

CHAIN

Cultural Heritage Activities and Institutes Network

Las otras orillas

Sevilla and other places, 16-25/11/17



Enrique Simonet, Terrazas de Tánger (1914)

The course is part of the EU Erasmus+ teacher staff mobility programme and organised by the CHAIN foundation, Netherlands

A palm tree stands in the middle of Rusafa,
Born in the West, far from the land of palms.
I said to it: how like me you are, far a way and in exile,
In long separation from family and friends.
You have sprung from soil in which you are a stranger;
And I, like you, am far from home.

Contents

Las otras orillas - a course story line	5
San Salvador (in Sevilla)	8
Seville: The Cathedral St. Mary of the See	10
Seville: Mudéjar Style	12
Seville: How to decipher the hidden language of monuments' decoration	14
Córdoba: A Muslim City on the remains of a Roman Colony	17
The Mezquita in Cordoba	19
Streets of Córdoba	21
Baelo Claudia	23
Tangier - Hotel Continental	24
Tangier: Urban Physiognomy	25
Ksar el Kebir (The great Fortress)	27
Phoenicians in Morocco	30
Chefchaouen, one of the most colored cities	32
Background	33
Timeline relations Morocco/Andalusia	35
Some Information about Morocco	36
Morocco: Almaghreb, country of Amazigh	36
Andalusian shared families names Spain/North Morocco	37
Berbers and Arabs	38
al-Hakam II	39
The Spanish Inquisition	40
Spanish presence on the other shore	44
Guzman el Bueno, the legendary version	47
Walter Harris and Raisuli – two worlds	49
Lala al Hourra	52
La Bella Susona	53
Participant contributions	65
Gibraltar Strait - la misma orilla?	67
Seville and the other shores: Japan	68
The Portuguese Islamic shore	69
Synagogues in Germany – A Virtual Reconstruction	71
Greek music: A cultural crossroads between East and West	74
Contribution, achievements and impact of notable Thracians to world Civilization	76
Alexandroupolis, a multicultural city	79
Poland - Country of shifting borders and a difficult history	81
Forest brothers: The longest and bloodiest partisan war in modern Europe	83
Other shores, other civilisations	85
Poetry and literature	87
Al Mutamid - En sueños	89
Esteban Tabares	90
Esteban Tabares, Saludaré	91
Laila Lalami, Hope and Other Dangerous Pursuits	92

Las otras orillas - a course story line

Note: this article was written a few years ago, when a visit to Rabat was included in the programme. We found out that this visit required too much traveling time. So we left it out. Since Rabat is interesting from the general course theme point of view and in relation with Sevilla (the Giralda) we, nevertheless, kept the Rabat paragraph in the article.

The course title Las Otras Orillas refers in the first place to the connections between the city of Sevilla and (1) Northern Africa and (2) 'The New World', the Americas. While Cordoba was the capital of Roman Spain and the Western Caliphate, Sevilla rose in importance after about 1000 as the most important Taifa (Muslim kingdom). The city kept this prominent position under the Almohad and Almoravid dynasties. In 1248 the city was (re)conquered by the Christian king Koning Ferdinand III. After the discoveries Sevilla became the most important European port in relation to the Americas. All silver from the colonies arrived here. The city hosted the Casa de Contratación de Indias (from 1503) and the Archivo General de Indias (centralised from 1785).



Sevilla and Triana

Las Otras Orillas can also be regarded a smaller scale. Sevilla is divided into two main parts, Sevilla and Triana, by the Guadalquivir (al-wadi al-kabir – the big river). The inhabitants used to speak about La Otra Orilla, sometimes as a different world. After returning from our Morocco trip we will visit Triana and have a meeting with a representative of an immigrant organisation (Sevilla Acoge). We will also have a short look at traces of the Inquisition, famous for defining people at 'the other side' and taking measures against them.

Carmona and Cordoba

On the second day we will follow the path of the early Muslim conquerer Abd ar-Rahman I - Umayyad refugee from Damascus after the civil war (the Abbasid Revolution, 750 AD) - and visit Carmona and Cordoba. In Carmona we will see earlier traces - Visigoth and Roman - and leave the city via the former Roman road. We will pick up this road again near Cordoba and cross the river (Guadalquivir) walking on the Roman bridge. In Cordoba we will meet (1) the splendour of the great Western Caliphate and (2) its collapse in the ruins of the magnificent palace city Medina Azahara.

Tarifa, Tanger and Asilah

On the way back to Africa we will first visit the Roman 'industrial' city of Baelo Claudia, near Tarifa, and see the garum production factory. Tarifa itself was the first place where the Moors had entered Europe (for them *La otra orilla - Adiffa al oukhra*) - a small band guided by Tarif Ibn Malik in 710, forty years before Abd ar-Rahman I. It is also a place where many illegal immigrants found their anonymous grave searching for 'la otra orilla'. After crossing Gibraltar strait to the other side, from Tarifa to Tanger, the pattern will be repeated. Tanger traditionally is in many ways a two or more-sided city. Asilah, former Portuguese city, hosts the annual cultural festival where manifestations from all over the world, especially non-western, meet. It is also the city of Raisuli.



Tanger, La Otra Orilla (photo: Gianna)

Lixus and Larache

Lixus and Larache are located on differing sides of the Loukos River. Larache is mainly a Spanish colonial port. Lixus is one of the oldest settlements in Morocco. In 1000 B.C. Phoenician traders arrived here. After the Punic wars Carthaginian refugees strengthened the Punic element. Later Lixus developed into an important Roman city. The garum (Roman fish sauce) factories in the lower city are still impressive and they exported their products to the whole empire.



Asilah, Raisuli palace



Loukos river

Chellah, Rabat and Salé

Further south, in Rabat, we meet the same situation. On both sides of the Bou Regreg (Father of Reflection) river we will find various parts, covering different periods and cultures. The Phoenicians and Carthaginians had trading posts in this river estuary, probably near Sala, which is present-day Chellah. The Romans established their southernmost trading colony here. They in turn were replaced by a Berber kingdom, which combined the Koran laws with traditional customs. Arab, orthodox Islamic rulers from the interior wanted to stamp out this heresy, however, and founded a Ribat – a fortified monastery – on the site of the present-day Kasbah. This led to Chellah's decline. About 1150 the city was left and a new city, Salé was built on the opposite site of the river.

About the same time, half 12th c., the Almohads rebuilt the Rabat Kasbah and a city developed around it. This was the launching point for the Spanish campaigns which led to their formidable empire, with Marrakech at its centre, stretching from the Atlantic coast to Tripoli in present-day Lybia in the east and deep into Andalusia in the north. Examples of their outstanding architecture we will see in Sevilla – the basic structure of the immense cathedral, with the Giralda as the culmination of their craft, the oldest part of the Alcazar – and in Rabat, where we will enter the Kasbah via the superb Oudaïa Gate and visit the ruins of the Hassan Mosque.



Rabat, Hassan Mosque, Minaret

In 1258 Sevilla was captured by Fernando III. This led to the end of the Almohad dynasty and, in the longer run, to the expulsion of Andalusian Muslims from Spain and the decline of Rabat.

A new chapter started when 17th c. Andalusian refugees founded in Rabat-Salé, under the name of New Salé, the pirate Republic of the Bou Regreg. The estuary with its sand banks was an excellent site from where to attack the merchant fleets. During their reign the Medina was rebuilt, modelled after Spanish Badajoz where many of them came from. The republic came to an end under the ruthless centralising policy of Moulay Ismail (1672-1727), though informal piracy existed for more than a century afterwards. The Oudaïa Gate received its name from the guard tribe placed there by Moulay Ismail to suppress the Republic.

The French made Rabat the capital of their protectorate/colony, centre of Le Maroc utile. The first resident-general, Hubert Lyautey, strictly respected the Moroccan culture: 'Do not offend a single tradition, do not change a single habit'. This led, among else, to a clear separation between the traditional Medina and the newly developed French quarter (Ville Nouvelle). The two parts can still clearly be distinguished.

Tetouan (Open your eyes) and Chefchaouen (Look at Chaouen)

Tetouan and Chefchaouen were both founded as 15th c. refugee cities. Muslims as well as Jews were expelled from Spain and brought with them the refinement of Moorish Andalusia. (Old) Tetouan reminds of the Arab and Jewish quarters of Córdoba and Sevilla. Chefchaouen, founded in 1471, was strongly influenced by the people coming from the last Islam stronghold Granada, taken by the Spanish Catholic Kings in 1492. Chefchaouen had a fierce anti-Christian climate.

Both cities were colonised in the early 20th c. Tetouan became the military centre to subjugate the Rif. The Spanish at first were routed by the Berber leader Abd El Krim. In 1921 13,000 soldiers were killed at Annual. Only a combined Spanish-French force of 360,000 men was able to crush this Berber 'rebellion'. In 1936 the Spanish force, under General Franco, used this experience in their revolt against their own government on 'la otra orilla' - mainland Spain - this way triggering the Spanish Civil War. The forbidden city Chefchaouen was opened only in 1920. The Spanish were amazed to hear a sort of mediaeval Spanish spoken and to find tannery techniques that had long been left behind in their own country.

Ceuta

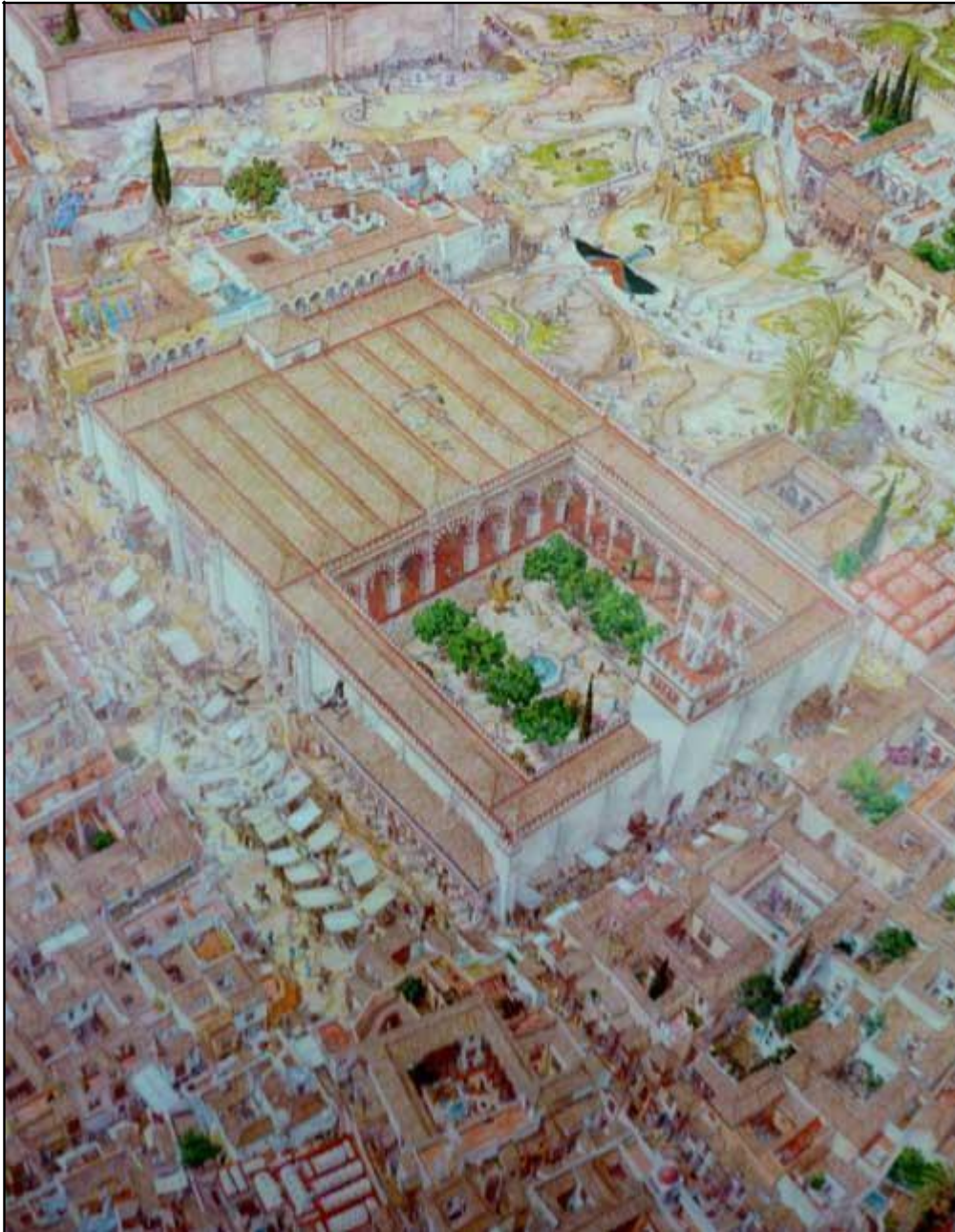
Our last stop may be a short stay in Ceuta. The permanent tension between Morocco and Spain may illustrate how closely this city is connected to our course theme. No doubt Ceuta belongs, legally, to the EU - but is it European or African?

Since a few years Ceuta has been known because of illegal immigrants trying to enter the Spain/the EU via this city. These problems have been 'solved' in a way by the strictly closed border we will see. African immigrants, however, try to find other ways to reach la otra orilla. Boat tragedies are sometimes the outcome. As indicated above: on one of the last days of our course we will have the opportunity to speak with an organisation which tries to give some help to these immigrants.

Partly based on:

- The Rough Guide to Morocco
- The Rough Guide to Andalucía

San Salvador (in Sevilla)



Reconstruction drawing Abderrahman II mosque (San Salvador)

The baroque collegiate church of San Salvador was built on the site a former mosque, which was constructed in the first half of the 9th century by Ibn Adabbas, under the emir Abderrahman II. During the recent excavation and restoration works a column was found.



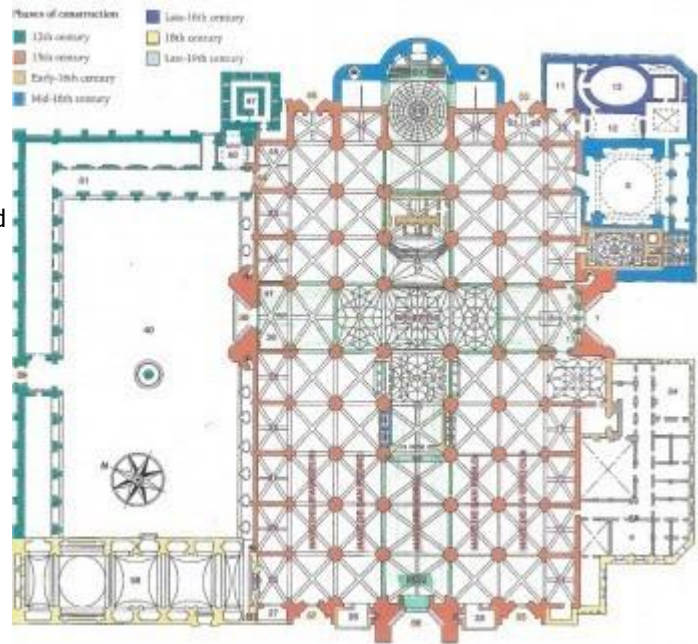
Seville: The Cathedral St. Mary of the See

Phases of construction

The present Cathedral of Seville is not only the largest Gothic cathedral worldwide, but also an unusual example of the Gothic style. This is due to the site where the Christians started to build the Cathedral from the year 1433 on. To understand its architecture, we must go back to the year 1172, when the *Almohad* reigned in Seville. In 1172, their caliph *Abu Yaqub* ordered the construction of a new Moorish mosque, which was finally finished after only 26 years in 1198. It counted with a huge courtyard of ablution, a prayer room and a minaret. But the Moorish could not enjoy their mosque too long, as in 1248 the Christian king Ferdinand III conquered the city of Seville and converted the former mosque into a Christian temple, dedicated to St. Mary of the See.

At the beginning of the 15th century, the Cathedral's Chapter decided the demolition of the former mosque as the building was suffering from numerous damages due to earthquakes.

Finally, in 1433, the construction of the new temple started. The new Cathedral was built on the former prayer room which had a rectangular shape. This main part of the Cathedral was finished during the 15th century, when the Cathedral's Chapter ran out of money. Construction went on once again in the Mid-16th century. This time the ampliation was built in the new *Renaissance* style and ended in the late-16th century with the *Mannerism* style. Some more extensions during the 18th and late-19th century complement the Cathedral's present appearance.



Particularities of the Cathedral

A hidden Latin cross

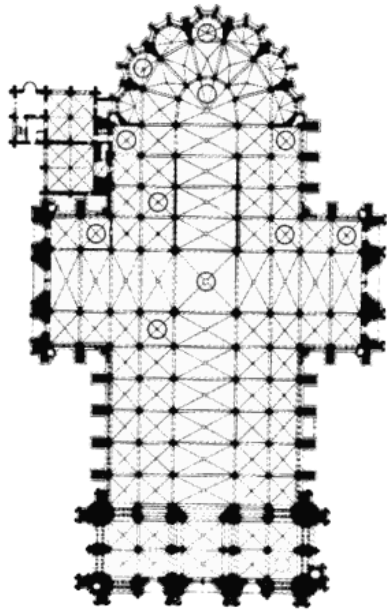
Most large Gothic churches are of the *Latin cross* (or "*cruciform*") plan, with a long nave making the body of the church, a transverse arm called the *transept* and, beyond it, an extension which may be called the *choir*, *chancel* or *presbytery*. There are several regional variations on this plan.

Nevertheless, the architects of the Sevillian Cathedral had to adapt the traditional Gothic plan to the local conditions with a rectangular mosque plan. That's why we will find the choir and the high altar in the middle of the building, forming there a small Latin cross which covers parts of the main nave and indicates a transept.

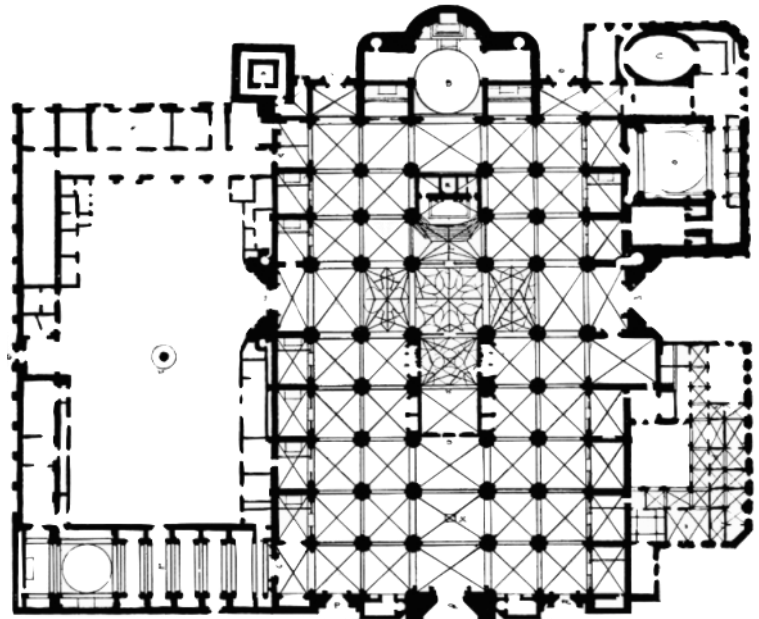
The Isabelline style (Isabelline Gothic or Castilian late Gothic)

The Isabelline style was the dominant architectural style of the Crown of Castile during the reign of Catholic Monarchs (late-15th century to early-16th century). The style is named after Queen Isabella of Castile, one of the Catholic Monarchs. It represents the transition between late Gothic and early Renaissance architecture, with original features and decorative influences of the Castilian tradition, the Mudéjar, the Flemish, and to a much lesser extent, Italian architecture. The consideration or not of the Isabelline as a Gothic or Renaissance style, or as an Eclectic style, or as a phase within a greater Plateresque generic, is a question debated by historians of art and unresolved.





*Traditional Gothic Cathedral's plan:
Cathedral of Cologne, Germany*



*Cathedral plan of Seville:
built on the former Muslim prayer room.*

La Giralda – The bell tower

The Cathedral's bell tower is, without a doubt, the greatest and best-known symbol of Seville. More than eight centuries of history contemplate its slenderness. Built by the Muslims, it represents today a call to Christian celebrations.

Originally, it was the minaret of the Moorish mosque whose construction began in 1172 and finished in 1198. With three meters deep foundations, the bell tower rises in brick on a stone base where several remains of Roman pedestals can be appreciated. The external decoration is organized on a central axis, with window bays and balconies. From the middle, they spread out around the axis several large and rich *sebka*, an ornate pattern carved in brick.

Sebka decoration.



The tower bell Giralda with the lower Muslim and upper Christian part.



Sources:

- Revista Catedral de Sevilla. Número 1;
- John Allyn Gade: Cathedrals of Spain;
- Wikipedia

Claudia Dobler

Seville: Mudéjar Style

The *Mudéjar* style emerged as an architectural style in the 12th century on the Iberian Peninsula. It was the artistic expression of a society in which Christians, Muslims and Jews lived alongside each other. The name comes from the Hispano-Arabic word *Mudajjan*, meaning "domesticated" or "subdued", in a reference to Muslims who paid a special tax allowing them to live among Christians without having to renounce their religion after the Christian Reconquest.

As it proved so difficult for the Christians to refill the cities once they have reconquered them from the Muslims, the Islamic population could remain in the reconquered territories. This social situation facilitated the appearance of a new artistic style in which two traditions - Christian and Islamic - merged. The construction of the Mudéjar Palace in the Real Alcázar of Seville marks the peak of the process of reintegration and cultural exchange in Southern Europe.

Peter I brought the best master builders from Granada and Toledo to work on his palace in collaboration with the local Mudéjar craftsmen. With its compositions and the materials - bricks, ceramics, wood and plaster- used in its making, the Mudéjar palace was heir to the Hispano-Muslim tradition. Marble was used only in supports, columns and capitals.



