



ANIMAL REPRESENTATION IN VALLETTA

HND in Tour Guiding

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**DECLARATION OF AUTHENTICITY FOR HIGHER NATIONAL DIPLOMA
STUDENTS**

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Course HND Tour Guiding

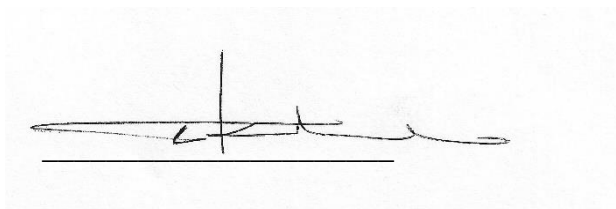
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ANIMAL REPRESENTATION IN VALLETTA

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No portion of this work has been submitted in support of an application for another qualification of this or any other higher education institution.

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Abstract

On the houses and buildings of Valletta, some buildings have animal images s decorations. In my work, I wanted to investigate where and witch buildings have animal images and what animals are represented.

In my work, I found that in Valletta, at least 28 different animals are represented as decorations. The number of animals depends on the criteria to of differentiation of animals. I found hundreds of different cases of animal decorations.

Animals decoration and details can be found in all of Valletta. The maps of images show that the Grand Harbour side of Valletta starting from Republic street is more densely covered with animal images than the Marsamxett side of Valletta.

Probably it means that te Grand Harbour side of Valletta had more means and interest to decorate the buildings with different decorations.

Acknowledgements

I want to thank you, Margit, for the push to start that course. You are my inspiration. I thank you all, who I had a privilege to do it together. Without you, it would have been no fun at all and as a matter of fact – impossible. You have made me know and love Malta more and more every day.

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Introduction

Valletta is the city built by the Order of Saint John, one of the most powerful military organisations of its time. In Valletta, there is many images and symbols of many kinds. In this work, I want to investigate how broad is the representation of the animal and animalistic images in Valletta. Are there any preferences in the animals used, is there any regularity of where and how animals were used in Valletta?

To achieve this, I need first to map images on the buildings and structures of Valletta. After the mapping of those images, it will be possible to analyse the scope of use of animalistic images and the structure of the animals used to decorate Valletta.

In the analysis, I want to find out if there are any regularities in the use of animal images. Description of the symbolism of animals would throw the light on the possible reason for using specific symbol or animal.

Finding out the artist, architect and the owner of the building, when animalistic images were inserted, will give us information or the material for thoughts or future researches about the reasons, that stood behind of the use of symbols.

It is beneficial for the tour guides to have connection and background information about those decorations.

One aim of this work will be a production of the map of animal decorations in Valletta. Ideally, it will be able to search for animal images by different criteria to plan a tour in Valletta that demonstrates and explains animal images and symbols in Valletta.

Literature review

Symbol, a communication element intended to represent or stand for a complex of person, object, group, or idea. (Encyclopaedia Britannica/symbol)

Symbols have been used by people to identify ideas, concepts or relationships. Word “symbol” comes from Greek *symbolon*, that comes from two words having the meaning as together and put.

Animals are probably the first images that caveman painted on the wall of the cave.

Images of animals have carried value and the power for humans.

Since the Medieval Ages, representing animals was taken to the nearly scientific level, and imaging the animals was very highly regulated. Artists and architects used the "Bestiaries", the animal Encyclopaedias of the time that described their symbolism, as the guidelines for using animal images in their art.

The origin of the Medieval Bestiaries is not entirely clear. The original Bestiary (generally called the *Physiologus*) was produced in a far less scientific age than ours. No one knows who wrote the *Physiologus*; and there is no clue to be traced from the title, which simply means The Naturalist. But owing to its doctrinal and linguistic peculiarities it has been assigned to an Alexandrine source. (Cohen 1913, p2)

It seems that in Greece, the original description of the animals was nearly educational. But as much the Greeks and Romans were accustomed to deal with and train animals, they did not have a very scientific approach to the nature. They had a lot of misconceptions and a lot of guessing. Therefore, they attributed to animals' qualities that were not true or came from folk tales.

In Alexandria, where the Bestiaries are probably originated, mysticism and superstition were at the highest.

As the Alexandrine scholars translated the Bible to Greek that early Christians were familiar to, the symbolism and interpretations of the animals, among other things came along and entered the popular literature of Europe.

According to Cohen (2008, p4) “The Greek *Physiologus*, which probably originated in fourth-century Alexandria, is thought to have originally contained between thirty-six to forty-nine chapters, each one devoted to a real or imaginary creature, including beasts, birds, fish, reptiles and insects.”

Those texts entered European culture and became the Bestiaries, a Dictionary or the Encyclopaedia of the animals as the symbols.

The oldest translations of the *Physiologus* to Latin are believed to be from the 4-5th century. The oldest existing Latin translation of *Physiologus* is from eight century (Cohen, 2008, p.4)

With the time passing their scope and the number of the chapters describing different animals, increased. Bestiaries were in use in whole Europe, and the artists and architects of the churches started using them.

In the Bestiaries, every animal and its virtues and vices are described. In Valletta, of course, we do not meet all the animals depicted in the Bestiaries, but some of most frequent are

Birds – very often represents the soul, especially rising to heaven after the death. Very often the bird is not just a bird but has more distinct species. As blackbird might be a symbol of devil (Hall, 1996, p11). A dove, sometimes with an olive branch, is a very early Christian symbol meaning 'May you rest in peace'. It is also an attribute of peace personified. Later, as a symbol of the Holy Ghost, it is ever present in Christian art, especially in the Annunciation, Baptism of Christ, Pentecost, trinity. (Hall, 1996, p.19).

Eagle is usually associated with sky and gods from the earliest times. The eagles lived long and were believed to renew their youth. They flew high and were thought to be able to look at the sun without blinking their eyes. In Christian art, the eagle symbolizes the Ascension (medieval) and is one of the apocalyptic beasts, representing John the Evangelist. In Renaissance allegory, it is an attribute of Sight, one of the five senses, and Pride, one of the seven deadly sins. (Hall, 1996, p.22)

Wings can be displayed separately, or they can be as a part or addition to the objects that usually do not have the wings. Wings on humans or animals are a sign of divinity. They symbolize the power to give protection. They also denote swiftness when associated with messengers of the gods or with the winds and may signify the swift passage of time. Winged animals or humans are a result of combining characteristics of many deities or gods. (Hall, 1996, p.52)

Bucranium is the image of the skull of ox or cow. (Fig. 4). The word originates from the Latin *bos*, meaning ox and *cranium*, meaning the skull. This symbol probably takes the origin from the ceremonial scarifying in Rome. For sacrifice, the cattle was decorated with garlands of flowers. And after the sacrifice, the heads were hanged upon the temple walls. Bucranium became very popular among the architects in 16-17th centuries. (Loth. 2013)

It has been attributed to Michelangelo that he used Bucrania as the symbol of female reproductive organs. (De Campos and others. 2017) but it does not seem to be true because of the fact that at the time when Michelangelo completed Medici chapel in Florence, the medical science had not developed yet to know enough about real look of the uterus. (Killgrove 2017)

Camel – usually attributed to patience and temperance (Fig. 5). It can walk for several days without food and drink. And humility, because it kneels to be loaded (Hall 1996, p.14)

The cock has extensive symbolism. It is the male domestic bird that greets the rising sun; therefore, it has essential qualities. In Christian art, it is one of the symbols of passion and penitence and is attributed to the apostle Peter. On the other hand, cock has a lavish feather and can be attribute of the lust and gluttony, one of deadly sins. (Hall. 1996, p.15)

A dog in Christian art, is a symbol of faithfulness and represented as a messenger. Black and white dogs are Domini canes. Saint Rocco's symbol is a dog, often with a loaf of bread in its mouth. In Valletta, one can find many images of Saint Rocco. Fish is generally the symbol of fertility. Fish is commonly used in ritual meals in many religions. In early Christian catacombs, fish means Christ. Jesus and fish are connected in the well-known acrostic which Eusebius, Augustine and others refer to as the Greek word of ιχθϋς (ihtys). They took the letters of this word and made each letter the initial letter of a separate word in the phrase: Ιησους Χριστος, Θεου Υιος Σωτηρ (Jesus Christ, the Son of God, our Saviour). (Collins 1913, p.25) Three fishes combined mean Trinity.

Dolphin is mainly seen in the art of Mediterranean nations. On symbols of some cities as Syracuse, a dolphin is the symbol of their maritime power. In Christian art, fish and dolphin are often mixed, and fish is depicted as a dolphin. (Hall. 1996, p.19).

Sometimes it is even mixed up so much that one creature has characters of both. That makes it hard to differentiate between the meaning of symbols in some cases. Dolphin and anchor together illustrate a Latin motto Festina Lente as has recognised by Erasmus at the 16th century. (Cohen, 2008, p.58)

A horse has been a valuable animal for humans and has the same high importance in art and symbolism. A horse became known to people of near East about two centuries before the Common Era. A horse generally is the symbol of the sun, and in the Christian art, it alludes with Saint Paul who converted after the fall from the horse.

