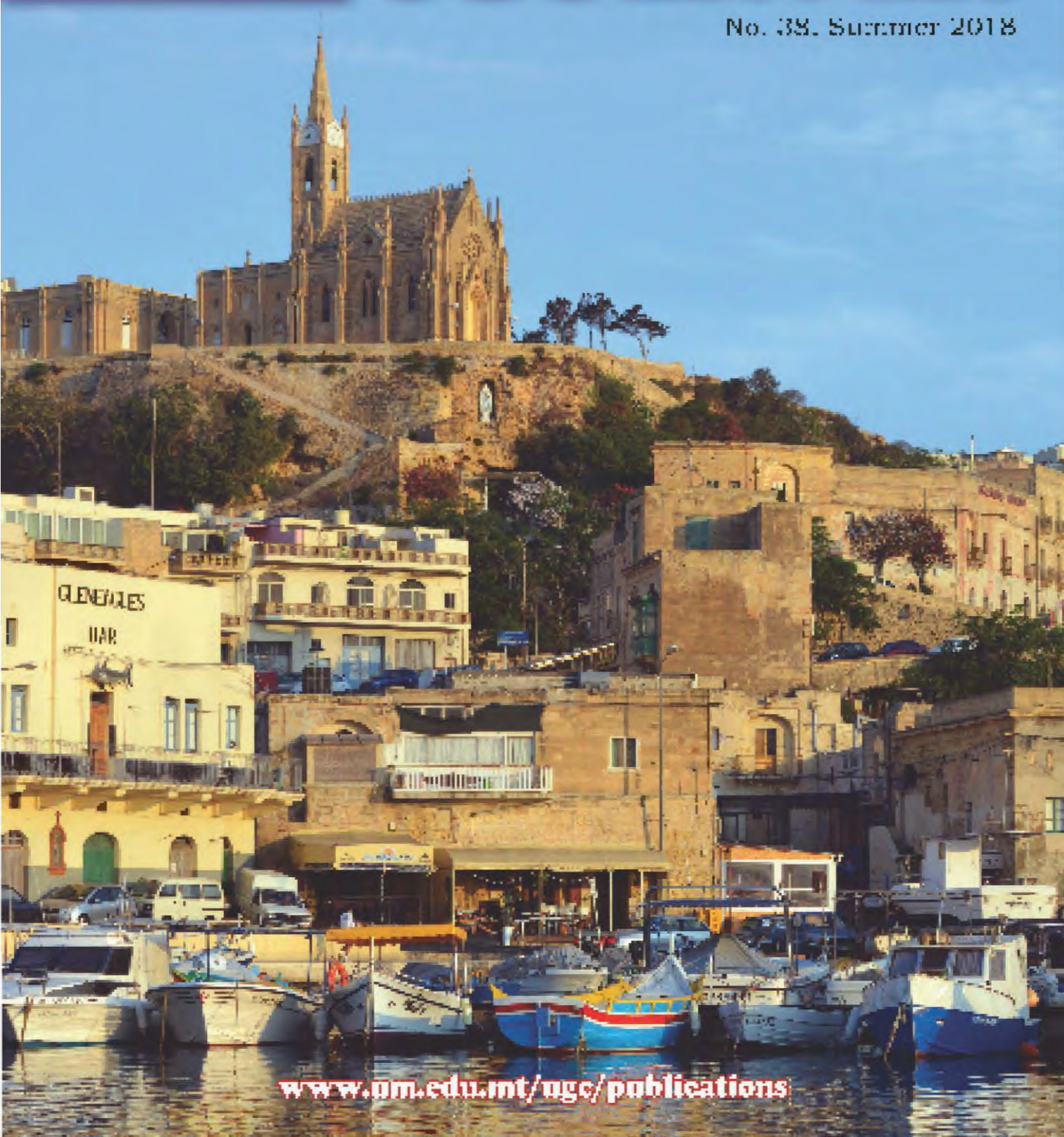


THE

# Gozo Observer

No. 38, Summer 2018



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## The Gozo Observer

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**Front Cover:** Mgarr Harbour.  
Photo courtesy Charlie Farrugia.



# Editorial: Educating Adults

Compared to half a century ago, the population of the Maltese Islands is very much better educated, with a continuously increasing proportion of adults having benefited from higher secondary and even tertiary education. The dismal scenario of a few decades ago, when less than two per cent of the population had a tertiary education is slowly beginning to show signs of improvement within the general public, with the promise that the worst has passed and that the future will be brighter.

Considering how fundamentally important an education is, for better physical and psychological health, better income, increased life expectancy, and practically any yardstick of social welfare, it is surprising that our efforts have been largely directed at the education of the younger members of society, while ignoring that of older persons. University degrees are rarely given to anyone over 50. The proportion of persons with university degrees in this cohort of individuals is miserably low, and compares badly with that in most countries in Europe.

Why is there so little appreciation of the value of education by the general public? While most parents would do their best to ensure that their children are well educated, they do not seem to bother too much about increasing the educational capital for themselves.

Most are quite capable of looking after their material well-being, but quite unaware of the value of appreciating the less materialistic aspects of human life. I am quite disturbed by the lack of interest in reading among the population, and it would not be an exaggeration to say that one would be hard-put to find a single book on the shelves of most houses.

I would like to see a sociological study which assesses the proportion of the population that have attended a concert over the past year, visited an art gallery, attended a talk about any topic of general

interest, or made any effort to improve one's interest in the arts or other intellectual endeavour.

There is nothing wrong in watching TV (in moderation), except that the fare provided there is often limited, restricted to cheap drama, often parochial and does not pretend to stretch the mind to any degree. It is most unlikely to change the habits of a lifetime or increase the love for art and the humanities. It is unlikely that television will encourage viewers to become more articulate or improve their debating skills, or their respect for the views of others. It is particularly pathetic to see children taking part in shows where they emulate adults in the way they talk or behave.

Financially, most of the population is by all accounts doing quite well. Not only has it become essential to be financially well-off, but one feels the need to be considered better off than anyone else around. And you must exhibit this success for all to see, build palaces, drive expensive European cars, own a boat for leisure activities, and in general indulge in 'conspicuous consumption'. Such affluence is more likely to lead to degeneration of the body than to improve the mind.

It is perhaps relevant to point out that an active brain is a basic requirement for a healthy mental health. One established result of inactivity of the brain is likely to be degeneration, including dementia which has become such a scourge in the population.

The authorities, and that includes universities, governments and education departments, should feel the responsibility to encourage the importance for continued education, and particularly the need to remedy the hiatus in educational achievement which was the norm that the majority of those now aged over 50 experienced in their youth.

*Maurice Cauchi*

# A Protest Letter from Gozo During the Birth of Press Freedom in Malta

JOSEPH GALEA

## Introduction

The first half of the 19th century and the beginning of British rule in Malta was not a happy time for the Maltese. The population suffered a plague epidemic in 1813 that left the Maltese destitute and very poor. (Clare, 1981: 235-255). Beggars roamed the streets of Malta and Gozo (Bonello, 2013) and many people emigrated to the British possessions in North Africa such as Tripoli, Tunis and Cairo. (Busuttil, 1965: 1-22). The suffering Maltese wanted some say in the decisions that affected their lives and livelihood. The British Government saw Malta as a Fortress Colony and was not ready to compromise its hold on the islands.

On the 1st April 1835, King William IV (Figure 1) gave instructions on the installment of a constitution

for Malta<sup>1</sup> granting the establishment of a 'Council of Seven' to assist the government in the running of the archipelago.

This council was made up of the Governor and his deputy, the Principal Government Secretary and another official member and three nominated members (two of whom were at all times to be Maltese). The Bishop of Malta was offered a nominated seat but he refused it. (Staines, 2015: 268). In the summer of the same year, Giorgio Mitrovich (Figure 2) went to London to plead with the British members of Parliament for more freedom in the administration of the country and for the liberalisation of the press.

Months of lobbying and insistence with the government lawmakers in London by Mitrovich



Figure 1: King William IV (1765-1837).

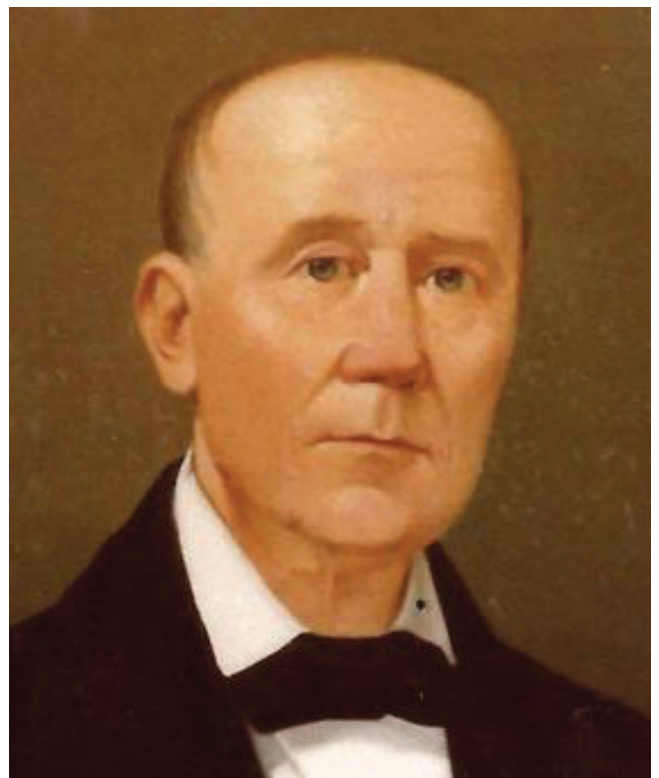


Figure 2: Giorgio Mitrovich (1795-1885).

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<sup>1</sup> Colonial Office Dispatch number 159/12 of 1 April 1835. National Archives, Rabat, Malta.

(Mitrovich, 1836) persuaded the British to send a fact-finding Royal Commission to Malta.<sup>2</sup> The Commission was made up of the celebrated jurist John Austin (Figure 3) accompanied by his wife Sarah Austin (Figure 4) and the 30-year-old Mr (later Sir) George Cornwall Lewis (Figure 5) who had already served as a commissioner in Ireland in an enquiry about poverty and education in that country (Mangion, 2015).

The Commissioners arrived in Malta on board HMS Vernon (Figure 6) on the 19 October 1836 (Malta Government Gazette, 1836) at a time when Malta was expecting the newly elected Governor Major General Sir Henry Frederick Bouverie to arrive on the islands to take up the post after Governor Sir Frederick Cavendish Ponsomby (Figure 7) resigned because of ill-health.

The Commission investigated the lack of press freedom, the revenue from importation duty and the serious social problems of the time; mainly poverty,



Figure 3: The Jurist John Austin (1790-1859).



Figure 4: Sarah Austin neè Taylor (1793-1867). From a drawing by Mrs Opie.



Figure 5: Sir George Cornwall Lewis (1806-1863).  
[Picture courtesy of <https://www.cymmrodorion.org/cy/the-counterfactual-case-for-sir-george-cornwall-lewis/>].

<sup>2</sup> Remarks on the Third Report of the Irish Poor Inquiry Commissioners,' &c. (London, 1837, 8vo; also printed in vol. li. of the 'Parliamentary Papers' for 1837, pp. 253-290).





Figure 6: HMS Vernon designed by Sir William Symonds and launched in Woolich on May Day 1832 brought the Royal Commissioners to Malta on 19 October 1836.



Figure 7: Governor Frederick Cavendish Ponsomby (1783-1837).

high unemployment and the huge deficiency in learning and education. The Commission remained in Malta for two years during which time the population had to face the devastating effects of a cholera epidemic in summer 1837. The Commissioners' work was abruptly terminated for unknown reasons (Ross, 1888: 123) and in their subsequent report they recommended the removal of print censorship and proposed and urged the government to open more schools and heavily invest in teaching and education.<sup>3</sup> Sarah Austin, who was a writer, did her utmost to get help to improve education and culture appreciation. The people regarded her as friend of the Maltese.

<sup>3</sup> Report of the Royal Commission into the Affairs of Malta, London 1839.

<sup>4</sup> Used to be called also *Il-Kaulata* which means a soup made up of a mixture of pork, a lot of multiple vegetables and a small amount of pasta. It also means 'making a mess'. In the context it is '*kaulata ta Malti u Inglis*' or a messy mixture of Maltese and English.

<sup>5</sup> The other printer was Luigi Tonna.

<sup>6</sup> He was fined 6 months imprisonment or a fine of two hundred and fifty scudi.

<sup>7</sup> The *Ghaqda Kittieba tal-Malti* (established in 1920) presented an alphabet in 1921 and a book of grammar and spelling rules in 1924.

The Ordinance for the Freedom of the Press conditional to libel legislation against slander was published on 14th March 1839 but newspapers and other publications were already being printed unofficially since the middle of 1838. One of the earliest newspapers was called 'The Harlequin' (*L'Arlecchin* in Maltese)<sup>4</sup> and was published by James Richardson, a protestant missionary and a backer of the British institutions in Malta. It was printed at the Filippo Izzo printing press, one of two printers<sup>5</sup> established at the time. The first issue of 'The Harlequin' appeared on 12th July 1838. It was written mainly in the English language but also carried script in Italian and Maltese. It was a controversial newspaper, tabloid type, very provocative and defended the British Government when it dragged its feet to establish Maltese political representation. It attacked the Catholic Church vociferously insisting that it was keeping the people backwards and ignorant. 'The Harlequin' was the first Maltese newspaper to be found guilty of libel and Mr Richardson ended up in prison when he was found guilty of slandering the church.<sup>6</sup> He was released from prison after he paid a hefty fine.

In the Thursday 6th December 1838 issue of 'The Harlequin' No. 42 (Figure 9) pages 167-168 there is a letter from a correspondent from Gharb, Gozo dated 30th November 1838.

### The Letter

The letter (Figures 10 and 11) is written in phonetic dialectal Maltese in Roman letters and in the first person plural. As was the norm in those days, the Maltese text was written and printed using no established grammatical structure.<sup>7</sup> It is assumed it was printed as was sent by the author. The letter is sarcastic and tongue in cheek and the author was well aware what was going on in Malta although he was living in the furthest location of the Archipelago. My intention here is not to discuss the grammatical and orthographical value of the Maltese script written in the letter but to highlight a political point of view from a seemingly disadvantaged person in the early months of press freedom in Malta.



Figure 9: The Frontispiece of The Harlequin no 42 of 6th December 1838.

The letter opens with a sarcastic apology: *Aħfrilna għax ma nafux niktulek bit-Taljan u anqas bl-Ingliš, iżda nisperaw li inti tifhem bl-Għawdx* (forgive us that we don't know how to write in Italian or English, but we hope you understand Gozitan). Then the correspondent asks what happened to the two commissioners that came from London to Malta. *Nixtiequ nġharfu x'inh* li sar minn dawġ iż-żewġ *Sinjuri Kummissarji li kienu ġew minn Londra lejn Malta*. He knew that they had returned to the United Kingdom and what he meant to say was to enquire why they had left abruptly and what they had achieved.

The author writes about the exaggerated welcome feasts that occurred in Malta on the Commissioners' arrival, pulling the leg of the Maltese as he writes along. He builds up to a climax from the long awaiting, to the flag waving and the singing escalating to the shouting for joy. *Kemm kontu ilkom tistennewhom. Fl-aħħar ġewkom. Kemm ġrejt bil-bnadar f'idejkom! Kemm hlejt xemgħa u żjut!*

*Kemm għannejt! Kemm għajjattu!* (You had been eagerly waiting for them for such a long time. They arrived at long last. You have spent many a time running around waving flags! You have wasted so much oil and candle wax! You have sung so much! You have shouted for joy!).

The anti-climax follows abruptly with sarcasm: *Fl-aħħar inħnaqtu. Ahna qegħdin hawn ġewwa l-Għarb u f'dan l-ferħ kollu ma konniex magħkom! Ixxurtjati Maltin!* (You got hoarse at the end of all that shouting. And what a shame we are here in Għarb and we could not join you in the merrymaking. How lucky you Maltese are!).

'We heard that when they (the Commissioners) arrived, they rested for a few days: and then started on their work regarding press freedom, grain, the Popular Council and other issues relating to Malta and Gozo. They spoke to lawyers, businessmen, priests, the gentry and people from the villages. The silversmiths, blacksmiths, carpenters, shoemakers and other leaders of craftsmen and everyone was giving his opinion. The Commissioners asked questions, listened and with great patience took notes.'