Palace Peter I. The Maiden's Courtyard



Construction materials: wood (doors), plaster (arches), marble (columns and capitals)



Church Santa Marina: Cupola made of brick and plaster, Islamic decoration

Apart from the Mudéjar Palace, there are many other Sevillian buildings with remains of the Mudéjar style:

- The private Palace *Casa de Pilatos* which combines the Italian Renaissance Style with Islamic elements
- Eighteen churches in the historic city centre. Many of them mix up Romanesque or Gothic architecture with Islamic elements

The Mudéjar style can even be found (to a lesser extend) in the former Spanish colonies in South América where it was spread by the Spanish colonial rulers.

Claudia Dobler

Seville: How to decipher the hidden language of monuments' decoration

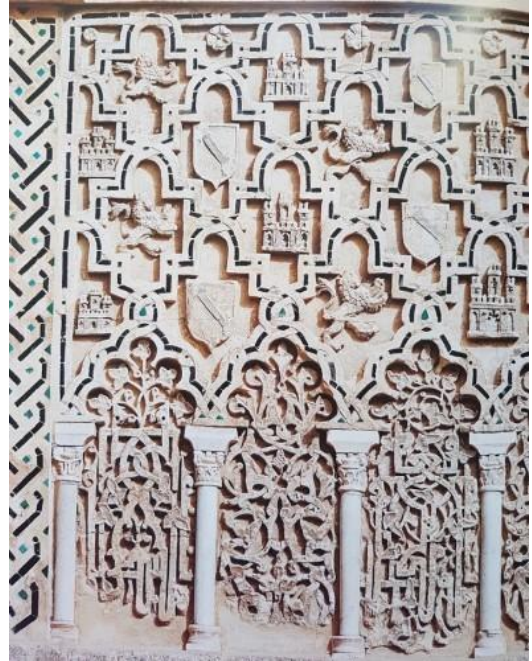
Seville's most important civic and religious buildings are full of hints about their periods of construction, their builders and their historical background. Learn about these hints and you will be able to discover a lot about the buildings and the people who lived and worked there.

Real Alcázar (Royal Palace of Seville)

Coat of arms and other symbols of Spanish monarchs:
Peter I (1350 - 1369):



Order of the Band



King Peter's symbols mixed up with Islamic art.

The Catholic Kings (ending 15th/beginning 16th century):

One-headed eagle, king's crown, symbols of Castile & León and Aragón & Sicily, Pomegranate.



Charles V (1516 – 1556):



Two-headed eagle, Emperor's crown



Columns of Hercules; Plus Ultra ("Further beyond")



Columns of Hercules, symbols of Castile & León



Emperor Charles V and his wife Isabel from Portugal

Christopher Columbus' Coat of Arms:

- Symbols of Castile & León, golden islands, five golden ancors.
- Slogan: A Castilla y a León Nuevo Mundo dio Colón ("To the kingdoms of Castile & León, Columbus gave a New World.")



Islamic symbols:



Shell: simbol of fertility

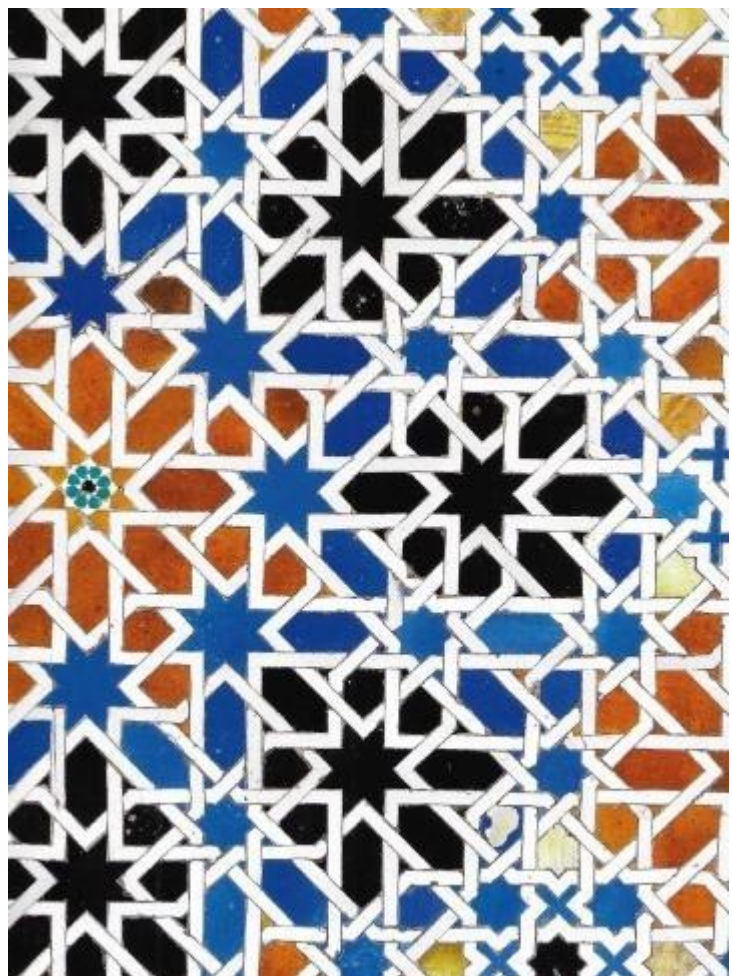


Hand of Fatima: simbol of protection



Cufic letters praising Allah

Geometric models:
expression of a philosophical principle
revealing divine beauty



Sources:

- The Real Alcázar of Seville (P&M Ediciones);
- Bildbandausgabe Königlicher Alcázar von Sevilla. über Tausend Jahre Kunst und Architektur;
- Real Alcázar de Sevilla (P&M Ediciones);
- Wikipedia.

Claudia Dobler

Córdoba: A Muslim City on the remains of a Roman Colony

The Muslim City of Córdoba was built on the remains of the former Roman city. To understand Córdoba, we have to go back to Roman times and observe the Roman groundfloor of the city:

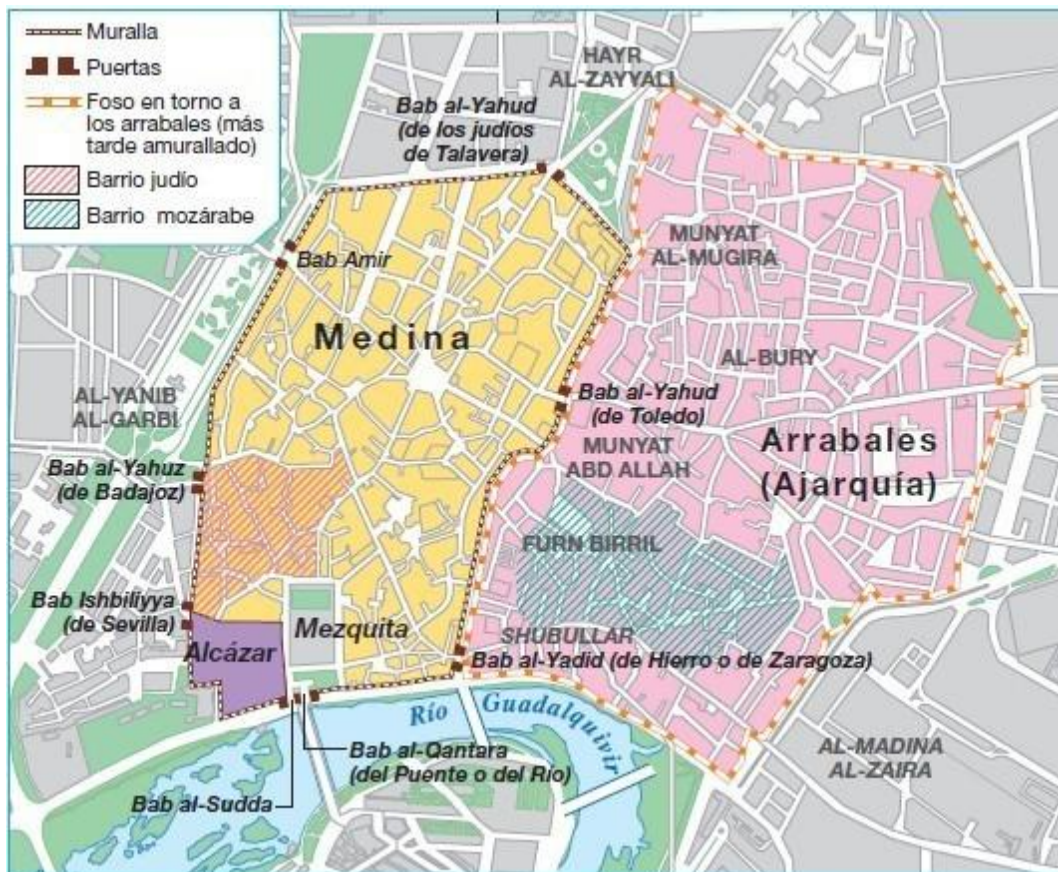
Roman city

We can make out the Forum and a second one, attached to the main forum. Within the city walls, we find as well as the theatre and the main streets, the *cardo maximus* (N-S) in blue and a double *decumanus* (E-W) in green which leads into the city from the East side, next to the still existing temple of Claudio Marcel Street and the circus. The southern part of the city is an *ampliation* (Nova Urbs) of the I century AC, marked in red.



Muslim city

On the map of Muslim Córdoba, you can distinguish two vast parts of Muslim Córdoba: the *Medina* and the *Arrabales* (Ajarquía).



Medina is an Arabic word (*al-madinah*) which means "the old city". The *Medina* is typically walled, with narrow and maze-like streets. In the case of Córdoba, the yellow-marked *Medina* is the part of the city which was constructed on the Roman city. The Muslims took advantage of the Roman city walls and gates and kept them for their own city without changing the groundfloor.

The gates of the city wall are called *Bab* (see as well article on *Babs in Chefchauen*) and are usually called after the direction they went to (*Bab Ishbiliyya* - Gate of Seville).

Within the *Medina* we find the Jewish Quarter (*Barrio Judío*), crosshatched in purple lines. As the rest of the *Medina*, it stands out for the irregular lanes and blind alleys, where you can easily get lost.

In the Northern part of the *Medina* you can still find part the Roman *Cardo Maximus*, the double *Decumanus* and the site of the former *forum*. Compare it with the map of Roman Corduba!

Mediaeval city

As Córdoba was a fast-growing city during the Middle Ages, it had to be enlarged considerably. The city counted 500.000 inhabitants during the 10th century. Some historians even think that the number could be raised up to 1 million of inhabitants. The new district was constructed in the East of the Medina and is called *Ajarquía* (pink part). The meaning of this Arabic word is "district or territory located east of a great city and dependent on it.

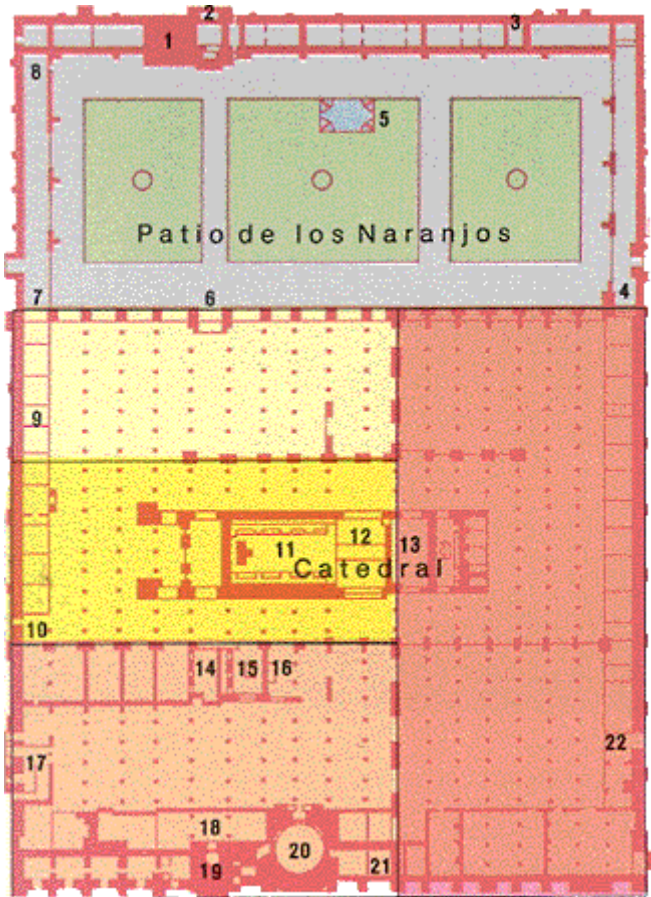
Within the *Ajarquía* we find the *Barrio Mozárabe*, which was populated by Iberian Christians who lived under Moorish rule in Al-Andalus. They remained unconverted to Islam, however they were most fluent in Arabic and adopted elements of Arabic culture.

Sources:

- Wikipedia,
- <http://www.virtimeplace.com/es/c%C3%B3rdoba-romana-imperial>,
- <http://elauladehistoria.blogspot.com.es/2016/11/el-plano-de-las-ciudades-medievales.html>

Claudia Dobler

The Mezquita in Cordoba



1. Campanario (Torre de Alminar)
2. Puerta del Perdón
3. Virgen de los Faroles
4. Puerta de Santa Catalina
5. Almansur-Becken
6. Puerta de las Palmas
7. Postigo de los Deanes
8. Postigo de la Leche
9. Postigo de San Esteban
10. Postigo de San Miguel
11. Coro
12. Crucero
13. Capilla Mayor
14. Capilla Villaviciosa
15. Capilla Real
16. Capilla de San Pablo
17. Puerta del Palacio
18. Maksura
19. Mihrab Nuevo
20. Sacristía (Sala Capitular)
21. Capilla del Santo Cristo del Punto
22. Postigo del Sagrario

- Original, built by Abd ar-Rhman I
- Enlargement of Abd ar-Rhman II
- Enlargement of al-Hakam II
- Enlargement of al-Mansur

The Mezquita

Mezquita (Spanish for "mosque", from the Arabic "Masjid"), is a Roman Catholic church in Córdoba, Spain, formerly an important Mosque during the period of Muslim rule. The construction of the Mezquita (originally the Aljama Mosque) lasted for over two centuries. It started in 784 A.D. under the supervision of the first Muslim Amir Abd ar-Rahman I, who used it as an adjunct to his palace and named it to honor his wife. The site was that of the Visigothic cathedral of St. Vincent.

When the forces of Tariq ibn-Ziyad had first occupied Córdoba in 711, it had been equitable that they and the Christians would share the cathedral space, according to the historian ar-Râzî, who documented the mosque's history. But with the establishment of the Umayyads in exile as emirs of Córdoba, the compromise space was no longer sufficient. Negotiations between the Emir and the bishop of Córdoba, eased by the promise of a large cash payment as well as permission to rebuild one of the extramural churches that had been levelled at the time of the conquest, resulted in the Christians' relinquishing their half of St. Vincent, which was razed and the new mosque, in its first phase, built upon the foundations.

Construction

The original architect, Sidi ben Ayub, had at his disposal columns in marble, porphyry and jasper from the old Visigothic cathedral and from numerous Roman buildings, as well as many more shipped in from all parts of the former Roman Empire. This ready-made building material could bear great weight, but the architect was faced with the problem of the pillar's varying size: many were much too tall but the vast majority would not be tall enough, even when arched, to reach the intended height of the ceiling. The long pillars he sank in the floor, whilst his solution for the short pillars (which may have been inspired by Roman aqueduct designs) was to place a second row of square columns on the apex, serving as a base for the semicircular arches that support the roof. For extra strength and stability (and perhaps to echo the shape of a date palm, much revered by the early Spanish Arabs), he introduces another, horseshoe-shaped arch above the lower pillars.

A second and purely aesthetic innovation was to alternate brick and stone in the arches, creating the red-and-white striped pattern which gives a unity and distinctive character to the whole design. This architectural tour de force was unprecedented in the Arab world and set the tone for all future enlargements of the building, except the, later, Christian cathedral. And it was completed within a year of its commencement in 785.

Later additions

The Mosque underwent numerous subsequent changes: Abd ar-Rahman III ordered a new minaret, while Al-Hakam II, in 961, enlarged the plan of the building and enriched the mihrab.

The mosque's overall uniformity was broken only by the culminating point of al-Hakam II's tenth-century extension: the domed cluster of pillars surrounding the mosque's great jewel, the sacred Mihrab. And even here, although he lengthened the prayer hall by a third, al-Hakam carefully aligned the new mihrab at the end of the same central aisle which had led to the previous two. The mihrab had two functions in Islamic worship: it indicated the direction of Mecca (and hence of prayer) and it amplified the words of the imam, or prayer leader. At Cordoba it was also of supreme beauty. The paired pillars that flank the mihrab and support its arch were taken from the earlier mihrab of Abd ar-Rahman I, their prominent position no doubt a mark of respect by al-Hakam to his great



al-Hakam's Mihrab

predecessor. The inner vestibule of the niche is quite simple in comparison, with a shell shaped ceiling carved from a single block of marble. The chambers to either side, as well as the dome above the mihrab, are decorated with exquisite mosaics of gold, rust-red, turquoise and green, the work of Byzantine craftsmen supplied by the emperor Nicephorus II at al-Hakam's request. These constitute the *maksura*, where the caliph and his retinue would pray, a fitting monument to this scholarly and sensitive ruler. Unique among all other mosques, the Mihrab does not point towards Mecca because the foundations of the building are borrowed from the old Roman and Visigoth constructions.

The last of the reforms was carried out by Al-Mansur Ibn Abi Aamir in 987. This vizier-usurper and warrior completed the enlargement by adding 7 rows of columns to the whole east side. The interior was richly decorated and contained the bells of the cathedral of Santiago de Compostela. After his successful campaign against this centre of Christian pilgrimage Al-Mansur made his Christian captives carry them on their shoulders from Galicia to Cordoba,. The reverse process took place after the capture of Cordoba by Fernando el Santo in 1236.

It was the most magnificent of the more than 1,000 mosques in the city, and was at one time the second largest mosque in the Muslim world. It was connected to the Caliph's palace by a raised walk-way, allowing the ruler of Cordoba to visit the mosque without risking assassination. Today the Bishop's palace stands on the site of the Caliph's.

A Christian church

The very year (1236) that Cordoba was recaptured from the Moors, by King Ferdinand III of Castile (El Santo) and rejoined Christendom, the mosque was reconsecrated a Christian church. Alfonso X oversaw the construction of the Villaviciosa Chapel and the Royal Chapel within the structure of the mosque, but later repented of this addition. The kings who followed added further Christian features: Enrique II rebuilt the chapel in the 14th century.

The most significant alteration was the construction of a Renaissance cathedral nave in the middle of the structure. It was constructed by permission of Carlos V, king of united Spain; once he saw what had been built, he supposedly exclaimed, "You have built what you or others might have built anywhere, but you have destroyed something unique in the world." However, the addition of the cathedral nave is believed to have reinforced the edifice's structural stability, and its conversion to a Christian church (officially the Cathedral of the Assumption of the Virgin) may have helped to preserve it when the Spanish Inquisition was most active. However, it is well known that the locals, old Christians and converts alike, vehemently protected the monument after the city was regained by the Christian kings.

From: Wikipedia, The Rough Guide to Andalucia

Streets of Córdoba

Calle Judíos	Jewish Street		This street refers to the Jewish who lived in Córdoba in the so called Jewish Quarter. The Golden Ages of Jewish in Spain were during the Middle Ages under Muslim government.
Plaza Alhóndiga	Square of the Grain market		This square is popularly known as the "quarter of the gypsies". Nevertheless, it was constructed to house the building of the <i>Alhóndiga</i> which was an establishment to sell, buy and store grain. The <i>alhóndigas</i> were public establishments managed by the city councils. The building was composed of large and spacious warehouses or markets.
Calle Albucasis	Albucasis Street	Arab Muslim physician and surgeon (936–1013) in Al-Andalus	Abulcasis is considered the greatest medieval surgeon to have appeared from the Islamic World, and has been described as the father of surgery. His greatest contribution to medicine is the <i>Kitab al-Tasrif</i> , a thirty-volume encyclopedia of medical practices. His pioneering contributions to the field of surgical procedures and instruments had an enormous impact in the East and West well into the modern period, where some of his discoveries are still applied in medicine to this day. He was the first physician to describe an Abdominal pregnancy a sub type of ectopic pregnancy, and the first physician to identify the hereditary nature of haemophilia
Calle Morería	Moorish district street	Moorish neighbourhood in Christian town.	The term " <i>morería</i> " refers to the urban area which is occupied by Moorish people within a Christian medieval city. After the Christian conquest of a Moorish town, the Christians usually occupied the walled city whereas the Moorish had to move to the exterior districts (arrabal)
Calle Lineros	Linen Street		Calle Lineros housed the linen workers buildings. Here lived the day labourers who worked in the flax fields, linen was stored and sold in this street.
Calle San Fernando	Saint Ferdinand Street	King Ferdinand III of Castile	Ferdinand III, 1199/1201 – 30 May 1252, called the Saint, was King of Castile from 1217 and King of León from 1230 as well as King of Galicia from 1231. He was one of the most successful kings of Castile, securing not only the permanent union of the crowns of Castile and León, but also masterminding the most expansive campaign of Reconquista yet.
Calle Alfonso XIII	Alfonso XIII Street	Spanish King	(1886 -1941) was King of Spain from 1886 until the proclamation of the Second Republic in 1931. During his reign, Spain experienced major problems that contributed to the end of the liberal monarchy. Amongst them, problems arising from the Rif War and Catalan nationalism.
Puerta de Sevilla	Sevillian Gate		This gate in the city wall of Córdoba leads to Sevilla. It was constructed in the Middle Ages when the Christians enlarged the old city centre. Nevertheless, the Muslim city had another Sevillian Gate (<i>Bab al-Ishbiliya</i>) which is supposed having been situated in the today <i>Street Caballerizas</i> and used to be a meeting point for women during the Muslim rule of the city.
Caballerizas Reales	Royal Stables		Royal Stables (in Spanish <i>Caballerizas Reales</i>) are a set of stables in Córdoba, Spain. The building is situated in the historic centre and borders the Guadalquivir. The stables housed the best stallions and mares of the royal stud breed Andalusian horse.