A lion as a symbol is present already in the art of ancient Egypt. Lion, as some other animals have a dual symbolism. In Christian art, it can symbolise Christ – the lion from the tribe of Judah, and the Satan – who like a roaring lion prowl around. (Hall, 1996, p.34). Sometimes lion is depicted with the tail between the legs and sometimes curved over his back. Lion can use his tail to wipe off his tracks if he feels to be pursued by hunters. So did god when he descended from heaven to the Virgin Mary. That description is very similar to the description of the Greek Physiologus, where lion did act similar way. Neither of them has the figure of the devil. This figure became present much later, in medieval literature. (Cohen, 2008, p.3)

Ox / Bull. Again one (pair) animal that has dual characteristics in the art and symbolism. Ox as the castrated bull is peaceful on temperament and symbol of strength and patience. Ox, being sacrificed, symbolises the sacrifice of Christ. On the other hand, the ox has its darker symbolism. Black ox drives the chariot of death, and it is an attribute of Sloth, one of Seven Deadly Sins. (Hall, 1996, p.37). In late Medieval writings, the ox has been a symbol of the devil and heretics. And is associated with a Jews as sinners. (Cohen, 2008, p.220). A bull is one of the most masculine symbols. Symbolising strength and procreative power. A bull is an attribute to the saints Thekla and Sernin, the first bishop of Toulouse, who both died tied to the pair of bulls.

Sheep, of course, is the symbol of the flock of Christ (Fig. 11). Characteristics are innocence, patience, humility. As sacrificial animal symbolises Christ's sacrifice. Early Christian art represents the Apostles as twelve sheep surrounding the Lamb of God (Hall, 1996, p.32). Sheep and shepherd are symbols used very often to depict God as the shepherd and the people as God's flock. Title of the shepherd is applied often to rulers in a more general way. (Collins, 1913, p.23)

Snake as symbol and animal is venerated from very early times. Its practice of periodically shed its skin and having a new one became a symbol of death and rebirth or the sun going away and always returning. In the Christian world, it is the symbol of Satan (Hall, 1996, p.43). Snake under the feet of Virgin Mary means than God's supremacy over the sins or Satan. (Fig. 2, Fig.3)

Unicorn is one of the fantastic creatures described in the Bestiaries. Story of the Unicorn is a strange one. Initially it is said to have small body resembling antelope or "Indian ass" (Hall 1996, p.50). Even more bizarre is the description that Collins (Collins 1913, p49) refers to: "body of a horse, the head of a stag, the feet of an

elephant; and it has one long straight horn four feet in length".

Hunters have been desirous to capture unicorn throughout history. It was believed that its horn has magic powers. It is purifying everything it touches. Phallic symbol of a unicorn is evident. And only the virgin could catch it. This symbol leads us to a symbol of the Virgin Mary, and Christ as "spiritual unicorn" who has descended into a womb of the virgin. Unicorn is a dangerous and unpredicted beast. So, the unicorn used in heraldry is always chained (Royalcentral, 2017)

Methodology

The Order of Saint John built Valletta in the 16th century. Valletta is the masterpiece of the fortification but not only. Valletta is also charming as the architects and artists had a chance to decorate buildings and streets and used many symbols among the decorations.

Most of the decorations in Valletta seems to have the "floral" origin, but animalistic decorations and symbols are not missing. They are not very frequent, but it makes them even more interesting to find, admire and decipher.

My work aims to find animalistic decorations in Valletta, represented animals, and locations and context of their use. Finally, I will map animal representation in decorations of the city of Valletta.

Valletta is built by the Order of Saint John by plans of Francesco Laparelli and later designed and supervised by Girolamo Cassar. Construction started in the mannerist style that is characterized by using unexpected elements. Then this style was replaced by baroque that is architectural style suggested by the Catholic Church at the council of Trent to respond to the protestant Reformation. That indicates that decorating was an essential characteristic of buildings. In my work, I will map decorations on the structures that represent animals and animalistic features. The scope of this work is limited to external decorations of the building of Valletta and only the buildings within the perimeter of Valletta will be included.

As the object of present work, I view all decorations that include animalistic features. Whether it is full animals or details of the animals. Elements of fantastic animalistic creatures will be added to the list of the objects, as are dragons and unicorns.

As for decorations, I will include all kinds of images of animals that can be displayed and found on the exterior of the buildings. It will cover door knockers, door plaques, and door handles, window's and door's decorations, wall decorations, cornices, balcony consoles, balcony railings and walls, corner statues, statues in parks, coats of arms, shop facades etc. If it seems crucial, some easily accessible decorations from inside of buildings or courtyards will be included.

To meet the aim of the study, I will firstly observe and scan buildings and other features on the streets of Valletta and parks that lay within the perimeter of the City. I will walk along all the streets and record all the animal images visible in the exterior. To log the area scanned, I will trace my walks on the paper map of Valletta. Tracking

the trail by electronic means would not add any benefits to this work. In the scope of this study, I will only follow and describe decorations that can be observed from the street level. This level is crucial for tour guides and can be used to entertain tourists.

I will record images of animals, animalistic creatures and their details.

This data will form the list that I develop to a database describing the type of the animal/creature, the context of the decoration, where it is and the address.

To identify the details and features of decorations in question, I will take photographs of those, more typical or more unique.

All this collected data is presented as the database and the map in electronic format. In the database, I will count and record every animalistic image representation in two categories: one is the Point – it is one object with an animalistic image. It can be one door, window, Coat of Arms. The other is the Animal count. There I try to count all animal units, represented in that object. For example, if the house has two windows decorated with two birds each, then it will be two points, and the animal count will be four.

The most used and the most comfortable mapping format to use is probably Google Maps. This format allows creating a personified map with added data that can be used publicly.

Analysis and Discussion of Results

Now, after counting animal images on the streets of Valletta, we can describe the results.

There is a lot of animal images. My survey shows that there are hundreds of animal images that lie inside a Valletta's outer perimeter.

I have detected 218 points in total, with 389 separate animal representation. There are some images, that one could imagine, that they contain animals, but they are either too deteriorated or defaced, so the animals cannot be identified.

Valletta is a relatively small city and by these number seems that using animal images as the element of decoration has been popular among the owners and architects.

What can we see on the tables that form the result of my survey?

Table No. 1 describes the number of animal images. The number of images is divided by the streets without further determination of the precise location of those images.

The map added to this work shows us that the density of the animal images is higher at the Grand Harbor side of Valletta. This image lets us with a question, why it is so. We traditionally take, that grand Harbor side of Valletta has been more prominent and more lavish. Is that the reason for more decorations generally?

Table No. 1 shows that animal images we can see on the 35 streets. Republic Street, San Gwann Street, Marchant Street and St, Ursula Street at the top of the list. Each of those streets has 20 to 40 points with 30-40 units of animal images. Most of the represented streets have just few or up to 10 images. If we combine images of the first three streets, then we see that there lies 37 % of all animal images in Valletta and in the first four streets (Republic, San Gwann, Merchant, St. Ursula) have combined 45% of all the animal images.

Table No. 2 shows what animals are represented, but without specific address or the form of representation.

Altogether we have 30 different kinds of animals represented if we distinguish them very accurately. In this list, for example, are differentiated birds, doves, eagles and wings. Also, I looked at the fish and dolphins as a different kind of animal although it is not so easy to make a difference between them. Sometimes, as a matter of fact, it seems that the artist himself did not have a clear vision, what he wanted to depict.

Sometimes featured creature has a face very similar to a dolphin, but it has scales.

The main difference between fish and dolphin in artistic meaning, are scales and the

position of the tail. Dolphins do not have scales; they have smooth skin. And the tail of the dolphin is in the horizontal position. Fish, on the other hand, has scales and its tail is in the vertical position. In Valletta, we can see in quite many places combination of those characteristics.

For example, the doorknocker of the National Library (Fig. 7) has a quite characteristic face of the dolphin, and the tail is horizontally positioned, but it has at the same time very strongly featured scales.

The door knocker on the St. Christopher's Street (Fig. 12) is by outlook very much like the fish. One can even recognise the sturgeon. But again, we can see the tails positioned horizontally on them. It might be coming for practical reasons. This way, with a horizontal tail, the fish is visually more attractive if in use and displayed.

It is also hard to make a difference just visually, between wolfs, dogs and hyenas.

Sometimes even lions together with them. Especially if only the face of them is depicted. A good example of that could be the faces on the façade of the Hostel Verdellin (Fig.1) on the Archbishop's street. On the façade, there are three faces, which I counted as lions. But they can be very easily taken as well-fed dogs.

If we combine the animals and different elements of them, as could be birds and wings, we get fewer entries as we have now.

In this case, lions and fish/dolphins are the most represented kind of animals in Valletta. Lions have nearly one-third of all the points and numbers of units of lions make about 39% of all animal units.

If we combine all birds and their elements as are birds, doves, eagles and the wings, we have 38 points, and it makes 17% of all points of representation.

The most rarely represented animal are seahorse, camel and cock, for example.