The letter writer continued that *kienu qalulna li l-Isqof u xi ftiit ta' madwaru ma kienux rieduha l-istampa libera; iżda qassisin oħra li għandhom fehma tajba żammew mal-poplu*. (we were told that the Bishop and some of the inner circle clergy did not want a free press, but other priests sided with the people). There is an indication here that the people in general wanted the freedom of the press but the church hierarchy tried to obstruct it.

The author's irony continues: *Fuq hwejjeġ oħra ma niftakrux sewwa kif kienu marru*. (We don't remember well how the other matters turned out to be). The letter writer cannot remember the outcome of the other issues because they were not given importance.

The Commission finished its task in July 1838 and Commissioner Lewis left while John and Sarah Austin stayed for a few more weeks and then returned to England. *Wara żmien konna smajna li*

<sup>8</sup> Mons Francesco Saverio Caruana (1759-1847) and Bishop of Malta (1831-1847).



8. «Din in-ninfa tinsib ghandi,  
Jena biss li nik-kmandaha:  
Izda trid tirtabat migħi  
Qabel tista t'kun taraha.»
9. «Dauk li huma 'lsiera tighi  
Jafu biss fein hi is-*Sbuhia*;  
Min il ktajjen tighi i-halli  
Ma isib qatt hlief il kruħia.»
10. Ghad li jebes hua 'l jasar,  
Jena hlif li nibqa mahha,  
Qtait il giuenah, dbalt fix-xibka  
U 'rtbatt fis bil ktajjen tahha.
11. Fuq ir-roti tahha 'mbagħad  
Hi ghaddietni qalb il folla,  
F'ghamza uahda il gmiel urietni,  
U 'l kruħia tan-ninfi kolla.
12. Fis sibt ruhi geuua is-sema,  
Fil Palaz tal *Fantasia*;  
Il din sibt imdaura kolla  
Bil migimgha tax-xbubia.
13. Bqait mistagħgeb, la bdeit nara,  
Dak il gmiel u dik il hleuua;  
Dak il ghaxq u dak il hena  
Tat-tfajliet li sibt emm geuua.
14. La lembitni ma l' *Imhabba*  
Diq l'imbiercha *Fantasia*;  
«Fittex,» qaltli, fost dan-ninfi  
Is-Sultana tas-*Sbuhia*.
15. Fis ghajnejja bedghu jibru  
Bdejt infittex, nagħzel bdejt,  
Ma staic izda qatt insiba,  
Għax fil folla ieħonfondejt.
16. Rāt l' *Imhabba* dit-tabbila,  
Vleggia fis puntāt għal-ia;  
U bil mera tahha 'mghagħla  
Giet quddiem il *Fantasia*.
17. Ekk kif qalbi gied minfuda  
Il *Fantasia* serqitieli,  
U f' mument ma tas-*Sbuhia*  
B'hiffa kbira bidlitieli.
18. «Dat-tesor,» imbagħat qaltli,  
«Gej mis-sema u mill' allāt,  
Jista biss jara is-*Sbuhia*  
Min tasseu ieħun namrāt.»
19. «M'ux l' istess qulhatt jaraha,  
Għax uisq huma id-doni tahha,  
Kolla il *Grazzi* meta tuiellet  
Daru biha, u baqqhu mahha.»
20. Li uicc uihed dina chella  
La hemm dinja, lanqas hbieb,  
Billi kienet *Liena* uahda  
Marret *Troja* fin-nār u'l hrieb.
21. Kif fil mera bdejt inhares  
Ta l'imbiercha *Fantasia*,

Fir-ritratt ta *Nina* tighi  
Qalbi sabet is-*Sbuhia*.

22. Meta lila rait tasseu  
Dlonk għaliha jen theggigt  
Fost is-sbieh jen sibta l' isbah,  
Mahha fis jen izzeuigt.
23. Ferhan biha, 'rgiait fid-dinja  
Bil għarusa li jen kont sibt,  
Izda hatt ma baqa 'mghaggeb  
Kif fis-sema jen kont hsibt.
24. Kulhatt qal li hi sabiha,  
Fuqa 'nsabu bosta doni:  
Izda, hliefi, hatt ma sata  
Isib fiha il perfezioni.
25. Għat li chont minfuh u 'mhellel  
Bil għarusa li gibt migħi,  
U chont hsibt lid-dinja kolla  
Sejra tfahhar il gost tighi.
26. Rajt tasseu chemm uciuh tbiddel,  
U chemm tqarraq is-*Sbuhia*:  
Rajt li biss hi tid-dipendi  
Mill' *Indhabba* u'l *Fantasia*.

#### CHIEJUD MALTI.

Alla magħna, uliedi, u Malta hanina!  
Ehgem meta is-sib, la taqtasc qalbek: għa-  
liesc għad jista jigi ir-randān barra miz-zmien.  
Fejn hemm il għasel, jersaq in-nahal.  
Kliem uisq, fejda fuit.  
Li għadda nafuh li gej nobsrub.  
Lil min għandu Alla jatih,  
U l min magħandusc Alla ihennih.  
Uara it-tbatia u'l għaraq, chiecu naltiegia  
il farag.

Għaudesc il Għarb 30 Novembru  
Sena 1000. 800. u. 8. 30. Nisrania.

Sur Arlecchin,

Aħfirinna għasc ma nafusc nictbulek bit-Ta-  
lian u anquas bl' Inglis, isda nispirau li inti  
tiffhem ukull bil Għauci.

Nisctiequ nagħarf u scinu li suar min dauq  
iz-zeug Signuri Commissiunnuorj, li chienu gen  
min Landra hem f' Muolta. Kem kuntu il-  
chom tistenneuhom! Flahhar geuchom. Kem  
gireitu bi bnuadar f' ideichom! Kem hleitu  
sciama u zint! Kem għanneitu! Kem ghaj-  
jattu! Flahhar inhuagtu. Ahna ja hasra qegħ-  
din haun geuua il Għarb, u f' dana il ferħ  
qullu ma kinnesc magħchom! Tsciurtiunoti  
Maltin!!!

Meta uaslu, qunna smaina, qagħdu jistrihu

Figure 10: The first part of the letter from Għarb, Gozo on page 167 (lower part of column 2) in The Harlequin (no 42) 6th December 1838.



ghal fiit giruonet: imbghat qabdu gha scio-ghol tahhom fuq l' istampa libra, fuq il qamh, fuq il Cunciliu Popolari, u fuq huejjecc uhra tal Gzira ta Muolta u ta Ghaudesc. Tchellmu ma l'avicuoti, man-niguzianti, mal qassisin, mal mezzuoni, ma nies ta rhula. L' argintieri, il haddieda, il mastrudasci, l' iscruopar, u tas-snaja l' uhra chellhom il capiet tahhom, u qulhatt igheit il fahma ta ruosu. Il Commissiunnuorj jistaqsu, jisimghu, u bil pasansia qulla jiqtbu. Kienu qalulna, li l' Isqof u sci fiit ta maduaru ma chinusc reduha l' istampa libra; isda qassisin uhra, li ghandom fahma taiba, zammeu mal puoplu. Fuq il huejjecc l' uhra ma nistaqrusc seuua chif chienu marru.

Uara zmién qunna smaina li huma strichu: imbghat li uihet minhom siefer, li l' ihor chien qaghat fiit uraih, u li dana chellu mara thubbom uisq il Maltin, li chienet thub tisfen busta, tingiep ma qulhatt, u bilua fi chliema u f' chollusc actar, mil labhar cannuol tal cannamieli. Jalla qulhatt phuola! Fl' ahhar nett dis-Signura siefret uqull mas-Signur tahha, u busta Maltin pgeua. Kellhom ragiun.

Leuuel ma chienet mitluba l' istampa libra, u dina nofsa giet moghtia. Ahna ma qunniesc nuofu scinhu li t'fissser, u lema güt jista jigi minnha: isda imbghat sci erbgħa min-nies ta rashom kbira fissrulna scinhi di l' istampa, u ahna frahna ta bla tarf. Isda fuq il qamh scin-gheidu? (din il huagia ma nafusc imnein hi geija). Il qamh baqa chif chien, le meusc chif chien, anzi ghola: u qalulna, li jech jipqa f' idein min hu, noqoghdu tajjep. Qasba zeit ghuodna niscetruha chif qunna; sih faham uchull, huejjecc uhra phal ma chienu, u fiit aghar. Mela l' istampa libra biss! Qulhatt ihoss il bsunniet tighu, ahna chelna bzun ta huejjecc uhra uqul.

Signur nitulbuq tahfrilna, ghasc fursi ma chelniesc nithlu fi huejjecc phal dauna; u ktibnielech daun l' erba chelmiet, biesc jech iqun hem sci huogia ma dua li niscietiqu ahna tibghat tghidilna, jech joghgboch. Ahna dejjem inhobbuhom il-l' Inglisi, u dejjem nistenneu minhom, isda ittenna u ittenna u ittenna, fl' ahhar immuta, u immorru jeu l' Infern, jeu il Purgatuoriu, jeu il Genna.

Sefturi tighach,

*Il Ghaucin.*

—Qat, qat f' Malta ma saret festa bhal ma saret ghar-Regina taghna ADELAIDE. Fizzmien il Cavalieri, tasseu illi chienu miscdaqiet jagħmlu sci scialata, imma bhal dina qat. Fuq il *Men Gard*, qoddiem il Palazz, chien mimli bl' imsiebah, u chollimchien fittraqat, issa hāga u issa ohra, mdaunar bid-daulijet, sata uiehed jara chem tabilhaqq jhobbu il Maltin ir-Regina tahhom. Sahha ghali-chom, ja giuvintu galbati, illi ilqaituha fisciatti, u ureitu b' tant piacir ir-rispett tagh-qom. Musc ghasc irrid nghidu, imma sigur illi ma satghitsc tqun milqugha ahjar. Forsi uara dana iqunu jistighu jghidu li manhobbusc l' Inglizi. Forsi uara dana sci hat jemmen dauq li jissindichauna, u illi jghidu li il Maltin ma ghandhomsc 'mhabba lein is-sovrani tahhom. Anzi, chiequ riedet ir-Regina erfainiha fuq qlubna, musc bis fuq ideina, u uasalniha il palazz. Iva, ja ADELAIDE taghna, fil pōplu ta Malta illi igemgha ma duarech il-maht bosta illi huma pronti biesc-jscerdu demmhom ghalich, u ghalavoglia isc-scita nehhiat l' isem li chitbulech fuq l' arch li armau ghad-dabla tighach, la scita, u la scemsc, u la scein li jista jigri ma inehhi min qlubna it-tifchira u l' imhabba tighach.

— — —  
SUNETT.

Iva habbeit; dejjem n' istqarru isseua,  
Ma mundu bedghet t' iddi i scemsc ghali,  
Ebda ma trabbiet qatt, min sidri il geua  
Bhal din l' imhabba l' int nissilt gio fia.

Ghainejk u fommok uma iz-zeug t' egħdeuua  
Li jassru il qalbi biesc ma t' kun mifdia:  
Dak fommok sechda min tal ehla hleua  
Ghajnejk zeug kuiekeb min tal' isbah dia.

Minnhom t' ghallimt scinhu ferh u tnehid:  
I snin ghalihom, majidrulisc ghair gmigli:  
Fihom insib kul ma n' isctieq ur-rid.

Sabar ghali ma hemsc, ek mumiesc mighi  
Kliem sierah nara il hena, il hajja il gid  
Huma gidi, huma baiti il hena tighi.

— — —  
Il ligijet ta l' Inghilterra huma magħmulin f' certa maniera illi is-Sovrani huma appuntati mil pōplu biesc jara illi dauka illigijet huma osservati, u hek l' imhabba li igibu il pōplu lir-rejjet tahhom dejjem hia tista tkun, u ma tindahalc mal-libertà tahhom. Daka li jobdi illigijet u ihobb ir-Re hua sudditu liberu.

Malta—Stampat mn' Izzu u Siehbu, u jimbich fil caffè ta Salvu Said f' hāra Riali Numru 248.

Figure 11: The second and last part of the letter from Gharb in The Harlequin Number 42 of 6th December 1838.

*huma strieħu: imbagħad wieħed minnhom siefer (Lewis) u l-ieħor qagħad ftiit warajh u li dan kellu mara thobbbhom wisq lill-Maltin (Sarah Austin).* (Later, we had heard that they rested: one of them went back home while the other stayed on longer and the latter had a wife who was fond of the Maltese.)

Sarah Austin empathised with the Maltese and during her two-year stay in Malta did her best to improve the education system and the general situation of the indigenous population. She also encouraged the arts. The author of the letter showed, tongue in cheek, contempt towards her and gave the impression that she was ‘a loose woman’. He wrote that *kienet thobb tiżfen bosta, tingieb ma kulhadd u helwa fi kliemha u f’kollox iktar mill-aħħar kannoll tal-kannamieli. Jalla kulhadd bħalha!* (she loved dancing, was liked by everyone and was very sweet in her talk and actions).

In the mid-19th century world of this writer hailing from a distant village in Gozo, the woman’s place was at home or in the fields, not getting involved in politics and prominence as this emancipated English woman was doing. *Fl’aħħar net din is-sinjura siefret ukoll mas-sinjur tagħha u bosta Maltin bkewha. Kellhom raġun* (In the end this lady left Malta with her husband and many Maltese cried her departure. They were right to do so). The sarcastic vein of the writer and his contempt towards her and the Maltese who were fond of her, may lead one to believe that he was very likely being ironic, although one cannot be completely sure about his intentions.

The Harlequin correspondent then touches on the achievements (or the lack of them) of the commission. *L-ewwel ma kienet mitluba kienet l-istampa libera u dina giet mogħtija nofsha.* (First of all, the Maltese asked for press freedom, and this was given by half). The author here points out that the freedom of the press was shackled with severe libel amendments. Then, in pseudo self-deprecation and cynicism he continued, *Aħna ma konniex nafu x’inhu li tfigger, u liema ġid jista jigi minnha: iżda mbagħad xi erbgħa minn nies ta’ rashom kbira fissrulna x’inhu din l-istampa u aħna fraħna bla*

*tarf.* (We did not understand what this means, and what benefits this is going to give us: but then few important people explained to us what this was all about and this gave us endless happiness). Through these lines the writer is showing endless irony and sarcasm rather than endless happiness. In Maltese *rashom kbira* does not just mean important people but persons who project themselves as being important and the *fraħna bla tarf* is very cynical. This is a prelude for what he wanted to vent in the next few lines. In spite of the press freedom achievement, he laments that nothing happened to reduce poverty and to improve his lot. Their situation may have even deteriorated. At this point, the author becomes serious; *Issa fuq il-qamħ x’ser ngħidu. (Din il-ħaġa ma nafux mnejn hi ġejja). Il-qamħ baqa’ kif kien, le mhux kif kien anzi għola u qalulna jekk jibqa f’idejn min hu issa, nkunu tajjeb.* (How about the grain price? There was no price change, and if anything it is more expensive. We were told that if grain imports remain in the same hands, we will be fine.) The day-to-day matters that touched our writer either remained the same or got worse. *Qasba żejt għadna nixtruha kif konna; siegħ faħam ukoll, hwejjeg oħra bħal ma kienu u ftiit aghar.* (the oil price is unchanged, the same with coal and other goods are either the same price or a little worse). *Mela l-istampa libera biss!* (Having press freedom is not enough) he complains, *Kulhadd ihoss il-bżonnijiet tiegħu, aħna kieku kellna bżonn ta’ hwejjeg oħra wkoll.* (Everyone feels his own needs; we require other things too).

At the end of the letter, the author returns to his ironic tone and asks forgiveness from the editor *ghax forsi ma kellniex nidhlu fi hwejjeg bħal dawn* (maybe we should not have discussed these matters). However, in the same breath he tells the Harlequin editor that he wrote those few lines just in case he (the editor) gets to know something that might benefit the Gozitans and to inform them accordingly if it pleases him.

He closes his letter by writing that the Gozitans *dejjem inhobbuhom lil-Ingliżi u dejjem nistennnew minnhom* (always loved the English and always expect ‘favours’ from them).<sup>9</sup> He is sure he will never get anything from the government because

<sup>9</sup> The same word also means ‘waiting to get’. The author uses a pun on this word *itenna* (*nistenna*). In the first part of the statement he is expecting something from the English Administration (*nistennnew*) and later on he is waiting and waiting for them to help him with his needs (*itenna* or *nistenna*).



