese Lace.

Visiting Australia was an opportunity to witness the great exposure Maltese Lace still enjoys in the new homeland of so many Maltese and Gozitan emigrants.

Certificate Courses at UGC starting October 2015

In order to give a new structure to the existing Certificate Course held on Saturday mornings, it has been decided to change the format which has prevailed since its introduction in 1996.

Under the new structure, the three-year course will be divided in three parts namely the Beginners’ level, the Intermediate level and the Advanced



Exhibits of Maltese lace in Australia, at Parkville, Victoria.



A lace exhibit.

level. In this way students will be committed to one year at a time, and with the course complete and certificate awarded, they can opt to leave the course at the end of each year, and there will be no need to continue the subsequent level the following year. This flexibility will hopefully attract more young participants to join the courses as it helps them to organise time better between work and family. Another change is that a second course in Maltese Lace will be offered on Saturday afternoons.

Those who wish to apply are asked to do so by the closing date which is set for 30th September, although those who intend to apply are asked to send their application as early as possible to enable the Lace-making Programme to make the necessary arrangements in time.

Dr Consiglia Azzopardi is the coordinator of the Lace-Making Programme at the University Gozo Campus.

Book: The Gozo-Malta Connection 1973-2013

Michael Cassar
Malta 2004; 312 pages

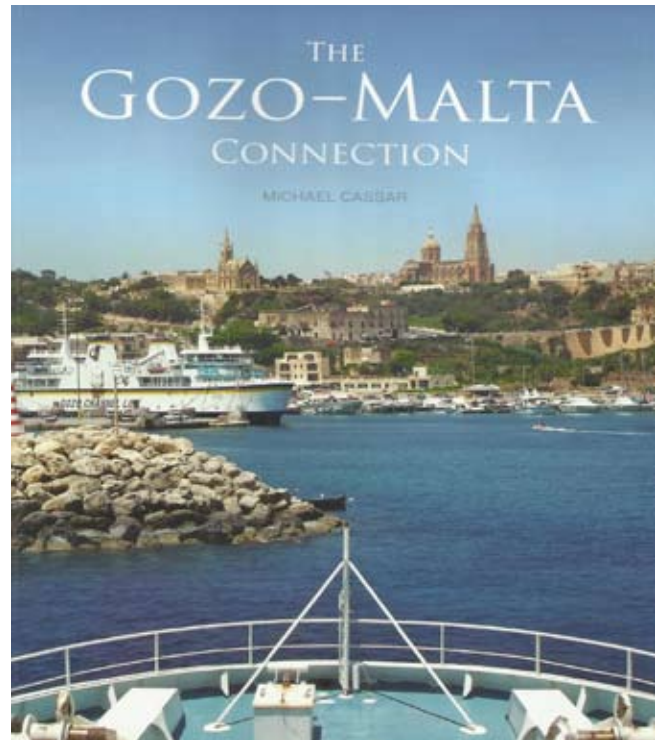
REVIEWED BY GEOFFREY G. ATTARD

Back in 1991, Gozitan historian Rev. Mgr Dr Joseph Bezzina published *The Gozo-Malta Ferry Service: "Il-Vapuri ta' Ghawdex" from Pre-History to Present Days* as part of his Gaultitana series. Now, Maltese author Michael Cassar has published his *The Gozo-Malta Connection*. As the title page of the book states very well, the book celebrates "130 years of the first regular mails service and 35 years of Gozo Channel Line."

The maritime history of the Maltese Islands seems to be a subject dear to the author of the book. Among the titles that he has already published, the reader of Melitensia will come across his *A Century of the Royal Navy at Malta* and *The Malta Grand Harbour and its Dockyard* both co-authored with the late Joseph Bonnici (1943-2009).

The Gozo-Malta Connection consists of eight chapters accompanied with old and sometimes rare photos of vessels that used to be used on the channel. Cassar begins his book by providing the reader with a descriptive sketch of the Mġarr harbour. He refers also to the most renowned members of British Royalty who have visited Gozo and informs us that Queen Adelaide, wife of King William IV of England, visited Gozo on the 30th of March 1839, just two years after the accession of her niece Queen Victoria to the British throne. Cassar refers to various primary sources as he moves chronologically from the age of the sail and steam to more modern times. The book contains eight pages of full-colour photos. The photo on the book's cover is quite catching; it features the Mġarr harbour as seen from one of the Gozo Channel vessels as it is about to enter the old harbour. The photo shows the latest developments that have taken place in the harbour with the Ghajnsielem Parish Church and the little sanctuary of Our Lady of Lourdes dominating the promontory in the centre.