If we let alone the crab and the crayfish on the Bjar Street, which looks like funny decorations of the recent years, then rarely represented animals had to have great importance to the owners and the architects of the buildings.

Cock on the façade of the Palazzo Buttigieg Francia (Fig. 6) could serve as a good example. The cock clearly represents the fact that name Buttigieg comes from the Maltese word *tigieġa*, that means hen or poultry.

Maybe surprisingly, especially in the context of today's strong love to the cats, that there are no cats represented. The only image that could resemble the cat lies on the ceiling of the entrance hall of the National Museum of Archaeology (Auberge de Provence) on the Republic street. On the ceiling, there is images of two animals, one

of which can be taken as a dog and the other as a cat.

Another rear image is the seahorse. The fact that it is represented is not that surprising, but the fact that there are only two points of the seahorse representation. There is and has been a lot of seahorse in the sea that surrounds Malta, and it should be well known to Maltese. And in many cultures seahorse has a strong symbolism of patience, contentment and protection. But seahorse is not usually described in the Bestiaries. There is mystical character Hippocampus but no seahorse. That could be the reason that images of the seahorse are not very often.

Table No. 3 shows us connections between the animals and the decoration elements. Here we see where and in which context animal have been used.

Here we can see that the most used decoration element is door knockers. There are 73 points of door knockers with animal images. It is easy to believe that door knockers are popular because it is relatively cheap, compared to the house itself, element but still very prominent well-seen detail and always at everyone's sight. Door knockers are a trendy element, and animals fit in this context already by their geometry and visual outlook. Not speaking of the symbolism that owners might want to display or have. Though it seems to be worth to investigate, how many door knockers there is in total and how big part of them form animal images. We might think that 73 knockers are a lot, but if we compare it to the total number, it might be not that impressive.

Coat of arms is so important that they can not be missed to demonstrate. In heraldic, animal symbols have been showing qualities of the owner and identifying oneself through the animals show to society the deeds, the properties and the adventures of the owner. Owners of the arms were knights and nobles. Those were the people who built Valletta. And here in Malta, they had what to show to people.

Another broad category of animal image are door-, window-, and wall decorations. If we combine those three, we have 46 points of representation that makes 21% of all points.

If we add the coats of arms, that often are vital elements of decorations of the building, to that as well then, we have 103 points, and this makes 47% of all points of representation.

The rarest use is mailbox decorations – only one point on St. Ursula street and the shop front on St. Paul street. Only once we see an image of the animal, the snake, on the balcony railing on the St. Lucia street. It seems that there has to be two of them, but another appears to be gone lost in the flow of history.

Tables No. 4 and 5 are more complexed.

Table no. 4 describes the roles where each of the creatures is used.

If we look at the animal more represented, we see that the lions are mostly represented on the coats of arms and the door knockers. There are 32 points with lion door knockers and 16 points of coats of arms with lions. Another representation for lions is balcony supports or saljaturi. There are altogether 21 saljaturi with animals. Eleven of them are lions, and ten are wings, all on one house on the San Gwann street that has ten balconies with wings.

Dolphin is the second most represented animal. Almost all dolphins are on the door knockers. There is 27 of them, if we add all the fish to that list then we see also three coats of arms with fishes on them.

Birds, on the other hand, are mostly represented as the wall-, door-, and window decorations. There are 10 points with 12 separate birds in this role. If we again combine all flying animals, then we have three eagle door knockers and two fountains with eagles.

Dogs are represented four times as the statues and four times on the door decorations. Most of them are to be found around the St. Dominic Church as a dog is the companion of Saint Dominic (Fig. 13).

Fascinating representation of the dog is on the painting. That painting is in the niche that has been commissioned by Grandmaster Perellos to commemorate great epidemic of the plague that hit Maltese island at the year 1676. The picture represents saint Rocco, who is known as the protector from the plague, and his dog. The painting is attributed to Maltese painter Rokku Buhagiar. The original painting was removed and replaced with a copy in 1990. Now the original is in the Inquisitors Palace in Birgu. Table No. 5 describes animal representation by the streets. Of course, this statistic is very conditional as the streets are of different length. Would be more interesting if we could describe more accurately the position of each animal representation. Maybe then it would tell us if it has any significance or not.

Streets that have more animal images are Republic street with ten lions, five dragons and three dolphins; San Gwann street with 10 points with lions and 10 points with wings; Merchant street with seven lions and seven dogs and St Ursula street with nine lions and five dolphins.

If we combine data of animal number with their use in decorations, we see where and what animals are represented and in what context.

On Republic street the highest number of coats of arms – 8. Four of them have lions, and two have unicorns. There are seven door knockers, four which has lions and three have dolphins. And there are six wall decorations with four dragons and two Pegasus. Who in fact, are the same mystical creatures as dragons.

On San Gwann street the highest number is made by saljaturi. But we already discussed that reason for that is just one building with ten balconies. There are five door- and wall decorations of which three have lions.

On Merchant Street, the highest number of animal decorations are on the door-, and wall decorations. There are 9 points of them, four of which are dogs. There are also six coats of arms and three of them with lions.

St Ursula street has 12 animal door knockers, eight of them are ram's horns and four dolphins.

Archbishop street has nine door-, and wall decorations where bird, lamb and lion are represented respectively three, two and two times.

Conclusion

With this work, I wanted to find out if there is any representation of animal figures and symbols in Valletta and what could be the extension of it.

During this work, I found out that there is more animal representation in Valletta, then it looks in the first glance. I found hundreds of animalistic figures as decorations in Valletta. This is understandable if we realise that Valletta was built by the Knights of the Order of Saint John in the age when symbols and symbolism played a significant role in the communication between the people. Symbols, animalistic symbols among them, are protectors and carriers of messages.

I found that in Valletta there is a lot of animals. This topic is fascinating and might throw the light to the way of life and values of people who built it.

We see that most of the animalistic decorations appear to be on the Grand Harbour side of Valletta. It shows that Grand Harbour side was valued more by the homeowners and the Order than the other, Marsamxett side.

The results of this work appear to be a good starting platform for future studies. In the scope of present work, it was possible only to map animalistic decorations and systematize them, for the future researches was left to find out the architects, artists and the owners who made those decorations. It might give us, as tour guides good material for our tours.

The map, produced as one of the results of that work, could be used as a valuable tool for tour guides to plan tours and add an attractive new touch and information to the existing tours and routes in Valletta.

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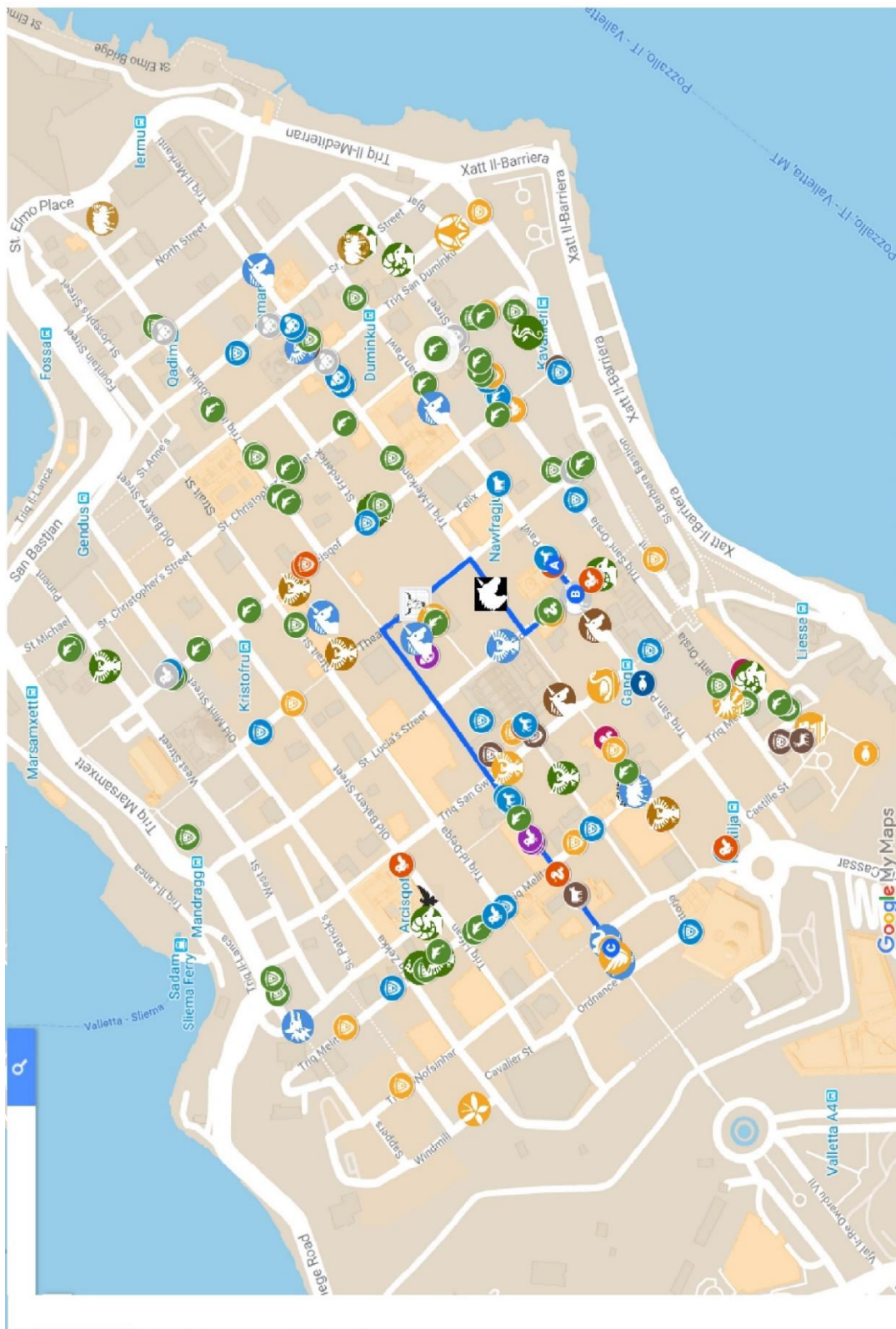
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Appendix A: Map of the animal decorations in Valletta