*ittenna u ittenna u ttenna, fl-aħħar immutu u mmorru jew l-Infern, jew il-Purgatorju jew il-Ġenna* (wait, wait and wait and in the end we die and go to Hell, Purgatory or Heaven). This Gozitan was not deluded.

The letter writer is sarcastic till the end and signs off; *Sefturi tiegħek, l-Ġhawdxin* (Your Servants, the Gozitans).

## Conclusion

This is a stinging protest letter by a common man hailing from the furthest locality in Gozo. Freedom of the press did not put bread on his table. The festivities, the music, the discussions and the speeches did not help the needs of the common Maltese and Gozitans according to this writer. This letter is one of the earliest political statements by a common person on the islands through the newly born free press. Maybe the author of the letter did not realise that it was the freedom of the press that he believed unimportant that gave him the opportunity to announce his protest to the authorities.

The dialect used in the letter is definitely Gozitan.<sup>10</sup> It is similar although not completely alike to today's Għarb dialect but one would expect some changes in the dialect in 180 years and therefore it is likely that the letter writer was from Għarb. He stated as such and there is no reason to doubt this.

Also, it is surprising that a letter criticizing the Colonial Government found its way into a pro-government newspaper. One would expect that Richardson knew the content although it was written in Maltese. He might have thought that this letter may partly address the perception of bias in favour of the government and its impact would be limited because it was written in the vernacular. He might also have found the style entertaining, and suited his newspaper.

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<sup>10</sup> The author is a Gozitan from Għarb and knows and practices both the Għarb and the Gozitan dialects.

# Karmni Grima (k/a ta' Pari: 1838-1922)

## Genealogical History

INFORMATION COMPILED BY TONI CALLEJA

### Introduction

On the 2nd February 2018 the island of Gozo commemorated the 180th anniversary of the birth of *Karmni Grima*, who was known as being favoured with hearing our Lady's voice coming out of the titular painting of the Assumption of our Lady venerated at the blessed chapel of *Ta' Pinu*.<sup>1</sup> The titular painting was executed by Maestro Bartolomeo Perugino of Valletta, in 1619. Geographically and historically, *Ta' Pinu*, today a National Shrine, forms part of the hamlet of *Ta' Għammar*. In the Acts of the Apostolic Visit of the year 1575 by the Most Reverend Monsignor Pietro Dusina, Apostolic Visitor delegated by Pope Gregory XIII, it is stated



Anonymous - Karmni Grima (Oil on Canvas).  
Casa Rocca Piccola Collection

that: "The church, known as *tal-Ġentili* (literally of the Gentiles) is found in the limits of *Għammar*". In one of the few poems published by *Frenċ tal-Għarb* (another local servant of God associated with *Ta' Pinu*), he refers to *Ta' Pinu* as:

"Din il-knisja ċkejna  
– Qalb ir raba' ta' Għammar  
Li għażlet Santwarju Tagħha  
– Fih turina grazzji kbar".<sup>2</sup>

(This little church  
– amongst the fields of *Ta' Għammar*  
That She chose as her Sanctuary  
– In which She shows us great graces.)

Since *Karmni Grima's* connection with the extraordinary events that happened at *Ta' Pinu* in 1883 are treated in another article, the information contained herein intends to shed light upon the genealogy of her family. Genealogy comprises the collation of information that includes the family tree, the family's lineage, the direct line of descendants (blood relatives), or rather the origins of the family in question.

### Karmni Grima's Family Tree

Grazzju Grima  
with (around 1699 +/-)  
Lukrezja (unknown surname)

Tumas Grima  
with Għarb: 18 June 1719  
Roża Gatt

Wenzu Grima  
with Għarb: 18 October 1745  
Marija Mercieca

<sup>1</sup> NAG, GM, 01/44, p. 82.

In the *Giuliana Masini*, the following note is inserted next to the registration of *Karmni Grima's* death: "*Lei era apparesa la B.V.M. detta 'Ta' Pinu' e le aveva importo di propogare la sua devozione*". (*The Blessed Virgin Mary known as 'Ta' Pinu' appeared to her and She had asked her to spread Her devotion*).

<sup>2</sup> Poem by *Frenċ Mercieca*, better known as *Frenċ tal-Għarb* (*Frenċ* from *Għarb*) (1892-1967). This poem was printed in a flier without adding any title or his name to it. It was given out mainly amongst those who especially frequented the Marian devotion linked with *Għammar Hill*. For those who are interested, the poem is printed in its entirety in: *Bonnici, A. Frenċ tal-Għarb*. Gozo, pg 55-56.



Pawlu Grima  
with Gharb: 5 October 1776  
Angelika Micallef

Tumas Grima  
with Gharb: 28 November 1812  
Grazzja Agius

with at the Matrice: 13 May 1826  
Antonja Apap

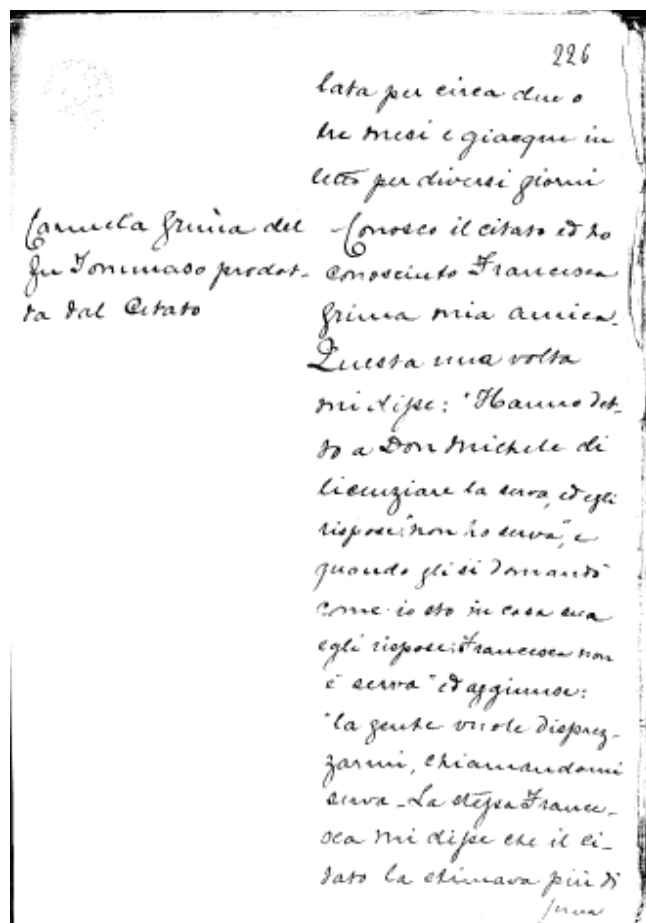
## Karmni Grima

### Karmni's Family Nickname – *ta' Pari*

Those who have written about Karmni Grima in connection with the extraordinary events of Ta' Pinu, starting with Rev. Can. Theol. Giuseppe Farrugia in 1891 (Farrugia, G. 1891); Mgr. Can. Pawl Cauchi in 1935 (Cauchi, P. 1935); Loreto Vella in 1942 (Vella, L. 1942); Rev. Amante Buontempo in 1947 (Buontempo, A. 1947); and ending with Rev. Nikol G. Cauchi (later Bishop of Gozo) in 1964 (Cauchi, N. G. 1964), refrain from mentioning Karmni's family nickname. Undoubtedly it is not that they weren't aware of it!

As prevalent within Maltese and Gozitan societies in those days, Karmni's family was more known by its nickname than by the surname. They were known as *ta' Pari* (in dialect *ta' Pori*), which nickname had been in use for many years as a distinctive of the Grima family, so much so that Pawlu Grima, Karmni's paternal grandfather, who got married in 1776, had already been known by it.<sup>3</sup>

Any relevant reference to the nickname was always that of *ta' Pari* and never as *tapari* (make believe). *Ta' Pari* is a masculine noun in the plural form with the particle *ta'* indicating possession. As one may notice the meaning being given is that which, taken as *prima facie*, seems to be the most plausible; but this doesn't mean that it is correct! In the old days, more than today, many people acquired their nickname through some sort of cute childish expression which they had pronounced in their childhood years. This type of nickname, and those composed of words of endearment that are spoken between close friends to strengthen their ties, are difficult to explain. Even if one were to



Transcription of evidence given in the Gozo Civil Court by Karmni Grima on the 20 November, 1889 during the Case: Heirs of Francesca Grima (Garbo) (*Gharb*) vs Sac. (Rev.) Don Michele Micallef (Garbo). NAG, CG, 04/336, f. 226r.

be a renowned etymologist, since, very often, such words never make any linguistic or literary sense!

In court documents of the 19th century, the family name *ta' Pari* features a number of times, always in relation to Karmni's paternal side of the family (grandfather, father and uncles). In the Giuliana Masini case, the family name *ta' Pari* is only found in four or five instances and always relating to Karmni's family members only.

The family nickname *ta' Pari* has not survived in the village of Gharb. The last villagers who were known by this name were Marinton and her brother Guzepp Grima, Karmni's niece and nephew who lived in the same house as she did, in the limits known as tal-Fgura, where she was born and lived all her life. Prior to their demise, Marinton and Guzepp Grima, bequeathed the house as a donation to the Sanctuary of Ta' Pinu in order that it could be converted into

<sup>3</sup> For example see: NAG, CG, 10/32 (1847) 7r; 10/39 (1850) 316r.

a museum.<sup>4</sup> The Museum, commemorating Karmni Grima, which originally had only occupied part of the said house, was inaugurated and blessed by the Bishop of Gozo, His Lordship Mgr Ġużeppi Pace on the 2nd May 1965. Later, following the demise of Marinton Grima, which occurred on the 5th November 1974, the museum was extended throughout the entire house.

### The Parents: Tumas Grima and Antonia Apap

The father, Tumas Grima was the son of Pawlu and Angelika neè Micallef, and was born in Għarb on the 11 December 1781. On the 28th November 1812 he married Grazzja Agius, also from Għarb. She was the daughter of Marcell and Roża. At the time of their marriage Tumas was 31 years old whereas Grazzja was 56 and already a widow of the late Mario Formosa. As one might deduce, no children

were born of this marriage. Grazzja did not have any children even from her first marriage, because even if she had been still young at 21, her husband Mario had himself been a widower and old. Grazzja died on the 22nd May 1825.

In the meantime Tumas did not think twice before tying the knot again as in less than a year, on the 13th May 1826, he married Antonia Apap at the Matrice of the Assumption. Antonia was the daughter of Ġammarija and Marija neè Thewma, and was born in Rabat on the 24th September 1805. When she married Tumas Grima, she was 21 while he was 45, thus more than twice her age. This marriage was blessed with eight offspring whose names and details follow below.

On the 30th April 1860, Tumas and Antonia suffered the loss of their first child, 33 year old Marija, a

## DEPOSIT No. 32. TO BEARER.

(Pass Book issued to Carmela Grima daughter of late Formosa of Għarb "to Pass")

Date.	Deposit or Withdrawal.	Sums Deposited or Withdrawn.			Interest.			Manager's Signature.	Remarks.
		£	s.	d.	£	s.	d.		
1911 March 20	Deposit	50						<i>W. Hillard</i>	Fifty pounds.
	Int. up to 31.3.11.	85				7			
April 8	Deposit	50					5 1/2	<i>W. Hillard</i>	A/ A. C. G.
	Int. up to 31.3.12.	99 19 5			2 18 9 1/2				
1912 May 28	Int. Withdrawn	150			2 19 3			<i>W. Hillard</i>	
	Int. up to 31.3.13.	2 19 3							
1913 Dec 27	Withdrawal	152 19 3						<i>W. Hillard</i>	
	Int. up to 31.3.13.	3			2 4 5 1/2				
" 30	Int. up to date	153			2 4 5 1/2			<i>W. Hillard</i>	
	Withdrawal	150							
"		2 4 11			2 4 11 1/2			<i>W. Hillard</i>	
"		152 4 11							
"		152 4 11							

Bank Account held by Karmni Grima with the Government Savings Bank. NAG, GB, 01/21, p. 33

<sup>4</sup> Busuttil J. (1962). Arkivju Nutarili Għawdex. (17 Sep).



spinster. Not much is known on the condition which led Marija to her demise. From a research in the admission registers of the Gozo Hospital for five years, it doesn't result that Marija was ever admitted as a patient.<sup>5</sup> However, this loss gravely affected her mother Antonia in such a way that, in less than six months, her heart failed leading to her death on the 26th October 1860 at the age of 55. An old saying says: *Meta tiġi ifthilha l-bieb* (literally - when it arrives open the door for her), and in line with this, in less than nine months after their mother's death, the Grima family also lost their father Tumas. He died on the 6th July 1861 at the age of 80 years.

### The sons and daughters of Tumas Grima and Antonia Apap; Karmni's siblings

	Names	Born	Died	Status
1	Maria, Angelica, Francesca	18 Mar 1827	30 Apr 1860	spinster
2	Giuseppa, Angelica, Giovanna	09 Oct 1828	20 Oct 1898	spinster
3	Giuseppe, M' Angelo, Nicola	01 Jan 1831	05 May 1913	bachelor
4	M' Angelo, Paolo	09 Apr 1832	22 Dec 1918	bachelor
5	Giovanna, Guliana, Margherita	21 Feb 1834	24 Nov 1899	spinster
6	M' Angelo, Pubblio, Dionisio	12 Dec 1835	22 Sep 1899	married
7	Carmela, Grazia, Giuzeppa	02 Feb 1838	25 May 1922	spinster
8	Andrea, Aloysius, Vincenzo	30 Nov 1840	03 Dec 1840	baby

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Toni Calleja is an avid researcher in local history.

<sup>5</sup> NAG, HI, 02/01 (Jan 1855 – Jul 1865).

<sup>6</sup> In the publication *Id-Devot ta' Maria* (January 1919), p. 8, it is said that Pawlu died on the 20th and not on the 22nd as specified in the *Giuliana Masini*. The publication reads: "in the village of Għarb sustained by the Blessed Sacraments, PAWLU GRIMA died at the venerable age of 85. He was a truly exemplary man who always scrupulously carried out his Christian duties. Very amiable and always jovial he was loved by one and all. He always managed to live in the poverty of spirit, for which Jesus Christ promises the everlasting reign, and thus we strongly hope that he went to share the house of the Lord. We extend our sincere sympathies to his sister Karmni, she, who as is commonly known, was the recipient of the manifestation (the apparition) of Our Lady of Ta' Pinu."

# The Origins of the Scout Movement in Gozo

ANITA MUSCAT

*Scouting is an adventure that will prepare its members for life.*

## Introduction

The Scout Movement in Gozo owes its beginning to Mr Carmelo Joseph Flores, a Maltese teacher at the Secondary School in Gozo. The first Scout Troop, known as The Gozo Secondary School Troop (No. 16), was set up on the 1st November 1916 and it was registered on the 24th November 1916. The Troop, with Mr Flores as Scoutmaster, was recognised officially by the Scout Association of Malta on the 26th December 1916. On the day of registration, the Troop consisted of 19 Scouts, but a year later, the number had increased to about 27.

One of the first problems which the Troop had to face, was that of having a place where to hold its meetings. Through the intervention of W.C. Millard, Gozo Secretary for the Government, the Scouts were allocated a Government property at Triq Żenqa in the Citadel. Since 1890, this building had housed the archives of the Gozo Law Courts but it was then refurbished so that it could be used by the Scouts.

This early experience of Scouting in Gozo is followed by a period during which there is no evidence of any form of Scouting activity on the island. The movement became popular again in the 1930s, when several Boy Scout Groups cropped up in Gozo namely Victoria, Lyceum, Għarb, Għasri, Żebbuġ, Xagħra, Xewkija, Għajnsielem and Nadur. A census on the number of Scouts in Malta, held in 1938, shows that in Gozo there were 359 Scouts in all: Għajnsielem 38, Għarb 37, Għasri 31, Lyceum 27, Nadur 68, Victoria 47, Xewkija 25, Xagħra 21 and Żebbuġ 15.

At the time the Scouts used to meet in a building close to the chapel known as San Ġakbu in Main Square, nowadays known as Independence Square. When, World War II broke out, membership dwindled. However, during the war, the Victoria Scouts played a part in the 'war effort'. The Scouts were used as messengers to give air raid alarms between police stations and churches.

When the war ended, the few members that had survived the war used to meet in Casa Bondi in the Citadel. In 1948, the Victoria Scout Group was amalgamated with the Salesian Scout Group of the Don Bosco Oratory. However, due to the numerous activities organised at the Oratory, the interest in the Scout Group waned gradually and this was dissolved in 1964.