			By royal decree of Felipe II in 1567, the Spanish Horse breed with formalized standards was created, and a royal stable was established in Córdoba. The brand contained an 'R' for Real ('royal') inside a 'C' for Córdoba with a corona (crown) on top of the 'C'; the royal stamp was placed on horses produced in the Royal Stables.
Plaza de San Miguel	Saint Michael's Square	Archangel in Judaism, Christianity and Islam	The three religions all recognise Michael as an archangel. For Jews, Michael is the advocate of Israel, for Catholics he is the leader of the army of God, the angel of death and the guardian of the Church. In Islam, he is the responsible for the forces of nature.
Calle Tesoro	Treasure Street		Its name derives from a legend, saying that one of the houses stored a treasure inside of its walls. The street is popularly known as Bell Street (<i>Calle de las Campanas</i>) as well.
Calle Sevilla	Seville Street		This street refers to the Sevillian capital and lead to the Málaga street, which is named after another Andalusian Province capital.
Calleja de la Hoguera	Lane of the campfire/pyre		The lane ' <i>de la Hoguera</i> ' has preserved the typical characteristics of a Moorish town: narrow lanes, change of direction, tiny squares and dead ends. Here, you can even find a mosque with its minaret (<i>Mezquita de los Andaluces</i>) which was built in the 12th century during the Almohade rule. The word 'Hoguera' means 'campfire' or 'pyre', but it is not clear why this lane has got this name.
Calle Valdés Leal	Valdés Leal Street	Spanish Baroque Painter	Born in Sevilla in 1622. Several of his paintings treat the subjects of anitas, transience and mortality. Two examples are <i>In ictu oculi</i> ('in the blink of an eye') and <i>Finis gloriae mundi</i> ('end of the world's glory'), painted for the Charity Hospital in Seville.
Calle Julio Romero Torres	Julio Romero Torres Street	Spanish Painter (1874 – 1930)	He was born and died in Córdoba, Spain, where he lived most of his life. He is famous for his paintings of Andalusian women who are always accompanied by Andalusian symbols such as oranges, a guitar or wine. His style was formed by influences of realism and impressionism. When he moved to Madrid in 1914, his paintings began to reflect the philosophical currents of the times. He is famous for his paintings representing Andalusian women. In Córdoba we find a museum dedicated to his work.

Claudia Dobler

Baelo Claudia

The city of Baelo Claudia, located on the North side of the Straits of Gibraltar, can be found on the West part of the Bolonia cove. The mountain ranges of la Plata and San Bartolomé form an arch which frames it with mountains, in such a way that the sea became its best form of communication, to which it owes its wealth and reputation. The fishing industry, mainly tuna, was its main source of income. The excavations brought to light the most complete Roman urban ensemble in the whole Iberian Peninsula, with monuments of extraordinary interest such as the basilica, theatre, market and temple of Isis. The ensemble also stands out for its spectacular scenery, integrated into the Straits of Gibraltar Natural Park. The needs of the people in the large cities in the Roman Empire for essential food products for consumption and the difficulty in attaining these in a well preserved state led to the growth of salting industries along the coast of Cádiz. The natural conditions of the area were exceptional for fishing, since the annual migration of tuna passed through this point between the Atlantic and the Mediterranean.

Tuna was caught with almadraba (an Arabic word that denominates a Phoenician technique still in use in the Mediterranean) nets and its subsequent preservation constituted a flourishing industry, leading to the creation and prosperity of Baelo Claudia. Once the fish arrived at the factory, their fins, head, guts, milt, spawn and blood were removed. The fish was cut into cubes or spheres and was cut incised for it to absorb the salt. Then, these pieces were piled up in large containers or basins, dug into the ground, for them to be salted. Pieces of fish and salt in equal proportions were positioned in successive layers, leaving approximately twenty days before the salting process was considered to be finished. The salted fish was placed into amphorae closed with a clay disc, which were then placed in the warehouses before they were moved.



The most valued and expensive product made in these factories was a fish sauce known as "garum". A similar product, of a lower quality, was "liquamen". Greek plays have made reference to Spanish "garum", as it was a much sought-after product in the Mediterranean market. This sauce could accompany all types of meals as a dressing or seasoning, it stimulated the appetite and doctors usually recommended it due to its nourishing and curing properties.

Angela Espin

Tangier - Hotel Continental



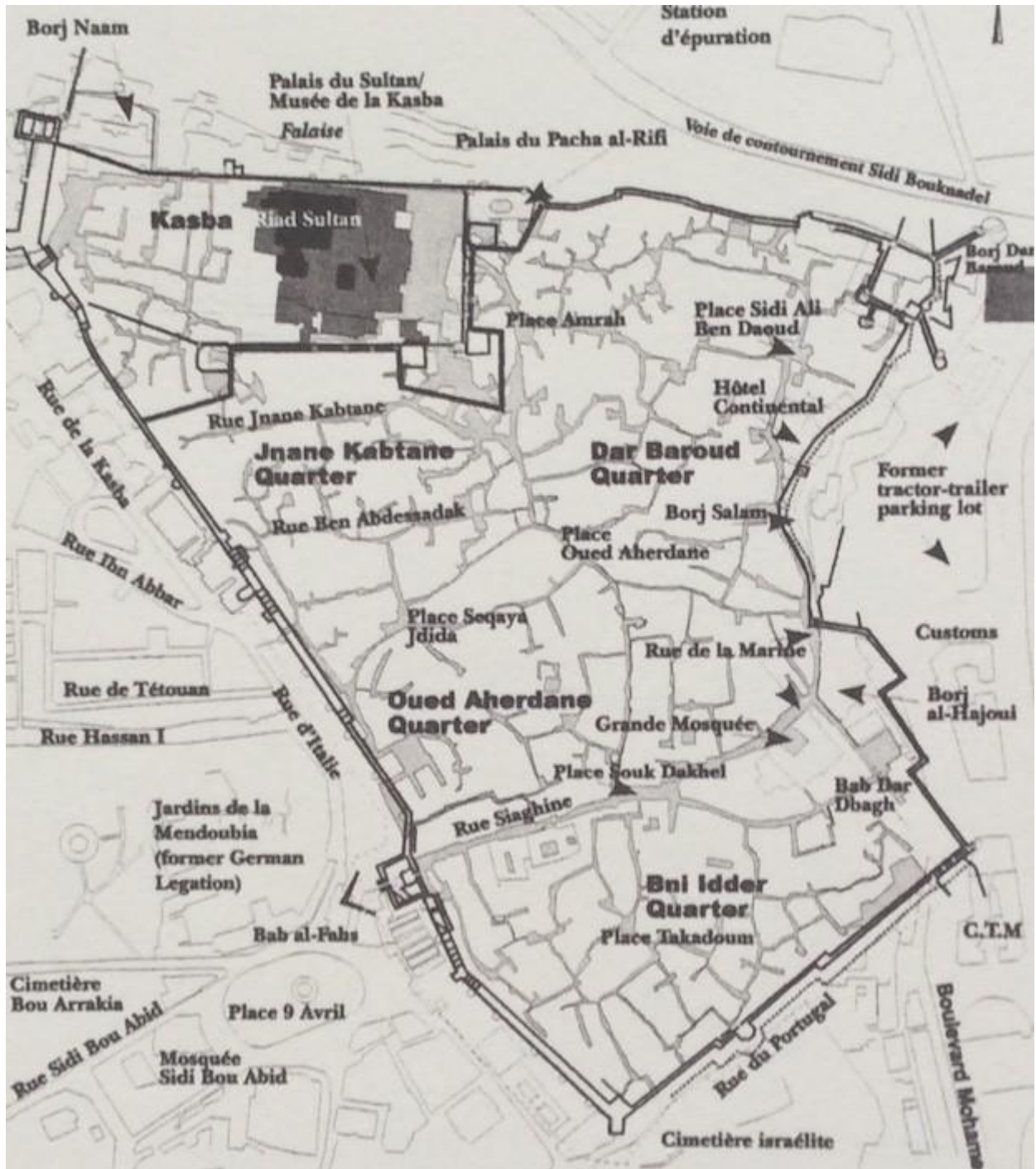
Overview Tanger Medina



Hotel Continental

Romantic 19th century hotel, near the very heart of the Medina, breath-taking views, former meeting point of spies, and used in the James Bond film The Living Daylights

Tangier: Urban Physiognomy



Portuguese Tanger superimposed over current street plan
 from: Martin Malcolm Elbl, *Portuguese Tangier (1471-1662),
 colonial urban fabric as cross-cultural skeleton* (2013)



Br

aun & Hogenberg, *Tingis Lusitanis Tangiara* (1575)

Commentary by Braun: "*Tingis, which the Portuguese call Tanigara, is a large and ancient city, situated not far from the western Mediterranean. At the time when the Goths ruled over Granada it was under the rule of the chief of the city of Septa [Ceuta], until Arzilla [Asilah] was brought under the rule of the Muslims; it has always been beautifully adorned, noble and very well built with many splendid works of architecture.*"

The engraving shows a fortified town, whereby only half the area within the walls is built up. The large building in the background may be the governor's residence. In 1471 the Portuguese attacked Asilah, whose inhabitants fled to Tangier. But that same year Tangier, too, was conquered, and remained in Portuguese hands until 1580 (when Spain took over Portugal - see article *Ksar el-Kebir*).

After a short renewed Portuguese period (1640-1662) the city was given to the English king Charles II as a dowry when he married the Portuguese infanta. A Moroccan blockade forced the English to withdraw already in 1684. They destroyed most of the city before their leaving.

In 1912 Morocco was divided between Spain (the north - *le Maroc inutile*) and France (the middle and southern part - *le Maroc utile*). Shortly after WWI, in 1924, the *League of Nations* made the city an *international zone*. Apart from domination by Francoist Spain during WWII, this situation continued until 1956 when the city became part of independent Morocco.

Ksar el Kebir (The great Fortress)

Context

The 16th century is the stage of large-scale and fundamental changes and conflicts, which still deeply influence our own times.

- In the eastern Mediterranean the Ottoman Empire has its greatest hour under Sultan Suleiman Kanune (the 'law giver'), in the west known as 'the Magnificent' (born in 1494, Sultan from 1520 to 1566). He finds his opponent in the Spanish crown, the Hapsburg emperor Charles - I in Spain, V as 'Holy Roman Emperor' (1500 – 1558). This conflict basically defines the fate of the Roman 'Mare Nostrum' heritage: split into 'dos orillas' or united. It also reflects the antagonism between two of the great monotheistic religions: Islam and Christianity.
- At the same time Europe's orientation changes from the Mediterranean to the Atlantic. After the great discoveries of the 15th century the Atlantic Ocean develops from a barrier into a bridge to new opportunities. Nec plus ultra becomes plus ultra. Here the Spanish crown meets other expanding adversaries: the British and the Dutch. And here this geostrategic conflict is also mingled with a religious one: Catholicism against the new Protestant religion.

Three battles

This overall scheme forms the backdrop for three important battles:



- Near Lepanto (Greece, now Návpaktos) a combined western fleet (Spanish, Vatican, Venice and Malta) defeated the Ottoman fleet in 1571. The forces of Suleiman's far less capable successor Selim II ("the Sot") had just taken Nicosia (Cyprus) and Famagusta was still being beleaguered (see article), with Marcantonio Bragadino as its heroic, Venetian, defender. The rescue fleet was victorious in Lepanto and prevented a further Ottoman conquest. The western allies were, however, not strong enough to reconquer Cyprus and save Bragadino from his horrible fate.
- In 1588 the Armada Invencible defied her own name by being routed in the north during an expedition to punish and conquer England and defeat the Dutch revolt against Spain. Charles V's son and successor, Philip II, sent a large fleet under command of his cousin Alonzo Pérez de Guzmán el Bueno, duke of Medina-Sidonia. This was the descendant of a legendary forefather , but described himself as "No soy hombre de mar, ni de guerra". The result was a disaster.
- The third one is the Battle of Ksar el-Kebir or The battle of the three Kings, where an army under the young king Sebastiano met its fate and the Portuguese sea-born empire's grave.

Ksar el Kebir

The battle of Ksar el-Kebir (= 'The large fortress': Ksar as in Alcazar and el-Kebir as in Guadalquivir, the large river) resulted basically from the same opposing geostrategic forces. The Ottoman Empire - at the

summit of its power in the 16th c. - aimed at expanding its influence along the north African coast to the west, the Maghreb ('west'). Part of this strategy was to interfere in a dynastic conflict in Morocco. They supported the Emir Abd Al-Malik, uncle of the legitimate Sultan Abu Abdallah Mohammed II. The sultan, Abu Abdallah, was disposed and turned to the Portuguese crown to ask for help to recover his throne.

He was welcomed by the young Portuguese king Sebastian. Sebastian, grandson of emperor Charles V, had become king at the age of three in 1557 and was educated by the Jesuits. This influence may have changed his idealism into religious fanaticism. Such an attitude must have even been strengthened by the great Portuguese renaissance writer Luis de Camoes, who described the Portuguese as 'the greatest nation on earth' (to use a later expression), with a great task to fulfill. This poem was read for the first time at Sebastian's court in Sintra. Such combined religious and 'nationalist' zeal made Sebastian change the basic attitude towards the colonial empire. Conversion of the subjected people had always been one of the factors, but now became the central one. Sebastian planned a crusade.

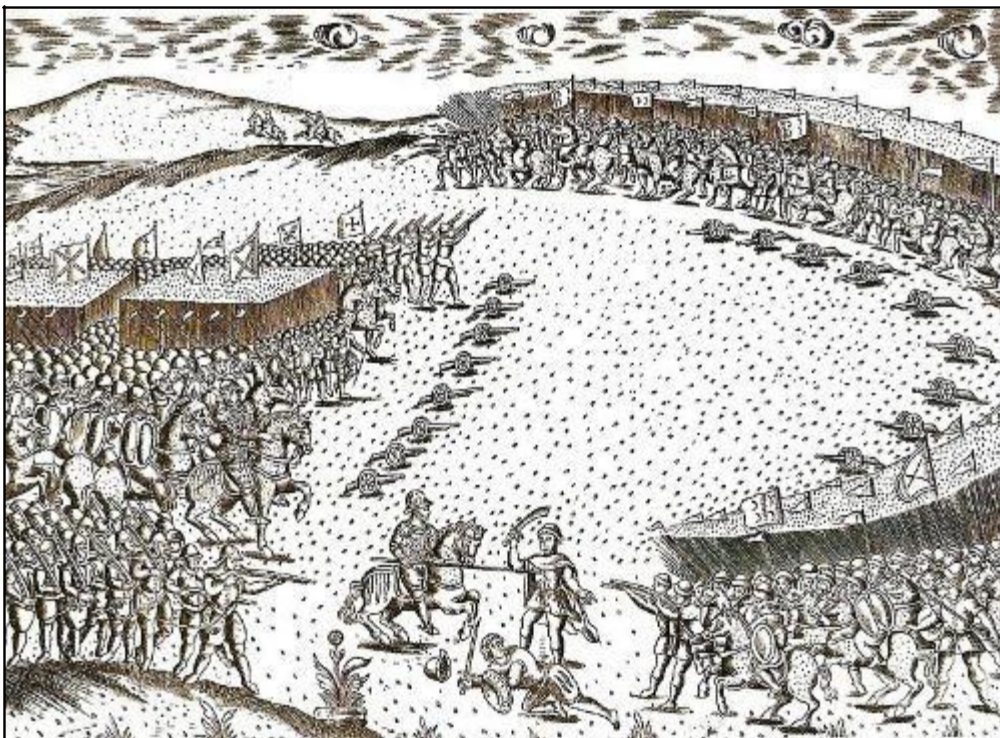
Another factor was the wish to protect the Portuguese interests and strongholds along the African coast, vital for the connections within their huge sea-born empire - from Brasil to the East Indies. Ottoman presence along this coast was a fundamental strategic and commercial threat. So the commercial bourgeoisie strongly supported intervention.

The empire's wealth was used to gather a great army - consisting of various nationalities - and an enormous fleet. Figures are said to be 500 ships and an army of 18,000 men, including the complete Portuguese nobility. The fleet sailed on 24 June 1578 from Lagos and landed in the Portuguese fortress of Asilah. There the deposed Sultan, Abu Abdallah, joined with 6,000 Moorish troops. The army marched to Ksar el-Kebir and is said to have had lunch near to the prehistoric megalithic monument of M'Soura.

Meanwhile the Emir, Abd Al-Malik, had defined the conflict as jihad and gathered a large army to fight the invading 'infidels'. In the centre he placed Moors whose families had been driven out of Spain, nearly a century ago. Chefchauen inhabitants may have played a crucial role in this revenge. The central infantry was surrounded by 10,000 men Ottoman-Moroccan cavalry. The Emir's strategy was to encircle the Portuguese.



Dom Sebastiao



The armies camped near the city of Ksar el-Kebir on both sides of the Loukos river. On the 4th of August fighting began. After four hours the Portuguese were completely defeated: 8,000 dead and 15,000 taken prisoner - including the whole country's nobility. All three main players died. King Sebastian was killed leading a charge in the centre. His body was never found back. His ally Sultan Abu Abdallah attempted to flee, but was drowned in the Loukos river. The Ottoman supported usurper, Emir Abd Al-Malik also died during battle. He was gravely ill already, but insisted on leading the jihad on horse-back. This proved to be too much, but may have brought him an eternal place between the 70 virgins. Therefore the expression 'The battle of the three kings'.

Afterwards

Abd Al-Malik was succeeded by his brother Ahmad al-Mansur, who became the new sultan. After surviving this battle this al-Mansur ('the victorious') became one of the most important sultans. His later name Ahmed Addahbi ('the golden one') reflected his richness. In the first place he gathered enormous wealth from the ransoms paid to free the Portuguese noble prisoners. He also conquered Timbuktu and Mali, getting control of the Saharan trade connections and the access to the crucial south-Saharan gold sources.

Portugal suffered the opposite fate. The king had no successor. Therefore Philip II of Spain could claim the throne because of dynastic connections. He was the uncle of Sebastian. After an invasion Portugal became part of the Spanish-Habsburg Empire. Apart from military superiority it was easy for the Spanish to bribe the leading families, after they had lost their fortune paying ransoms to the Moroccans to free their relatives. One of the other results of this situation was that countries formally in war with Spain, like the Netherlands, could legally conquer the Portuguese eastern territories. Which they did.

In Portugal Sebastianismo is still the expression for the expectation that once the 'King' will come back to bring prosperity to this country which 'found the key to the world the others call their own by now'.



Ahmad al-Mansur

Fokko Dijkstra

Phoenicians in Morocco

Setting off from today's Lebanon in the 2nd millennium BC, Phoenician merchants, travelling in small, flat-bottomed boats equipped with sails and oars, established trading posts along the Mediterranean. Tireless businessmen their aim was not to colonise the countries they visited but to exchange their goods – bronze weapons, perfume, cloth – for local produce – skins, gold, silver, lead or tin.



Marsala Archaeological Museum, Punic Warship

In Morocco, they set up permanent settlements in Tangiers, Lixus and Essaouira. At Lixus, opposite the modern Atlantic town of Larache, their presence is said to date to the 11th century BC. They were active on the island off Essaouira several centuries later, during the 7th century BC. Their successors, the Carthaginians, coming from Tunisia, followed the same route and visited the same regions. By the 5th century BC, Carthage had replaced the Phoenicians and had become the richest town of the Western Mediterranean.

Lixus excavations

Lixus, on the right bank of the River Loukkos, was one of the most important of the Phoenician settlements. Excavations started here as early as 1925. An old excavation of the sector known as the "Caroubier", and the material from it, have recently been re-studied and a new trial trench dug. The aim of the project was the reconstruction of the origins of the settlement. Several very useful conclusions were drawn from this new study.



Loukkos river



Salt production

The archaeologists found that between the end of the 11th and the middle of the 7th centuries BC, the southern slope of the town had been used as a rubbish dump. Then, in the middle of the 7th century, the

sector became urbanized, with Phoenician constructions being built on the dump. At the end of the 5th century BC, a Punico-Mauretanian presence was noted, with no break in continuity following the Phoenician occupation. So it looks as though the Carthaginians had immediately followed the earlier Phoenicians, with the local people (known as the Mauretians) nevertheless very evident. Mauretania (not to be confused with present-day Mauritania) corresponded in the past to what is now northern Morocco. The earliest leaders, perhaps 'kings', were not recorded before the 2nd century BC, but the Berber people, called Mauretians, who lived in this area were known in literary sources since the 4th century BC.

After this Punico-Mauretanian stage, a new Mauretanian phase of urbanization, at the beginning of the 2nd century BC, was revealed by a fairly well preserved architectural unit. This phase showed a clear break with the preceding periods, indicating that the local populations had largely replaced the Carthaginians.

Later, during the Early Roman Empire, the sector was unoccupied and served again as a rubbish dump. From the end of the 4th to the beginning of the 5th century AD, a final Roman occupation took place, deeply disturbed by the later Islamic ditches, with only a few walls remaining. This Islamic occupation is dated to between the 12th and 14th centuries.

The site

The site's Lower Town, spreading back from the modern road, consists largely of the ruins of factories for the production of salt – still being panned nearby – and, as in Cotta, anchovy-paste garum. The factories seem to have been developed in the early years of the first century AD and they remained in operation until the Roman withdrawal.