Map can be found on the address:

https://drive.google.com/open?id=1e_KNVEIBMQTZdKawU3A_NvzPigYAyHdg&usp=sharing



Appendix B: List of animal decorations and animal images in Valletta

Street	Animal	What	Point	How many	Where and what	House number	House name	Comments
Archbishop Str.	Dolphin	Door	1	2				
Archbishop Str.	Dolphin	Door	1	4			De Majo house	2 pairs
Archbishop Str.	Dolphin	Door	1	2		92		
Archbishop Str.	Dolphin	Door	1	2		56		
Archbishop Str.	Dove	Statue	1	1	Statue on the wall			
Archbishop Str.	Dragon	Door Decoration	1	2	Door of the Greek Catholic			
Archbishop Str.	Fish	Coat of	1	3				Coat of arms
Archbishop Str.	Horse	Coat of	1	1				Coat of Arms of Valletta
Archbishop Str.	Horse	Door Decoration	1	4	Door of the Greek Catholic			
Archbishop Str.	Lamb	Door Decoration	1	9	Door of the Greek Catholic			
Archbishop Str.	Lion	Coat of	1	1				

Archbishop Str.	Lion	Door Decoration	1	2	Door of the Greek Catholic			
Archbishop Str.	Lion	Door	1	2		55		
Archbishop Str.	Lion	Statue	1	1	Holds the Coat of			
Archbishop Str.	Snake	Door Decoration	1	1	Door of the Greek Catholic			
Archbishop Str.	Wolf/Hyena/Lion	Coat of	1	2				
Archbishop's Str.	Bird	Window	3	3	window's top		Hostel Verdellin	
Archbishop's Str.	Lion	Door	1	3	Door frame top		Hostel Verdellin	
Battery Str.	Dolphin	Door	1	2		59		
Battery Str.	Lion	Door	1	2		64		
Battery Str.	Ram's Horns	Door	1	2		50		
Battery Str.	Ram's Horns	Door	1	2		25		
Battery Str.	Snake	Door shield	1	1		50		Snake under the feet of
Bjar str.	Crab	Door	1	1	Top of the door	59		

Bjar str.	Crayfish	Door	1	1	Top of the door	59		
Castille square	Bird	Door	2	4	Window frame		Auberge de	Sword handle.
Castille square	Lion	Coat of	1	2	Castille Coat of		Auberge de	
East Str.	Lion	Balcony support	1	3				
East Str.	Lion	Balcony support	1	3		121		
East Str.	Lion	Door	1	2		69		
East Str.	Seahorse	Door	1	2		56		
Marsamxett Str	Lion	Door	2	4				
Melita str	Lion	Balcony support	1	3		87, 88, 89		three balconies / one lion each
Melita Str.	Bird	Coat of	1	1				
Melita Str.	Dolphin	Door	1	1		49		
Melita Str.	Dolphin	Door	1	2		130	French	
Melita Str.	Eagle	Door	1	2		62	Falconeria	

Melita Str.	Lion	Balcony support	1	2		152		
Melita Str.	Lion	Door	1	1				
Melita Str.	Lion	Door	1	1		157		
Melita Str.	Lion	Door	1	2		77		
Melita Str.	Lion	Emblem	1	1			Royal British	Emblem of the Legion
Melita Str.	Seahorse	Door	1	2		114		
Merchant Str.	Bird	Door	1	1	Top of the door		Auberge d'Italie	
Merchant Str.	Bird	Wall	1	1	top of the church		Church oF St.	
Merchant Str.	Dog	Coat of arms	1	1	Dog with a ball? At the top of the		Church oF St. Dominic	
Merchant Str.	Dog	Door	1	1	Top of the door	80	Greek Orthodox	
Merchant Str.	Dog	Door	1	1	Top of the door	83	Greek Orthodox	
Merchant Str.	Dog	Door	1	1	grille, top of the	150		
Merchant Str.	Dog	Door	1	1	grille, top of the	146		

Merchant Str.	Dog	Statue	1	1	Statue of St.		Church of St.	
Merchant Str.	Dolphin	Door	1	1	Top of the door		Auberge d'Italie	Sign that Head of Italian
Merchant Str.	Dolphin	Door	1	2				
Merchant Str.	Dolphin	Door	1	2				
Merchant Str.	Eagle	Statue	1	1	Courtyard of		palazzo Parisio	
Merchant Str.	Lion	Balcony support	1	4		10	Caruana House Furnsher	
Merchant Str.	Lion	Coat of	1	4	Coat of arms		St James	
Merchant Str.	Lion	Coat of	1	1	Top of the door		Universita	Support of Royal Coat of
Merchant Str.	Lion	Coat of	1	5	Top of the door		Universita	Royal Coat of Arms
Merchant Str.	Lion	Door	1	2		173		
Merchant Str.	Lion	Door	1	1		95		
Merchant Str.	Lion	Door	1	2		108		
Merchant Str.	Snake	Door Decoration	1	1	Top of the door		Law courts	lady holds a snake in the hand and mirror in the

Merchant Str.	Unicorn	Coat of	1	1	Top of the door		Universita	Support of Royal Coat of
Merchant Str.	Unicorn	Door	1	2	Top of the door	108		
Merchant Str.	Wings	Coat of	1	1	Background of		St James	
Merchant Str. X	Dog	Corner/Stre	1	1	Statue of St.			
Old Bakery Str.	???	Coat of					School of Art	
Old Bakery Str.	Dove	Door	1	1	Top of the door		St Augustine	decoration on the main
Old Bakery Str.	Eagle	Door	1	1	Top of the door		St Augustine	decoration on the side
Old Bakery Str. X with Old	Lion	Coat of arms	1	1	high at the corner of the house		X with Old theatre street	
Old Theatre Lane	Lion	Door	1	1				
Old Theatre Str.	Bucranium	Wall decoration	2	2	Decoration of the fake windows		Grandmasters Palace	
Old Theatre Str.	Dolphin	Door	1	1		155		
Old Theatre Str.	Dove	Corner/Stre	1	1	Under the roof of			
Old Theatre Str.	Horse	Door	1	2		8		

Old Theatre Str.	Lion	Coat of	2	4	Zero Sei Bar			Coat of arms on the
Ordnance str.	Lion	Door	1	1		Vignacourt		
Punent Str	Eagle	Door	1	2				
Republic Str.	Bull, Ox	Statue	1	1	Top of the door		Curch of Santa	
Republic Str.	Camel	Coat of	1	1			Palazzo	
Republic Str.	Cat	painting	1	1	Entrance hall,		Auberge de	inside the entrance hall
Republic Str.	Cock	Coat of	1	1			Palazzo	Coat of arms Buttigieg -
Republic Str.	Dog	painting	1	1	Entrance hall,		Auberge de	inside the entrance hall
Republic Str.	Dog	Painting	1	1	Street niche		Republic Scuaire	GM Perellos's donated
Republic Str.	Dolphin	Door	1	2				
Republic Str.	Dolphin	Door	1	2			palazzo de la	
Republic Str.	Dolphin	Door	1	2		280		
Republic Str.	Dove	painting	1	1	Entrance hall,		Auberge de	inside the entrance hall
Republic Str.	Dragon	Emblem	1	1	Bank of Valletta			

Republic Str.	Dragon	Wall	4	8	window frame	Palazzo	
Republic Str.	Eagle	Fountain	2	2	background of the fountains	St. George's Square. Both	
Republic Str.	Horse	Emblem	1	1	Bank of Valletta		
Republic Str.	Lion	Coat of	1	1	Top of the door	Main Guard	Support of Royal Coat of
Republic Str.	Lion	Coat of	1	5	Top of the door	Main Guard	Royal Coat of arms
Republic Str.	Lion	Coat of	1	1	Monument of		Support of Royal Coat of
Republic Str.	Lion	Coat of	1	8	Monument of		Royal Coat of arms
Republic Str.	Lion	Door handle/knob	1	2		Casa Rocca Piccola	on the inside door
Republic Str.	Lion	Door	1	1			
Republic Str.	Lion	Door	1	4		Casa Rocca	
Republic Str.	Lion	Door	1	1		Palazzo	
Republic Str.	Lion	Statue	1	4	Monument of	cheer's feet	
Republic Str.	Lion	Statue	1	1	Top of the door	Church of Santa	
Republic Str.	Pegasus	Wall	2	4	Top of the door	Palazzo	