During the 1950s, the Lyceum Scout Troop was formed again. However its existence was short-lived. During the same period, other Troops were formed at Sannat, the Victoria Primary School, Għajnsielem, Nadur and the Xagħra Catholic Action Movement. These too functioned for only a short while.

## The Victoria Scout Group

The Victoria Scout Group, as we know it today, was officially inaugurated on the 13th July 1963. The first Group Scout Leader (GSL) was Mr. Joseph G. Grech, known as 'Skip' and the chaplain of the group was Fr Albert Curmi.



18th July 1963 - The first GSL of the Group, Joseph G. Grech and the Scouts celebrate the inauguration of their headquarters.



The Group used to meet in a house in Ġhajj Qatet Street, owned by the Group Scout Leader's mother, Mrs Ġorġa Grech, who offered her house free of charge to be used 'temporarily' as the Group's headquarters. The headquarters were opened by the District Commissioner, Mr Anton Vassallo and were blessed by H.L. Mons. Giuseppe Pace, Bishop of Gozo.

Led by Mr Joe Grech, the Group continued to grow from strength to strength. In 1963, it started to publish its own newssheet. Its members took part in the fund-raising activity known as 'bob-a-job' week. The group had its own Scout band. It organised hikes and held two camps annually, in summer and during the Easter holidays. Its members took part in expeditions both locally and abroad. It performed good deeds. It helped out whenever it was asked to. Most important of all, it gave its members an education for life, according to the Scouting Method.

The first GSL of the Group, Mr Joe Grech remained at the helm for 27 years. Towards the end of 1990, Mr Grech was chosen by the Scout Association of Malta to take up the post of Chief Commissioner of

the Association. This meant a new GSL was needed. The person chosen was Mr Lorrie Saliba who still occupies this post.

In July 1989, the dream of the group of having its own premises came true when, after several years of hard work by council members, supporters, former Scouts and friends of the Group, a new Scout headquarters was inaugurated in Santa Dminka Street, Victoria. The Group had occupied the house lent by Mrs Ġorġa Grech for 27 years. Unfortunately, this great benefactor of the group was not there to see the realisation of this dream because she had passed away in March 1989. The Group is forever indebted to her. Were it not for her gesture way back in 1963, to provide the group with a premises it could call its headquarters, the story of the Group might have been quite different.

The story of the headquarters did not end here. Another inauguration ceremony, this time of an extension to the headquarters was held in March 2001. The original headquarters had become too small to accommodate the ever increasing number of members so the Group had to undertake yet another major project to improve its facilities.



8<sup>th</sup> July 1989 - The inauguration of the new HQ by the President of Malta, Dr Ċensu Tabone.

Both headquarters had their share of distinguished visitors. In February 1964, the Chief Scout of the Commonwealth Sir Charles McLean paid a visit. On the 7th November 1998, on the occasion of the 90th anniversary of the arrival of Scouting in Malta, it was the turn of Dr Charles Moreillon, Secretary General of the World Organisation of the Scout Movement. Along the years, various Presidents of Malta visited the headquarters. There were also visits by Prime Ministers, Ministers and Parliamentary Secretaries, MEPs, bishops, officials of the Scout Association of Malta, various Scout groups from Malta and Scouts from all around the world. The headquarters also hosts foreign Scout Groups who are visiting Gozo.



22<sup>nd</sup> February 1964 - The Chief Scout of the Commonwealth, Sir Charles McLean visits Gozo and awards the Thanks Badge to Mrs Gorga Grech.

The Group was also present during certain historical events, such as the consecration of Bishop N. Cauchi in 1967 and that of Bishop M. Grech in 2005 and the visit to Gozo by Pope John Paul II in May 1990. In 1967 and 1992, it took part in the activities held on the occasion of the visits to Gozo by Her Majesty Queen Elizabeth II.

The present Group is still doing its best to continue the tradition of Scouting and offer a quality experience ( and lots of fun!) to its members. While the training programme has evolved along the years to meet the needs and realities of today's children and youths, the core values of Scouting have not changed. The Scout Law and Scout Promise are still the same and bind members to do their duty to God and country and to be of service to others. The principle of learning by doing, working in a team, caring for the environment, the support provided by adults and the importance of youth involvement

from the planning stage to the actual carrying out of the activities undertaken by the Group are still of the utmost importance. The Group's members attend the weekly meetings at headquarters as well as other outdoor activities and Group and sectional camps. Members of the Group participate in national activities such as national camps, the annual rally for all the Scout and Girl Guide Groups in Malta and Gozo, Scout Forums and joint activities between both Maltese or foreign Scout groups. They take part in expeditions around the Maltese Islands and abroad. They participate in youth exchange projects funded by the EU. The group still issues its Newssheet on a quarterly basis. Scouts carry out clean-ups or tree planting sessions in different localities. Leaders of the Group attend training courses at Island Headquarters in Malta before they are registered as qualified leaders.

The Victoria Scout Group puts a special emphasis on the importance of being of service to others. Each year it organises different fund raising activities for the benefit of other philanthropic organisations, both local as well as international ones. These include car washes, walks for charity, bicycle hikes, lunches, barbeques, blood donating sessions, providing support in activities organised by the local councils and visits to the elderly. In this way it instils in its members the importance of thinking of others before one's self, which words are an integral part of the Scout Law and Promise.

The Gozitan Scouts have participated in almost all the World Scout Jamborees held from 1920 onwards. Jamborees are international camps held



April 2017 - Car wash in aid of ARKA and OASI



once every 4 years in different countries where Scouts from all over the world come together for around 10 days. The last Jamboree was held in Japan in July and August 2015 and the participants amounted to around 33,600. The next Jamboree will be held in the USA in 2019 and the Victoria Scout Group will be represented by 18 members.

In 2013, the Group celebrated its 50th anniversary by publishing a book which narrates its history. The author of this book is former Venture Scout Leader, Mr Carmel C. Cachia. In 2016, the Group celebrated the 100th anniversary of Scouting in Gozo. A parade was held around the streets of Victoria. The majority of the Maltese Scout groups and several Scout bands took part in this rally.



October 2016 - 100<sup>th</sup> anniversary parade in Gozo - photo courtesy of Mr Charles Spiteri

Presently, Gozo has 2 Scout Groups, the Victoria Scout Group and the Xaghra Scout Group. The latter Group was one of the first Scout Groups to be set up in Gozo and was one of the most active groups in the 1930s. In 1952 another attempt at reviving the group was made. In the 1970s, on the initiative of Vincent Vella, a leader with the Żejtun Group, the Xaghra Scout Group was revived. The same Scout Leader was instrumental in reopening the Xaghra Scout Group in May 2008. This Scout Group recently celebrated its 10th anniversary.

Presently the Victoria Scout Group boasts of around 130 members, divided into four sections: Cubs, Scouts, Venture Scouts and Rover Scouts. This number also includes the members of the Group Council. The number of members in the Xaghra



May 2016 - Official opening of the Xaghra Scout Group headquarters.

Scout Group amount to 111. This also includes members of their Group Council. The Xaghra Group is divided into four sections: the Beaver Colony, the Pack Section, the Scout Troop and the Venture Unit. The first GSL was Mr Vincent Vella who occupied the post from 2008 to 2012. In June 2012, Ms Loraine Borg became the 2nd GSL for the Xaghra Group. The present Group Scout Leader is Mr Josmar Azzopardi and he has occupied the post since October 2017. The Xaghra Scout Group can also boast of owning its own headquarters which was inaugurated in May 2016. During the year, the two Scout Groups organise several joint activities.

Throughout the years, the Victoria Scout Group has received several recognitions for the services rendered to the Gozitan community. The Venture Unit was placed 2nd amongst 18 submissions in the Għarfien Nazzjonali Żgħażaġħ fis-Socjetà 2003. In 2007 the Group was awarded Ġieħ Għawdex by the Circolo Gozitano. In 2010, it was awarded Ġieħ



June 2010 - Ġieħ il-Belt Victoria



January 2016 - The late Joe Grech during the awards ceremony at the AGM at headquarters - photo courtesy of Dr Victor Mercieca

il-Belt Vittoria by the local Council of Victoria. In 2010, it was chosen as the President's Group in recognition for its efforts to raise a considerable amount of money (€4606) for the Strina campaign in aid of the Community Chest Fund.

### Quo Vadis?

The Scout Groups on Gozo have achieved a lot in their mission by helping Gozitan children and youths to Be Prepared for life. They faithfully carry out the Scouting Mission, that of educating young people to play a constructive role in society by contributing towards their local, national and international community. They have also spread the Vision for Scouting, that of creating a better world. They can be proud of what they have achieved so far. However they do not intend to rest on their laurels. They believe there is still more to be done. And so they will do their best to keep up the good work.

### Final Note

At the end of this article, I feel I must pay tribute to the memory of Mr Joe Grech, the founder of the Group and its first GSL who sadly passed away unexpectedly

on the 6th September 2018. In 2007, when his two terms in office as Chief Commissioner came to an end, he was granted the status of Scouter Emeritus. Mr Grech remained an active member of the Group's council and continued to offer his constant help and invaluable advice to the group he loved so much till his untimely demise. In 2009 he was chosen as the Group Patron. Skip had also occupied other posts in the Scout Association of Malta amongst which that of Training Commissioner, District Commissioner for Gozo, Assistant Chief Commissioner and as a member of the Awards Committee at Island Headquarters. Mr Grech dedicated his whole life to Scouting and both the Victoria Scout Group as well as the Scout Association of Malta are forever indebted to him. Was it not for his determination, hard work and complete commitment to Scouting, the Group and its story would surely have been totally different.

Anita Muscat, from Victoria works as a Learning Support Educator at St. Theresa Primary School, Kerċem. She joined the Victoria Scout Group in 1992 and she is the CSL - Cub Scout Leader for the two Packs within the group. She is also the editor of the Group's quarterly publication, the 'Victoria Scout Group News Sheet'.



# Ċensu Tabone (1913-2012): As I know him

ANTON TABONE

## Principal Episodes

During his political career, Ċensu Tabone occupied various posts. He was Secretary General of the Nationalist Party, Vice-Leader of the same party (1972-1977), Member of Parliament for twenty three years (1966-1989), Employment Minister (1966-1971), Minister for Foreign Affairs (1987-1989), and President of the Republic (1989-1994). As Minister for Employment and Social Services he proposed a measure, exceptional for those times, through which he introduced a new concept within the country's legislation which provided for the employment of persons with special needs.

The related law aimed to establish a process of registration for employment for persons with special needs and to make it compulsory for employers to engage a minimum percentage of these workers. In fact, in February 1969 Parliament approved the Act regarding the Employment of Persons with Special Needs, from which it was established that at least 2% of persons with special needs were to be considered for employment in appropriate jobs in the country's private sector as well as in Government Departments within the Public Sector, where that quota was reached and surpassed. This act was actually piloted by Minister Tabone almost fifty years ago.

In that same period he had submitted a proposal to the United Nations, in New York, which drew the attention upon the world's ever increasing ageing population. This led to the Vienna Action Plan and the establishment of the United Nations Institute on Ageing in Malta.

As Minister for Employment, Tabone had much to be proud of, as notwithstanding that he lived through the rundown years of the British Services, when thousands lost their jobs, the number of gainfully employed persons increased from 88,000 to 101,000 in the five year term between 1965 and 1970. Emigration, which also fell under his ministry, decreased from 9,000 in 1964 to 3,000 in 1971. Minister Tabone had established an official



contact with Maltese and Gozitans living abroad and he used to visit them both when he served as a Minister as well as later as President of the Republic. In 1970 he signed an agreement with the Australian authorities so that returned migrants would still continue to receive their Australian pensions on their return to Malta. Thus, while thousands of workers were laid off, emigration decreased and some of those who had emigrated in earlier years started to return, the number of Maltese and Gozitans gainfully employed increased and continued to increase just the same.

When he became Minister for Foreign Affairs, with a youngster's energy and in a short term, he succeeded in again strengthening Malta's diplomatic and traditional relations with European States and other countries around the world. He started to pave the way for Malta to become a member state of the European Union. He strived for Malta's membership within the European

Union, and had it been his decision, he would have hastened the date of its formal and official application for membership. During this time he also submitted a proposal to the United Nations in New York which proposal stated that the world's climate needed to start to be considered as common heritage of mankind, and within a short time the United Nations issued a draft resolution on climate change in order to initiate the process to decrease man's actions and activities that cause environmental harm. In my opinion, these episodes were not given due prominence at the time of Ċensu Tabone's career as a Minister in the sixties and eighties.

The next chapter regarding the time of his Presidency merits an article in its own right with no ample space available herein. However I have to remark that his Presidency years created a general feeling throughout the nation where he was considered to be a father to all without exception. In fact, in the opening speech delivered on the occasion of the Inauguration of the Seventh Parliament, on the 4th April 1992, he stated: *....irridu naslu biex meta nghidu 'aħna', ebda persuna ma tħossha eskluża minn taħt il-kapp ta' dik il-kelma.* (.....we need to arrive at a point where when we say 'us', no person would feel excluded from the encompassing meaning of that word).

## His Family

It is right and proper that in this article I also include some comments about his family. My father (Anton) was considered to belong to another time and generation when compared to his brother. He was very proud of *Ċensu tagħna* (our Vincent) as he used to refer to him everytime he used to recount something about him. Everytime that my uncle crossed over to Gozo in connection with work or holidays, my father expected that he would meet him and he found pleasure in listening to his updates about what was currently going on and what plans he had in tow. I would say that most probably the conversation was mostly one way, because to keep up with Ċensinu wasn't easy! It also doesn't mean that they totally agreed on everything, because I sometimes heard my father telling him: *Ajma, Ċens, kemm tinkwetani meta titkellem hekk.* (how I worry when I hear you speak like that). But I truly believe that he was my father's joy.

My uncles's wife Maria, a woman of character, reminded one of the popular saying that behind every successful man there is a woman. I remember her supporting him in every step he made: defending him and caring for him. At the same time rearing eight children practically on her own owing to the long trips her husband made abroad due to





his services within the World Health Organisation (WHO), and before that, because of his studies in the United Kingdom. Back in Malta, between his services at the hospitals and his private practice he was also involved in the establishment of the Medical Association of which he also became the President, and which role also necessitated him to act and negotiate as a trade unionist during the long and turbulent disagreement between the Association and the Government of the time. When he entered the political sphere, he increased the rhythm of his activities, that without any doubt decreased the amount of quality time he dedicated to his dear family.

Albeit his wife was fully committed in her support, defence and care for him, she however also knew how to be critical in her judgement of their general environs in every aspect. Without giving herself any airs and without mincing words, she knew how to pass a fitting remark that would at the same time appropriately hit the mark. As for the rest, their family life in their St Julians home was always welcoming, merry and closely knit.

Very often, on many evenings, I would return with my uncle after Parliament sittings or meetings at the Party Headquarters (Stamperija) and have dinner with the family, since at the time Gozo ferry services were not available after sunset. I remember that on entering the house late at night we used to find my Aunt Maria and very often the numerous family members together with some of their close friends, all talking loudly at the same time. A whole cacophony of suggestions of what we should have done or said during the session or in another activity. It is true that those particular times are considered to have been turbulent ones for our country, and thus one would expect that a certain nervousness and anxiety prevailed. Soon, however, I used to proceed to share the kitchen table with my uncle and enjoying my aunt's tasty food in a merry and friendly atmosphere that I will never forget.

## Festschrift

I feel that to judge and justly assess the life of a man like Ċensu Tabone, there needs to be an initiative taken by persons who would be able to delve through the intricacies of the prominent person's

life in the context of his country's contemporary historical background. One could perhaps propose the establishment of a Foundation that would take up this suggestion and work on it. Another proposal would be that of issuing a festschrift publication that would consist of a volume of articles written by various authors who know Ċensu or who have heard about him, in order that they would give life to his memory and his contribution towards our nation.

Ċensu Tabone was born in Gozo and was buried in Gozo. He was a patriot, as witnessed by his own words that are now engraved on his tombstone: *Kun kburi li int Malti u thalli qatt id-daqs ta' pajjiżna jżommok lura milli tilhaq il-potenzjal tiegħek. Dejjem tajjar il-bandiera Maltija fl'oghla quċċata.*

(Be proud of your Maltese citizenship and never allow our country's size to keep you back from reaching your potential. Always wave the Maltese flag up on the highest summit).

This was Ziju Ċens for me, how I know him and how I would like to remember him.