The Gozo-Malta Connection will go down well with all those who hold dear the history of the ferry service between the two main islands of the archipelago. Besides featuring some very rare photos, the book



contains re-prints of articles and features related to the subject as they appeared in various issues of the daily English newspaper *The Times of Malta*. This will make it easier for any future historians and researchers who would like to delve deeper into the subject.

Cassar leaves no stone unturned as he moves chronologically from one era to the other. His research is detailed and well documented. Even though the book contains no footnotes or endnotes, the bibliography is exhaustive and the index extremely helpful to both the professional and amateur reader alike.

This book review would not be complete if I were to fail to honour the memory of many-a-Gozitan and Maltese merchant without whose enterprise and initiative the 'bridging of the physical, psychological and commercial barriers' (from the text at the back of the book) between both islands would not have been made possible.

Michael Cassar's book *The Gozo-Malta Connection* may well be considered another gem in the maritime and naval history of the Maltese archipelago.

Book: L-Għammiedi – 170 Sena L-Għaxqa tax-Xewkin

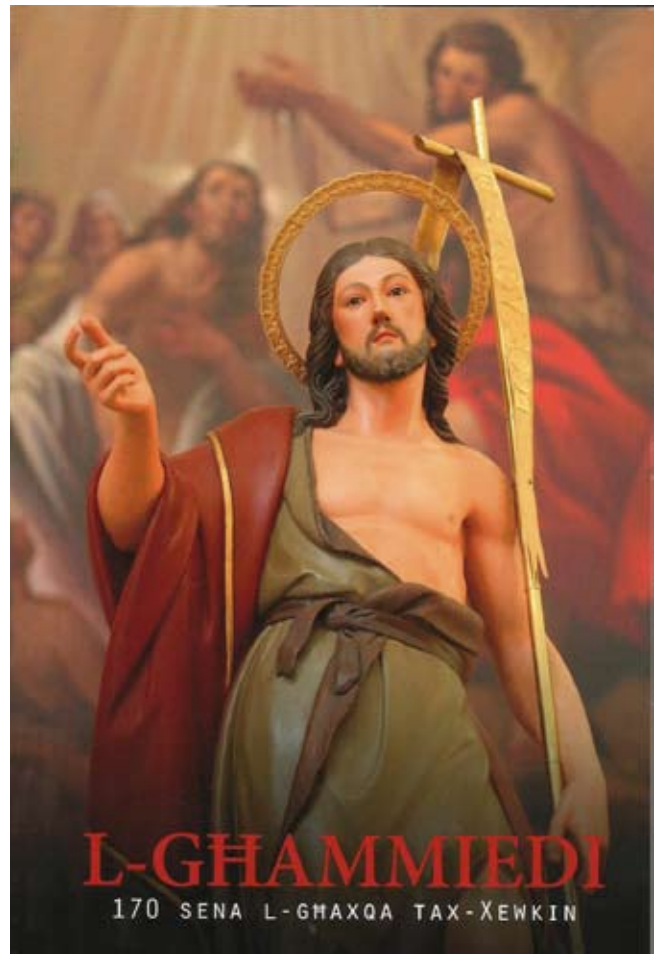
Grazio Grech, Paul Cassar & Anthony Grech
188 pages

REVIEWED BY GEOFFREY G. ATTARD

L-Għammiedi – 170 Sena L-Għaxqa tax-Xewkin (The Baptist – 170 years as the Joy of the people of Xewkija) is the name of a new, sumptuous publication that has just been recently published. The book is a joint effort between three people: father, son and friend. The publication has been put together to commemorate the 170th anniversary of the arrival of the statue of St John the Baptist, revered in the Xewkija Rotunda in Gozo, the first parish to be established on the island. Xewkija was established as an autonomous parish in November 1678 and the statue of St John sculpted in wood by Pietro Paolo Azzopardi arrived in June 1845 when Dun Nikol Vella was parish priest. It was the second titular statue for a parish in Gozo, the first one being that of St George which had arrived in 1840.