Lower town: garum production

A track, some 100m down the road to Tanger, leads up to the Acropolis (upper town), passing on its way eight rows of the Roman theatre and amphitheatre, unusually combined into a single structure. Its deep, circular arena was adapted for circus games and the gladiatorial slaughter of animals.

Morocco, which Herodotus knew as 'the wild-beast country', was the major source for these Roman venationes, and local colonists must have grown rich from the trade. Amid baths built into the side of the theatre, a mosaic remains in situ, depicting Neptune and the Oceans.

Climbing above the baths and theatre, you pass through ramparts to the main fortifications of the Acropolis – a somewhat confused network of walls and foundations – and temple sanctuaries, including an early Christian basilica and a number of pre-Roman buildings. The most considerable of the sanctuaries, with their underground cisterns and porticoes priests quarters, were apparently rebuilt in the first century AD., but even then retained Phoenician elements in their design.

Myth: Lixus and Hercules

The legendary associations of Lixus – and the site's mystique – centre on the labours of Hercules. For here, on an island in the estuary, Pliny and Strabo record reports of the palace of the 'Lybian' (by which they meant African) king Antaneus. Behind the palace stretched the garden of the Hesperides, to which Hercules, as his penultimate Labour, was dispatched.

In the object of Hercules' quest – the Golden Apples – it is not difficult to imagine the tangerines of Northern Morocco, raised to legendary status by travellers' tales. The site, too, seems to offer reinforcement to conjectures of a mythic pre-Phoenician past. Megalithic stones have been found on the Acropolis and the site was known to the Phoenicians as Makom Shemesh (City of the Sun).

Chefchaouen, one of the most colored cities

Chefchaouen's inhabitants are connoisseurs of cleanliness, the whiteness of the city being testament. Walls are regularly repainted using the traditional method; lumps of limestone are added to buckets of water and left to dissolve. The resulting paint, white as milk, is washed over the town. Lime is widely available in the medina and just as widely available is pigment, which sits in the form of pretty powder in plastic bags lined up outside shops. The ubiquitous blue climbs only halfway up the walls. Local legend says that this is because traditionally women applied it - but only as high as they could reach. Doors, window frames, metalwork and trellising are picked out in shades of blue from sapphire to cobalt, cornflower to turquoise. The original life source of the town, the source - Rass el Maa - sits before one of the seven medina doors (babs). The Rif mountain water assembles locals and visitors alike. While men laze on broad rocks, listening to the gushing gallons of water, and tourists peer curiously, hordes of women see to the laundry. Laundry is being done in public here, and with gusto. Two washing units - complete with scrubbing blocks - supply a congregation area for the scouring of carpets, animal skins, and entire families' attire. The strong physique characterising Chefchaouen's ladies is perhaps tribute to this tradition.



Babs of Chefchaouen

The geographical location of Chefchaouen provided the first security measure for its residents. To further ensure their safety a wall was built around the city. Seven main gates, babs, were built through which people could enter and exit the city. Each gate was named for a particular reason.

Ask questions and use your knowledge of Arabic to match each name to the description of the gate..

- Bab el Ain
- Bab Souk
- Bab el Mahrouq
- Bab el Onsar
- Bab Sebanine
- Bab el Hammar
- Bab el Mellah

Abdeslam Mouden

Background

Timeline relations Morocco/Andalusia

Period	Andalusia	Morocco	Object
c. 11th B.C.	Phoenicians found Cadiz	Phoenicians settlements	Tanger, Lixus, Chellah
c. 9th - 4th B.C.	Kingdom of Tartessos		
c. 5th	Carthaginian and Greek colonisation	Carthaginians take over Phoenician settlements	Carmona, Lixus
c. 200 B.C.	Roman colonisation	Roman/Carthaginian rivalry. Settlements receive Carthaginian refugees after Punic Wars	Lixus Baelo Claudia
146 B.C.	Roman rule (Baetica)	Fall of Carthago. Roman dominated Berber Kingdom of Mauretania (Juba II)	Córdoba Baelo Claudia
c. 400	Vandals pass through	Vandals pass through	
5th - 7th	Visigoths	Early 7th: Muhammed and beginning spread of Islam	Carmona, Córdoba
711	Arab rule north of Sahara; Moors (Berber army) under Tariq invade and conquer Andalusia		Tarifa
c. 760	Abd ar-Rahman I proclaims emirate of Cordoba	Moulay Idriss founds Idrissid dynasty	Mezquita (Córdoba)
Early 10th	Abd ar-Rahman II proclaims Caliphate of Cordoba	Hilali tribes spread destruction	Mezquita, Medina Azahara
11th	Desintegration into Taifas , Medina Azahara destroyed by Berber mercenaries		Medina Azahara First phase Alcazar, Sevilla
c. 1080	Almoravid dynasty (1062-1145) spread from Marrakech. Invasion of Spain. Sevilla becomes Moorish capital in Spain		Sevilla
c. 1145	Almohad dynasty (1147-1248) spread from the High Atlas. New capital in Rabat. Invasion of Spain		La Giralda, Torre del Oro, Hassan tower, Oudaïa gate
1212	Almohad defeated by Christians (Las Navas de Tolosa). Mudéjar style (Moorish craftsmen working for Christians)		Alcázar (Sevilla), Capilla Real (Córdoba)
c. 1250 - 1500	Christian kings conquer Andalusia.	Merinid dynasty(1248-1465) Portuguese attacks on Moroccan coast	Chellah Asilah, Ceuta
second half 15th	1492 - Fall of Granada.	Wattasid Dynasty (1465-1554)	Chaouen and Tetouan built by Andalusian Refugees
1578	Battle of Ksar el-Kebir (Battle of the three Kings). Portuguese army crushed - Dom Sebastião ('Sebastianism') - rise to power of the Saadien Ahmed 'El Mansour' (The victorious)		Ksar el-Kebir
17th		Pirate republic of Bou Regreg set up by Anadalusian refugees	Rabat-Salé
1921-1956	Spanish and French protectorates		European quarters outside the medinas, Rabat (French), Tetouan and Larache (Spanish)

Some Information about Morocco

Forms to address	Men are typically referred to as "Sidi", the Arabic equivalent of "Mister". It is sometimes shortened to Si. If you want to get the attention of a man you don't know, it is acceptable to simply call him Sidi. It is also common, when dealing with servers, to call them "Sidi Mohammed". Hajj is used also as a title for those who have completed the Hajj. Hajja is the female equivalent
Location	Northern Africa, bordering the North Atlantic Ocean and the Mediterranean Sea, between Algeria and Western Sahara. Strategic location near the Strait of Gibraltar. Slightly larger than California.
Area	Total: 446,550 km ² , land:446,300 km ² , water: 250 km ² .
Climate	Mediterranean, becoming more extreme in the interior. In general the climate in Morocco remains quite dry for most of the year. You can expect a little bit of rain between November and March. The Moroccan climate also varies greatly depending on where you are. The temperature is incredibly high in the southern and south eastern desert areas. On the other hand, the temperature drops considerably in the higher lying mountains areas, even getting to freezing point at night.
Natural resources	Phosphates, iron, lead, zinc, fish, salt.
Environment, International agreements	Taking part in: biodiversity, climate change - Kyoto Protocol, desertification, endangered species, hazardous wastes, marine dumping, ozone layer protection, ship pollution, wetlands, whaling. Signed, but not ratified: environment modification, law of the sea.

Morocco: Almaghreb, country of Amazigh

Volubilis capital of the ancient Moors (Amazigh people) in Mauritania Tangitana

Mauretania Tingitana was a Roman province located in northwestern Africa, coinciding roughly with the northern part of modern Morocco and the Spanish cities of Ceuta and Melilla. The province extended from the northern peninsula, opposite Gibraltar, to Chellah (or Sala) and Volubilis to the south, and as far east as the Oued Laou river. Its capital was the city of Tingis, modern Tangier, after which it was named. The major cities of the province included Volubilis, Lixus and Tamuda.

In antiquity, Mauretania was originally an independent Berber kingdom on the Mediterranean coast of northern Africa (named after the Maure tribe, after whom the Moors were named), corresponding to western Algeria, and northern Morocco. The kingdom of Mauretania was not located where modern Mauritania lies, on the Atlantic, coast south of the Western Sahara. Mauretania, ancient district of Africa in Roman times. In a vague sense it meant only "the land of the Moors" and lay west of Numidia, but more specifically it usually included most of present-day northern Morocco and western Algeria. The district was not the same as modern Mauritania. It was a complex of native tribal units, but by the 2d cent. BC when Jugurtha of Numidia was rebelling against Rome, Jugurtha's father-in-law, Bocchus, had most of Mauretania under his control. The Roman influence became paramount, and Augustus, having met opposition in restoring Juba II to the throne of Numidia, placed him instead (25 BC) as ruler.

Andalusian shared families names Spain/North Morocco

We are now back to Las Otras Orillas. This year I wanted to share with all the participants families names. Some of the family names can also be found in Andalucia.

1493	Avril	1502	Albero
1493	Abasco	1502	Mayo
1493	Abellan	1502	Calderon
1493	Abillo	1502	Alcora
1493	Ayala	1502	Alcudia
1493	Utrera	1502	Zayda
1493	Yennen	1502	Tabar
1493	Medina	1609	Rueda
1493	Abad	1609	Morabit
1493	Murcia	1809	Zapata
1493	Abass		

Abdeslam Mouden

Berbers and Arabs

The Berbers (Imazighen)

It is often thought the population of Morocco comprises two groups, the Berbers and the Arabs, and that the Berbers, the original inhabitants, were forced to retreat to remote areas by invading Arabs. The truth, however, is not that simple.

It is important, firstly, to establish who the Berbers actually are. The word 'Berber' derives from the Greek-Latin barbarus, which applied to any 'uncivilised' or alien population group living outside the Roman Empire. The word refers to a 'not-understandable' language (blah blah). The word was adopted by the Arab invaders, who spoke of Beraber.

The Berbers call themselves Amazigh (sing.) or Imazighen (pl.), which means 'free people' or 'people of noble descent'. The Berbers were unquestionably the foundation of the Moroccan population in recorded history. However, the Berbers or Imazighen do not form a distinctive and homogenous ethnic group. One encounters blonde people with blue eyes and dark-haired people with brown eyes. Over the centuries, they intermarried with immigrants and occupying forces. Some came from the Iberian peninsula, others by way of the North African coast from the Middle East and south of the Sahara.

From the middle of the seventh century, the Berbers experienced continual Arab influence, with three waves of migration and conquest in the seventh, eleventh and thirteenth centuries.

Differences

The distinction between Arabs and Berbers is based largely on language and culture. It would thus be more appropriate to distinguish between those who speak Arabic and those who speak Berber. This distinction has gradually been consolidated; on the one hand, there are the urban areas of Morocco, which have been influenced by Arabic language and culture and later by the French language, while on the other, the rural Berber-speaking communities are largely untouched by Arab and Western culture. The Imazighen have always had a major influence on Moroccan society and are proud of their independence and naturally suspicious of externally imposed authority. Berber princes such as Jugurtha and Juba ruled within the constraints of the Roman Empire's administration but still wielded a degree of authority. This occurred again under the great Almoravid, Almohad and Marinid Berber dynasties that ruled from 800 to 1440. Once in power, they took on many Arabic trappings and though they established themselves in the sultan's cities, adopting Arabic administrative systems and speaking Arabic as their official language, they remained true to their Berber traditions in the ways they exercised authority. Their power bases were the tribes from which they came, and they increased their influence by granting favours and creating alliances by marriage.

Arabic influences

Once the Prophet Mohammad had created an initial centre for Islam on the Arabian peninsula in the seventh century, his successors began conquering neighbouring countries. Large areas of the Middle East and North Africa were added to the Islamic empire. New converts from conquered nations were often recruited for campaigns.

1. The first Arabs arriving on Moroccan soil came with the armies that overran the country in the eighth century. Only a few of the soldiers were likely to have been Arabs originating from the Arabian peninsula. Most were Berber Islamic converts from the eastern regions of the Maghreb. The Arabisation of Morocco started with the arrival of Islam, not because of the great numbers of Arabs, but because Arabic became the official language. The more contact one had with state institutions the greater the influence of Arabic, at first mainly in the cities. Compared to the rapid Islamisation of Morocco, the process of Arabisation was slow. As late as the eleventh century, an Arab traveler wrote that Arabic was rarely heard only a few kilometres outside Fes, the political, religious and cultural hub of Morocco and the Maghreb at the time.
2. In the twelfth and thirteenth centuries, Morocco experienced a new wave of Arab immigration as Bedouin tribes arrived from the eastern Maghreb. They probably numbered no more than several tens of thousands, but by swelling the ranks of the Arab section of society and by serving in the sultans' armies they greatly influenced Moroccan history.
3. The third group of Arabic speakers arrived in 1492, fleeing the Catholic Reconquista in Spain. This influx of tens of thousands of Andalusian Muslim to Morocco gave new economic and cultural impetus to the areas they settled: the northern cities Fes, Rabat, Tetouan, Tangiers and the newly established city Chefchaouen in the Rif. Their influence on language, poetry, music, architecture, crafts and industry is evident to this day.

Text from: Paolo de Mas and Herman Obdeijn, Morocco in Time and Space, in *Morocco, 5000 years of Culture*, 2005

al-Hakam II

Al-Hakam II succeeded to the Caliphate after the death of his father Abd-ar-Rahman III in 961. He secured peace with the Catholic kingdoms of northern Iberia, and made use of the stability to develop agriculture through the construction of irrigation works. Economic development was also encouraged through the widening of streets and the building of markets.

Patron of knowledge

Hakam himself was very well versed in numerous sciences. He would have books purchased from Damascus, Baghdad, Constantinople, Cairo, Mecca, Medina, Kufa, and Basra. His status as a patron of knowledge brought him fame across the Muslim world to the point that even books written in Persia, which was under Abbasid control, were dedicated to him. During his reign, a massive translation effort was undertaken, and many books were translated from Latin and Greek into Arabic. He formed a joint committee of Muladi Muslims and Mozarab Catholics for this task.

Library

His personal library was large. Some accounts speak of him having more than 600,000 books. However, Hitchcock argues that any number in excess of 600 is "inconceivable". The catalogue of library books itself was claimed to be 44 volumes long. According to Hitchcock, this may be because "volume" and "page" were confused. Of special importance to Al-Hakam was history, and he himself wrote a history of al-Andalus. Following his death, Hajib Almanzor had all "ancient science" books destroyed.

The female mathematician Labana of Córdoba was employed as Al-Hakam's private secretary. She was said to be "thoroughly versed in the exact sciences; her talents were equal to the solution of the most complex geometrical and algebraic problems".

The famous physician, scientist, and surgeon Abu al-Qasim al-Zahrawi (Abulcasis) was also active in Al-Hakam's court during his reign.

Construction projects

The Medina Azahara palace city, in 936 began by his father Abd-ar-Rahman III, was completed by Al-Hakam II. He also expanded the main mosque of Córdoba (962–966), the Mezquita. The famous mihrab - the jewel of this mosque - was commissioned by al-Hakam.

Military conflict in North Africa

Whilst the internal administration was left increasingly to the Berber vizir Al-Mushafi, general Ghalib was gradually gaining influence as leader of the army. He was chiefly preoccupied with repulsing the last Norman attacks (966, 971), and with the struggle against the Zirids and the Fatimids in northern Morocco. The Fatimids were defeated in Morocco in 974, while Al-Hakam II was able to maintain the supremacy of the caliphate over the Catholic states of Navarre, Castile and León.

Homosexuality

In his youth his loves seem to have been entirely homosexual. He was known to have openly kept a male harem. This exclusivity was a problem, since it was essential to produce an heir. A resolution was reached by his taking a concubine, Subh, who adopted the physical appearance of a ghulam or young man - having a short haircut and wearing trousers. Al-Hakam supposedly gave her the male name of Ja'far. The approach worked and Al-Hakam fathered a son, Hisham, by Subh.

Death and succession

Al-Hakam II suffered a stroke near the end of his life that curtailed his activities and may explain why he was unable to properly prepare his son for leadership. Modern scholars have speculated that, based on the historical descriptions of his death, it was another cerebrovascular stroke, possibly brought on by the cold weather, that claimed his life in October 976. He was succeeded by his son, Hisham II al-Mu'ayad, who was 11 years old at the time and was a nominal ruler under Almanzor.

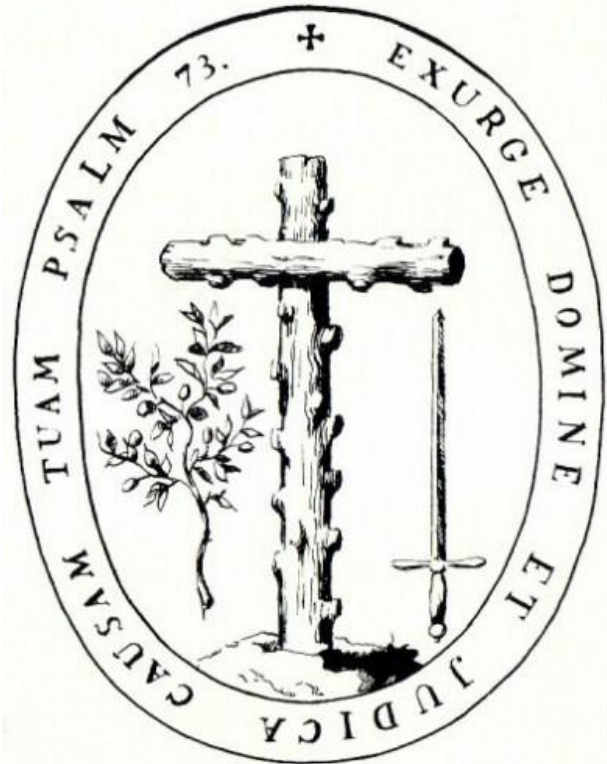


From: wikipedia

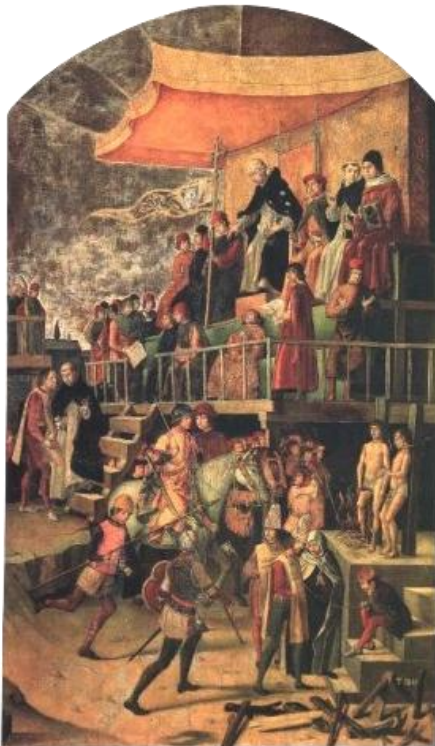
The Spanish Inquisition

With its large Muslim and Jewish populations, medieval Spain was the only multiracial and multi-religious country in western Europe, and much of the development of Spanish civilization in religion, literature, art, and architecture during the later Middle Ages stemmed from this fact. The Jews had served Spain and its monarchs well, providing an active commercial class and an educated elite for many administrative posts.

The Spanish Inquisition was independent of the medieval Inquisition. It was established (1478) by Ferdinand and Isabella with the reluctant approval of Sixtus IV. One of the first and most notorious heads was Tomas de Torquemada. It was entirely controlled by the Spanish kings. Therefore the institution became a political tool of the Monarchy to establish the Modern State based in the religious unity. The purpose of the Spanish Inquisition was to discover and punish converted Jews, and later Muslims, who were insincere. However, soon no Spaniard could feel safe from it; thus, St. Ignatius of Loyola and St. Theresa of Ávila were investigated for heresy. The censorship policy even condemned books approved by the Holy See. The Spanish government tried to establish the Inquisition in all its dominions; but in the Spanish Netherlands the local officials did not cooperate, and the inquisitors were chased (1510) out of Naples, apparently with the pope's connivance. The Spanish Inquisition was finally abolished in 1834



The start of the Inquisition



Berruguete, Auto de Fe presidido por Sto. Domingo de Guzmán. 1493-1498

Alonso de Ojeda, a Dominican friar from Seville, convinced Queen Isabella of the existence of Crypto-Judaism among Andalusian *conversos* during her stay in Seville between 1477 and 1478.

The monarchs decided to introduce the Inquisition to Castile to discover and punish crypto-Jews, and requested the pope's assent. Ferdinand II of Aragon pressured Pope Sixtus 4th to agree to an Inquisition controlled by the monarchy by threatening to withdraw military support at a time when the Turks were a threat to Rome. On November 1, 1478, Pope Sixtus 4th published the Papal bull, *Exigit Sinceras Devotionis Affectus*, through which he gave the monarchs exclusive authority to name the inquisitors in their kingdoms.

The first *auto de fé* was held in Seville on February 6, 1481: six people were burned alive. From there, the Inquisition grew rapidly in the Kingdom of Castile. By 1492, tribunals existed in eight Castilian cities: Ávila, Córdoba, Jaén, Medina del Campo, Segovia, Sigüenza, Toledo, and Valladolid.

Jews

The Alhambra Decree, which ordered the expulsion of the Jews, was issued in January 1492. The Jews of the kingdom of Castile migrated mainly to Portugal (whence they were expelled in 1497) and to North Africa. However, according to Henry Kamen, the Jews of the kingdom of Aragon, went "to adjacent Christian lands, mainly to Italy", rather than to Muslim lands as is often assumed. The Sefardim, descendants of Spanish Jews, gradually migrated throughout Europe and North Africa, where they established communities in many cities. They also went to New Spain, the Ottoman Empire and North America (the American Southwest), Central and South America.