*Translated from Maltese by Ms Miriam Muscat.*

*This article was adopted from a speech delivered by Mr Anton Tabone on the subject during an event coordinated by the Gozo Cultural Office within the Ministry for Gozo on 13th May 2017.*

Anton Tabone was first elected as a member of Parliament in 1966 in the interests of the Nationalist Party and sat in Parliament for over forty two years, initially as a back bencher and successively as Shadow Minister, Minister and eventually as a Speaker of the House. He was also a member of the NP Executive Committee and a member of the now defunct Gozo Civic Council. He was appointed as the first Minister for Gozo Affairs in 1987 and re-appointed in the same portfolio in 1992, a post he held up to 1996. Between 1998 and 2008 he served as Speaker of the House of Representatives. He also served as Acting President of Malta from 2009 to 2012. In 2008 he was conferred the Membership of the National Order of Merit in the grade of Companion.

# The Teaching of Maltese as a Foreign Language in Malta and Gozo<sup>1</sup>

CHARLES DANIEL SALIBA

When Malta joined the EU in 2004, Maltese became an official language of the EU. Due to this accession and for other reasons, such as economic prosperity, political stability, and archipelago safety, an ever-increasing number of foreign people have opted to live on the islands. Most Maltese are bilingual and speak both Maltese and English, so foreigners who speak English have little difficulty in practical communication. However, many foreigners who cannot speak Maltese feel disadvantaged, and prefer to learn the language to integrate into Maltese society. For foreigners who do not speak English, the need to learn Maltese is greater as Maltese is the dominant language. Still others may want to learn Maltese for specific occupational or academic purposes or simply to improve their communication skills. All these reasons lead to a demand for Maltese language courses, which is not always met, as such courses are not always available, especially in Gozo, or may not be in accord with a learner's aims.

The Directorate for Lifelong Learning courses (DLL) offers Maltese as a Foreign Language (MFL) courses of various types and levels around Malta and Gozo. For my doctoral research I investigated whether the MFL level 1 and MFL level 2 courses offered by the DLL in 2012-2013 met the learners' and teachers' expectations in terms of the course syllabi, teaching methods and learning materials as well as the training of MFL teachers. This was done to evaluate the entire system, and pinpoint what should be amended.

In this study, the two primary sources were the learners and teachers of both courses at the DLL. This research simultaneously employed quantitative and qualitative methods, with

limited interactions between the two sources of information during the data collection stage, but the findings complemented each other at the data interpretation stage. The needs analysis was conducted with two sets of instruments; in the first stage a questionnaire for teachers and another for learners was administered, and for the second stage the questionnaires were complemented by semi-structured interviews.

Questionnaires were administered to all the teachers and learners. There were 12 groups of MFL-1 learners, comprising 60 learners and nine teachers, who all participated except for two learners. When the study commenced, there were two groups of MFL-2 learners, totalling nine students, and three teachers who all participated in the study. When conducting interviews, in the case of learners, stratified random sampling was used, where in the case of MFL-1, a learner from each group was interviewed; for MFL-2, two learners from each group were interviewed, since the former course had 12 groups, whereas the latter only had two groups. Although the aim was to conduct interviews with all the teachers, two teachers from each group did not wish to participate.

Descriptive statistics were used to analyse the nominal and ordinal data in the questionnaires. Open questions had their statements coded, grouped by similarity, and a theme was identified. This made comparison possible between what the learners or teachers had and what they perceived they needed. Data from the interviews was presented as per individual responses. These were then amalgamated or contrasted with what emerged from the questionnaires' tables and the responses to the open questions.

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<sup>1</sup> The research work described in this publication was funded by a Malta Government Scholarship Scheme Grant. A research paper based on this doctoral research, conducted under the auspices of the University of Sheffield, was published by the same university in May in the book, 'Informing Educational Change: Research Voices from Malta' edited by David Hyatt with Peter Clough and Cathy Nutbrown. For more information, please visit: <https://sites.google.com/sheffield.ac.uk/alumninews2017/publications>



The research findings from various sources and research instruments revealed discrepancies in the syllabi, teaching methods, learning materials and teacher training between the MFL-1 and MFL-2 courses and the learners' and teachers' perceptions of their needs. The teachers and learners were aware of the problems, and their needs analysis showed that, in most cases, they shared similar desires concerning improvement. The main issues pinpointed for amendment are as follows: problems related to the vast scope and difficulty of the syllabus; lack of a specific syllabus for MFL-2; speaking skills deficits in both courses; the need to focus less on grammar (except MFL-2 teachers); the need for learners to copy less from the whiteboard; problems with the portfolio; desire for teacher training; need for more resources to teach and learn Maltese, and the necessity for needs analyses and course evaluations.

It is evident that a policy of needs analysis and course evaluation is an essential step in every language course so the learners' needs can be identified and translated into learning objectives. Furthermore, teacher trainees and teachers need to be trained in second language (SL) areas.

Once aware of certain issues in the MFL courses, I was ethically bound to address these shortcomings so that future courses would have better resources and syllabi. With the information gathered and new input from the learners and teachers, three syllabi were created for MSL courses based on the Common European Framework of Reference for Languages (CEFR), together with learning materials.

Intensive MSL courses based on the CEFR levels should be organised all year round under the direction of a university. This is important for foreigners who want to learn Maltese within a short time, including Maltese-Australians, refugees and those who want to learn it for occupational or academic purposes. For these reasons, Malta requires a Centre for Maltese as a Foreign Language with specialists in the MSL/MFL field under the sponsorship of a university to offer expert advice; train teachers in SL areas; conduct further research on other MSL/MFL areas; offer intensive courses; guide other Maltese institutions in the creation or use of available syllabi; and offer courses online or abroad.



Charles Daniel Saliba presenting the Maltese per Stranieri series to the Minister for Gozo Hon. Justyne Caruana.

These recommendations hint at further research to achieve the following: obtain feedback on the needs of teachers and learners in other MSL courses held in Malta; create the other levels of CEFR or other syllabi for specialised courses; review all MSL/MFL published books and publish these reviews so they are accessible to everyone; develop a checklist to analyse existing course books; produce a glossary of words for each syllabus level; and create a register of student error analysis.

If this promising field is given the necessary attention, it will attain the professional status it deserves. In turn, this recognition will promote Maltese culture and language worldwide, thus attracting more participants to the sector, which will generate the necessary revenue for advanced research in this area of specialisation.

Charles Daniel Saliba, PhD (Sheff.) UK, lectures on Maltese linguistics and literature at the intermediate and advanced levels at the Sir M. A. Refalo Sixth Form. He is also a visiting lecturer at the MCAST University College and a practicum visitor with the Institute for Education. Saliba has published over 40 books on the Maltese language. Saliba won a prize for his book *Realtà in the Prose for Adolescents* category at the National Book Awards in 2007. He specialises in teaching Maltese as a foreign language. He has presented his research at several international conferences and was invited as keynote speaker on a number of occasions. For more information, please visit [www.charlesdanielsaliba.com](http://www.charlesdanielsaliba.com).

# Dealing with Autism in Gozo

JOANNE SULTANA

Autism is a condition which is characterised by challenges in communication, social skills and difficulty in emotional regulation.

Dealing with Autism in Gozo is an Erasmus+ project which Gozo College Sannat Primary School embarked on in June 2016. Students diagnosed with autism are continuously increasing in number and as a result, schools are facing new challenges. This project originated from the need of more awareness in schools, homes and communities. The first part of the project saw the setting up of a Focus Group meeting during which members including parents, teachers and other professionals discussed the current situation in Gozo and the way forward.

In September 2016, five Sannat School educators including the Head of School, Ms Pauline Grech, spent a week of training and observation at Westminster Special Schools in London. They learned and practised innovative ways of dealing with the needs of students with autism in the classroom. In September 2017 the Head of School, accompanied by another four members of staff, attended a course on SCERTS (Social Communication, Emotional Regulation and Transactional Support) delivered by Emily Rubin a world authority on the subject. They also had the opportunity to observe three different special schools in London. Following this, participants shared their knowledge and experience in a number of schools in Gozo. Teachers from special schools



Educators from the Sannat Special Unit during the training at College Park School in London.



The lifeskills room at the Sannat Special Unit.

in Malta visited the Sannat Special Unit to observe these new methods of dealing with autism in the classroom.

This project brought about other positive results including the opening of a lifeskills room similar to the one in College Park school in London, the creation of the Facebook page, Autism in Gozo, through which good practices are being shared, the creation of Pearltrees Autismgozo (<http://www.pearltrees.com/autismgozo>) where resources used at Sannat Special Unit can be downloaded for free as well as the drastic increase of students referred to our services.

During the closing seminar which was held on the 8th May 2018, parents and professionals agreed that we are changing the mentality of teaching students with autism. We are now changing the way we teach these students to the way they learn. All this is leaving a positive impact on students' behaviour, communication and social skills.

More information and links to project results can be found on our website <http://gc.sannat.skola.edu.mt/erasmus-project/erasmus/> under the heading Erasmus+ Projects.

Joanne Sultana is a teacher at Sannat Special Unit.



# Anton F. Attard

## An expert in the Folklore and History of Gozo

### 1943–2018

JOSEPH BEZZINA

Anton was a prolific writer. He wrote a lot and it is possible to write as much about him. He was small in stature, but with a big heart ready to help and to share his knowledge with the student as well as with the scholar. He passed away on Wednesday, 18 July 2018 at 11.49 at night at the Gozo General Hospital, where he had been admitted a few hours earlier. This biographical note does in no way do justice to such a creative person but it may well serve as a basis for further research.

#### Early Life

Anton was born in a farmhouse on the outskirts of Victoria on 13 February 1943 at 11.30pm, the son of Manwel Attard and Anġla Gatt, two full-time farmers. He was baptised at the Parish of St George the following morning and christened Anton, Manwel, and Felìċ.

He celebrated his birthday on 14 February as he is registered to have been born on that day at the Gozo Public Registry, a *lapsus calami* by someone at the Victoria police station where births had to be registered as soon as possible. He received Confirmation on 30 May 1950. He passed his childhood in their farmhouse in the middle of Tal-Far, situated, more or less, where there is the present entrance to the Girls' Secondary School Complex in Victoria. His father tilled fields in the area of Tal-Far; an area that extended from the site of the present school complex down to il-Wied ta' Żejta. Eventually, when their farmhouse made way for the school, they went to live in a house at Trejġet l-Exchange, across the street from the main telephone exchange of Gozo.

All four walls of the rooms of his small house were stacked with row upon row of thousands of



Photo courtesy Paul Falzon

books from floor to ceiling. His second home was the club of Il Leone Philharmonic Society, a stone's throw from his house, and he regularly frequented the Gozo Cathedral. His centre of research was the Public Library and, eventually, the Gozo section of the National Archives; after retirement, he visited these two institutions regularly every morning six days a week to pore through newspapers, books, and documents. Il-Pjazza tat-Tokk, Independence Square, and the people from all walks of life that he met there, were the oral source of his works on folklore.

### A Brilliant Civil Career

Anton started his education at the Victoria Primary School in Triq Vajringa and proceeded to the Lyceum, then situated close by in Strada Karità. He was trained as a teacher for two years at the St Michael Training College. Eventually, he frequented the University of Malta from where he graduated BA in 1973 and obtained a certificate in Linguistics in 1975.

He taught in the Government Schools of iż-Żejtun and il-Marsa, Malta, between 1965 and 1977. From the department of education, he passed on to the civil service where he was engaged until 2003. He was secretary of the Housing Authority (1977-1983 and 1985-1994) and, Director Customer Care, Ministry for Gozo (1994-2000). He was seconded to the General Workers Union between 1983 and 1985, where he worked as secretary of the Public Service Section. During these long years, he sat on an innumerable number of Government Boards both in Malta as well as in Gozo. Between 2013 and 2017, he was President of the Gozo Agricultural, Industrial, and Cultural Society, whose main task is to organise the annual show il-Wirja ta' Santa Marija.

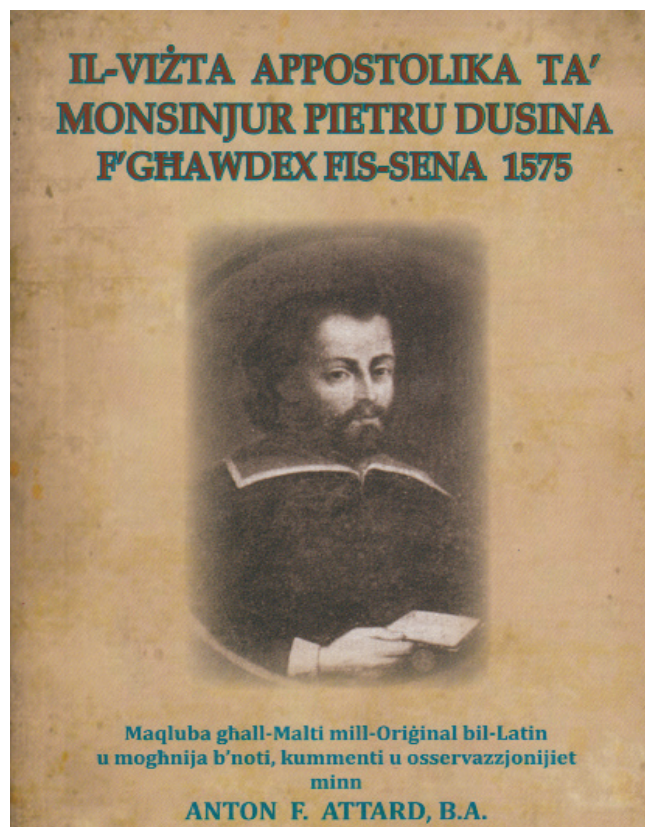
### Always On The Go

Beginning in his late teens, Anton turned his interest and attention towards the folklore of Gozo. He did sterling work gathering facts and data about specific subjects from people who had lived and worked before the Second World War. In its aftermath, the War brought a great upheaval in the way of living of the people and many customs would have been lost were it not for his painstaking interviews and research.

He soon started to share his acquired knowledge through the publication of hundreds of articles on the folklore of Gozo in the newspapers *Il-Passa*, *Il-Pass-temp*, *It-Tromba*, *It-Torċa*, *L-Orizzont*, *Tagħna t-Tfal*, and in the magazine of the Gozo diocese, *Il-Hajja f'Għawdex*. The series of articles for the latter magazine will continue posthumously as, during his last weeks, he passed on a number of unpublished articles to Francesco Pio Attard, its editor, for future publication.

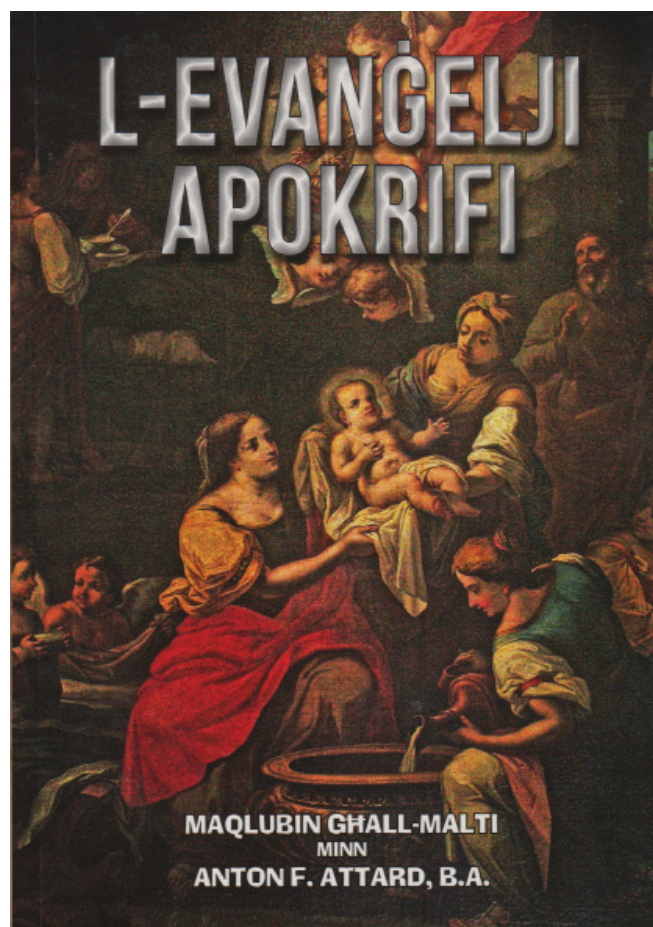
He also took part in numerous programmes on the Redifussion, Radio, and Television, appearing regularly in programmes originating from Gozo in the last forty years: *Il-Bronja*, *Il-Manbar*, and *Għawdex Illum*. He had the ability to explain the subject under consideration in very clear terms and he could thus be followed with interest by children, and adults alike.