Republic Str.	Snake	Door shield	1	1			Church of St.	
Republic Str.	Snake	Emblem	1	1	Bank of Valletta			
Republic Str.	Unicorn	Coat of	1	1	Top of the door	Main Guard	Support of Royal Coat of	
Republic Str.	Unicorn	Coat of	1	1	Monument of		Support of Royal Coat of	
Republic Str. X	Dog	Corner/Stre	1	1	Statue of St.			
San Gwann Str.	Bird	Window	2	2	top of the			
San Gwann Str.	Horse	Coat of	1	1		St. John's Co		
San Gwann Str.	Lion	Coat of	1	1		St. John's Co	Coat of arms of De la	
San Gwann Str.	Lion	Door	1	1	on top of the	St. John's Co		
San Gwann Str.	Lion	Door	1	1				
San Gwann Str.	Lion	Fountain	1	1		St. John's Co		
San Gwann Str.	Lion	Gargoyle	2	4	at the towers	St. John's Co		
San Gwann Str.	Lion	Posts around the	2	16		St. John's Co	Cathedral	
San Gwann Str.	Lion	Wall	2	2	Under the			

San Gwann Str.	Unicorn	Fountain	1	1				St. John's Co	
San Gwann Str.	Wings	Balcony support	10	30				St. John's Co Cathedral	
San Mark Str.	Ram's Horns	Door	1	2		6			
San Mark Str.	Wolf/Hyena	Coat of	1	2				Fortifications	
Santa Lucia Str.	Dove	Door shield	1	1					
Santa Lucia Str.	Eagle	Coat of	1	1					Coat of arms of Mexico
Santa Lucia Str.	Lion	Door	1	1					
Santa Lucia Str.	Ram's Horns	Door	1	1					
Santa Lucia Str.	Snake	Balcony	1	1		20			
Santa Lucia Str.	Snake	Coat of	1	1					Coat of arms of Mexico
Santa Lucia Str.	Snake	Door	1	1					
Souths str.	Lion	Balcony support	1	4				Hotel Osborne	
St Elmo Place	Lamb	Door shield	1	2		19			
St Paul str.	???	Coat of				Theuma house	?		

St Paul str.	Bull, Ox	Coat of	1	1	Door frame top	247		Testaferrata arms
St Paul str.	Dolphin	Door	1	2		214		
St Paul str.	Fish	Coat of	1	3	Window frame	36	Bonnici press	3 fishes on the arms
St Paul str.	Horse	Coat of	1	1	shield	?	St Paul	of archbishop
St Paul str.	Lamb	Corner/Stre	1	1		?	x with St Lucia	sheep in front of San
St Paul str.	Lion	Coat of	1	1		110	University	
St Paul str.	Lion	Door	1	2		138		
St Paul str.	Snake	Door	1	1	door	?	St Paul	
St Paul str.	Unicorn	Coat of	1	1		110	University	
St Paul str.	Unicorn	Shop front	1	1		66	Francic Meli	unicorn on the shop fron.
St Ursula x St.	Dog	Corner/Stre	1	1	St. Rocco			
St Ursula Str.	Bird	Door			Top of the door		St Ursula	
St Ursula Str.	Bird	Window	2	2				
St Ursula Str.	Dolphin	Door	1	1		275		

St Ursula Str.	Dolphin	Door	1	1		103	Doris	
St Ursula Str.	Dolphin	Door	1	1		193		
St Ursula Str.	Dolphin	Door	1	4		96		
St Ursula Str.	Dolphin	mailbox	1	2	Mailbox hatch	96		
St Ursula Str.	Dolphin???	Window			Window frame	55?	Palazzo!!!	
St Ursula Str.	Lion	Balcony support	1	3		202		
St Ursula Str.	Lion	Coat of	1	1		55?	Palazzo!!!	Emblem on the balcony
St Ursula Str.	Lion	Door	1	2		195		
St Ursula Str.	Lion	Door	1	2		26		
St Ursula Str.	Lion	Door	1	2		231		
St Ursula Str.	Lion	Door	1	1		211		
St Ursula Str.	Lion	Door	1	1		74		
St Ursula Str.	Lion	Door	1	1		102	Palazzo	
St Ursula Str.	Lion	Door	1	1		137		

St Ursula Str.	Ram's Horns	Door	1	1		137		
St Ursula Str.	Wings	Balcony support	1	2		18	Asti guest house	
St. Christopher	Dolphin	Door	1	4		136		
St. Christopher	Dolphin	Door	1	2		143		
St. Christopher	Dolphin	Door	1	2		144		
St. Christopher	Dolphin	Door	1	2		168		
St. Christopher	Dolphin	Door	3	6				
St. Christopher	Fish	Door	1	4		46		
St. Christopher Str.	Lion	Balcony support	3	5		8,9,10		
St. Christopher	Lion	Door	1	2		134		
St. Christopher	Lion	Door	1	2		12		
St. Nicholas str.	Dog	Corner/Stre	1	1	Statue of St.			
St. Nicholas str.	Lamb	Door shield	1	2		149		

St. Nicholas str.	Lion	Door	1	1	Doorbell	62		
St. Nicholas str.	Ram's Horns	Door	1	1		152		
St. Nicholas str.	Ram's Horns	Door	1	1		151		
Strait Str.	Dolphin	Door	1	1		186		
Strait Str.	Lion	Door	1	1		120		
Strait Str.	Lion	Door	3	3		15, 16,	3 doors, 1 knocker each	
Strait Str. x	Lion	Coat of	1	1		17		
Triq It-Tezorerija	Dolphin	Door	1	1	Main door		Bibliotheca	
Triq It-Tezorerija	Ram's head	Window	4	8	Windows		Bibliotheca	
Upper Barrakka	Deer	Statue	1	1	Coat of arms			John Bathurst Thomsom
Upper Barrakka	Fish	Coat of	1	1	With a Crown			Flaminus Balbianus.
Upper Barrakka	Lion	Statue	1	2				Statue of Joseph Nicolai
Upper Barrakka	Sphinx	Statue	1	1				In memory of Rinalda
Windmill str.	Butterfly	Door shield	1	1		4		Stone carving

Zachary str.	Eagle	Door	1	1		37		
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Appendix C: List of animal images by the streets of Valletta

Street	Point	How many
Republic Str.	34	61
San Gwann Str.	24	60
Merchant Str.	23	38
St Urula Str.	18	28
Archbishop Str.	16	39
St. Christopher Str.	13	29
Melita Str.	10	15
St Paul str.	10	14
Old Theatre Str.	7	10
Santa Lucia Str.	7	7
Battery Str.	5	9
St. Nicholas str.	5	6
Strait Str.	5	5
Triq It-Tezorerija	5	9
Archbishop's Str.	4	6
East Str.	4	10
Upper Barrakka Gardens	4	5
Castille square	3	6
Bjar str.	2	2
Marsamxett Str	2	4
Old Bakery Str.	2	2
San Mark Str.	2	4
Melita str	1	3
Merchant Str. X St Dominic str	1	1
Old Bakery Str. X with Old Theatre Str	1	1
Old Theater Lane	1	1
Ordnance str.	1	1
Punent Str	1	2

Republic Str. X Old Hospital Str.	1	1
Souths str.	1	4
St Elmo Place	1	2
St Ursula x St. Christopher	1	1
Strait Str. x Melita Str	1	1
Windmill str.	1	1
Zachary str.	1	1
Grand Total	218	389

Appendix D: List of animal images by different animals

Animal	Point	How many
Lion	75	154
Dolphin	29	56
Bird	12	14
Dog	12	12
Wings	12	33
Snake	9	9
Eagle	8	10
Ram's Horns	7	10
Unicorn	7	8
Dragon	6	11
Horse	6	10
Dove	5	5
Fish	4	11
Lamb	4	14
Ram's head	4	8
Bucranium	2	2
Bull, Ox	2	2
Pegasus	2	4
Seahorse	2	4
Butterfly	1	1
Camel	1	1
Cat	1	1
Cock	1	1
Crab	1	1
Crayfish	1	1
Deer	1	1
Sphinx	1	1
Wolf/Hyena	1	2
Wolf/Hyena/Lion	1	2
Grand Total	218	389

Appendix E: List of animal images by the use in Valletta

What	Point	How many
Door knocker	73	127
Coat of arms	36	63
Door Decoration	24	42
Balcony support (saljaturi)	21	59
Wall decoration	11	17
Window decoration	11	15
Statue	10	14
Corner/Street statue	6	6
Door shield	6	8
Emblem	4	4
Fountain	4	4
painting	4	4
Gargoyle	2	4
Posts around the square	2	16
Balcony railing	1	1
Door handle/knob	1	2
mailbox	1	2
Shop front	1	1
Grand Total	218	389