Muslims

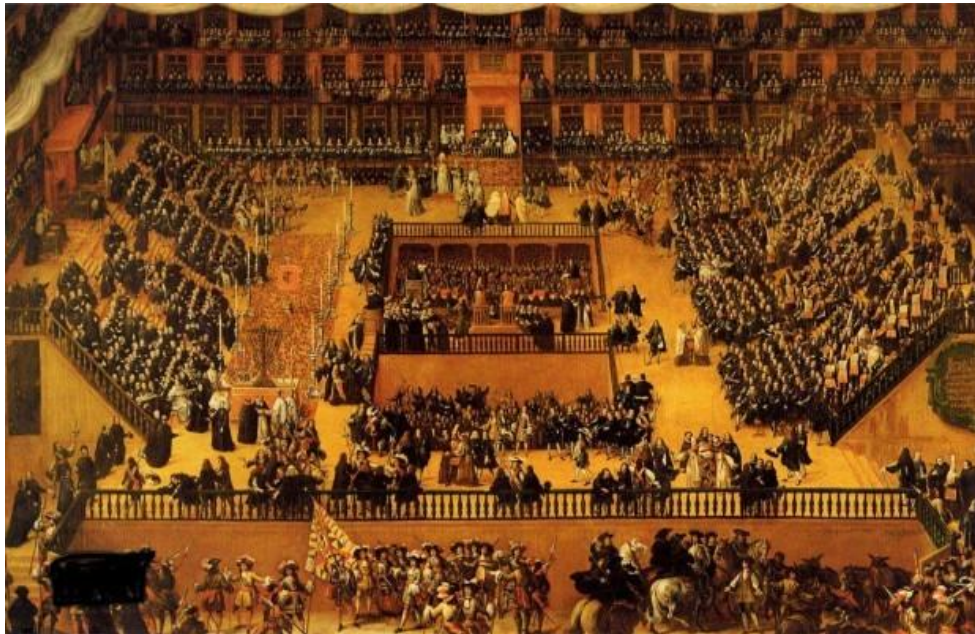
The Inquisition not only hunted for false converts from Judaism among the *conversos*, but also searched for false or relapsed converts among the Moriscos, forced converts from Islam. The Moriscos were mostly concentrated in the recently conquered kingdom of Granada, in Aragon, and in Valencia. Officially, all Muslims in the Crown of Castile had been forcibly converted to Christianity in 1502. Muslims in the Crown of Aragon were obliged to convert in a decree by Charles 1st in 1526,

Many Moriscos were suspected of practising Islam in secret, and the jealousy with which they guarded the privacy of their domestic life prevented the verification of this suspicion. Still, fears ran high among the population that the Moriscos were traitorous, especially in Granada. The coast was regularly raided by Barbary pirates backed by Spain's enemy the Ottoman Empire and the Moriscos were suspected of aiding them.

In 1609 King Philip 3rd, upon the advice of his financial adviser the Duke of Lerma and Archbishop of Valencia Juan de Ribera, decreed the Expulsion of the Moriscos. Hundreds of thousands of Moriscos were expelled, some of them probably sincere Christians. The edict required: 'The Moriscos to depart, under the pain of death and confiscation, without trial or sentence... to take with them no money, bullion, jewels or bills of exchange... just what they could carry.' So successful was the enterprise, in the space of months, Spain was emptied of its Moriscos.

Protestants

The first trials against Lutheran groups, as such, took place between 1558 and 1562, at the beginning of the reign of Philip 2nd, against two communities of Protestants from the cities of Valladolid and Seville numbering about 120. The trials signaled a notable intensification of the Inquisition's activities. A number of *autos de fe* were held, some of them presided over by members of the royal family and around 100 executions took place.



Francisco Rizzi (1614-1685): *Auto de fe en la Plaza Mayor de Madrid, de 1680*

Censorship

As one manifestation of the Counter-Reformation, the Spanish Inquisition worked actively to impede the diffusion of heretical ideas in Spain by producing "Indices" of prohibited books. Such lists of prohibited books were common in Europe a decade before the Inquisition published its first. The first Index published in Spain in 1551 was, in reality, a reprinting of the Index published by the University of Louvain in 1550, with an appendix dedicated to Spanish texts. Subsequent Indexes were published in 1559, 1583, 1612, 1632, and 1640. The Indexes included an enormous number of books of all types, though special attention was dedicated to religious works, and, particularly, vernacular translations of the Bible. Included in the Indexes, at one point, were many of the great works of Spanish literature. Also, a number of religious writers who are today considered saints by the Catholic Church saw their works appear in the Indexes. At first, this might seem counter-intuitive or even nonsensical - how were these Spanish authors published in the first place if their texts were then prohibited by the Inquisition and placed in the Index? The answer lies in the process of publication and censorship in Early Modern Spain. Books in Early Modern Spain faced pre-publication licensing and approval (which could include modification) by both secular and religious authorities. However, once approved and published, the circulating text also faced

the possibility of post-hoc censorship by being denounced to the Inquisition - sometimes decades later. Likewise, as Catholic theology evolved, once prohibited texts might be removed from the Index. Although in theory the Indexes imposed enormous restrictions on the diffusion of culture in Spain, some historians, such as Henry Kamen, argue that such strict control was impossible in practice and that there was much more liberty in this respect than is often believed. And Irving Leonard has conclusively demonstrated that, despite repeated royal prohibitions, romances of chivalry, such as *Amadis of Gaul*, found their way to the New World with the blessing of the Inquisition. Moreover, with the coming of the Age of Enlightenment in the 18th century, increasing numbers of licenses to possess and read prohibited texts were granted.

Enlightenment

The arrival of the Enlightenment in Spain slowed inquisitorial activity. In the first half of the 18th century, 111 were condemned to be burned in person, and 117 in effigy, most of them for judaizing. In the reign of Philip 5th, the first member of the Bourbon dynasty, there were 125 *autos de fe*, while in the reigns of Charles 3rd and Charles 4th only 44.

During the 18th century, the Inquisition changed: Enlightened ideas were the closest threat that had to be fought. The main figures of the Spanish Enlightenment were in favour of the abolition of the Inquisition, and many were processed by the Holy Office, among them Olavide, in 1776; Iriarte, in 1779; and Jovellanos, in 1796;

In its new role, the Inquisition tried to accentuate its function of censoring publications, but found that Charles 3rd had secularized censorship procedures and, on many occasions, the authorization of the Council of Castile hit the more intransigent position of the Inquisition. Since the Inquisition itself was an arm of the state, being within the Council of Castile, civil, rather than ecclesiastical, censorship usually prevailed. This loss of influence can also be explained because the foreign Enlightened texts entered the peninsula through prominent members of the nobility or government influential people with whom it was very difficult to interfere. Thus, for example, Diderot's *Encyclopedia* entered Spain thanks to special licenses granted by the king.



Francisco Goya, *The Inquisition Tribunal (Escena de Inquisición)*, 1812–1819.
Real Academia de Bellas Artes de San Fernando, Madrid

Reconstitution and abolition

However, after the French Revolution the Council of Castile, fearing that revolutionary ideas would penetrate Spain's borders, decided to reactivate the Holy Office that was directly charged with the persecution of French works. An Inquisition edict of December 1789, that received the full approval of Charles 4th, stated that:

Having news that several books have been scattered and promoted in these kingdoms... that, without being contented with the simple narration events of a seditious nature... seem to form a theoretical and practical code of independence from the legitimate powers.... destroying in this way the political and social order... the reading of thirty and nine French works is prohibited, under fine..

The Inquisition was first abolished during the domination of Napoleon and the reign of Joseph Bonaparte (1808–1812). In 1813, the liberal deputies of the Cortes of Cádiz also obtained its abolition. But the Inquisition was reconstituted when Ferdinand 7th recovered the throne on July 1, 1814. Juan Antonio Llorente, who had been the Inquisition's general secretary in 1789, became a Bonapartist and published a critical history in 1817 from his French exile, based on his privileged access to its archives. Possibly as a result of Llorente's criticisms, the Inquisition was once again temporarily abolished during

the three-year Liberal interlude known as the Trienio liberal (1820-23), but still the old system had not yet had its last gasp. Later, during the period known as the *Ominous Decade*, the Inquisition was not formally re-established, although, *de facto*, it returned under the so-called *Congregation of the Meetings of Faith*, tolerated in the dioceses by King Ferdinand. On July 26, 1826 the "Meetings of Faith" Congregation condemned and executed the school teacher Cayetano Ripoll, who thus became the unfortunate *last person known to be executed by the Inquisition*.

On that day, Ripoll was hanged in Valencia, for having taught deist principles. This execution occurred against the backdrop of a European-wide scandal concerning the despotic attitudes still prevailing in Spain.

Finally, on July 15, 1834, the Spanish Inquisition was definitively abolished by a Royal Decree signed by regent Maria Christina of the Two Sicilies, Ferdinand 7th's liberal widow, during the minority of Isabella II and with the approval of the President of the Cabinet Francisco Martínez de la Rosa. (It is possible that something similar to the Inquisition acted during the 1833–1839 First Carlist War, in the zones dominated by the Carlists, since one of the government measures praised by Conde de Molina Carlos Maria Isidro de Borbon was the re-implementation of the Inquisition to protect the Church). During the Carlist Wars it was the conservatives who fought the liberals who wanted to reduce the Church's power, amongst other reforms to liberalize the economy.

- Encyclopedia Brittanica
- Juan Antonio Llorente, *Historia Crítica de la Inquisición en España*
- Wikipedia

Angela Espin

Spanish presence on the other shore

Throughout the 15th century, while the Christian conquest of the last Muslim kingdom of the Iberian Peninsula, Granada, was coming to an end, the interest in the control of the other side of the Strait became stronger. Two Christian kingdoms, Castile and Portugal, conquered Ceuta and Melilla. Both cities became Spanish after the union of Spain and Portugal as a result of the death of the Portuguese king Don Sebastiao in the Alcazarquivir battle (Ksar el Kebir), in Morocco.

Modern imperialism

Modern colonialism started in the 19th century. Spain had lost its American empire and was trying to establish a territorial domain in the North of Africa. A military expedition conquered Tetouan in 1860, starting what was called *the African mission*. Two years later the city was returned to Morocco after the payment of an indemnity of 100 million gold francs

The Gibraltar Strait was a strategic site and became a focal point for different European countries.

- Of course for *Spain* that had lost the last colonies of Cuba and Philippines after the war against the USA;
- for *England*, who had controlled the Rock of Gibraltar since 1713 and was interested in assuring the Mediterranean route to India through the Suez Canal;
- for *France*, whose colonial interests were to control the Maghreb from Tunisia to the Atlantic Ocean
- and for *Germany*, whose Emperor William 2nd. landed in Tanger in 1905 and offered his support to the Sultan.

This international tension was averted, temporally, in the *Algeciras conference* that established a distribution of zones of influence between Spain and France, which were finally defined in 1912.



The Spanish zone was located in the Rif Mountains, a poor and troubled area with a local population very identified with their independence even against the Sultan. Then the so-called *African War* started. Spanish military service could be avoided in those times for a fee, which meant that only poor people had to become soldiers. This system and the cruelty of this war led to a strong popular movement against colonialism that erupted, after a Spanish defeat by the Rifian guerrilla in El Barranco del Lobo in 1909 and the mobilization of reservists, in the so-called *Tragic Week*, a general strike and riots in Barcelona when people – mainly women, mothers and wives of soldiers - tried to prevent the embarkation of the troops. On the other hand, the war produced a special type of official who obtained promotion in the army very quickly thanks to war merits. These officers, known as *Africanists* became a power apart from the parliamentary control and developed a direct relationship with the King Alfonso 13th.

Resistance and defeat - Abdelkrim and Annual

The mountains and the lack of roads made inland communication very difficult. The military operations tried to control first the western area, Xauen was conquered in 1920 but it was surrounded by hostile *kabiles*, and the road from this city to Tetouan was threatened by the guerrillas of *Abdelkrim*, leader of the Rif's resistance. In spite of the lack of control of the territory, the poor preparation of the troops, armed with heavy and antiquated rifles and artillery, General Silvestre decided to open the way from Melilla to Alhucemas, with the personal support of King Alfonso 13th and undertook an expedition. At the beginning the troops advanced very swiftly, almost without firing a shot. Silvestre bought the loyalty of the Rif's tribes and did not proceed to disarm them.

The Melilla forces were distributed among 144 small forts - *blocaos* - many of them without water. The distance between them was more or less 40 kms. With such divided forces it was not possible to deal efficiently with an enemy attack.

Abdelkrim began attacks on the *blocaos* with the support of the *kabilas*. The main part of the Spanish troops were surrounded and besieged in *Annual*. General Silvestre ordered the evacuation but panic seized troops and officers while the Rifians attacked and massacred the retreating army. The number of killed soldiers might have been near 13.000. Silvestre's body never was found.

The *Disaster at Annual* shocked public opinion, the government had to resign and a commission was constituted by Parliament to clarify the responsibilities. This investigation was led by general Picasso who found a lot of obstacles from the army to access to the orders and plans of the High Command. A parliamentary commission of responsibilities was nominated, the War Minister sent a short version of the report to the deputies and the minutes of the Board of National Defense were not provided. The rumour that the King was involved grew stronger and stronger. The Plenary Chamber was called for the first of October 1923, but it never took place. General Primo de Rivera made a *coup d'état*, dissolved Parliament and proclaimed the Dictatorship with the approval of the King, ending the process of purification of responsibilities.

In 1926 a coalition of French and Spanish troops landed in *Alhucemas* and defeated Abdelkrim's troops.



Landings of Alhucemas, 1926



Africanists: General Franco and Millán Astray



Tetouan, ensanche, 1925

The Second Republic and Franco

The end of the dictatorship of Primo de Rivera brought about the fall of the Monarchy. The 2nd Republic was proclaimed. One of its main political aims was to reform the Spanish army which was overcrowded of officials coming for African wars merits. The Africanists rejected that reform and from the beginning started to conspire against the Republic. Franco was one of them. This colonial army, with the Moorish troops, was the main support of the *fascist coup d'état* against the Republic. A significant number of troops from the army of Africa were transported to continental Spain in an airlift established by Junkers and Savoia-Marchetti, aircraft transport provided by Germany and Italy at the beginning of the *Civil War*.

WWII and after

The outbreak of the Second World War, and the policy of non-belligerence of the Franco regime, favoured the maintenance of a significant military contingent in Morocco (which included, among other episodes, the ephemeral Spanish occupation of Tangier in 1940). Again, the army absorbed much of the Spanish budget in the protectorate. This trend continued even until Moroccan independence in 1956.

The Spanish intervention focused on the incipient structuring of the territory thanks to the construction of railways (with a total that barely reached the 200 kilometres), roads, tracks, ports (Larache and Al Hoceima) and airports (Sania Ramel in Tetouan), and the development of an urban structure. European districts (ensanches) in Andalusian and Mudejar style were built in the main cities, as Larache, Tetouan and Xauen.

Morocco independent and the Sahara

After the Moroccan independence Spain maintained control over the Sahara, where in 1973, she decided to introduce internal self-government, to deflect international pressure for decolonization. But by mid-1974, following the collapse of Portugal's African empire, Madrid promised to implement United Nations calls for a referendum in the territory during the first half of 1975. In September 1975, Spain's foreign minister and POLISARIO representatives agreed on a mutual release of prisoners and the principle of an independent Saharawi state in return for fishing and phosphate concessions to Spain. But following Morocco's *Green March* in the Western Sahara War, and with Spain's Generalissimo Francisco Franco on his deathbed, Spain, Morocco, and Mauritania signed a tripartite agreement in Madrid on 14 November 1975, administratively dividing the region into Moroccan and Mauritanian zones and setting up a transitional tripartite administration. The final Spanish departure from its Saharan colony came on 26 February 1976. Nowadays, apart from Ceuta and Melilla, Spain retains control over a group of rocks and small islands. Isolated, without strategic interest, this sites are now becoming a potential problem of illegal immigration and a bone of contention with Morocco.



Angela Espin

Guzman el Bueno, the legendary version

A 19th c. romantic legend about Guzman el Bueno:

In the early times of Spanish history, before the Moors had been expelled from the peninsula, or the blight of Western gold had enervated the nation, the old honour and loyalty of the Gothic race were high and pure, fostered by constant combats with a generous enemy. The Spanish Arabs were indeed the flower of the Mahometan races, endowed with the vigour and honour of the desert tribes, yet capable of culture and civilization, excelling all other nations of their time in science and art, and almost the equals of their Christian foes in the attributes of chivalry. Wars with them were a constant crusade, consecrated in the minds of the Spaniards as being



in the cause of religion, and yet in some degree freed from savagery and cruelty by the respect exacted by the honourable character of the enemy, and by the fact that the civilization and learning of the Christian kingdoms were far more derived from the Moors than from the kindred nations of Europe.

By the close of the thirteenth century, the Christian kingdoms of Castille and Aragon were descending from their mountain fastnesses, and spreading over the lovely plains of the south, even to the Mediterranean coast, as one beautiful Moorish city after another yielded to the persevering advances of the children of the Goths; and in 1291 the nephew of our own beloved Eleanor of Castille, Sancho V. called *El Bravo*, ventured to invest the city of Tarifa.

This was the western buttress of the gate of the Mediterranean, the base of the northern Pillar of Hercules, and esteemed one of the gates of Spain. By it five hundred years previously had the Moorish enemy first entered Spain at the summons of Count Julian, under their leader Tarif-abu-Zearah, whose name was bestowed upon it in remembrance of his landing there. The form of the ground is said to be like a broken punch bowl, with the broken part towards the sea. The Moors had fortified the city with a surrounding wall and twenty-six towers, and had built a castle with a lighthouse on a small adjacent island, called Isla Verde, which they had connected with the city by a causeway. Their fortifications, always admirable, have existed ever since, and in 1811, another five hundred years after, were successfully defended against the French by a small force of British troops under the command of Colonel Hugh Gough, better known in his old age as the victor of Aliwal. The walls were then unable to support the weight of artillery, for which of course they had never been built, but were perfectly effective against escalade.

For six months King Sancho besieged Tarifa by land and sea, his fleet, hired from the Genoese, lying in the waters where the battle of Trafalgar was to be fought. The city at length yielded under stress of famine, but the King feared that he had no resources to enable him to keep it, and intended to dismantle and forsake it, when the Grand Master of the military order of Calatrava offered to undertake the defence with his knights for one year, hoping that some other noble would come forward at the end of that time and take the charge upon himself.

He was not mistaken. The noble who made himself responsible for this post of danger was a Leonese knight of high distinction, by name *Alonso Perez de Guzman*, already called *El Bueno*, or "The Good", from the high qualities he had manifested in the service of the late King, Don Alonso VI, by whom he had always stood when the present King, Don Sancho, was in rebellion. The offer was readily accepted, and the whole Guzman family removed to Tarifa, with the exception of the eldest son, who was in the train of the Infant Don Juan, the second son of the late King, who had always taken part with his father against his brother, and on Sancho's accession, continued his enmity, and fled to Portugal.

The King of Portugal, however, being requested by Sancho not to permit him to remain there, he proceeded to offer his services to the King of Morocco, Yusuf-ben-Yacoub, for whom he undertook to recover Tarifa, if 5000 horse were granted to him for the purpose. The force would have been most disproportionate for the attack of such a city as Tarifa, but Don Juan reckoned on means that he had already found efficacious; when he had obtained the surrender of Zamora to his father by threatening to put to death a child of the lady in command of the fortress.

Therefore, after summoning Tarifa at the head of his 5000 Moors, he led forth before the gates the boy

who had been confided to his care, and declared that unless the city were yielded instantly, Guzman should behold the death of his own son at his hand! Before, he had had to deal with a weak woman on a question of divided allegiance. It was otherwise here. The point was whether the city should be made over to the enemies of the faith and country, whether the plighted word of a loyal knight should be broken. The boy was held in the grasp of the cruel prince, stretching out his hands and weeping as he saw his father upon the walls. Don Alonso's eyes, we are told, filled with tears as he cast one long, last look at his first-born, whom he might not save except at the expense of his truth and honour.

The struggle was bitter, but he broke forth at last in these words: "I did not beget a son to be made use of against my country, but that he should serve her against her foes. Should Don Juan put him to death, he will but confer honour on me, true life on my son, and on himself eternal shame in this world and everlasting wrath after death. So far am I from yielding this place or betraying my trust, that in case he should want a weapon for his cruel purpose, there goes my knife!"

He cast the knife in his belt over the walls, and returned to the Castle where, commanding his countenance, he sat down to table with his wife. Loud shouts of horror and dismay almost instantly called him forth again. He was told that Don Juan had been seen to cut the boy's throat in a transport of blind rage. "I thought the enemy had broken in," he calmly said, and went back again.

The Moors themselves were horrorstruck at the atrocity of their ally, and as the siege was hopeless they gave it up; and Don Juan, afraid and ashamed to return to Morocco, wandered to the Court of Granada. King Sancho was lying sick at Alcala de Henares when the tidings of the price of Guzman's fidelity reached him. Touched to the depths of his heart he wrote a letter to his faithful subject, comparing his sacrifice to that of Abraham, confirming to him the surname of Good, lamenting his own inability to come and offer his thanks and regrets, but entreating Guzman's presence at Alcala.

All the way thither, the people thronged to see the man true to his word at such a fearful cost. The Court was sent out to meet him, and the King, after embracing him, exclaimed, "Here learn, ye knights, what are exploits of virtue. Behold your model."

Lands and honours were heaped upon Alonso de Guzman, and they were not a mockery of his loss, for he had other sons to inherit them. He was the staunch friend of Sancho's widow and son in a long and perilous minority, and died full of years and honours. The lands granted to him were those of Medina Sidonia which lie between the Rivers Guadiana and Guadalquivir, and they have ever since been held by his descendants, who still bear the honoured name of Guzman, witnessing that the man who gave the life of his first-born rather than break his faith to the King has left a posterity as noble and enduring as any family in Europe.

"Guzman El Bueno." by Charlotte M. Yonge (1823-1901)

From: *A Book of Golden Deeds*. (1864) by Charlotte M. Yonge. London: Blackie & Son, Ltd., n.d.