He also translated a number of works; foremost amongst them is *Il-Viżta Appostolika ta' Monsinjur Pietro Dusina f'Għawdex fis-sena 1575* (Gozo 2014) – the report on Gozo by Pietro Dusina, the Apostolic Visitor, who left an excellent description of the ecclesiastical establishment in Gozo in February 1575. It is important as it gives an idea of the devastation left by the Turks during the siege of Gozo in 1551.





He also delved into Bible studies, not from a religious or theological point of view, but from a folkloristic standpoint. For example, he published a number of articles on the birds and the fish referred to in the Bible. He also translated a number of apocryphal writings. One of his very last works was *L-Evangelji Apokrifi* (Gozo 2018). The apocryphal gospels were written by anonymous authors who appended the name of an apostle to their work, such as the Proto-Gospel of St James or the Gospel of St Thomas. This is the first time that a good number of such writings were translated into Maltese.



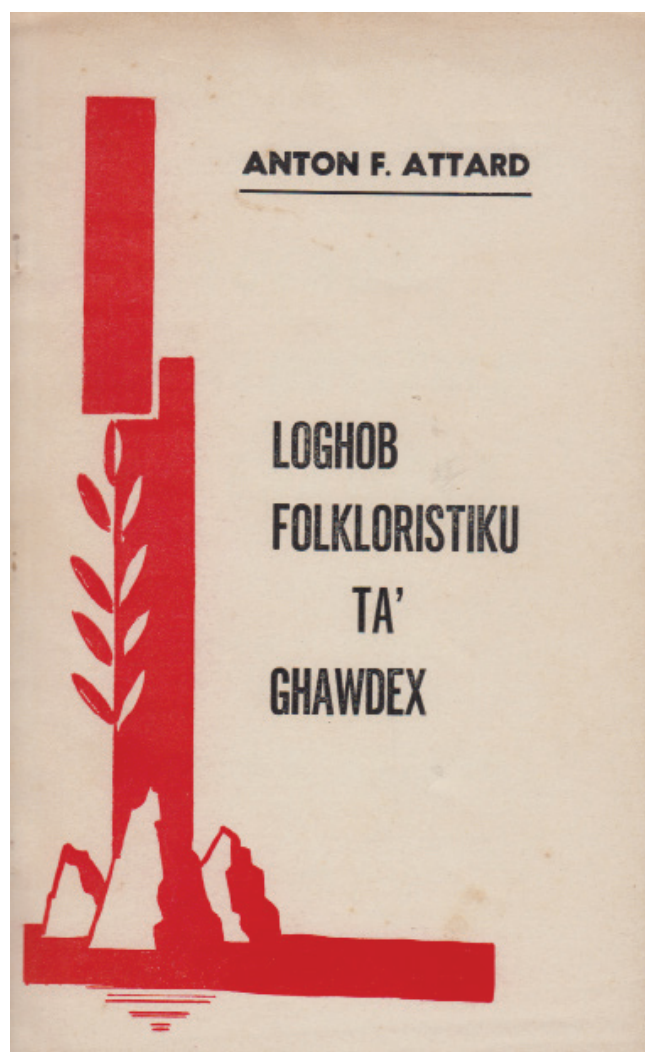
## Folklore

One of his greatest contributions is the record that he left on the traditional beliefs, customs, and stories of the community of Gozo, facts passed through from one generation after another by word of mouth. This body of popular myths and beliefs that he gathered relate to the whole of Gozo but also to particular villages of the island and to activities taking place in these villages.

He published five books on folklore. The first, the most original, and a real treasure trove is *Logħob*

*Folklorisiku ta' Ghawdex* (Malta 1969), in which he describes one hundred and thirteen games through which children of Gozo past whiled away their time. This book fills the elder readers with a mixed feeling of happiness, sadness, and longing when recalling the games in which they were protagonists in the distant past.

The other books on the subject are: *Mill-Folklore ta' Ghawdex – ġabra ta' ġhana u taqbil* (Gozo 1986) – a collection of traditional Gozo folk-music. The word *ġhana* is associated with singing, verse, rhyme, and even *kantaliena*, a type of singing with a slow rhythm. *Mill-Hajja ta' l-Imghoddi, tagħrif folkloristiku minn Ghawdex* (Gozo 1991) describes a wide range of local traditions. *Mid-dinja tas-seher u tal-Folklor* (Gozo 2002) carries a number of fairy tales that originated in Gozo. Finally, a few weeks before he passed away, he published *Mill-Għerf bla miktub tal-Maltin u l-Ghawdxin u tagħrif ieħor* (Gozo 2018) – another collection of local beliefs and customs.





## Linguistics

Anton also carried out a scientific study of several aspects of the Maltese language and its structure, including the study of grammar, syntax, and phonetics. He also touched upon specific branches of linguistics such as dialectology, comparative linguistics, and structural linguistics.

He published five books in what he named the Maltese Language Series, books that touch upon aspects that very few have ever delved into. The first in this series was, *The dual number in the Maltese Language – Il-Għadd imtenni fl-Ilsien Malti. A Linguistic Study* (= Maltese Language Series 1) (Gozo 2008). This was followed by *The Sound Stem -an or -ien endings – Plurali shah bid-deżienza -an jew -ien. A Linguistic Study* (= Maltese Language Series 2) (Gozo 2008). The third was a study on a particular place-name: *The Maltese toponym “Forn il-Ġir” – It-toponimu Malti “Forn il-Ġir”. Studju Lingwistiku* (= Maltese Language Series 3) (Gozo 2009).

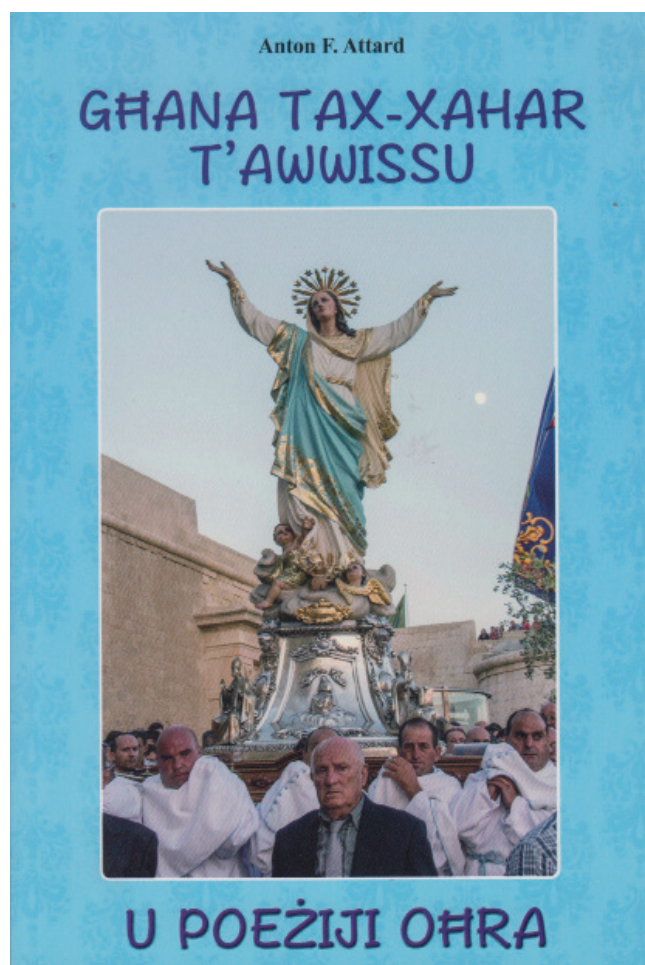
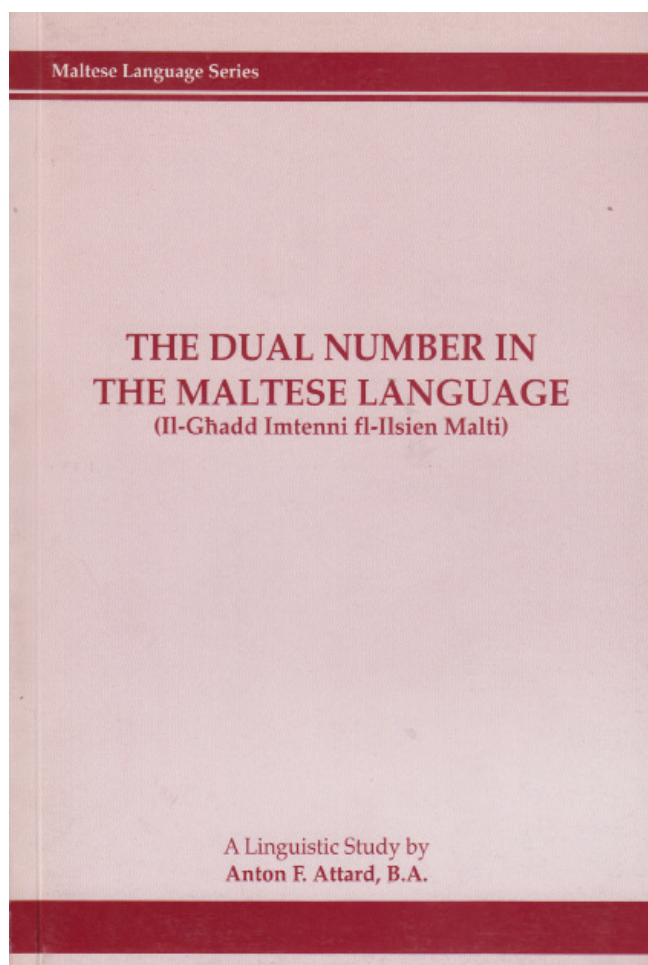
Anton disagreed with a number of decisions taken by the National Council for the Maltese Language.

In the book *Id-Deċiżjonijiet l tal-Kunsill Nazzjonali ta’ l-Ilsien Malti. Kemm huma tajbin? Studju Lingwistiku* (= Maltese Language Series 4) (Gozo 2010), he listed a number of linguistic arguments as to why some of the decisions taken by the National Council were wrong. He criticised some of the decisions as “orthography of convenience, linguistically erroneous and based on phonetics, without any consistence, and with a dilettantish rather than a scientific core”.

His final book, again published weeks before he passed away is *Maltese Palindromes – Palindromi fl-Ilsien Malti. A Linguistic Study* (= Maltese Language Series 5) (Gozo 2018). A palindrome is a word, phrase, or sentence that reads the same forwards and backwards.

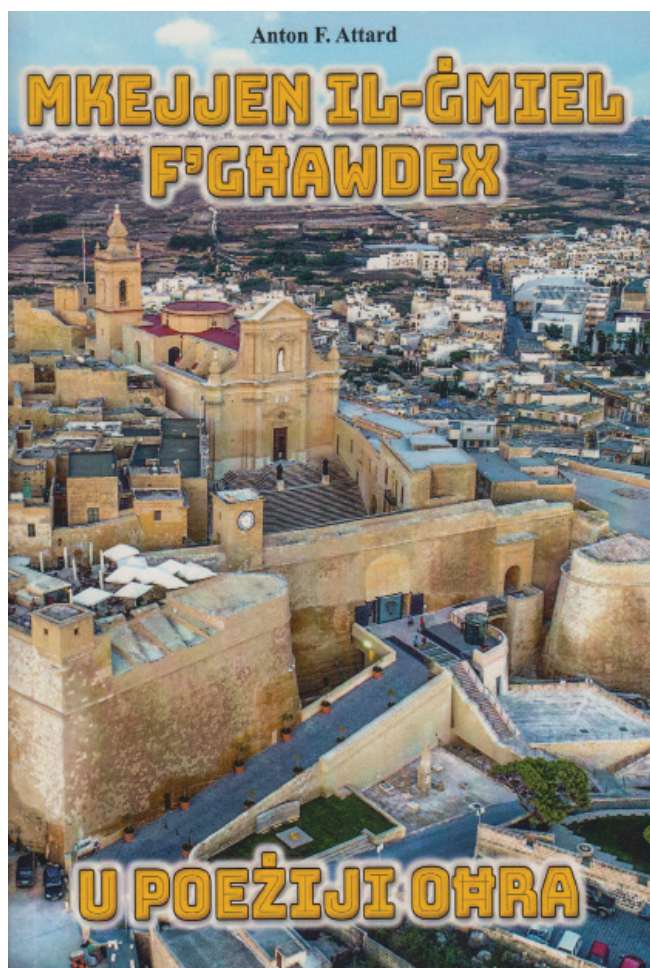
## Poems

Anton published his first poem in the comical paper, *Il-Joker*, in March 1959. For ten years (1997-2007), he regularly took part in the monthly Poetry on Gozo evenings that were held in several venues.





He published eleven books of poetry. The first *Sunnetti – l-ewwel parti* (Gozo 1985) is a collection of sonnets, a fourteen-line rhyming poem with set structure. He employed a number of rhyming patterns for sonnets, usually written in iambic pentameter. His last two poetry books were, *Għana tax-xahar ta' Awwissu u poeżiji oħra* (Gozo 2017), and, *Mkejjen il-ġmiel f'Għawdex u poeżiji oħra* (Gozo 2018), published just a month before he passed away.



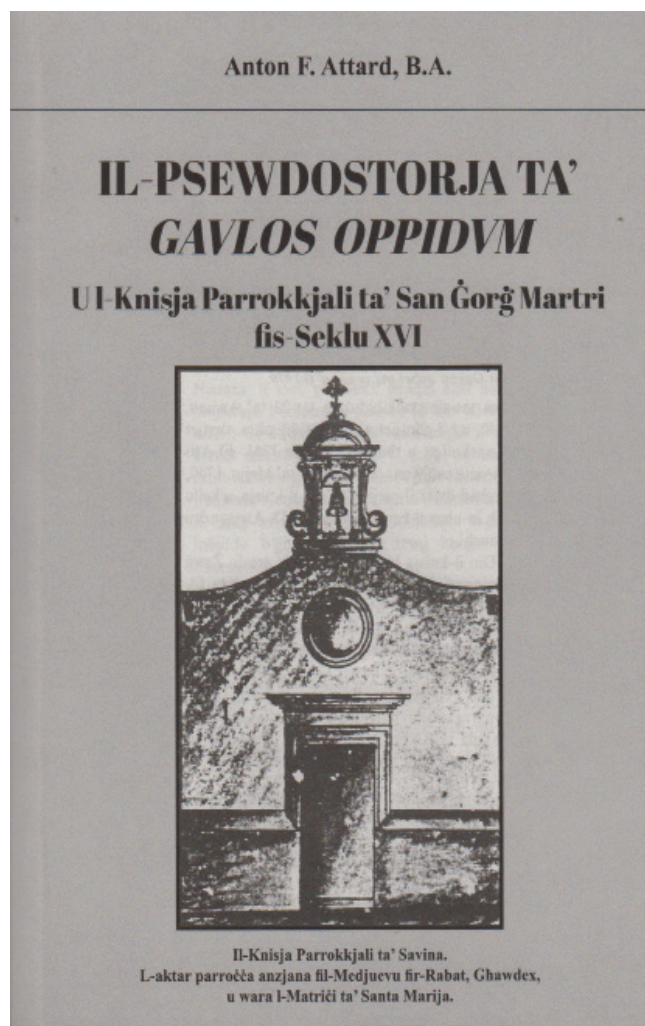
### Santa Marija, the Cathedral, and Il Leone Philharmonic Society

Gozo, Victoria, iċ-Ċittadella, ir-Rabat, the Cathedral, and Il Leone Philharmonic society encapsulates the great love of the late Anton.

