

tions, taboos and traumas as well as forgotten everyday facts, are all variously transmitted orally from generation to generation. Thus, either historians begin to consider these new approaches, or Maltese history will have a very painful future. The past will have no future. Maltese history, like the third world of which it forms part, "needs to be decolonised, to be rescued from the tyranny of official documentation, to be allowed to study all facets of the past." (7) The past must be contested.

References and notes

1. P.Thompson and R.Samuel "The myths we live by" Routledge, London, 1990 p.12
2. According to A.Gramsci, "common sense" means "the incoherent set of held assumptions and beliefs common to any given society, while *good sense* means practical, empirical common sense." A.Gramsci, "The study of Philosophy" Prison Notebooks Lawrence and Wishart, London, 1976, p.323.
3. For instance, the basic economical and social histories of Malta are still unwritten.
4. P.Thompson and R.Samuel, p.74.
5. P.Thompson, "The voice of the past" Oxford Univ.Press, Oxford 1982, pp. 196-217.
6. D.Henige, "Oral Historiography" Longman Publications, New York, 1982 P.5.
7. *ibid.*

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Fl-istampi li jidhru wara din il-faċċata:

L-artiklu li ġej jittratta dwar il-Karnival ta' l-imghoddi, għalhekk wara din il-faċċata qed jidhru żewġ illużtrazzjonijiet li għandhom x'jaqsmu mas-sugġett.

Fuq: It-terrimaxka (jew kaxxa tad-daqq) fis-snin ħamsin, fix-Xatt ta' Tas-Sliema. (ritratt ta' Antoine Lanfranco, misluf minn Guido Lanfranco.

Isfel: It-terrimaxka fil-Karnival. Tpingija fi stil popolari ta' Guido Lanfranco, 1975.

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