The Dukes of Medina Sidonia, one of the aristocratic families in Spain, trace their ancestors back to this Guzman el Bueno. Shortly after the surrender of Granada, the catholic kings - Isabella of Castilia and Ferdinand of Aragon - requested the 3rd Duke of Medina Sidonia (Juan Alfonso Pérez de Guzmán) to take Melilla, which is still a EU enclave on the coast of Northern Africa. It is interesting to compare the Medina Sidonia coat of arms with the one of Melilla:

Coat of Arms of the Dukus of Medina Sidonia: castles and lions (Castilia and Leon).



Coat of Arms of Melilla: *Praefere patriam liberis parentem decet* (It is right that a father places his fatherland above his children) - Guzman el Bueno at the top of the tower as an example. Also interesting: the Pillars of Hercules with 'Non plus Ultra': *not* further. The motto of the Spanish crown was 'Plus Ultra'.



Walter Harris and Raisuli – two worlds



*Asilah, Raisuli palace
(photo Helmut Daucher 2008)*

During our trip we will visit *Asilah*, Atlantic coast, a former Portuguese city, and pass nearby *Zinat*, between Chefchouen and Tetouan, western corner of the Rif mountains ridge. Both places refer to Mulai Ahmed el Raisuni, commonly known as Raisuli. In Asilah we will see his 'palace' (and the place where he used to throw opponents/enemies from the rock, into the ocean). Zinat was his (former) stronghold.



Raisuli



Walter Harris

Walter Harris was a traveler and Times correspondent in Morocco before the country was 'opened'. He settled in Tangier in 1886. In this city we will have a look at one of the houses he built (the present-day 'Barbara Hutton house', upper medina). Harris wrote a famous book, *Morocco That Was*. The book was first published in 1921, so shortly after the Spanish/French occupation (and the opening of a city as Chefchouen – until then forbidden for *Christian dogs*). Recently a new edition came out (2002, reprint 2007). Walter Harris was taken prisoner by Raisuli (nine days in June 1903). In his book he dedicates a chapter to his honourable 'host'.

Harris stands in the tradition of British gentlemen travelers and discoverers like the well-known Richard Burton and T.E. Lawrence, and many more. He is also a representative of what, long ago, I first heard as an Irish saying (Brendan!): 'Never spoil a good story by sticking to the truth'. At Harrows his schoolfellows gave him the nickname 'The Liar' and he won the *Lower School Prize for Knowledge of Shakespeare*. So his accounts may have to be taken with a pinch of salt sometimes, especially in cases where he describes his own role. Nevertheless the book offers a fascinating account of a meeting between two worlds in the highest days of *modern imperialism* and *social darwinism*. Below I will just give a few quotations from the Raisuli chapter to illustrate this.

To introduce Raisuli:

(...) after having received an excellent education in religion and religious law at Tetuan, he took to the adventurous, lucrative, and in Morocco by no means despised, profession of a cattle robber. It is a risky business, and requires courage. You may just as likely be shot yourself as shoot anyone else; but prestige tells in favour of the head of the band, and a reign of terror of the young Raisuli ensued. He became celebrated. He was a youth of great courage, of the most prestigious looks, and he and his followers earned money easily and fast - and spent it still faster. But cattle robbery leads to other crimes. Murders followed, and it must be confessed that Raisuli's hands are not too clean in that respect; but murder in Morocco cannot be classed with murder in England. Life is cheap, and the dead are soon forgotten. By nature he was, and is, cruel, and the profession he had adopted gave him unlimited scope to exhibit his cruelty. On one occasion a Shereef who had married his sister proposed, according to Muslim custom, to take a second wife. Raisuli's sister, enraged, fled to her brother and complained. Nothing occurred till the night of the new marriage, when at the height of the festivities Raisuli and his men entered his brother-in-law's house and put to death the young bride and her mother (...).

Their first meeting, near Asilah:

(...) I confess that his personality was almost fascinating. Tall, remarkably handsome, with the whitest of skins, a short dark beard and moustache, and black eyes, with profile Greek rather than semitic, and eyebrows that formed a straight line across his forehead, Mulai Ahmed er-Raisuli was a typical and ideal bandit. His manner was quiet, his voice soft and low, and his expression particularly sad. He smiled sometimes, but seldom, and even though I knew him much better later on, I never heard him laugh. With followers he was cold and haughty, and they treated him with all respect due to his birth. (...)

Harris' homosexuality may have played a role in this fascination.

On 16 June 1903 the Maghzen (Government) authorities get fed up with Raisuli and have their troops attack and burn his village of Zinat. Harris wants to see this at the spot and goes there, accompanied by his groom, who's parents live in Zinat and who is anxious to find out if they are safe. Once arrived Harris is taken prisoner by Raisuli's 'tribesmen'. He meets Raisuli who narrates to him all that has happened. Raisuli's authority is still strong enough to bring him to a more or less protected place in what rests of his own house, but it is clear to Harris that quite some 'tribesmen' (two to four thousand) are inclined to take vengeance on him for what the government troops have done to them. Raisuli and some other personal friends are able, however, to 'dissuade the rabble from the intention of dragging me out'.



Raisuli's camp



Raisuli entering Tangier

(...) The room in which I found myself was very dark, light being admitted only by one small window near the roof, and it was some time before my eyes became accustomed to the gloom. When I was able to see more clearly, the first object that attracted my eyes was a body lying in the middle of the room. It was the corpse of a man who had been killed there in the morning by the troops (i.e. the government troops - fd), and formed a ghastly spectacle. Stripped of all clothing and shockingly mutilated, the body lay with extended arms. The head had been roughly hacked off, and the floor all around was swimming in blood. The soldiers had carried off the head in triumph as a trophy of war, and they had wiped out their gory fingers on the whitewashed walls, leaving bloodstains everywhere. (....) Here I remained for some hours, and it was certainly an anxious time (...).

At sundown Raisuli and some of his men brought me food, and I had a long conversation with him. Raisuli was polite, and made no secret that he intended to make use of me, though he had not decided in what way. He, however, kindly informed me that, should the attack of the troops be renewed, I should

immediately be killed. His career, he said, was practically finished, and his sole desire was to cause the Moorish Government as much trouble and humiliation as possible, and he argued that there would be no easier way to do this than by causing my death. (...).

Matters are not as worse as could be, however, and negotiations start about Harris' release.

(...) At no time was a demand made for ransom in money (....). I owe this immunity from a pecuniary ransom to an admirable trait in the character of these wild mountain tribesmen. My country-house in Tangier was situated about two and a half miles from the town, on the sea coast, on the main track that passes between the Anjera tribe and Tangier. Just beyond my grounds, on the town side, is a tidal river, which then and now possesses no bridge, but is fordable at low tide. Often the tribesmen found the tide too high to cross, and were obliged to wait long weary hours, in winter at times in darkness and rain. A large number were women and young girls carrying loads of charcoal to the market. I had always made it a rule to give shelter to all such as asked for it, and had built a room or two for this purpose, and in wintertime it was seldom that some of the benighted peasants were not spending the night there. When it was cold and wet they had a fire, and as often as not a little supper. A very short time after my capture a proposal was made from Tangier that a considerable sum of money should be paid for my immediate release. This was discussed by the tribesmen and refused. They decided that in the case of one who had shown such hospitality to their women and children, and often to themselves, there must be no question of money – and there was none. (...)

At the end an agreement is found on the release of twelve prisoners in return for Harris's freedom. Then suddenly new mountainers arrive and the required number is raised to fifty prisoners. Though aware that this new demand will certainly be rejected, Harris acquires the names of the fifty tribesmen in Tangier cells and sends the list to Tangiers. Then he makes known that under no circumstances more than twelve of them will be released. Persuasion and threats follow, but ...

(...) 'You propose', I said, 'to kill me. Possibly you will do so, but you have kindly given me a list of all your relations who are now in the Moorish prison – some fifty-six in all, I think. This list is now in Tangier. You will have the satisfaction of killing me, but remember this – on fifty-six consecutive days one of your sons or brothers or nephews will be executed – one each morning; and more – their bodies will be burnt and the ashes scattered to the wind. You will see the smoke from here' – for Tangiers was visible from where we were. Now, the Moors believe in a corporal resurrection, and the burning of a body means depriving the soul of resurrection. It was a splendid bluff, and I felt the greatest delight in using it. I was there alone, seated in the centre of a great circle of tribesmen, who swore and cursed and threatened; but to no avail. I even explained that it was a matter of no importance in the Christian religion what became of one body – and pointed out the consequence loss of fifty-six good Moslem souls, deprived of going to heaven. I was successful. The tribesmen returned to their original demand.(...)

Follows his *modern imperialist, manifest destiny, mission civilatrice* conclusion (experienced *before* and published *after* the tragic melt-down of European superiority feelings in the WWI trenches):

(...) In all my dealings with the Moors I have found this, that the intelligent European, provided he has a complete and absolute knowledge of the language, holds a very distinct advantage over the Moor. He has, in fact, two advantages – hereditary training of thought, and education. The Moor is generally, by his environment and isolation, a slow thinker, and in many difficult situations in which I at times found myself I have always had confidence in my own mental superiority over the average native (...).

Walter Harris, *Morocco That Was* (London, 2002), first published in 1921.

Fokko Dijkstra

Lala al Hourra

Sayyida al Hurra was born around 1485 CE (AH 890) to a prominent Muslim family, the Banu Rashid. Her family origins were Moroccan or Andalusian. She fled with her family to Morocco when Ferdinand and Isabella conquered the Muslim kingdom of Granada in 1492, at the end of the Reconquista; they settled in Chaouen. Sayyida's childhood was happy and secure, yet clouded by constant reminders of the forced exile from Granada. She was married at 16 to a man 30 years her senior, a friend of her father, al-Mandri, to whom she was promised when she was still a child. Some sources state she was married to al-Mandri's son, al-Mandri II.

Governor

An intelligent woman, she learned much assisting her husband in his business affairs, and after his death in 1515, she became a governor of Tétouan. Spanish and Portuguese sources describe al-Hurra as "their partner in the diplomatic game". Soon she married again. Her groom, Ahmed al-Wattasi, the King of Morocco, traveled to Tétouan to marry her. It is believed that Sayyida insisted on this to show everybody that she was not going to give up governing Tétouan even though married to the King.



A recent, fictional picture as a pirate



Dominicus Custos, 16th c., Print of Hayreddin and Aruj Barbarossa, ruler of Algiers and Ottoman admiral

Pirate

Sayyida could neither forget nor forgive the humiliation of being forced to flee Granada. In her wish to avenge herself on the "Christian enemy", she turned to piracy. She made contact with Barbarossa of Algiers. Piracy provided a quick income, "booty and ransom for captives", and also helped to keep alive the dream of returning to Andalusia. She was well respected by Christians as a queen who had power over the Mediterranean Sea. She also was the one with whom one had to negotiate the release of Portuguese and Spanish captives. For example, in *The Forgotten Queens of Islam* Fatima Mernissi mentions Spanish historical documents of 1540 according to which there were negotiations "between the Spaniards and Sayyida al-Hurra" after a successful pirating operation in Gibraltar in which the pirates took "much booty and many prisoners".

Fate

Some historians believe that the unusual "degree of acceptance of al Hurra as a ruler" could be attributed to "Andalusian familiarity with powerful female monarchs in Spain such as Isabella I of Castile. Others believe that al Hurra succeeded as governor because she was "the undisputed leader of pirates of the western Mediterranean".

Sayyida al Hurra lived a life of adventure and romance. After she had ruled as governor for 30 years, her son-in-law overthrew her in 1542. According to the Yemen Times, "She was stripped of her property and power and her subsequent fate is unknown."

Abdeslam Moudden

La Bella Susona



La Bella Susona, on a tile panel in Parque de María Luisa de Sevilla.

Susona, nickname of Susana Ben Susón, was a Jewish girl from Seville, known for her beauty. She was the daughter of the converted Jew Diego Susón.

The Jews were collectively oppressed in Seville in the late Middle Ages and, in 1391, after a killing they were enclosed in the judería (ghetto, Jewish quarter). In 1478 the Inquisition was founded in Spain. In 1480 the Jews in Sevilla, Carmona and Utrera plotted a conspiracy against the state and one of the leaders was Susona's father. The conspirators met in the house of Diego Susón to work out their plans, which included the liberation of prisoners to organise disorder, promote Muslim power and organise uprisings in the main cities.

Susona was in love with a Christian youngster. Out of fear of the outcome of the revolt for him, she told him everything. The Christian went to the mayor, Diego de Merlo, and told him what he had heard from Susona. Diego de Merlo sent soldiers to one of the meetings of the Jewish conspirators and had them all arrested. They were condemned to death.

Susona felt deeply guilty for having betrayed her father and went into a monastery. She ordered that after her death, her skull would be placed at the door of her house in the Barrio Santa Cruz in Seville, to remember people of her betrayal. When the head began to rot, it was replaced by a candle. Later the candle was replaced by a tile on which one can see the skull.

Angela Espin

Participant contributions

Gibraltar Strait - la misma orilla?

The Rif (from Berber: Arif) is the northernmost mountain ridge in Morocco. Geologically is part of the Cordillera Bética, which stretches from the south-east of Spain to the north-west of Africa. On the northern side this Cordillera delivers its water to the Guadalquivir (Sevilla and Cordoba). In the south it is bordered by the fertile plains of Fez with various rivers: Qued Ouerrha, Qued Mekhazen, Qued Loukos. This last one passes Ksar el-Kebir (Great fortress, Alcazar). So the name of the Sevilla river, Guadalquivir, also shows a connection: Qued el-Kebir (The large river). Both river systems bring their water to the Atlantic Ocean. The inner Cordillera circle surrounds the



Gibraltar Strait and Rif Mountain ridge

Alborán Zee, the westernmost tip of the Mediterranean.

From about 6Ma (million years ago, 6 million years BP - before present) until about 5.3Ma (so during a period of 600.000 years) both ridges were connected, due to a northward moving of the African continent. The Gibraltar Strait was a land-bridge. The evaporation percentage of the Mediterranean area is huge: apart from the Gibraltar inlet from the Atlantic Ocean only 6% of the evaporation is - currently - balanced by all rivers flowing into the 'Middle Sea', including the Nile and the Black Sea waters. It therefore takes about just a millennium (1000 years - a moment in an geological time scale) for the complete sea to dry up. This more than half-a-million-year closing of the western inlet brought about long periods of desiccation - the Messinian Salinity Crisis-, with large deposits of salt and other minerals and a few hyper-saline Dead-Sea like reservoirs.



Rif mountains near Chefchaouen

The depth of Gibraltar Strait, about 900 at the most narrow and deepest part, is probably

caused by the erosion due to the strong inward currents. The huge evaporation makes the Mediterranean water more salty than the Atlantic Ocean water. This leads to another complication. Since salt water is heavier fresh water, the ocean water flows in the higher levels of the strait. At the same time there is, at the deepest level, an outward current of relatively salt water. This all makes the Strait a complicated and dangerous area to navigate.

From

- David Abulafia, The Great Sea, A human history of the Mediterranean (London 2011)
- Various Wikipedia articles

Fokko Dijkstra

Seville and the other shores: Japan

'Japón'

Coría del Río, situated about 15 kilometres downriver Seville, is a very peculiar small village for the last name of about 600 of its residents. They are called "Japón", "Japanese" in English. Their last names derive from a Japanese expedition under Samurai Hasekura Tsunenaga in the years 1613–1620, which took about 160 Japanese men from Asia to Spain and later to Rome. On the one hand, their mission was to establish trade with Southern Europe along the new trade route along the Americas, on the other hand, they needed papal support for the persecution of Christians in their home country.

Coría del Río

After their arrival on the Spanish coast, they sailed upriver to Coría del Río, the former auxiliary port of Seville. Some members of the Japanese crew stayed in there, while the rest went on to Madrid, Barcelona, St. Tropez and finally headed for Rome. When the delegation came back to Coría del Río in 1617, some of the christened men decided to stay, fearing the persecution they would suffer in Japan after a consequently worsening of baptised people's situation in Japan since 1614.

Children

The Japanese residents in Coría del Río married with local wives and soon were born the first Japanese-Spanish children. They all were named "Japanese", as the priest did not know how to spell their fathers' Japanese last names. Until today, we can clearly see Japanese facial features in the village such as almond-shaped eyes or Asian complexions. In 2013, the Japanese government supported a scientific DNA study to discover more about the Japanese genes in Coría del Río's population.

Forgotten?

The commercial expedition to Spain didn't have any positive trade effects for any of the involved states as Japan started a period of isolation from 1614 on. It's more: nobody in Japan or Spain remembered the expedition till some of the Japanese descendants in Coría del Río began investigations about their last names' origin. This was 20 years ago. Since then, there are close connections between the Japanese government and the peculiar small village on the banks of the river Guadalquivir.



Statue of Samurai Hasekura Tsunenaga.
Gift from the Japanese emperor to the village of Coría del Río

Claudia Dobler

The Portuguese Islamic shore

Historical introduction

The Islamic invasion of the Iberian Peninsula happened in the year 711, when Islamic troops from North Africa, under the command of General Tarique, crossed the Strait of Gibraltar and defeated Rodrigo, the last king of the Visigoths of Hispania, at the battle of Guadalete.

Three years later, the Islamists controlled the Iberian Peninsula almost in its entirety. The invaders showed a great tolerance towards the peoples who inhabited the Peninsula, and they allowed Christians to retain the ownership of their lands and freedom of worship by paying a tribute. The Muslims called the territory conquered Al-Andalus, and ruled it for almost eight hundred years.

In the year 722, in the northwest of the Peninsula, the Christians defeated the Islamists in the battle of Covadonga and they created the Kingdom of Asturias, from which began the 'Reconquest', from North to South, and thus two future kingdoms were born: Portugal and Spain. In the Kingdom of Portugal, the Reconquest ended with the definitive conquest of the city of Faro by the forces of Afonso III in 1249. In Spain, it only ended in 1492, with the conquest of the Kingdom of Granada by the 'Catholic Kings' Fernando and Isabel.

The Arab occupation left many cultural traces in the Iberian Peninsula, and we, the Portuguese people, are aware of our Arab cultural roots. This heritage was part of our history, contributing to our language, our architecture and our knowledge of navigation. The Portuguese Golden Age of Discovery might not have been possible without the lateen sail and the astrolabe, which were introduced by the Arabs.

Language

Portuguese historians say that about six hundred Arabic words made their way into the Portuguese language. This influence is particularly manifest in the lexicon, but not in the structure of the language, which remains Latin.

The Portuguese language is peppered with words of Arabic origin. One commonly used is 'oxalá' – a direct descendent of 'inshaAllah', a term that means 'God willing.' Hundreds of place names in Portugal start with 'Al', the Arabic for 'The'. Examples: *Albufeira* (al-Buhera, which means 'lagoon'); *Alcains* (al-Kanisa, which means 'church'); *Alcântara* (al-Qantara, which means 'bridge'); *Alfama* (al-Hamma, which means 'place for public baths'); *Algarve* (al-Gharb, which means 'the west'); *Alverca* (al-Birka, which means 'the swamp'); and so on, and so forth. Other examples: *azeitona* (olives), *garrafa* (bottle), *azenha* (water mill), *nora* (water wheel), *algiveira* (pocket), *aldeia* (little village), *açúcar* (sugar), *algodão* (cotton), *alecrim* (rosemary), *alface* (lettuce), *alcácer* (castle), and the list goes on and on.

Agriculture

The Arabs introduced a new agricultural technology in Iberian Peninsula with the construction of irrigation systems, parts of which are still in use today. Within today, the common Portuguese verb "mourear" means "to work like a Moor," and it implies unusual diligence in the agricultural work.

The Arabs introduced and expanded groves and fields, some of which dated from Roman times, of almonds, apricots, carobs, figs, lemons, olives, oranges, pomegranates, rice, palms, sugar, spices and numerous vegetables. Today, many of the orchard and garden products that grace the tables of Portugal carry modified Arabic names.

In this area they left us words like: *almude* (unit of measurement), *alperce* (peach), *alqueire* (unit weight for cereals), *arroba* (unit weight), *arroz* (rice), *azémola* (animal load), *azenha* (water mill), *alfaia* (tailor) and *alfarroba* (carob).

Architecture

The originality of architectural structures and ornamental motifs gave rise to a very typical Muslim architecture. The horseshoe arch, of Visigoth influence, is the trademark image of the Muslim civilization



Almedina is a Portuguese word of Islamic origin that means 'town'. Moving up through the Arch we find the street called 'Rua Quebra-Costas' ('Backbreaker Street'), because people have been gasping up (and falling down) this hill for centuries. Legend says it was the 19th-century writer Almeida Garrett who persuaded the mayor to install the stairs.

in Portugal. The ornamentation is one of the great characteristics of the Arab architecture. Its great profusion of decorated surfaces, which causes the structures to be partially hidden, fills all the spaces in a decoration that would come to be known as 'the Horror of the Void', with repetition of geometric shapes, cosmological motifs, calligraphy and stylized plant motifs.

The Islamic cities were located so as to dominate great water routes, such as *Al-Usbuna* (Lisbon), *Santarim* (Santarém), *Kulümriyya* (Coimbra), *Märtula* (Mértola) or *Silb* (Silves). These cities have recycled spaces, structures and materials from the Roman period.

As emblematic examples of the Arab architectural influence in Portugal we have, among others: the Castle of Silves in Algarve, the Castle of the Moors in Sintra, the Castle of Mértola, and the Mother Church of Mértola, which is nothing more than the Christian reutilization of the old Moslem mosque.

In Portugal, we can visit three museums which preserve our link with Arab culture: 'Islamic Tavira', the Islamic Museum of Mértola, and the Center for Portuguese-Arab Studies of Silves – the capital of the medieval Muslim kingdom of the Algarve in southern Portugal.