Appendix F: Different animal images grouped by the streets of Valletta

Street	Animal	Point	How many
Archbishop Str.	Dolphin	4	10
Archbishop Str.	Lion	4	6
Archbishop Str.	Bird	3	3
Archbishop Str.	Horse	2	5
Archbishop Str.	Dove	1	1
Archbishop Str.	Dragon	1	2
Archbishop Str.	Fish	1	3
Archbishop Str.	Lamb	1	9
Archbishop Str.	Snake	1	1
Archbishop Str.	Wolf/Hyena/Lion?	1	2
Archbishop Str.	Lion	1	3
Battery Str.	Ram's Horns	2	4
Battery Str.	Dolphin	1	2
Battery Str.	Lion	1	2
Battery Str.	Snake	1	1
Bjar str.	Crab	1	1
Bjar str.	Crayfish	1	1
Castille square	Bird	2	4
Castille square	Lion	1	2
East Str.	Lion	3	8
East Str.	Seahorse	1	2
Marsamxett Str	Lion	2	4
Melita str	Lion	5	7
Melita str	Lion	3	7
Melita str	Dolphin	2	3
Melita str	Lion	1	3
Melita str	Bird	1	1
Melita str	Eagle	1	2

Melita str	Seahorse	1	2
Merchant Str.	Lion	7	19
Merchant Str.	Dog	6	6
Merchant Str.	Dolphin	3	5
Merchant Str.	Bird	2	2
Merchant Str.	Unicorn	2	3
Merchant Str.	Eagle	1	1
Merchant Str.	Snake	1	1
Merchant Str.	Wings	1	1
Merchant Str. X St Dominic str	Dog	1	1
Old Bakery Str.	Dove	1	1
Old Bakery Str.	Eagle	1	1
Old Bakery Str.	???	0	0
Old Theater Lane	Lion	2	2
Old Theatre Str.	Bucranium	2	2
Old Theatre Str.	Dolphin	1	1
Old Theatre Str.	Dove	1	1
Old Theatre Str.	Horse	1	2
Ordnance str.	Lion	3	5
Punent Str	Eagle	1	2
Republic Str.	Lion	10	28
Republic Str.	Dragon	5	9
Republic Str.	Dolphin	3	6
Republic Str.	Dog	2	2
Republic Str.	Eagle	2	2
Republic Str.	Pegasus	2	4
Republic Str.	Snake	2	2
Republic Str.	Unicorn	2	2
Republic Str.	Bull, Ox	1	1
Republic Str.	Camel	1	1
Republic Str.	Cat	1	1
Republic Str.	Cock	1	1

Republic Str.	Dove	1	1
Republic Str.	Horse	1	1
Republic Str. X Old Hospital Str.	Dog	1	1
San Gwann Str.	Lion	10	26
San Gwann Str.	Wings	10	30
San Gwann Str.	Bird	2	2
San Gwann Str.	Horse	1	1
San Gwann Str.	Unicorn	1	1
San Mark Str.	Ram's Horns	1	2
San Mark Str.	Wolf/Hyena	1	2
Santa Lucia Str.	Snake	3	3
Santa Lucia Str.	Dove	1	1
Santa Lucia Str.	Eagle	1	1
Santa Lucia Str.	Lion	1	1
Santa Lucia Str.	Ram's Horns	1	1
Souths str.	Lion	1	4
St Elmo Place	Lamb	1	2
St Paul str.	Lion	2	3
St Paul str.	Unicorn	2	2
St Paul str.	Bull, Ox	1	1
St Paul str.	Dolphin	1	2
St Paul str.	Fish	1	3
St Paul str.	Horse	1	1
St Paul str.	Lamb	1	1
St Paul str.	Snake	1	1
St Ursula x St. Christopher	Dog	1	1
St Urula Str.	Lion	9	14
St Urula Str.	Dolphin	5	9
St Urula Str.	Bird	2	2
St Urula Str.	Ram's Horns	1	1
St Urula Str.	Wings	1	2
St. Christopher Str.	Dolphin	7	16

St. Christopher Str.	Lion	5	9
St. Christopher Str.	Fish	1	4
St. Nicholas str.	Ram's Horns	2	2
St. Nicholas str.	Dog	1	1
St. Nicholas str.	Lamb	1	2
St. Nicholas str.	Lion	1	1
Strait Str.	Lion	4	4
Strait Str.	Dolphin	1	1
Strait Str. x Melita Str	Lion	1	1
Triq It-Tezorerija	Ram's head	4	8
Triq It-Tezorerija	Dolphin	1	1
Upper Barrakka Gardens	Deer	1	1
Upper Barrakka Gardens	Fish	1	1
Upper Barrakka Gardens	Lion	1	2
Upper Barrakka Gardens	Sphinx	1	1
Windmill str.	Butterfly	1	1
Zachary str.	Eagle	1	1
	Grand Total	218	389

Appendix G: Different animal images grouped by the use

Animal	What	Point	How many
Bird	Window decoration	7	7
Bird	Door Decoration Ttal	3	5
Bird	Coat of arms	1	1
Bird	Wall decoration	1	1
Bucranium	Wall decoration	2	2
Bull, Ox	Coat of arms	1	1
Bull, Ox	Statue	1	1
Butterfly	Door shield	1	1
Camel	Coat of arms	1	1
Cat	painting	1	1
Cock	Coat of	1	1
Crab	Door Decoration	1	1
Crayfish	Door decoration	1	1
Deer	Statue	1	1
Dog	Corner/Street statue	4	4
Dog	Door Decoration	4	4
Dog	painting	2	2
Dog	Coat of arms	1	1
Dog	Statue	1	1
Dolphin	Door knocker	27	53
Dolphin	Door decoration	1	1
Dolphin	mailbox	1	2
Dove	Corner/Street statue	1	1
Dove	Door Decoration	1	1
Dove	Door shield	1	1
Dove	painting	1	1
Dove	Statue	1	1
Dragon	Wall decoration	4	8

Dragon	Door Decoration	1	2
Dragon	Emblem	1	1
Eagle	Door knocker	3	5
Eagle	Fountain	2	2
Eagle	Coat of arms	1	1
Eagle	Door Decoration	1	1
Eagle	Statue	1	1
Fish	Coat of arms	3	7
Fish	Door knocker	1	4
Horse	Coat of arms	3	3
Horse	Door Decoration	1	4
Horse	Door knocker	1	2
Horse	Emblem	1	1
Lamb	Door shield	2	4
Lamb	Corner/Street statue	1	1
Lamb	Door Decoration	1	9
Lion	Door knocker	32	49
Lion	Coat of arms	16	37
Lion	Balcony support (saljaturi)	10	27
Lion	Door Decoration	4	7
Lion	Statue	4	8
Lion	Gargoyle	2	4
Lion	Posts around the square	2	16
Lion	Door handle/knob	1	2
Lion	Emblem	1	1
Lion	Fountain	1	1
Pegasus	Wall decoration	4	6
Ram's head	Window decoration	4	8
Ram's Horns	Door knocker	7	10
Seahorse	Door knocker	2	4
Snake	Door Decoration	4	4
Snake	Door shield	2	2
Snake	Balcony railing	1	1

Snake	Coat of arms	1	1
Snake	Emblem	1	1
Sphinx	Statue	1	1
Unicorn	Coat of arms	4	4
Unicorn	Door Decoration	1	2
Unicorn	Fountain	1	1
Unicorn	Shop front	1	1
Wings	Balcony support (saljaturi)	11	32
Wolf/Hyena/Lion?	Coat of arms	3	5
	Grand Total	218	389

Appendix H: Images



Fig. 1. Lion, Hostel Verdeline



Fig. 2. Snake, Battery Street



Fig. 3. Snake. Church of St. Francis of Assisi, Republic

Str



Fig4. Bucranium. Old Theatre Str.



Fig5. Camel. Palazzo Francia Buttigieg



Fig6. Cock. Palazzo francia Buttigieg



Fig7. Dolphin door knocker. National Library



Fig8. Royal Coat of Arms.



Fig9. Bull. Coat of Arms



Fig 10. Three fishes, symbol of Tritity, St. Paul Str.



Fig.11. Lamb of God. St. Paul Str/St. Lucia Str.



Fig.12. Door Knocker. St. Christopher Str.



Fig.13. Dog with St. Nicholas. St. Nicholas Str

Appendix I: The Tour

Walk starts at the stairs of the Church of St. Pauls Shipwreck.

1 Introduction, symbols.

a Using animal images as the symbols was known already at the Medieval times. At the Medieval times the “Bestiaries” were the main source of explanations about the symbolism and using of animal images. To Europe this knowledge came from Greek analogue – “Physiologus”. Most of the animals described in the Physiologus have been living or met in Egypt.

- Greek Physiologus was purely educational book and described 36 to 49 animals.