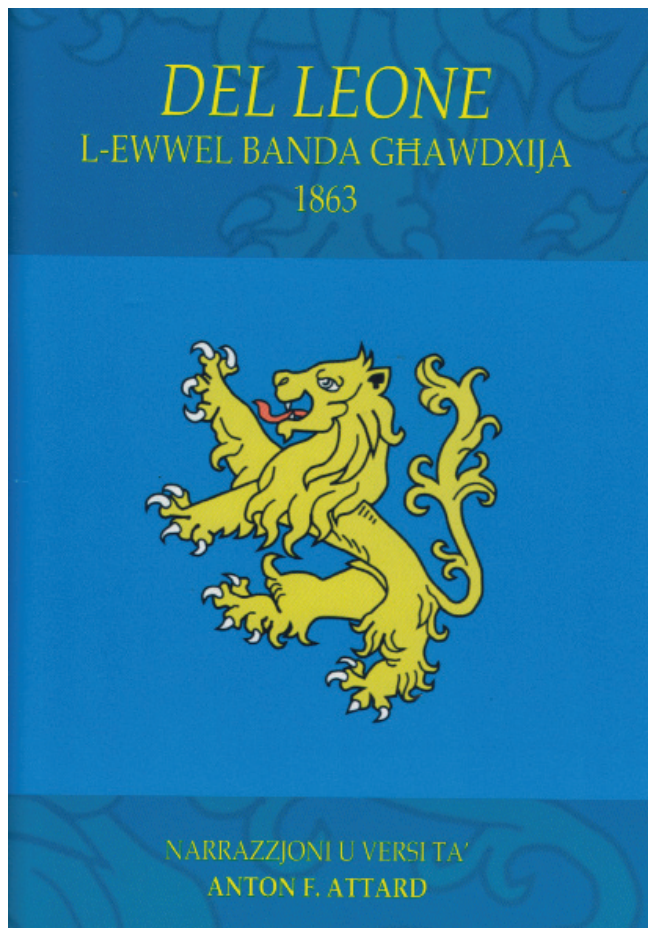
He had at heart the history of the Cathedral and of Il Leone Philharmonic Society writing extensively in the annual *Festa ta' Santa Marija*, issued by the former, in the quarterly publication *Aurora – Lehen il-Banda Leone*, and in *Il-Għid tal-Assunta* – the Cathedral annual.

He edited and translated into Maltese a number of sources to eradicate the erroneous interpretation of historical facts that were in contradiction to these sources. He also published a number of books to annihilate the arguments of those whom he called “*psewdo-storiċi* – pseudo-historians” – a number of writers who tried to obfuscate the story of the Cathedral and Il Leone Band and construe a totally different history of the Church and of the first band in Gozo to accommodate it to their viewpoints. One book in this series was distributed posthumously for the feast of Santa Marija 2018. Entitled *Il-Psewdostorja ta' Gavlos Oppidvm* (Gozo 2018), the book exposes the fallacy of arguments put forward to belittle the role of the Gozo Matrice in the religious history of Gozo.

The history of the foundation of Il Leone Band is narrated in verse in his book *Del Leone. L-ewwel banda Għawdxija 1863* (Gozo 2013). Published on the one hundred and fiftieth anniversary of the foundation of the band, the story is largely based on a number of original sources.







For his determination in this field, he was awarded *Gieħ il-Katidral* (2003); made Honorary Member of Il Leone Philharmonic Society (2003), and awarded *Gieħ Ghawdex* (2013).

### Adieu!

Late in 2017, he became aware that his end was fast approaching due to a terminal illness that he had bravely fought off for some two years. He never lamented his fate.

On 29 April 2018, he confided to his friend Leo-Mario Haber that he would have liked to live another year so as to have time to publish his research with greater ease. Notwithstanding his increasing pain, he engaged on a publishing marathon and brought out, as pointed out, a total of five books between February and June 2018.

In mid-June, during one of my regular visits to his house, he felt that the end was near and confided to me and others: *Ma nwassalx sa Santa Marija* – I will not be here by 15 August. Mgr Joseph Sultana, archpriest of the Cathedral, visited him regularly on Saturdays to convey Holy Communion. On



Saturday, 14 July, four days before he passed away, he gave him the first copy of his book *L-Evangelji Apokrifi*, that was delivered to him by the printer the previous day. It was his last book but he had, by that time, concluded for publication the revision of a voluminous dictionary on the stat kostrutt – which hopefully will be published posthumously.

He was admitted to hospital in mid-morning on 18 July 2018 and passed away that night. On the morrow, Joseph Muscat, Prime Minister of Malta, tweeted: *Ghawdex tilef wieħed mill-istoriċi u l-istudjużi ewlenin* – Gozo has lost one of its eminent historians and scholars”. The majority concurred.

The funeral cortege left the premises of Il Leone Philharmonic Society on 26 July 2018 and was accompanied by Il Leone Band. Mgr Dr Joseph Sultana, the Cathedral Archpriest, led a concelebrated mass *præsente cadavere* and delivered the funeral oration. Anton passed away, but the rich heritage that he left lives on.

Joseph Bezzina studied at the University of Malta and the Pontifical Gregorian University, Rome. He was ordained priest by Pope Paul VI in 1957. He was for many years Head of Department of Church History at the University of Malta and Senior Lecturer in history in the Faculty of Theology at the same University and at the Sacred Heart Seminary, Gozo. He is the Assistant National Archivist of Malta and Head at its Gozo Section that he founded in 1989.



# Joe Sultana (11th November 1939 – 11th September 2018) – An Appreciation

EDWIN LANFRANCO

My friend Joe Sultana has been a driving force in the promotion of the conservation of wild birds in particular and the natural environment in general. Prior to 1962 when the Malta Ornithological Society (now BirdLife Malta) was set up, soon followed in the same year by the Natural History Society of Malta (now Nature Trust Malta), there was very little environmental awareness in Malta. These societies and, eventually, others started the ball rolling.

Joe immediately joined the MOS and from the 24th April 1962 he started to form part of the committee of its Gozo Branch. He started serving on the main committee as Honorary Secretary in 1967 until he was elected president in 1976, which post he held till 1987.

In 1957 Joe started his career as a teacher in Government schools. Later on, in this capacity, he was posted to Villa Psaignon in Dingli which, at the time, served as a field studies centre where schoolchildren, teachers, environmentalists participated in short field courses – often residential - with field work being carried out in areas such as Buskett and followed up by laboratory sessions and lectures. He held this posting until 1980 when moved to pastures new occupying the post of environment officer for

conservation in the ministry then responsible for the Environment. In 1993 he was appointed environment manager (reserves, sites and habitats) while in 1995 he was promoted to principal environment officer, retiring in 2000. Sultana also held numerous prestigious posts in international conservation organisations such as the International Council for Bird Preservation (now BirdLife International), MEDMARAVIS and others.

Joe has also been the recipient of numerous awards such as the Gouden Lepelaar (Golden Spoonbill) by BirdLife Netherlands; the Royal Society for the Protection of Birds Medal and made a Member of Honour by BirdLife International. His latest award was the Premju Buonamico (together with David Dandria and myself) presented by the Environment and Resources Authority on the 20th April 2018.

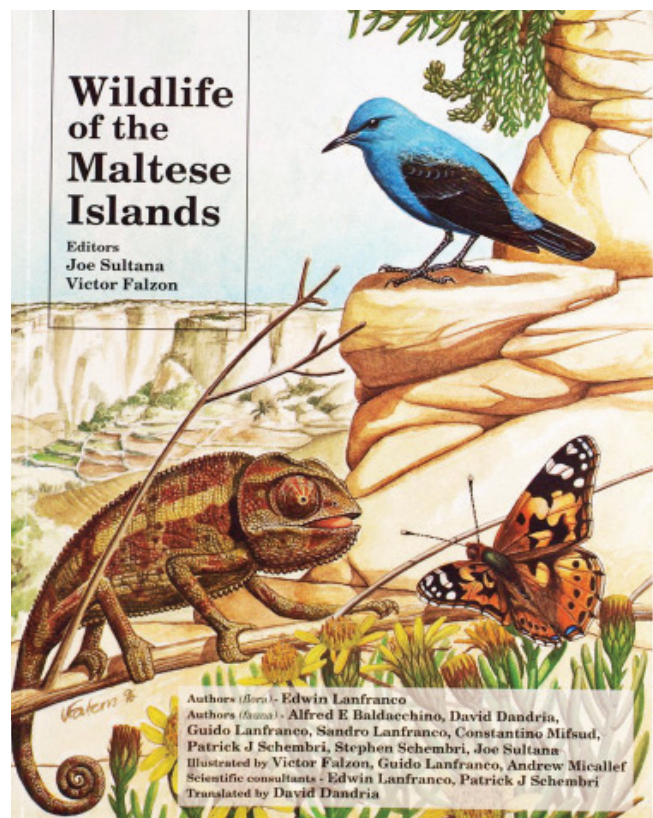
Joe has authored, co-authored and edited numerous books and other publications. Among these one can mention: *A Guide to the Birds of Malta* (1975, with Charles Gauci and Mark Beaman); *L-Aghsafari* (1979, with Charles Gauci and colour plates by Rodney Ingram) of which an English language edition was published in 1982 as *A New Guide to the Birds of Malta*; *L-Ghasafari ta' Malta* (2001, with



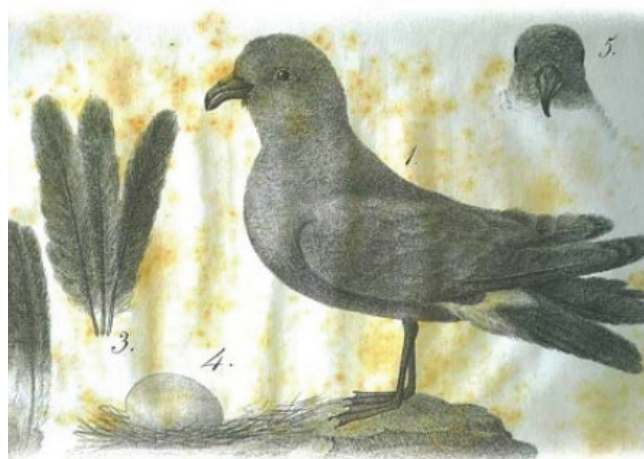
colour plates by Andrew Micallef); *Nature in Gozo* (2007, with John J. Borg and Edwin Lanfranco); *The Breeding Birds of Malta* (2011, with John J. Borg, Charles Gauci and Victor Falzon and, his last book, *Il-Wirt Naturali ta' Ghawdex* (2018) which is a compilation of articles written by him over the years.

In 1995 he was editor, and one of the authors of *Flora u Fawna ta' Malta* illustrated by Victor Falzon and Andrew Micallef; this is certainly one of the most important works on the natural history of Malta aimed at the general public. It was translated into English (by David Dandria) and published as *Wildlife of the Maltese Islands* (1996 and edited together with Victor Falzon), which was reprinted in 2002. Alas both Maltese and English edition have long been out of print and I feel that there is still a great need for this book and hope that an updated edition must, some day, see the light of day.

In my opinion his Magnum Opus is the detailed *History of Ornithology in Malta* (2016, with John J. Borg and design by Victor Falzon). In the same year he edited *A Man of Cultural Achievements*, a festschrift in honour of the Gozitan Scholar Joseph Attard Tabone. In addition he also published several scholarly papers on the ornithology of Malta and the Mediterranean area in several scholarly journals as well as many articles in popular media. I was very



# History of Ornithology in Malta



Joe Sultana • John J Borg

glad to have been invited by Joe to write studies for the various publications which he edited.

I first got to know Joe some time in the mid 1960s when I became involved with the natural environment and joined both the NHSM, in which I was most active, as well as the MOS. He invited me to collaborate in various of his projects – he was a veritable volcano of ideas, initiating projects and seeing them through. We also collaborated when he left the Education Ministry to join that responsible for the environment. Occasionally we did not see eye-to-eye on some matters but this never affected our friendship and mutual respect. Alas, over the past year his health rapidly began to wane and he passed away in Xagħra (Gozo) the town where he was born. He is survived by his wife Lucy (née Sammut), his daughter Ruth and his son Mark who, following in his father's steps, is now CEO of BirdLife Malta.

Edwin Lanfranco is a botanist and ecologist; he holds a degree in botany from the University of London. He was a teacher in government institutions at all levels (primary, secondary and sixth form) since 1968 and also a lecturer of biological sciences at the University of Malta since 1978 on a part-time basis and since 1987 on a full-time basis. He is author of various studies, mainly on botany and ecology of the Maltese Islands and the Mediterranean area. He has carried out fieldwork and delivered presentations, apart from Malta, in several countries around the Mediterranean.



# Joseph G. Grech - An Appreciation

JOE MUSCAT

On the morning of the 6th of September all at the Gozo Tourism Association were saddened by the news of the passing away of Mr. Joseph Grech, President of the Gozo Business Chamber.

Mr Grech, formed part of the Gozo Business Chamber since it was founded in 1999, first as its Chief Executive Officer and then as its President from 2016. A former teacher and avid scouting enthusiast, Mr Grech was actively involved in various other philanthropic organisations on his home island.

As an educator, Joe Grech had a deep love for pedagogy, academia and learning. These attributes were key and instrumental in roles he occupied with the Gozo Scouts, where Joe Grech was not only a founding member of the Victoria Scout Group, but remained involved in the organisation until the very end.

His work within the Gozo Business Chamber was instrumental in getting the Chamber recognised as one of the main representatives of the Gozitan business community, both on the Maltese Islands as well as internationally.

Mr Grech had also recently been appointed as president of INSULEUR, the Association of Chambers of Commerce of Island Regions.

Joe, as we all knew him, was a true gentleman, who faithfully represented the Gozo Business Chamber and Gozo in the various committees of which he was a member, both at Regional, as well as at National levels. His contributions as representative on the various institutions were always balanced, objective and well delivered. He was very passionate about Gozo and always sought, in his subtle manner, to bring forth the true needs of the island.

His long time involvement in the Scouts movement was very evident in his personality, as Joe was a very organised and punctual person. We, at the Gozo Tourism Association had the honour and



Photo courtesy: <https://www.gozobusinesschamber.org>

privilege to work hand in hand with this upright gentleman, and we always went about conducting our respective representations in unison for the mutual benefit of Gozo. We will be missing Joe Grech not only on the many occasions where we used to meet on the various committees, but most of all, we will be missing his prudent words and sensible advice.

Joe Muscat is the CEO of the Gozo Tourism Association.

# Book Review: Health and Society. Personal and Social Determinants of Health

Maurice N. Cauchi

Malta: Malta University Press (2018); 203 pages

REVIEWED BY LINO BRIGUGLIO

This new book deals with various topics of current interest to the community including with the changing patterns of disease. Significant changes within society, as well as new research findings have resulted in changes in our concepts of disease, their causes and their effect on the individual and society.

There is no doubt that genetic as well as environmental factors are responsible for the generation of disease, yet, while the former have been fixed for generations, environmental factors seem to keep changing all the time.

Following a chapter summarising various sociological aspects of Maltese social life, the book deals with topics including the role that affluence has on the changing patterns of disease. It is quite likely that most of the increase in the prevalence of conditions like high blood pressure, heart disease and diabetes can be linked directly to our changing way of life as determined by affluence.

Disease does not occur in a vacuum, and genetic make-up of the individual certainly provides the essential background on which the environment works its way.

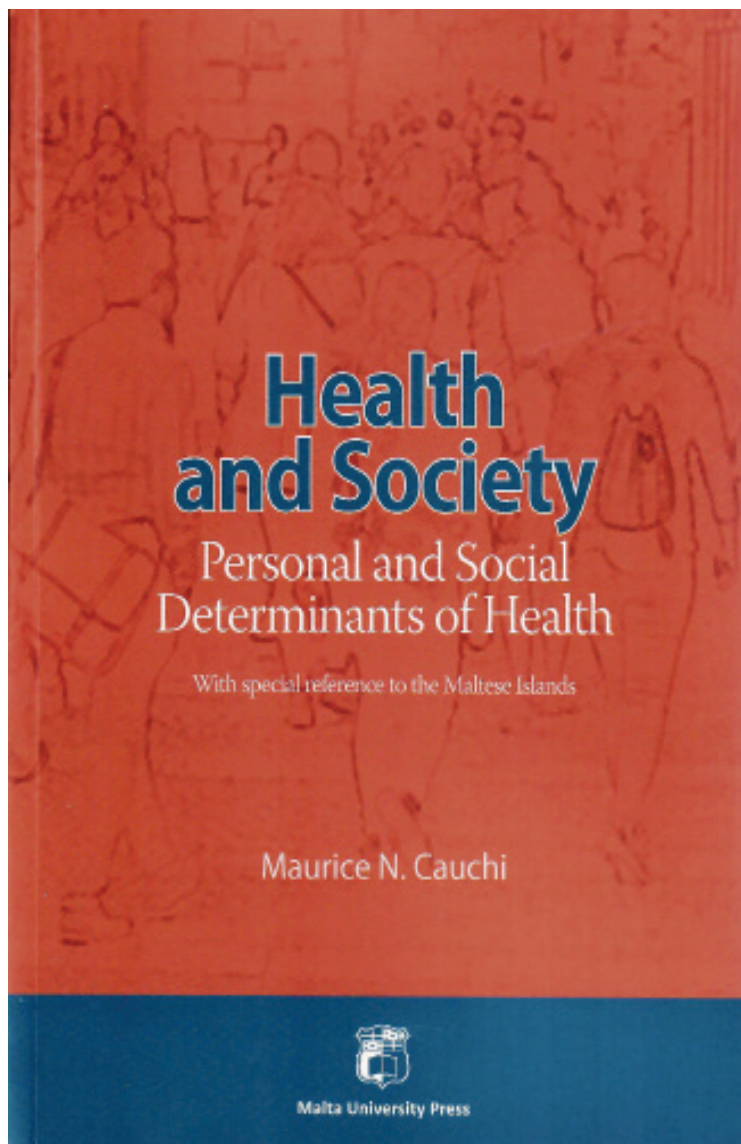
Another chapter deals with genetic issues as they relate to disease production. More and more these days genes are being discovered which have an undoubted role not only in disease production, but also which underlie behavioural tendencies such as educational achievement, tendency to addictions, and which may indeed act as the social glue that binds us together.