On 23 January 2014, the Portuguese newspaper 'Público' noticed that, during recent excavations in the algarvian town called Loulé, the archaeologists found ruins of an Islamic public bath, one of the most complete ones of the Iberian Peninsula.

Gastronomy

The colors, aromas and flavors of the Portuguese kitchen are another important inheritance from the Arabs. In the days of al-Andalus, basic meats included lamb, goat, some beef and much seafood. Many of the Portuguese names for fish, such as *atum* (tuna, from Arabic 'al-tun') *savel* (shad, from 'shabal'), *açorda* (bread soup, from Arabic *ath-thurda*), *almôndega* (Meat-ball, from Arabic *al-bundeca*), *azeite*: (olive oil, from Arabic *az-zayt*), *laranja* (orange, from Arabic *naranj*), *limão* (lemon, from Arabic *laimun*), *tâmara* (date, from Arabic *Tamr*) and *aletria* ('vermicelli' or angel hair, from Arabic *alitríya*) attest to the origins of Portugal's seafood habit. The Arab sweet tooth was passed on, too, as Portugal's candied fruits and its many pastries made of almonds, egg yolks, honey and rose water demonstrate.

Maria Do Céu Santos & Carlos Querido

Synagogues in Germany – A Virtual Reconstruction

Our daily life is unthinkable without new media, especially the internet. They changed our habits and offer opportunities we could not imagine just a few years ago. Also in research work with memorials and in the acts of remembrance we can find this rapid development.

During the last fifteen years the technology of 3D CAD (three-dimensional computer-aided-design) made possible the electronic representation of things which had disappeared or been destroyed a long time ago. Drawings or models, the traditional architectural methods, cannot reach the advantages of 3D CAD, Augmented Reality and Virtual Reality:

- Visualization through every angle of view.
- Gaining spatial impressions from the perspective of the observer.
- Virtual tours inside and outside of the building increase this effect.

In 1994 the synagogue of Lübeck was the target of an arson attack. This was the starting point, together with the interest in new technology and in architecture, for Marc Grellert and seven other students from the Darmstadt University of Technology to reconstruct, within the computer, the synagogues which had been destroyed during the Nazi years.

The idea was to reconstruct by means of CAD the evidence of Jewish culture and architecture in Germany, which had been destroyed systematically and erased from the Germany cityscape by the National Socialists since the night of the pogroms on November 9, 1938.



Architecture is a petrification of the social order - and the same is true for architecture destroyed by human hands. The systematic destruction of more than 1400 synagogues and tabernacles was the sinister announcement of what was to follow: the murder of approximately six million European Jews. Not only had the buildings been destroyed but also construction files and documents, either by the Nazis or in the wake of the war. Very often also the original locations of the synagogues had been treated with ignorance and insensitivity.

"Visualizing what has been destroyed" (Koob, p. 30) became possible by the technological developments since the early 1980s which made it possible to create three-dimensional geometries on the computer, and to create the illusion of two or three dimensions. It was obvious that this technology would be used in the service of architecture. The reconstruction of historical buildings and urban landscapes uses the same method. Information technologies, in particular CAD, offer the opportunity to look at the buildings in three dimensions and of simulating their condition on the computer. This technology allows us to visualise those elements of the architectural past that have not been rebuilt - like the synagogues.

The reconstruction of buildings from the past is based on knowledge from various sources: blueprints, contemporary photographs and representations, as well as written documents and the evidence of contemporary witness. These numerous sources are added to a unity, accounting as well for sometimes contradictory elements. When there are too many contradictions two possibilities arise: to accept this deficiency or to use additional reconstruction methods. These methods might be "...the zeitgeist which influenced the architecture, the thought processes of the architect, the contemporary buildings and architectural rules that made their mark on the building." (Koob, p. 32). This procedure may be controversial or even unscientific, because it might lead to a false account of the past. For the reconstruction of the synagogues the



incorporation of such methods is unavoidable. Without such projection, it would be impossible to create an image of the lost architecture of these German synagogues.

Now, the memories of what had been destroyed are available worldwide through the internet under <http://www.synagogen.info> .

The internet as a relatively new communication technology has opened the cultivation of remembrance to the world regardless of space, time, age, gender, or religion. Marc Grellert explains: "In my opinion the internet is the most important medium of remembrance within all the new media. It is a non-material world in the public realm. This non-material world offers opportunities for remembrance which go above and beyond the material world." (Grellert, p. 28).

Due to the one-way transmission of information in the material world, acts of remembrance have a receptive character, whereas in the non-material space we find action and interaction. In the future, it may be possible for visitors and historical witnesses to meet in non-material space - in a virtual synagogue. So, encounter and communication are creating an interactive form of remembrance. While the material location can show only one aspect of the past (for example a synagogue) the non-material space offers a complete approach. Another advantage is the immediate updating of contents, and links to other internet addresses.

One result of the research was the development of a non-material monument to the destroyed synagogues - an interactive archive in the internet. The Synagogue Internet Archive allows an active participation in the creation of the archive. Visitors can find information on 2,100 synagogues which existed in 1933. The information comes from documentation and include the location of the synagogue (street, city, federal state, the period when it was used, the date of destruction etc). The user can add "witness reports, comments, links or pictures relevant to the synagogue of his or her choice in the archive, thus enriching the basic information" (Grellert, p. 29). The archive started with an overview of German synagogues, including those in the newly-formed German states. In the meantime, Austrian synagogues had also been included.

Although the use of the internet will be taken for granted by the generation of the 21st century the authentic locations of memory will not be superfluous. For Grellert relevant remembrance can happen in parallel spaces: the historical authenticity in the material space and the non-material remembrance in the digital net. Remembering the synagogues at their authentic location should therefore address the immense loss for the urban landscape: something which is no longer perceptible in the townscape of today: The synagogues were integral part of a shared culture of Jews and Gentiles in Germany with a formative influence. They once defined the urban landscape of many German cities in the 19th and early 20th century.

Nowadays often only a commemorative plaque or stone reminds us of the synagogues, their history and destruction. We

must agree with Grellert that remembrance should, wherever possible, go above and beyond a mere mention of historical fact by adding an architectural and spatial dimension and to give an impression of the significance these synagogues once had on the urban landscape.



Three examples

- In Vienna in Austria the original space of the synagogue in the Tempelgasse is marked by four mighty columns to show the contours of the entrance front.
- The contours of the foundation of the former synagogue of the Börnerplatz in Frankfurt in Germany are visible as undeveloped spaces.
- Another example is the Synagogenplatz in Kaiserslautern in Germany.

On November 3, 2003 the memorial of the synagogue was consecrated as a "...symbol for that what was created at this place but also for that what was destroyed at this place" (Lord Mayor Bernhard Deubig during the consecration). The memorial consists of two parts: The two pillars (6,95 and 7,20 m) and the space, in which hedges symbolise the ground plan of the synagogue (blown up during September 1938). The fragments of the pillars belong to the former side entrance where are chiseled in the names of the 196 Kaiserslautern victims of the National Socialists.



The synagogue some days before the blasting, the memorial today, the sandstone slabs with the chiseled names

We all agree that the memory of the Holocaust should be present for future generations to learn the lessons for their present and their future. Therefore, the methods of remembrance must be attractive to young people and the new media will play a significant role. Computer reconstruction, the memory in the internet in combination with reports from witnesses and background information on the Nazi time, Jewish culture and architecture "...will offer a new incentive to deal with the crime of National Socialism, making us ever more alert to new anti-Semitism" (Grellert, p.29).

- This text is part of a more extensive article 'The potential of new media for acts of remembrance'

Rainer Blasius

Greek music: A cultural crossroads between East and West

The history of Greece has always been defined by its geo-political position. Many aspects of the Greek culture demonstrate its unique character as a cultural crossroads between East and West.

Rebetiko

An example is *rebetiko*, a form of urban popular Greek music. The origins of this music stretch into the 19th century, but it was especially important and vibrant from the 20s to early 50s. Although nowadays treated as a single genre, rebetiko is, musically speaking, a synthesis of elements of European music, the folk music of mainland Greece and the Greek islands, the Byzantine church music and the late Ottoman café *aman* music.

The word "*rebetiko*" is derived from a Turkish root "*rebet*", meaning rebellious or disobedient. It probably originated in the music of the coastal Greek cities during the Ottoman era. In the early 20th century, the main centre of the rebetiko music was the multi-national port of Smyrna (modern Izmir) in Asia Minor.

The musicians of Smyrna were influenced not only from the eastern sounds inside the Ottoman empire, but also from the European-style music of the many European communities of the city. After the conclusion of the *Greco-Turkish War* of 1919-1922 and the *Asia Minor Catastrophe* an exchange of populations was agreed to between Greece and Turkey. Some 1.5 million Ottoman Christians were sent to Greece and 500,000 Muslims living in Greece were sent to Turkey. There were many professional musicians among the 1.5 million refugees, who had formal musical training and wrote and performed in *café aman* style in Smyrna, especially, or Constantinople or elsewhere. Over the next decade, two distinct musical traditions intermingled in the poorer neighborhoods of Piraeus and Athens (and elsewhere in Greece), where both the refugees and rebetes lived: the "native" *peiraiotika rebetika* of Greece and the *café aman*-style *Smyrneika* of the refugees.



The "Smyrna Trio", with Roza Eskenazi

The sounds of Rebetiko in its early phase were significantly different from the one in the period 1930-1955, when another traditional instrument, the *bouzouki*, became part of the emerging genre.

Despite the marked difference in sound, the early period profoundly influenced that which followed.

One thing is for sure: Rebetiko music permitted both the musicians and their public to express the negative emotions created by a world changing around them, and became a way to let the sorrows fly away.

Gail Holst notices in her book *The Road to Rebetika*: "What was special about the rebetika song

was the combination between traditional musical forms of the Eastern Mediterranean and the words of the songs, which dealt with the life of the urban underworld and the less reputable elements of the society." Like several other urban subcultural musical forms such as the blues, flamenco, fado and tango, rebetiko grew out of particular urban circumstances and often its lyrics reflect the reality of a marginalized subculture's lifestyle. Thus one finds themes such as crime, drink, drugs, poverty and



Rebetes in Peiraias, 1930

violence, but also a multitude of other common themes such as death, exile, love and diverse other everyday matters, both happy and sad. Since the music was closely associated with the Greek "underworld," for respectable Greek society it was considered as a threat to the morals of the nation. Songs were banned due to their anti-authoritarian subject matter and rebetiko musicians found themselves in an adversarial position, much like 1920s jazz men or the early gangsta rappers in the US. Police raided the *tekes*, smashed instruments and arrested *rebetes* at will.

Many rebetiko songs were created in the world of jail and "*tekes*" (slang for hash dens). In those places *rebetes* sang, one after the other, each singer adding a verse which often bore no relation to the previous verse. Such a song often went on for hours. One accompanied the singer with a *bouzouki* or a *baglamas* (a smaller version of the bouzouki, easy to make in prison and easy to hide from the police) and perhaps another would get up and dance. Great composers of this genre were Markos Vamvakaris and Vasilis Tsitsanis, who developed the "westernization" of the rebetiko and made it more known to large sections of the population.



Markos Vamvakaris



Vasilis Tsitsanis playing baglamas

Manolis Chiotis developed much more the "europeanisation/westernization" of the rebetiko, importing Latin and South American rhythms, and added a fourth pair of strings to the bouzouki, which allowed it to be played as a guitar.

Hadjidakis and Theodorakis adopted traditional rebetiko rhythms and instrumentation to create some very sophisticated modern compositions. The catchy melodies they wrote made the bouzouki internationally synonymous with the music of Greece. But by Hadjidakis's own admission, their music was not true rebetiko: "Rebetiko only existed when it was illegal, played in inaccessible hiding places, somewhere on the fringe."

Today, rebetiko songs are still popular in Greece. The genre is a subject of growing international research, and its popularity outside Greece is now well-established.



Manolis Chiotis, solo bouzouki

Syrmo Kapoutsi, Kitsati Maria, Amaxopoulou Areti

Contribution, achievements and impact of notable Thracians to world Civilization

Alexandroupoli is a 'near to the sea' city in north-eastern Greece and the capital of the Evros regional unit in Thrace. Thrace is a geographical and historical area in southeast Europe. Many important people come from Thrace.



Orpheus was a legendary Thracian musician, poet and prophet in ancient Greek religion and mythology. The major stories about him are centered on his ability to charm all living things and even stones with his music, the art of song and playing the lyre. Orpheus was the founder and prophet of the so-called "Orphic" mysteries. Some ancient Greek sources note Orpheus' Thracian origins, as a son of the Muse Kalliope and the Thracian king Oeagrus, born in a cave between Pimpleia and Leivithra.

As an archetype of the inspired singer, Orpheus is one of the most significant figures in the reception of classical mythology in Western culture, portrayed or alluded to in countless forms of art and popular culture including poetry, film, opera, music, and painting.



Democritus was an influential ancient Greek pre-Socratic philosopher primarily remembered today for his formulation of an atomic theory of the universe, the belief that all matter is made up of various imperishable indivisible elements which he called atoms, which has led some to regard him as more of a scientist than a philosopher. Democritus was born in Abdera, Thrace, around 460 BC.

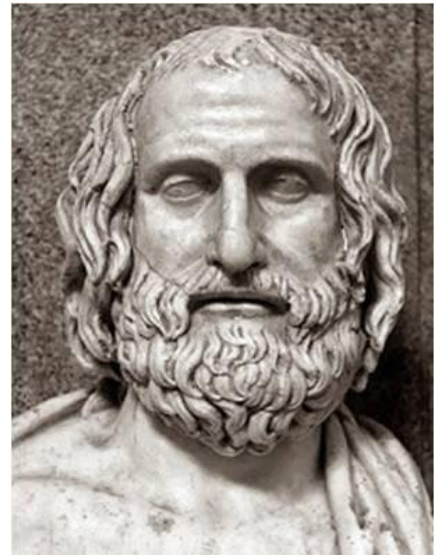
Many consider Democritus to be the "father of modern science". None of his writings have survived; only fragments are known from his vast body of work.

Protagoras was a pre-Socratic Greek philosopher from Abdera, Thrace (c. 490–420 BC.) and is numbered as one of the sophists by Plato. In his dialogue, *Protagoras*, Plato credits him with having invented the role of the professional sophist.

An expert in rhetoric and subjects connected to virtue and political life, often regarded as the first sophist. He is known primarily for three claims:

- (1) that man is the measure of all things, often interpreted as a sort of moral relativism,
- (2) that he could make the "worse (or weaker) argument appear the better (or stronger)" (Sophism), and
- (3) that one could not tell if the gods existed or not (Agnosticism).

That concept of individual relativity was revolutionary for the time, and contrasted with other philosophical doctrines that claimed the universe was based on something objective, outside human influence or perceptions.



Herodicus was a Greek physician of the fifth century BC, and a native of Selymbria, Thrace, who is considered the founder of sports medicine. The first use of therapeutic exercise for the treatment of disease and maintenance of health is credited to him, and he is believed to have been one of the tutors of Hippocrates.

He also recommended good diet and massage using beneficial herbs and oils, and his theories are considered the foundation of sports medicine. Herodicus is also described as a gymnastic-

master (παιδοτριβης) and a sophist. According to Plato, Herodicus recommended that his patients walk from Athens to Megara, a distance of a little more than 20 miles.

Constantin Carathéodory (1873 –1950) was a great Greek mathematician who spent most of his professional career in Germany. He made significant contributions to the theory of functions of a real variable, the calculus of variations, and measure theory. His work also includes important results in conformal representations and in the theory of boundary correspondence.

In 1909, Carathéodory pioneered the Axiomatic Formulation of Thermodynamics along a purely geometrical approach. Constantin Carathéodory was born in Berlin to Greek parents and the Carathéodory family was from Bosnochori or Vyssa, in the Evros regional unit in Thrace.





Aristarchus of Samothrace (220 – 143 BC) was a grammarian noted as the most influential of all scholars of Homeric poetry. He was the librarian of the library of Alexandria.

He established the most historically important critical edition of the Homeric poems. His works also cover such writers as Alcaeus, Anacreon, Pindar, Hesiod, and the tragedians. The historical connection of his name to literary criticism has created the term *aristarch* for someone who is a judgmental critic.

Manos Hatzidakis (1925 –1994) was born in Xanthi, Thrace and was a Greek composer and theorist of Greek music. He was also one of the main proponents of the "Éntekhno" form of music (along with Mikis Theodorakis). It was 1960 that brought him international success, as his song "Never on Sunday" , from Jules Dassin's film "Never on Sunday", won him an Academy Award and became a worldwide hit.

Areti Amaxopoulou, Syrmo Kapoutsi, Maria Kitsati



Herman Vogel, Tod des Spartacus

Spartacus (111–71 BC) was a Thracian gladiator and one of the escaped slave leaders of an army of escaped gladiators and slaves in the Third Servile War, a major slave uprising against the Roman Republic, in what is now Italy in 73–71 BC.

This rebellion, interpreted by some as an example of oppressed people fighting for their freedom against a slave-owning oligarchy, has provided inspiration for many political thinkers, and has been featured in literature, television, and film.



Alexandroupolis, a multicultural city

Alexandroupolis, the capital of the Prefecture of Evros and the largest port in northern Greece after Thessaloniki, has been described as “the crossroad of peoples, cultures and beauty”. A multicultural city in which the Orthodox, Catholic, Muslim and Armenian community coexist. The key position of Alexandroupolis that joins Europe and Asia, West and East is the point of contact of different cultures.

The surrounding area has a rich history, as the ancient settlement of *Sali*, which is mentioned by Herodotus, used to be here, as well as *Ancient Messimvria*, *Roman Traianopolis* and *Byzantine Vira* are located within short distance. Its first name was *Dedeagats* and legend says it took its name from a muslim priest who lived and was buried under the shade of an oak (*Dedeagac* = *dede* means grandfather and *agac* means tree in Turkish).

The development of the settlement dates back to the mid 19th century, when the area was part of the Ottoman Empire, due to the operations of foreign companies that made infrastructure. In 1870 a railway station was built in order to serve the line Edirne–Aegean Sea and a port. Thus, Greek merchants from the surrounding areas (Aenos, Maronia, Makri, etc.) gathered while the population mosaic was composed of Ottoman Turks, Bulgarians, Armenians, French Levantines and Jews, who built religious monuments most of which survive until the present day.



The lighthouse of Alexandroupolis was built by the French Company of Ottoman Lighthouses and was inaugurated on June 1, 1880.

Russian design

Very early the city acquired a modern street design by engineers of the Russian Army during the Russian-Turkish war of 1877-1878 when the Russian forces occupied and settled in the town. In the late 19th century the town became a major transport hub of the wider Thrace, connected with Thessaloniki and Istanbul and with the largest ports in the Mediterranean Sea. By the end of the Balkan Wars and the Treaty of Bucharest in 1913, Bulgarians occupied the area and when Bulgaria was defeated in the World War I the town was released on May 14, 1920 and it was incorporated into the Greek national territory. A few months later it was renamed Alexandroupolis in honor of the visit of King Alexander I of Greece.

Monuments

Some of the buildings and monuments showing the multiculturalism of the city are the *Armenian Church* (1875), the *Mosque* (late 19th century), the *Catholic Church* (1901) and the *Cathedral of Saint Nickolas* (1901).

The **Armenian Church** of Alexandroupolis is dedicated to Saint John, “Carabet” as called in Armenian. With the creation of the new town on the coastline of Evros, around the mid 19th century, several workers from the declining Ottoman Empire reached Dedeagatch in order to work in infrastructure projects – mainly the railway. Among them, there was quite a large number of Armenians who erected in 1875 the Armenian Church in which the entire community used to gather. The Armenian community has rapidly evolved from a community of workers at the railway and the port to a community of traders and artisans of the town. The church is a basilica without a dome and it is made of stone. At the top of the entrance of the church there is a marble inscription with the foundation date and the inscription “Orthodox Armenian Church”. Nowadays, Saint Carabet is under the care of a small Armenian community and it works to serve the city’s needs.



The **Muslim Mosque** of Alexandroupolis dates before 1895 when the small port at the edge of Evros, Dedeagatch, was inhabited by Muslim citizens and was under the Ottoman rule. It was built of stone and its initial use was educational, as it used to house the religious school of the region.

The minaret of the Muslim mosque is located on its west side, while its interior is dominated by a square prayer hall for the Muslim believers. It has a marble structure, with elaborate decoration and many engraved inscriptions and is considered a remarkable example of the art of sculpture on a marble of that time.



The **Catholic Church** of Alexandroupolis, the Church of Saint Joseph, is a basilica and it was created by the city's Catholic community, which consisted mostly of employees of consulates that were founded at the new port, as well as merchants and businessmen of the West who came here to do business with the East. The Catholic Church was built in 1901. It is a parish church, made of chiseled stone and it has three aisles with two rows of pillars made of green marble with a rich decoration. It is the only Catholic church in the Western Thrace. It has exceptional acoustics and after its renovation in 2006 it often hosts cultural events of religious character.



The **Cathedral of Saint Nicholas** is dedicated to the patron of sailors, which was the occupation of the residents of Alexandroupolis in the early 20th century. It is a magnificent basilica made of stone with a dome and two bell towers. It was founded in 1892 and was inaugurated in 1901.

The icon of "Panagia Trifotissa", which was brought here by the refugees of Aenus and it is work of art which dates back to the 13th century, is hosted in Saint Nickolas' Cathedral. The official religious celebration for the liberation of the city took place here on May 15, 1920.



Maria Kitsati, Syrmo Kapoutsi, Areti Amaxopoulou

Poland - Country of shifting borders and a difficult history

Poland, as many countries, had great times when was the biggest country in Europe, and a very bad when it ceased to exist. The borders of the country were shifting from west to east and from south to north by hundreds of kilometers following the armies. (1) (2)



A country that changed its territory so much, wasn't from the very beginning ethnically homogenous. Not only borders but also the fate of other people, sometimes very faraway, influenced the history and character of the country. The guards of our first prince were the Vikings from Scandinavia and the first chronicler to mention the Polish state under the rule of prince Mieszko I, was a diplomat and merchant from the Moorish town of Tortosa in Spanish Al-Andalus, traveling along the trade routes leading eastwards to Kiev and Bukhara, known under his Arabic name of Ibrahim ibn Yaqub. In the summer of 965 or 966 Jacob made a trade and diplomatic journey from his native Toledo in Moslem Spain to the Holy Roman Empire and Slavonic countries.