„The Greek Physiologus, which probably originated in fourth century Alexandria, is thought to have originally contained between thirty-six to forty-nine chapters, each one devoted to a real or imaginary creature, including beasts, birds, fish, reptiles and insects. The text, of purely didactic orientation, concentrated upon religious moralizations, based primarily on fanciful descriptions and fictive tales. Each of the creatures was associated either with a virtue or a vice, often supported by a biblical passage and some, such as the lion, became metaphors of Christ or Christological dogma. [Cohen].

- In the Western world Bestiaries were developed on the base. It was the same kind of Encyclopaedia about the meaning and the symbolism of animals. First Bestiaries appeared in Europe in 12th [Cohen p45]. Number of animals described in the Bestiaries varies. With the time passing, the amount of the animals grew bigger.

- Big part of the Bestiaries was associated with the virtues, vices, penance and heresy. The other part was about the lives of the saints. [Cohen, pg46]. It described real animals, birds and mythical creatures in details sometimes with the miniatures of the animal or creature. [Collins pg6]

- Bestiaries were popular and artists and architects started using them in their work. In the church there cannot be anything random, and later architects started using those symbols on the other buildings.

St Pauls Church

2 Snake and St Paul

a Legend of St. Paul.

- One of the most important of Apostles. 13 of the 27 books of New Testament have traditionally been attributed to Paul. Today, Paul's epistles continue to be vital roots

of the theology, worship and pastoral life in the Catholic and Protestant traditions of the West, as well as the Orthodox traditions of the East.

- In the beginning: he was born about at the same time with Jesus (5BC – 5AC) Saul of Tarsus. Tentmaker from Tarsus. Jew. Roman citizen. Studied in Jerusalem with Gamaliel, one of the most noted rabbis in history. Persecuted Christians as the Christianity was at the time forbidden religion in the Roman Empire.
- Conversion happened ~ 31-36 AD. On the road to Damascus his horse stumbled, and he fell to ground and had a vision where Jesus appeared to him asking why he persecutes Lord's people. In Damascus Ananias of Damascus came to him, laid hands on Paul, healed him and baptised. After that Paul was convinced that God had chosen Jesus to be promised messiah. Soon after that he started his mission of preaching first in Syria and later Asia Minor and Europe. For that he was arrested ~57 and tried. He exercised his right to be tried by Cesar and he was transported to Rome. In Rome he was couple of years in home arrest where he was executed.
- Shipwreck happened on the way to Rome.
- After being thrown around on raging storm for 14 days finally land was on the way. It was not possible to escape other way than run the ship aground. Captain wanted to kill all the prisoners on the ship, but Centurion wanted to spare Paul and prevented them doing it.
- On the shore they gathered a pile of brushwood and lit up the fire. Viper driven out by the heat of fire, bit Paul by his hand. Islanders thought that he must be a murderer and it is the Goddess of Justice who gave him the sentence. But as Paul didn't suffer the death he was put „on the shoulders” and gave the highest honours. He was taken to Rabat to the cave. He was invited to house of Publius, Roman Governor where he healed Publius's father from serious fever. By tradition it made Publius to convert to Christianity. To that though we have no physical evidence that Christianity was introduced to Malta that early.
- Snake is the sign of St. Paul and he is depicted with Snake and the Bible and the sword. The book carried by Saint Paul represents his epistles in the New Testament of the Bible.
- The sword is a reminder of the means of his martyrdom – he was beheaded in Rome in 67 AD.

b Horse – sign of the Archbishop Scicluna.

- Archbishops Coat of Arms: Hat, Tassels, the Order's Cross. The red background represents the Passion of Christ and the white horse St John's vision of Christ as a white steed. The moon represents light even in darkness.

The Latin motto *Fidelix Et Verax*, means Faithful and Truthful.

The coat of arms includes the pallium, the symbol of a Metropolitan Archbishop. The pallium (the scarf with six crosses) is an ecclesiastical vestment in the Roman Catholic Church originally exclusive to the Pope, but for many centuries used by the Holy See for other higher Church representatives as a symbol of their authorities. Still remains papal emblems.

- Each church has a Coat of Arms above the doors. That shows the "affiliation" of the church. Immediate superior of the church's is the Archbishop and the Archbishop's Coat of Arms is above the doors of the churches. When the Archbishop changes, the Arms change as well. Now the Archbishop of Malta is Charles Scicluna. He was appointed at 2015 after Paul Cremona.

There has been another Archbishop Scicluna in Malta: Carmelo Scicluna 1875-1888.

Carmelo Scicluna was a Maltese prelate and count who served as the bishop of Malta from 1875 till 1888. In 1880 Archbishop Scicluna ordered that as from that year, the traditional procession of Good Friday should be held on a Friday instead of Maundy Thursday.

3 The corner of St. Paul's Street to St. Lucia street

a Lamb at the feet of St. John. **Lamb of God**

- Lamb is the symbol of St. John the Baptist.
- John the Baptist was a contemporary of Christ who was known for evangelization and his baptizing of Jesus Christ.

John the Baptist was born through the intercession of God to Zachariah and Elizabeth, who was otherwise too old to bear children. The Angel Gabriel visited Elizabeth and Zachariah to tell them they would have a son and that they should name him John. Zachariah was sceptical and for this he was rendered mute until the time his son was born and named John, in fulfilment of God's will.

When Elizabeth was pregnant with John, she was visited by Mary, and John leapt in her womb. This revealed to Elizabeth that the child Mary carried was to be the Son of God.

John began public ministry around 30 AD and was known for attracting large

crowds across the province of Judaea and around the Jordan River. When Jesus came to him to be baptized, John recognized him and said, "It is I who need baptism from you."

Jesus told John to baptize Him anyway, which he did, whereupon the heavens opened, and the Spirit of God was seen like a dove. The voice of God spoke, saying, "This is my beloved Son, in whom I am well pleased."

John instructed his followers to turn to Christ, calling Him the "Lamb of God" and these people were among the first Christians.

Following his baptism of Christ, John's popularity grew so much that he alarmed King Herod. Herod ordered him arrested and imprisoned.

John spoke with Herod on several occasions and condemned his marriage to his half-brother's wife.

This condemnation would be his downfall as King Herod promised to grant a wish to his daughter. In revenge for John the Baptist's condemnation of her mother's scandalous marriage to Herod, she asked for John's head. King Herod reluctantly obliged. John the Baptist died sometime between 33 and 36 AD.

John the Baptist's feast day is June 24, and the anniversary of his death is August 29 and is sometimes celebrated with a second feast. John the Baptist is the patron saint of Jordan, Puerto Rico, French Canada and many other places.

- Lamb is very often used as the symbol of the Christ. St. John has called Jesus as the Lamb of God. God in this meaning is the shepherd and Jesus, symbolising mankind, is God's flock. Sometimes Jesus is depicted with the lamb in the lap.
- One way to see things: A Symbol for St Paul

The holy lamb symbolizes St Paul's life as Saul. Saul can be compared to a lost lamb as he was a well-educated Jewish man who punished Jesus's people under the Roman Empire. As a lost lamb, Saul did not realize his wrong-doing and the agony he caused towards the Christians until his journey on the Damascus road changed his life forever. Jesus said "Saul, Saul, why are you persecuting me?" This had made Saul to reconsider his actions. Why was he persecuting the Lord and God's children? He soon had discovered his true self and wanted to alter the condemnation towards the early Christians. We can consider his conversion to St Paul as a lost lamb whom had been found by his shepherd, Jesus.

Now we walk up to the Merchant street. Turn right and stop in front of the Banka

Giuratale.

4 Banka Giuratale

a The building itself

- The Banca Giuratale was originally a house which belonged to Dr. Gio Batta Piotto, and it was taken over by the treasury of the Order of St. John in 1665. In 1721, the Università, which was the local administrative council of Valletta, acquired the building in exchange for its original premises located across the street (now the Monte di Pietà).

The Banca Giuratale was renovated in 1762, during the magistracy of Manuel Pinto da Fonseca. Napoleon is said to have spent a night between 13 and 14 June 1798, at this building. The Banca Giuratale remained in use by the Università until that body was suppressed by Governor Thomas Maitland in 1818.

In 1841, the Banca Giuratale became a post office.

For many years, the Banca Giuratale housed the Public Registry. The latter has now moved to Evans Building, and the Banca Giuratale now houses the Ministry for the Economy, Investment and Small Business.

The building was included on the Antiquities List of 1925. It is now a Grade 1 national monument, and it is also listed on the National Inventory of the Cultural Property of the Maltese Islands.

The façade was restored sometimes in 2014.

The Banca Giuratale is built in the Baroque style. The main portal is flanked by Doric columns which support an open balcony. The first floor contains five ornate windows, and an ornate centrepiece is located above the central window. This includes a bust of Grand Master Zondadari, carved figures and drapery and a marble slab with the following Latin inscription:

MARCUS ANTONIUS ZONDADARIUS M. M.
HAS ÆDES IN COMMODIOREM FORMAM REDACTAS
PUBLICIS MELITÆ NEGOCIIS
ET PUBLICÆ PIETATI APERUIT
ANNO DNI. MDCCXXI.

b Coats of Arms

- Heraldry started from people's need to identify themselves. At the prehistoric times probably, people identified themselves and their property. That has continued to our time.