L-Għammiedi is a very attractive publication. It consists of two main researched articles; the first one by Grazio A. Grech, an authority on the history of musical bands in Gozo and the second one by Paul Cassar, a young Art historian and a promising researcher in this field. Anthony Grech was responsible for the hundreds of colour photographs that feature the history of the ‘festa’ of St John the Baptist, a ‘festa’ that unfolds over an entire week but which comes to a climax over the weekend preceding or succeeding the 24th of June. Some photographs are quite old and are being published for the first time, making *L-Għammiedi* a singular publication that will definitely find a place on the shelves of all those who have at heart the Melitensia of our islands. As Maltese historian Winston L. Zammit (who wrote the introduction) said, this book by these three people who are well-versed in their own field of study is “a precious addition to Melitensia at large and also an appropriate commemoration of the 170th anniversary of the statue”.

The book places into context the connection of the Xewkija Church with the Military Order of St John of Jerusalem known also as ‘The Knights of Malta’, evoking the special festivities held back in 1978 in connection with the third centenary of the parish. It is also in many ways a book that the local people



of Xewkija will instantly connect with, many of whom will also recognize themselves among the photographic collection.

L-Għammiedi is an album of a people, a pictorial guidebook of a Christian festival, a graphic-history book of a Gozitan village immortalised once and for all in time and space.

The publication can be considered as a *festa* souvenir booklet as well as a coffee-table book; it will go down well with lovers of popular and devotional literature, possibly falling short in pleasing those readers who are more for academic literature. The authors are the publishers themselves so no publishing house is referred to.

Recent Activities at the University of Malta - Gozo Campus

JOSEPH CALLEJA

Summer Activity

The central courtyard of the University of Malta Gozo Campus was the venue for a cultural evening organised as part of the Campus' summer activities. The event, which was organised by Professor Manwel Mifsud, took place on Friday 31st July 2015. An audience of about two hundred people attended.

This year's event was entitled '*Lejla għall-Qamar Kwinta*' (Songs Under a Full Moon), as it coincided with the month's blue moon. The programme consisted mainly of a performance of original Maltese songs by established artists Corazón and Walter Micallef.

Traditional Maltese songs were also sung by Ruth Portelli, accompanied by Tal-Fuklar Folk Band, while Manwel Mifsud and Mario Debono interpreted their own compositions. Joe Friggieri read one of his short stories while Chev. Joe M. Attard read one of his poems. The evening was compered by Manwel Mifsud, who also recited a number of poems relating to Gozo. The concert was followed by drinks in the Campus' beautifully lit olive grove.

The Hon. Evarist Bartolo, Minister for Education and Employment, and former Speaker Anton Tabone were among the guests.



Ruth Portelli accompanied by Tal-Fuklar Folk Band.



Manwel Mifsud and Mario Debono performing live.



Corazón and Walter Micallef performing a Maltese song.

Gozo Lace Day 2015

On Sunday 29th March, the Lace-Making Programme of the University Gozo Campus organised the “Gozo Lace Day”. The event, which was held for the nineteenth consecutive year, included a number of exhibits and demonstrations of Gozo lace and talks on matters related to lace making. Lace makers were invited to bring their own pillow and join others in lace making.

Present for the event were Professor Joe Friggieri, Pro-Rector for Gozo, and Dr Consiglia Azzopardi, coordinator of the Lace-Making Programme.

In her address Dr Consiglia Azzopardi gave an overview of the courses offered and the work carried out by the Lace-Making Programme at the Gozo Campus during the past academic year. She also gave information on two new short courses on lace making entitled ‘Introduction to the Art of Making Maltese Lace’ and ‘Making a Lace Jacket/Conversion of Pattern to Table Runner’. Both courses will commence in October 2015. Dr Azzopardi delivered a talk on her visit to Australia and described her experiences during the visit.



Professor Joe Friggieri presenting a certificate to a successful student.



Photo - MGOZ - George Scerif

One of the exhibits at the Gozo Lace Day.

In his speech, Professor Joe Friggieri congratulated Dr Azzopardi for her sterling work in the lace-making area. He then presented certificates to a number of participants who successfully completed lace-making courses. Later he was shown round the exhibition by Dr Azzopardi where he had the opportunity to meet and talk to a number of lace makers and visitors.

Examinations at the Gozo Campus

Once again the University of Malta offered the facility to almost all Gozitan students following courses at the Msida Campus to sit for their end-of-semester examinations in Gozo, without the need to cross over to Malta. More than 700 examinations were held, both at the University Gozo Campus in Xewkija and at the Examination Centre in Victoria.



An examination in progress.