One of the most significant developments of the past decade is the way that digital technology has infiltrated into our society, for good or bad. One chapter deals with the health and social effects of the digital age on our community.

Other chapters deal with personal and societal responsibility for our health, as well as the role of medical practice in today's world.

Professor Cauchi is well known in our community for his several publications, including contributions to local papers on various topics.

The book, which is published by the University of Malta, is available from various bookshops, as well as from the University Gozo Campus, Xewkija, Gozo.





# Book Review: Ir-Refugjati Maltin f'Għawdex fi Żmien il-Gwerra

Frank Bezzina and Charles Bezzina

Gozo: A & M Printing. (2017); 119 pages

REVIEWED BY GEOFFREY G. ATTARD

Charles Bezzina is in no need of introduction; his poetry inspired by the sea and by solitude is synonymous with Gozo and he is certainly the most renowned Gozitan poet with various anthologies to his name. However, poetry is not his only love. Charles takes after his father and strictly speaking, he has continued where his father had stopped. In the last decade or so, he has given us a couple of books about the Second World War and his native island of Gozo.

*Ir-Refugjati Maltin f'Għawdex fi Żmien il-Gwerra* is the name of his latest publication, which he co-authors with his late father who was a collector of documents related to Gozo and the last war, Bezzina goes into detail as he provides us with precious information about the various Maltese families and personalities who decided to move to Gozo during the war. Gozo, being a backwater, was much safer than Malta. The area around the Dockyard, Valletta and the Three Cities known as Cottonera were at the centre of attention during the Second World War. There are those of the opinion that Malta was the most bombed place during the war. Gozo was saved much of the trouble although as Bezzina narrates in this book and the previous ones about the war and Gozo, the island had its fair share of suffering. Nadur, Ta' Sannat and even Victoria were at times hit by the enemy. Still, Gozo was safer than the main island and the government encouraged many Maltese families to move to Gozo and settle on the island for the war years.

Frank, the author's father, narrates how he saw the first refugees from Malta arriving in Victoria in June 1940; Frank kept notes about the proceedings of the war in Gozo – had he not done so, much of what we know about Gozo during the war would have been lost for posterity. Both authors quote various sources such as the daily *Il-Berqa*, documents of the Police Department as well as other official reports to substantiate their arguments. Various shreds of information are gleaned from veterans of war and by word of mouth. Information about the whereabouts of the refugees in Marsalforn during the war and the building of the Victoria Male Branch of the Society of Christian Doctrine is also to be found in the book. The reminiscences by such notable personalities like President Emeritus of the Republic Ugo Mifsud Bonnici, himself a prolific writer, author and architect



André Zammit and Victor Wickman – just to mention a few – make for interesting reading. In this latter part of the book, the contributors write from their own experiences and mention by name the Gozitans with whom they mixed and shared their everyday life during these hard times for our islands.

Bezzina's book is interesting also from a social point-of-view. Although poverty was rampant in those days, the Gozitans – together with the Maltese refugees – were not idle at all. They organized plays on stage and participated in the procession with Baby Jesus that the members of the MUSEUM made it a point to coordinate every Christmas. The book has a foreword by war expert Laurence Mizzi and an introduction by ex-Minister for Gozo Anton Tabone. Many photos feature for the first time. The book was sponsored by the Bank of Valletta and has a useful bibliography. The arduous work that has been put into the book is a guarantee that makes the book an authoritative one on the subject it deals with and sheds light on an important period in the history of Gozo.

# Book Review: *Il-Bolla Tal-Kollegġjata Tal-Għarb*

Horatio Caesar Roger Vella

Malta: Union Print Co. Ltd. (2018); 168 pages

REVIEWED BY GEOFFREY G. ATTARD

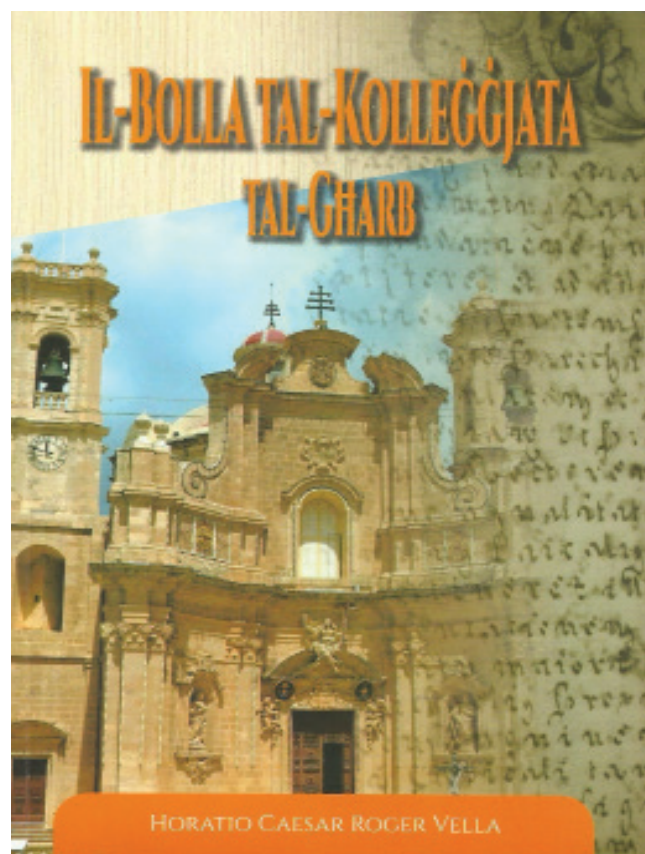
With his various translations of renowned works from Latin into Maltese or English, Professor Horatio Caesar Roger Vella has gradually become Malta and Gozo's leading scholar of Classics and Classical Literature. However, the ancient European languages of culture are not his only area of interest. Maltese History in general is a field to which he is no beginner. *Il-Bolla Tal-Kollegġjata Tal-Għarb*, the name of his latest publication, is living proof of this.

In the westernmost part of Gozo lies the ancient village of Għarb. Anyone familiar with Arabic or with some of the terms that were used by our forebears until let's say a hundred years ago, would be able to tell you the the word '*Għarb*' is another term for the Romance word '*ponente*.' In fact, it is a byword for the Maltese '*punent*'. It was here that in 1774 the controversial Pope Clement XIV, who became notorious for his suppression of the Jesuits, established a 'collegiate' or 'college of canons' within the ancient parish church of Our Lady of the Visitation. At the time, the erection of the new *kollegġjata* made history since only the Matrice Church within the castle walls of Gozo's Cittadella had a college of canons. Għarb became the second church in Gozo with a number of priests affiliated to it promising to pray or sing the Liturgy of the Hours every single Sunday of the year and on feast days and of course solemnities.

The *Bolla* or Bull establishing the new college of canons for Għarb must have attracted the attention of Professor Vella a long time ago since back in 2005, he finished working on the cleaning and cataloguing of the archives of Għarb; Mgr Carmelo Gauci was then archpriest of the parish. His successor, Mgr Dr Joseph Sultana encouraged Vella to work on a new and fresh translation into Maltese of the collegial bull. The document had to wait until the time was ripe. With the support of the present archpriest Mgr Trevor Sultana, Professor Vella could see his dream come true and now the lover of history and Melitensia at large can enjoy reading a decent but attractive publication containing not only the Maltese rendition of the bull but also an interesting introduction to it. It contains ample genealogical and historical details together with photos in colour featuring the altars of

the parish church together with those of Pope Clement himself and the various priests and prelates who were the mind behind the establishment of a college of canons for Għarb's ancient parish community. Professor Vella traces the origins of the collegiate to its very roots confirming that it was the Axiaq family of priests who made it possible for Għarb to have its first canons ever.

Considering that such famous places of worship such as St Peter's in Rome and the Collegiate Church of St Peter in Westminster, known simply as Westminster Abbey, are both collegiate churches, reading *Il-Bolla Tal-Kollegġjata Tal-Għarb* becomes all the more interesting. The book is in fact a statement that even Gozo, though tiny and possibly insignificant in the eyes of many, still had and continues to have a number of priests who amidst the hustle and bustle of the contemporary age, find time to come together to pray and worship God through His own inspired Word, out of which the Psalms are perhaps the best and most perfect expression.





# Book Review: Bozzetti. The Ingenuity of Conception

Aaron Attard-Hili (ed)

(Exhibition Catalogue; Banca Giuratale Gozo).

Gozo: The Culture and Information Office (Ministry for Gozo). (2018); 80 pages

REVIEWED BY GEOFFREY G. ATTARD

*Bozzetti. The Ingenuity of Conception* is the name of an exhibition catalogue that has been published to accompany as well as throw more light on the artistic items that were displayed at Rabat, Gozo's Banca Giuratale in Pjazza Indipendenza, more popularly known as 'It-Tokk' from the 27th of April to the 27th of May 2018. The Banca has been the venue for many-an-exhibition along the years, but Bozzetti was one of a kind. No wonder it attracted a great number of visitors and lovers of local art alike.

The publication has as its editor Gozitan lawyer and judicial assistant at the Courts of Law, Dr Aaron Attard-Hili. His love for Melitensia is no secret. Throughout the years, he has published a great number of articles and essays of a historical nature in *The Gozo Observer* as well as in various other renowned periodicals and magazines. Attard-Hili is interested in all that has to do with his native island and in this passion of his, he has found the company of a younger researcher, Paul Cassar of Victoria. Cassar is employed with Heritage Malta but his love for Gozitan history and art in general has long been noticed. The publication we have in our hands contains studies by these two art connoisseurs.

The booklet is divided into three parts. The first twenty-two pages are dedicated to Paul Cassar's study entitled *Sacred Bozzetti in Gozo* and features colourful pictures of some of Gozo's most renowned titular paintings. They are aimed to help the reader understand better the notes that the author provides about them. When referring to a certain portrait or painting, the author includes a number within brackets with reference to the artistic piece on which he focuses his attention.



The second and middle part of the publication features the exhibition catalogue itself. This presents the core of the booklet and strictly speaking, this is the *raison d'être* of the publication itself. The third and last section of the book is Dr Aaron Attard-Hili's work; it is a collection of sixteen biographical sketches of different, local or foreign, whose name has been connected to Gozo for posterity because of their works which can be enjoyed and admired in Gozo's various parish and secondary churches.

*Bozzetti. The Ingenuity of Conception* is a must for all those who want to delve deeper into Gozo's ecclesiastical artistic treasury and know better the heritage that has been passed on to us by those who made it a point that Gozo's churches would not be lacking in artistic splendour. May the future generation cherish this unique heritage and leave no stone unturned to see that they do not lack timely restoration as well as timeless appreciation.

## Errata Corrige

With reference to my article 'The Queen and Gozo: Elizabeth II on the island of Calypso' in *The Gozo Observer* Issue 33 page 23 'On this occasion the Princess unveiled a marble plaque at the hospital which was to be known as the Craig Hospital and which is now referred to as the Gozo General Hospital' should have the following instead: 'The foundation stone was laid by Queen Elizabeth II on 16 November 1967'.

With reference to my article 'Gorg Gauci: The Talented Craftsman and Carpenter from Gozo' in *The Gozo Observer* Issue 36 page 21 'the four columns which hold the baldacchino are made of wood' should be corrected to say that they 'are made of bronze'.

Fr Geoffrey G Attard

# Recent Activities at the University of Malta - Gozo Campus

JOSEPH CALLEJA

## Examinations

During the May/June session of examinations, more than 700 exams were held in Gozo for Gozitan students following courses both at the Msida Campus as well as at the Gozo Campus. The exams were organised partly at the Examination Centre in Victoria and partly at the University Gozo Campus in Xewkija. During the Supplementary Examinations Session held in September, around 160 of them were organised at the Gozo Campus.

## Students' Advisory Services

Advisors from the Students' Advisory Services at the University of Malta, were available at the Gozo Campus on 14th and 15th July. During these days Gozitan students were provided with the necessary information and advice in order to make informed choices when they come to apply for University courses. This is another service which the University of Malta offers to the Gozitan public in Gozo.

## Gozo Lace Day 2018

On 15th April, the Lace-Making Programme organised its annual event, the "Gozo Lace Day". This event was held at the Gozo Campus for

the twenty first year, and as in previous years it included a number of exhibits and demonstrations related to Gozo lace. The event also included a number of talks on matters relating to lace making. Lace makers were invited to bring their own pillow and join others in lace making.

Dr Consiglia Azzopardi delivered an interesting speech about the courses offered and the work carried out by the Lace-Making Programme during the past academic year. She also gave information about a diploma course in Lace-Making which the University of Malta will be offering in October 2018. Present for the occasion was the Hon. Justyne Caruana, Minister for Gozo.

## Courses

The courses running at the Gozo Campus during academic year 2017-2018 are:

- Certificate in Proof Reading: Maltese (Yr 1)
- Diploma in Creativity, Innovation and Entrepreneurship (Yr 1)
- Bachelor of Commerce (Yr 2)
- Bachelor of Psychology (Honours) (Yr 3)

The lectures of these courses are held every week on Friday evenings and Saturday mornings.



A number of other courses are offered during week days via the video-conferencing system. This facility allows Gozitan students to follow and participate in all lectures

Photo courtesy  
MGOZ - Terry Camilleri.



of their relative course held at the Msida Campus, without having to cross over to Malta.

The courses offered via video-conferencing are:

- Diploma in Facilitating Inclusive Education (Yr 1)
- Executive Master of Business Administration in Public Management (Yr 2)
- Postgraduate Certificate in the Teaching of Ethics in Schools (Yr 1)
- Masters in Education Leadership and Management (Yr 1)

The University of the Third Age continued with the offering of its programme for elderly people. Mr Noel Formosa delivered an interesting course entitled 'Teżori Moħbija f'San Lawrenz', while Mr Richard P. Agius delivered a study-unit on 'The British Period in Malta'. Over fifty attendees participated in these courses.

During the month of July, a series of public lectures in Health and Society were held at the campus. The lectures were delivered by Professor Maurice Cauchi. The aim of these lectures was to highlight the importance of issues that impact on the individual and on the broader society, such as prevention of disease, medical practice and genetic issues. At the end of the lectures, a certificate of attendance was awarded to the participants.

### Permanent Photo Exhibition

On 19th May, the Hon. Dr Justyne Caruana, Minister for Gozo, opened a permanent photo exhibition at the campus. A number of photographic prints accompanied with informative captions



Daniel Cilia (left), showing one of the photographic prints. Photo courtesy MGOZ - Terry Camilleri.

were installed along the corridors of the campus. The photos, which were donated by renowned photographer Daniel Cilia, relate to a number of historical and cultural sites around Gozo. The captions were provided by Rev. Dr Joseph Bezzina. Prof Louis F. Cassar, Rector's Delegate, was also present for the occasion.

### Seminar on Blue Economy

A seminar on the Blue Economy was held at the Gozo Campus on 19th May. It was organised in partnership by the Ministry for Gozo, the International Ocean Institute and the University of Malta. Different aspects of the Blue Economy and how the concept can be understood in its macro and micro dimensions were discussed.

The event was opened by the Hon. Dr Justyne Caruana, Minister for Gozo. Addresses were made by a number of experts from the International Ocean Institute, the Trade Analysis Branch of the UN Convention on Trade and Development, Geneva, the Islands and Small States Institute, the Institute of Earth Systems of the University of Malta and the Eco Gozo Regional Development Directorate, Ministry for Gozo.



Professor Louis F. Cassar (left) chairing the seminar.

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