- In the beginning military did not have the uniforms. Soldiers were paid and fought for those who paid them. There was a need somehow to distinguish own from the enemy. Especially if wearing armour, no one could recognize anybody.

First identifications of the soldiers are from Roman times. Those were to identify the unit, not the person.

- And not much later people started to use signs to identify the families and person and of course in the war to identify yourself and your vassals.

A great development in identification signs happened at the time of crusades. At 12.th – 13.th centuries using of signs were widely used.

- Term – Coat of Arms comes from the place, signs were used. At the Crusades, it was too hot to be just in metal armour. Soldiers needed to cover their armours with overcoat to shade it from the sun. And those overcoats were the perfect place to demonstrate their family or unit signs.

- In churches symbols have been used since the Roman times. In the Roman empire Christianity was illegal and it would have been very dangerous to depict directly Christian symbols. Therefore, symbolism and allegories were used to avoid the persecution.

c Royal Coat of Arms

- The royal coat of arms of the United Kingdom, or the Royal Arms for short, is the official coat of arms of the British monarch. Currently it is the Queen Elizabeth II.
- Royal Arms look a bit different in Scotland and the rest of UK.
- In the standard variant used outside of Scotland, the shield is quartered, depicting in the first and fourth quarters the three passant guardant lions of England; in the second, the rampant lion and double tressure flory-counterflory of Scotland; and in the third, a harp for Ireland. The crest is a statant guardant lion wearing the St Edward's Crown, himself on another representation of that crown. The dexter supporter is a likewise crowned English lion; the sinister, a Scottish unicorn. According to legend a free unicorn was considered a very dangerous beast; therefore, the heraldic unicorn is chained.
- In the greenery below, a thistle, Tudor rose, and shamrock are depicted, representing Scotland, England and Ireland respectively. This armorial achievement comprises the motto, in French, of English monarchs, *Dieu et mon Droit* (God and my Right), which has descended to the present royal family as well as the Garter

circlet which surrounds the shield, inscribed with the Order's motto, *Honi soit qui mal y pense* (Shame on him who thinks evil).

- This arm is probably set somewhere before 1816, when Hannover got the status of the kingdom. After that the crown in the middle became a closed crown. After 1837, when Queen Victoria became the empress, Hannover law forbid the Female ruler, and the middle shield was removed from the Royal Arms completely.

d Other Coat of arms were probably removed during the French reign by the order of Napoleon Bonaparte.

5 Corner of Republic square.

a Bibliotheca

- History of the National Library goes back to 1555 when all books belonging to deceased members of the Order had to be passed to the Orders treasury.
- 1766 Louis de Tensin purchased a collection of 9700 books for 7000 scudi and opened a public library. He added his own books, and books were donated by members of the order. Giovanni Agius de Soldanis (from Gozo) was hired as librarian
- 1776 architect Steffano Ittar (bourne in Owruć-Poland, Today Ukraine) was commissioned to design a new building. A site was former conservatoria, where the Order's gold and silver bullions were stored.
- Completed 1796 but remained empty till after the French had left from Malta. Inaugurated 1812. 1925 became a Legal Deposit Library. It is the library where all publications must be given. Usually number is between 1 and 19.

b Rams heads on the wall of Bibliotheka.

- Ram is often used as the symbol of sun. It has appeared in many cultures. As Aries, the first sign of the zodiac, the ram signifies the beginning of a cycle or process of creation. A symbol of the masculine generative force, the ram was mainly a sacrificial animal. Its horns signified solar and lunar power, honour, and abundance.

c Bucranium on the wall of Grandmasters Palace.

- On the classical buildings (usually in the freezes) we can find the skull of the bull. It is called Bucranium. Word Bucranium comes from the Latin *bos*, meaning ox or cow, and *cranium* – a skull.

In antique Greece and Rome skulls is sign of sacrifice. Each god required specific sacrifice. Apollo and Jupiter required bull and ox. Animals to sacrifice were

decorated with garlands of fruits, flowers and tassels. After sacrifice the heads were hanged on the walls of temples.

- Renaissance architects started using this as the decoration.
- 16.th and 17.th centuries Bucrania was used in many buildings. In 18.th century it became popular in England and Ireland and later in America. Entrance of Harvard University's chapel has one above the door.
- It has been attributed to Michelangelo, that he used bucrania to represent uterus. But it is proved that medicine did not have that knowledge at his time. So:
"Sometimes a cigar is just a cigar."

d Niche in the arcade of Republic square – St. Rocco and the dog

- San Rocco. Protector of travellers and of people infected with plague. He was born in Montpellier ~1350. Of the parents who seemed to not have a child. But they were exemplary Christians and prayed and God gave them a son – Rog (Rotch). At birth Rocco had an imprint of crimson cross on his chest. When parents died Rocco sold all his possessions and went to pilgrimage to Rome to pray on the tombs of Apostles Peter and Paul.
- 1367 Rocco was in Acquapendente where he met the tragic of Black Death – plague. He stayed as volunteer to help sick there in local *lazzaretto*. There happened few miraculous healings after he has drawn the sign of the cross over the patients. In Rome he healed cardinal by drawing cross on his forehead and was introduced to the Pope Urban.

1370 Rocco left Rome and went back north. And his name became famous in places where he had passed and helped people. In Piacenza, assisting sick, he became infected himself and left to the forest to die in solitude.

One day a dog brought him a piece of bread. And it happened again and again. The dog had a rich master who became curious about where the dog takes the bread every day, followed the dog and met Rocco. Master took him to his house where Rocco healed and continued his travel.

Last years of saint's life are not clear. Looks like he returned to Montpellier and was arrested as a spy and thrown to the prison because he did not reveal his real name and said he is just „a humble servant of Jesus “.

After his death, by the Crossmark on his chest he was recognised as a Rocco of Montpellier.

San Rocco was buried with full honours in Voghera and his veneration immediately

began to flourish.

He is often depicted as a young strong man with beard and walking stick, water bottle (pumpkin) accompanied by dog offering him a bread and uncovering the wound on his left thigh. With the centuries the wound had moved downwards, and he became also a protector of the knee and junctions.

We continue now to the Republic street towards the Main gate to Valletta

6 BOV Building

a St Paul and snake

- We have spoken about the snake and Paul already

b ST Georg killing a dragon

- There is more than one legend about St. George and the dragon. Oldest are probably already from pre-Christian era. General idea in them is still the same – beautiful princess is meant to be sacrificed to the dragon and the George comes and rescuer her.

c Golden Legend.

- In the well-known version from Jacobus de Voragine's *Legenda aurea* (The Golden Legend, 1260s), the narrative episode of Saint George and the Dragon took place somewhere he called "Silene", in Libya.

Silene was terrorized by a dragon dwelling in a nearby pond. It kept poisoning the surroundings. To prevent it from affecting the city itself, the people offered it two sheep daily, then a man and a sheep, and finally their children and youths, chosen by lottery. One time the lot fell on the king's daughter. The king offered all his gold and silver to have his daughter spared; the people refused. The daughter was sent out to the lake, dressed as a bride, to be fed to the dragon.

Saint George by chance arrived at the spot. The princess tried to send him away, but he remained. The dragon emerged from the pond while they were conversing.

Saint George made the Sign of the Cross and charged it on horseback, seriously wounding it with his lance. Then he called the princess to throw him her girdle, and he put it around the dragon's neck. When she did so, the dragon followed the girl like a "meek beast" on a leash.

The princess and Saint George led the dragon back to the city of Silene, where it terrified the people. Saint George offered to kill the dragon if they consented to become Christians and be baptized. Fifteen thousand men including the king of Silene converted to Christianity. George then killed the dragon, beheading it with

his sword. The king built a church to the Blessed Virgin Mary and Saint George on the site where the dragon died, and a spring flowed from its altar with water that cured all disease.

The Golden Legend narrative is the main source of the story of Saint George and the Dragon as received in Western Europe, and is therefore relevant for Saint George as patron saint of England.

7 Auberge de Province

a Ceiling of the entrance hall

- A cat

Cat usually has a bit negative meaning. But dogs have positive meaning and can delete the negativity of the cat.

- A dog

Dogs, at least in art, have not always been man's best friend. In the history of art, they have mixed symbolism. Going from vigilance, faithfulness and wisdom to anger, lust and greed.

- A dove

Very generally the dove signifies the Holy Spirit. This symbolism is derived from the fact that He came down on Jesus at His baptism in this form.

8 Church of St Francis of Assisi

a Conventual Franciscans arrived at Malta before 1355. First – hospital and friary were set up in Rabat. Today 12 there is friaries in Malta. Friars came to Valletta 1567, when GM granted them a piece of land. In Valletta Church was built 1598.

- St Francis of Assisi

Patron saint of Italy. Together with St Catherine of Siena

St Francis came from wealthy family denounced all wealth and started order of poor.

b Snake at the feet of Madonna

- Madonna here as chastity wears a veil, holds a palm (recalling virgin martyrs). She tramples on a snake, symbols of lust. In secular allegory she has a pair of doves denoting marital fidelity, or raises her shield to deflect Cupid's arrows