GoGoGozo 2015

The courtyard of the University of Malta's Gozo Campus hosted one of the many activities of GoGoGozo 2015: an intensive 10-day course that explored the intersection of playfulness and geography. A multidisciplinary team of eleven members of staff – including Professor Godfrey Baldacchino and Dr Antonios Liapis from the University of Malta – guided twenty five students from the Czech Republic, Malta, the Netherlands and the UK in a series of lectures, projects and outdoor games that led to a different Gozo experience. The course, which was held during the month of March, was led by Dr Chris Perkins from the University of Manchester.



Professor Godfrey Baldacchino (right) delivering a lecture in the main courtyard of the Gozo Campus.

Courses at the Gozo Campus

The main courses offered at the Gozo Campus during academic year 2014-2015 were:

- Diploma in Commerce
- Bachelor of Commerce
- Diploma in Facilitating Inclusive Education
- Executive Master of Business Administration
- Higher Diploma in Public Accounting & Finance
- Post Graduate Diploma in Educational Leadership

In February the University of Malta opened for the second time in Gozo, the course leading to the Certificate in Proof Reading: Maltese. This course, which is becoming increasingly popular, is being attended by fifteen participants.

For the first time the Centre for the Liberal Arts and Sciences at the University of Malta, extended their Programme in the Liberal Arts and Sciences to Gozo, by the offering of a short course entitled 'A Taste of Spain and Latin America'. This course, which was spread over one semester, was offered at the Gozo Campus through the video-conferencing facility.

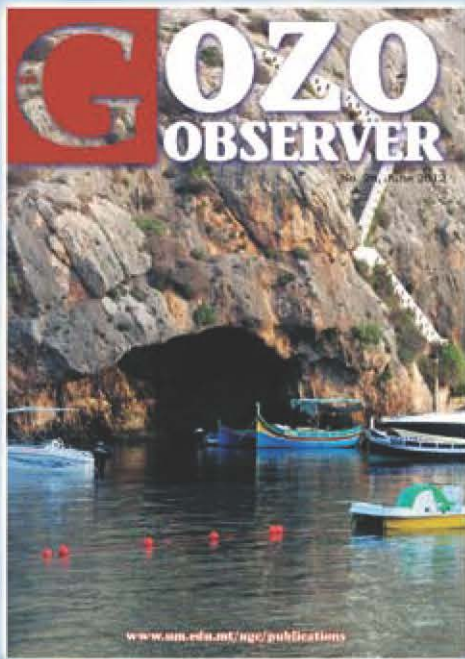
Another short course offered at the Gozo Campus is that in e-Marketing. This course was organised by Malta University Holding Company Ltd, during the months of February, March and April 2015. Twenty eight participants attended the course.

The University Gozo Campus in collaboration with the Faculty of Economics, Management and Accountancy at the University of Malta, organised a Foundation course in Economics and Accounting.

A flyer for the University of Malta - Gozo Campus, dated October 2015. The flyer features the university's logo and name in both English and Maltese. It lists several courses offered, including a Pre-tertiary Certificate in Baroque Architecture, a Diploma in Commerce, a Bachelor of Commerce (for holders of the Diploma in Commerce), a Bachelor of Commerce (Honours) in Economics & Management, a Bachelor of Arts (Honours) in Criminology, a Bachelor of Psychology (Honours), an Executive Master of Business Administration (via videoconferencing), a Master of Arts in Hospitaller Studies, a Master of Arts in Islands and Small States, and a Programme for the Liberal Arts and Sciences (PLAS). The PLAS programme includes three options: LAS1011 (The Environment: Issues and Challenges), LAS1027 (War, Trade and Exploration: An Archaeology of the Sea), and LAS1047 (Foundations of Online Teaching & Learning (online)). The flyer also states that all courses listed will commence subject to there being a sufficient number of qualified applicants. For further information, it provides the website www.um.edu.mt/ugc, the address of the Gozo Campus (Mgarr Road, Xewkija, Gozo XWK9016), and the telephone number +356 2340 7900 and email ugc@um.edu.mt. A red circular button with the text 'APPLY ONLINE' and the website address is also present.

The flyer issued by the University Gozo Campus publicising the courses offered in Gozo.

Joseph Calleja is Administrator of the University of Malta - Gozo Campus.



The Gozo Observer is published twice a year by the University of Malta - Gozo Campus. It contains articles relating to all aspects of life in Gozo, including culture, education, business, arts and literature. Those wishing to submit articles for inclusion in the Gozo Observer should contact the Editor of the magazine (contact details below).

The Gozo Observer is distributed without charge, upon request, to interested readers. Current and past issues of the magazine can be obtained, subject to availability, from:

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