The first extensive Jewish emigration from Western Europe to Poland occurred at the time of the First Crusade in 1098. The Jews, encouraged by the tolerance, settled throughout Poland. Later in the XVth century Poland attracted another wave of immigrants as the Jews were expelled from Spain in 1492, as well as from Portugal, Austria, Hungary and Germany.



nagogue in Zamosc

Bima -Synagogue in Łańcut

The word Poland is pronounced by Jews as Polania or Polin (hebr. פּוֹלִין), these names for Poland were

interpreted as "good omens" because Polania can be broken down into three Hebrew words: po ("here"), lan ("dwells"), ya ("God") and Polin into two words of: po ("here") lin ("you should] dwell"). The "message" was that Poland was meant to be a good place for the Jews. In later centuries up to 80% of the Jewish world population lived in Poland. Indeed, with the expulsion of the Jews from Spain, Poland became the recognized haven for exiles from Western Europe; and the resulting accession to the ranks of Polish Jewry made it the cultural and spiritual center of the Jewish people.

Destruction

The population of Jews in Poland, which formed the largest Jewish community in pre-war Europe at about 3.3 million people, was all but destroyed by 1945. Approximately 3 million Jews died of starvation in ghettos and labor camps, were slaughtered at the German Nazi extermination camps or by the *Einsatzgruppen* (death squads). Between 40,000 and 100,000 Polish Jews survived the Holocaust in Poland (2)

Multi-ethnicity

Although the concept of an ethnic minority is mostly used with regard to the modern period, historically, Poland has been a very multi-ethnic country. Early on, the influx of Jewish and German settlers was particularly notable, forming significant minorities, or even majorities in urban centers. After the *Polish-Lithuanian union* of mid-14th century and the *Union of Lublin* (6) (7) formally establishing the Commonwealth in 1569, Lithuanians and Ruthenians constituted a major part of the Commonwealth populace.(3) As a consequence of religious persecution, the Dutch, Scots, English and Germans arrived in Poland at the beginning in the first half of the 16th century and later. Before World War II, a third of Poland's population was composed of ethnic minorities.

After the war, however, Poland's minorities were mostly gone, due to the 1945 revision of borders, and the Holocaust. Under the *National Repatriation Office*, millions of Poles were forced to leave their homes in the Kresy (eastern part of the country incorporated into the Soviet Union) region and settle in the western, former German, territories. At the same time approximately 5 million remaining Germans (about 8 million had already fled or had been expelled and about 1 million had been killed in 1944-46) were similarly expelled from those territories into the Allied occupation zones. Ukrainian and Belarusian minorities found themselves now mostly within the borders of the Soviet Union; those who opposed this new policy (like the Ukrainian Insurgent Army in the Bieszczady Mountains region) were suppressed by the end of 1947 in the *Operation Vistula*.

Connections and changes

Mentioning Jewish merchants, known as *Radhanites* and the expelled Jews from Spain after 1492 the connection between Muslim Spain and Poland was underlined. It may be surprising but the bonds and influences between so distanced countries and Al-Andalus existed and were quite strong. People were moving and are moving constantly, leaving their traces around the Globe. Poland for many years has been one of the most homogenous countries, but a very significant influx of Ukrainians (there are almost 2 mln in 2017 - one more million than in 2016) is changing country's character...(9)

1 <https://www.youtube.com/watch?v=66y49BnxLfQ>

2 https://en.wikipedia.org/wiki/History_of_Poland

3 https://en.wikipedia.org/wiki/History_of_the_Jews_in_Poland

4 https://en.wikipedia.org/wiki/Righteous_Among_the_Nations

5 https://en.wikipedia.org/wiki/Ethnic_minorities_in_Poland

6 <https://en.wikipedia.org/wiki/Lublin>

7 www.lublin.eu

8 www.polin.pl

9 <http://www.strefabiznesu.pl/wiadomosci/a/dodatkowy-milion-ukraincow-do-pracy-w-polsce-najwiecej-na-mazowszu-slasku-i-w-wielkopolsce,12255736/>

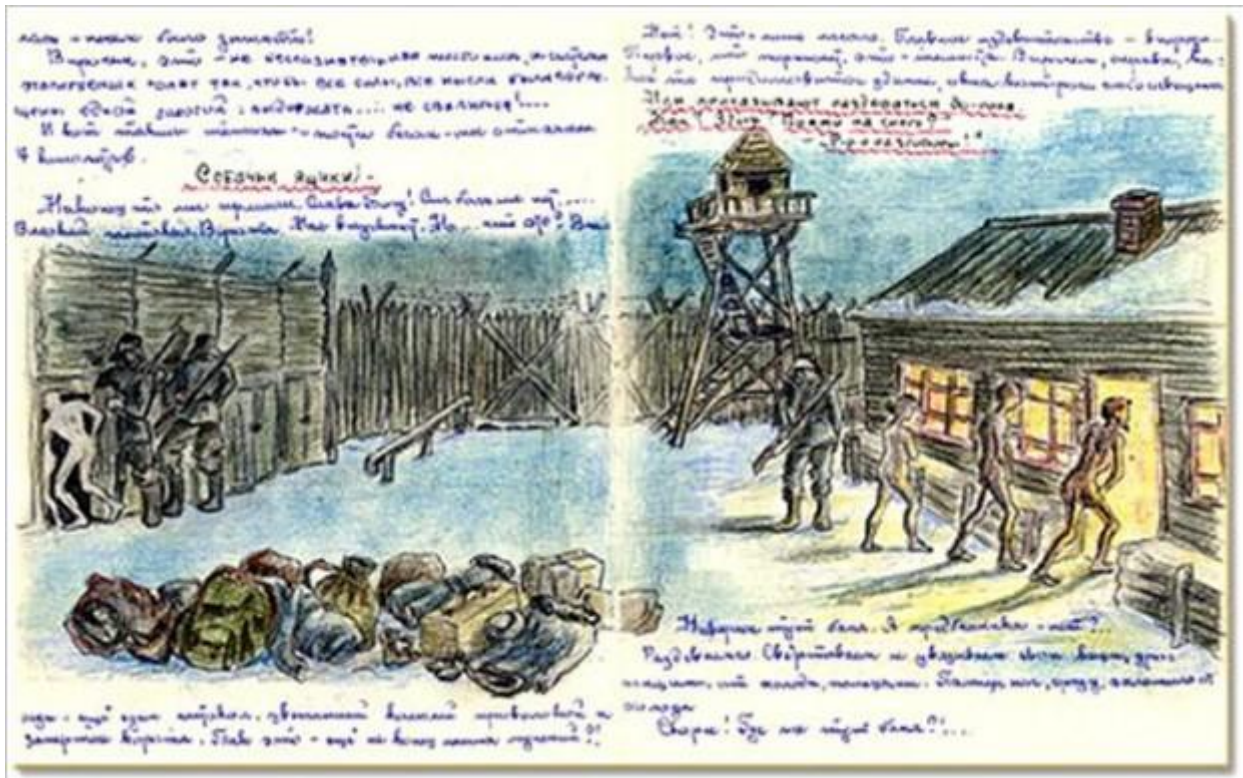
Tadeusz Sulek

Forest brothers: The longest and bloodiest partisan war in modern Europe

Forest brothers

Other shores or Las otras orillas can have many different meanings. Sometimes it means a choice to escape or to die for the freedom of the country.

For the Baltic States, WWII did not end on September 2, 1945. Lithuania, Latvia, and Estonia were still occupied by Soviet forces. The Forest Brothers, composed of 30,000 Lithuanian, 22,000 Latvian, and 14,000 Estonian men and women became the 20th century's largest armed resistance. Learn more about this little-known piece of history of the Baltic States' struggle for freedom.



Entering a Siberian Gulag (leaf from Eufrosinia Kersnovskaya's notebook).

During the period 1940 – 1953 Stalin's Soviet deported approximately 600,000 individuals from the Baltic States to Siberia. Around 100,000 of them never returned to their homelands.

The Forest Brothers are so called because they took refuge in underground bunkers and tunnels dug in dense forests. They survived these challenging conditions by staying underground throughout winter and receiving food and supplies from farmers. Many of the resistance fighters had no military training, yet they quickly showed Soviet forces that they would fight for their country and their freedom until their death.

The Forest Brothers actively fought the Soviet army from 1948 until the late 1950s or early 60s. Many partisan fighters were killed by the Red Army and those that were captured were either killed or sent to hard labor camps in Siberia.

By the early 1950s, the Forest Brothers began receiving supplies and assistance from the British and American governments. This support assisted the partisans' fight against the KGB. Despite the partisans' efforts and minor assistance from the West, the Forest Brothers were not successful in gaining their freedom – which would not be won until the 1990s. There were also parallel battles against Soviet forces in Estonia and in Latvia, but in much smaller scale. Only in Western Ukraine, there was fighting in the same scale as in Lithuania.

Partisan fighting lasted for more than 10 years, had an estimated total of 50,000 casualties, and the Soviet Union still occupied Lithuania, Latvia, and Estonia.

Lithuania's role. Being the largest and most populated Baltic State, Lithuanians played the largest role as Forest Brothers. It is estimated that one in 10 Lithuanians were either active partisan fighters or supplied food, medical aid or money to the fighters. Lithuanian Forest Brothers actively published and disseminated underground articles and information about their resistance movement.

One of the strategic planners, who had no formal military training, was Juozas Lukša. Lukša became one of the most prominent Lithuanian partisan fighters and also the number one on the Soviet Union's most

wanted list. Luksa traveled to Western Europe twice during this time to try to gain assistance from outside forces.



Many of the partisans were young men returning to Lithuania from the West after WWII to fight for their beloved home country. Here are three of them, with their official and nicknames: K. Sirvys - "Sakalas", J. Luksa - "Skirmantas", B. Trumpys - "Rytis". Very few 'Western partisans' returned to the West. Almost all of them were killed by the Soviets.

"If we are destined to die, then we will die on our native soil, defending our freedom, and not somewhere far away, scattering our bones in the name of a new form of slavery." – Juozas Luksa

Juozas Luksa's account of these times can be read in his novel entitled "Forest brothers" the Account of an Anti-Soviet Lithuanian Freedom Fighter, 1944-1948", which he recorded after he fled Lithuania.

In the 1950s the story of the Forest Brothers became mistrusted in popular opinion largely due to the propaganda efforts made by the Soviets. However, in 1989 as Lithuania was still actively fighting for freedom, a Lithuanian reporter, Elena Tervidyte, interviewed surviving Forest Brothers. Following Tervidyte's article, movies and books have been released about the Forest Brothers and the truth has slowly emerged, though this long battle still remains largely unknown outside of the Baltics.

Though many stories remain untold, Lithuanian, Latvian, and Estonian nationalism remains alive today and the story of the Forest Brothers will not be forgotten.

Jolanta Varanaviciene

Other shores, other civilisations

Other shores, other civilisations ...

It's on the subject, to meet the other that I'd like come back.

Indeed, to introduce you my town, Amiens, in the north of France, so far of the mediterranean shores, I'd like refer to a trip I do with my pupils. It's about differents places of worship associated with the three monotheistic religions studied in my school.



So pupils are visited an actual mosque which is compared with a medieval mosque



a protestant temple which stands out by its sobriety



a gothic cathedral



and a synagogue, actually under construction



the arab calligraphy

We approach also Arts History across two examples. An intercultural association and a calligrapher went to school. They learned us to use different inks and reed pen.



the tympanus of the cathedral

We can read this from bottom to top. In first, angels breath in their trumpets to wake up dead people who are coming out of the graves. Then arrive the moment of the Judgment Day when people are separated. In left, pushed by angels and well ordered, they go in direction to Saint Pierre who catches the keys of the paradise. In right, pushed by demon and naked, they go in direction to the mooth of the Leviathan.

So, by the way, children are sensitized to the discovery of the Other, to stop discriminations and opening mind. In France, moral and civic education is associated with history and geography. I'm look forward the course in Seville to enrich objects of study for this subject and to compare others worships.

Sophie Hénon

Poetry and literature

Al Mutamid - En sueños

En sueños

En sueños tu imagen presentó a la mía, mejilla y pecho;
Recogí la rosa y mordí la manzana;
Me ofreció los rojos labios y aspiré su aliento:
Me pareció que sentía el olor a sándalo.
¡Ojalá quisiera visitarme cuando estoy despierto...!
Pero entre nosotros pende el velo de la separación:
¿Por qué la tristeza no se aparta de nosotros,
por qué no se aleja la desgracia?

Al-Mu'tamid ibn Abbad



In dreams

In dreams your image shows itself to mine, cheek and breast;
I picked the rose and bit the apple;
She offered me her red lips and I inhaled her breath:
It seemed to me I felt the smell of sandal.
If she just wished to visit me while I am awake...!
But the veil of separation hangs between us:
Why sadness does not leave us,
Why does not misfortune go away from us?

Translation into English by Angela Espin and Fokko Dijkstra, with help from Brendan

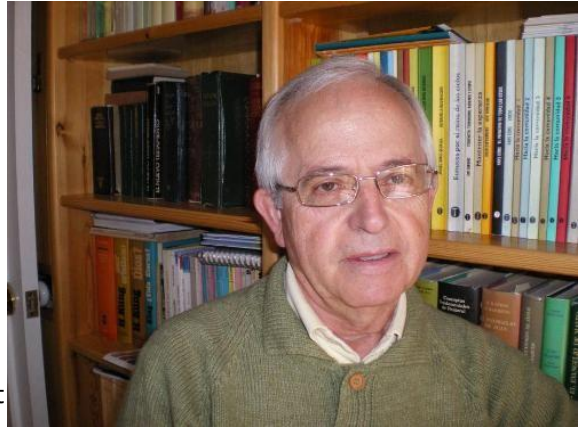
Esteban Tabares

Esteban Tabares was born in Puente Genil (Córdoba) in 1946. He finished Magisterium studies in 1963 and, in the same year, he entered the Seminary of Seville, where he studied Philosophy and Theology. In October 1970 he was ordained priest. For seventeen years he has been pastor in Aguadulce (Sevilla) where he became a field worker-priest and migrated as temporary laborer in French vintage and catering. In 1987 he left his ecclesiastical tenure and got married.

He was a member of the pastoral team of the *Sierra Sur de Sevilla* - a mountainous area of the South of Seville - alongside fellow priests and lay people engaged in promoting human and social development of disadvantaged groups in that region, then one of the most underdeveloped and neglected in the province.

In November 1979 he was member of the founding group of "South Mission", a movement modeled on the lines of "Mission of France" and that brought together a broad Andalusia group of priests, religious and lay people present in the Church in the missionary and liberating position, and with a strong evangelical option for the poor. Esteban was Secretary of South Mission for ten years. Always he has been integrated into the Popular Christian Communities movement and currently he is a member and animator in several of them.

He joined the *Field Workers Union* (SOC-SAT) since its founding in 1977. He contributed to its extension and consolidation and participated actively in all its actions for Agrarian Reform in Andalusia and the dignity of farm workers and seasonal Andalusian migrants. He was also socio-cultural animator and Family Counselor. In 1987, the Foundation joined *Sevilla Acoge* - "Sevilla Welcomes" - for integral action with immigrants and since 1994 he is secretary and member of Board of Trustees where he performs various tasks: trainer and educator, volunteer, social awareness promotor and more.



Angela Espin

Esteban Tabares, Saludaré

Saludaré

Saludaré
a quienes vienen del mar
perdidos, heridos, hundidos,
agotados de otear horizontes,
con el corazón quebrado
por llegar a puertos soñados
o no llegar.

Saludaré
con saladas lágrimas
a quienes nunca regresarán
engullidos en las aguas
salobres del mar
mientras a infinitas distancias
quedan los abrazos vacíos
de tanto esperar.

Saludaré
a quienes llegan y hacen pie
en esta orilla
obnubilados, atraídos, atrapados
por cantos de sirena
imaginados.
...Aunque peor es allí.

Les saludaré
mientras mis manos
tiendan a las suyas
y aguantemos sin caer.

Esteban Tabares

I will welcome

I will welcome
those who come from the sea
lost, hurt, ruined,
exhausted from gazing
the horizons, heartbroken,
to arrive at dreamt of harbours
or not to arrive.

I will welcome
with salt tears
those who will never return
engulfed in the salt-laden
waves of the sea,
while endlessly far away
embracing arms stay empty
after so long waiting.

I will welcome
those who arrive and set foot
on this shore,
confused, attracted, trapped
by the sirenes'
luring songs.
... Though worse it's there.

I will welcome them
while my hands
will take theirs
to prevent us from falling.

Translation Fokko Dijkstra



Tarifa cemetery

Laila Lalami, *Hope and Other Dangerous Pursuits*

During the course we will cross from *Tarifa*, Spain, to *Tangier*, Morocco. This is the location of the first chapter of Laila Lalami's short novel *Hope and Other Dangerous Pursuits*. At the time of writing the book, 2004, this short, but dangerous crossing was one of the main gateways of illegal migration from Africa into Europe. Nowadays the border is heavily closed.

The crossing

The first chapter brings us on board of such a small boat through the eyes of one of these migrants, *Murad* from Tangier. He describes three other persons of the thirty illegal migrants on the small, six-meter inflatable boat: a young woman *Faten* - wearing a scarf -, a man, *Aziz* - making a second crossing attempt - and a mother, *Halima*, with three children, a girl and two boys. About 200 meter from the Spanish coast the captain unexpectedly orders everybody to jump into the water, since he will return to Morocco. Otherwise he might be arrested. *Murad* succeeds to swim to the shore, but is taken by the *guardia civil* and sent back to Tangier. He sees *Faten* and supposes that *Aziz* is alive. At this moment we read nothing about *Halima* and her children. In a later phase of the book we find out that the family is saved by a sort of miracle.

Before

The next part of the book tells the background of the four persons.

Murad - with a degree in English - tried to get some income as tourist guide, but is not very successful. He is talked into trying to find more luck in Spain. *Faten* is the sincere and religious friend of the daughter in a well-to-do Rabat family. Since she influences her friend in the 'wrong', religious direction, the friend's father - working for the ministry of education - uses his contacts to get *Faten* fail for her exam and being expelled from school. *Halima* has an unhappy marriage. Her husband uses most of his income, as taxi driver, to drink alcohol. She is often being battered. When the husband loses his job because of his drinking, she first tries to get a divorce - bribing the judge -, but realising she will lose her children she chooses to use the money to try to cross. *Aziz* is unemployed and dependent on his wife's earnings and his family support. He loses every self-esteem and hopes to get a better future in Spain.

In all cases we meet people in hopeless circumstances hoping for a chance to realise a better future. The abstract numbers on the boats get a name and a face. We also see people being ground by corruption, quite bluntly in the case of the judge in *Halima's* story and a bit more subtle in the case of *Faten* - since told from the corrupt father's perspective, who wants to 'protect' his daughter. The recent story of the Al Hoceima fish merchant comes near.

After

In the third part of the book we meet the four persons again.

Two of them. *Murad* and *Halima* - with her children -, were sent back by the police. After a few months of hanging around and hiding himself because of shame, *Murad* finds a little job in a Tangier tourist gift shop. *Halima* returns to one of the slum quarters in Casablanca and tries to make an income from selling food and cleaning work. A ray of hope comes in her life when her former husband brings her a divorce contract for free.

We find *Faten* in Madrid as prostitute. The book now takes her own perspective in stead of the one of her friend's father as in the former part. She could enter Spain because selling herself to one of the Spanish police officers and realised that this is the only way to further survive. Some hope comes into her life when one of her regular customers suggests a possibility to legalise her. She thinks about how life could have been. This leads to nothing, however. A subtle sign of hope and personal strength is her making dinner for a housemate on *Eid holiday*. *Aziz* finds a hard and poorly paid job in agriculture. He leaves and manages to get a new job in a Madrid restaurant. Income is low however and not at all meeting his dreams of returning to his family with a new car and presents. When he finally pays them a visit he has to make clear to his wife that taking her with him to Spain is no option. He leaves again.

A story

In the last part of the book - '*The Storyteller*', about *Murad* - we come into the story ourselves. Two English speaking tourists enter the shop where *Murad* is working. They are searching for a gift, look around and speak about a few objects, rather superficially. They speak about Bowles having lived in Tangier ("*So he knew Morocco pretty well then.*" .. "*Better than the Moroccans themselves.*"). Their conversation makes *Murad* think about events and situations related to the objects, Morocco's past and stories his father told him when he was young.

Finally the two women get interested in a carpet. While his colleague is making tea for them, *Murad* - the intellectual - addresses the two and offers to tell them story. Then he tells a traditional story about a tragic love affair related to a carpet. One should read the book itself to get to know this story, but here we can ask why Lalami so extensively pays attention to it. Does it only fill up the time to make the tea? In

the reviews about the book I've read this aspect is left out. In the interview the author gave on the book this 'story' is not mentioned either. Personally I think it quite crucial, however. The stories we tell each other are fundamental for our cultural identity and self-esteem. They will tell *us* about the heritage immigrants bring with them. Is this a sign of hope? It would be interesting to speak about this with the author.

Fokko Dijkstra

The Mosque and the Palm Tree



Al-Rusafa, Iraq - 'La otra orilla' of Baghdad

A palm tree stands in the middle of Rusafa,
Born in the West, far from the land of palms.
I said to it: how like me you are, far a way and in exile,
In long separation from family and friends.
You have sprung from soil in which you are a stranger;
And I, like you, am far from home.

Abdeslam Mouden