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Early Foundational Cultures of Modern Spain

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Early Foundational Cultures of Modern Spain

by

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Abstract

This thesis is focused on the multiple early colonization cultures that have meshed together to create and influence the modern Spanish culture of today. There are many cultures that had an influence on the development of the Peninsula, such as the Phoenicians, the Greeks, the Romans, the Visigoths, the Arabs, and the Jews. Different aspects of each culture were examined, such as history in the Iberian Peninsula, architecture, language, food and agriculture, art, and literature and academics. Each culture has its own chapter that breaks down into the subtopics, and the final chapter of the thesis will review this information in relation to the research questions posed as well as point out specific examples of where the historical cultures can be seen today.

Esta tesis se centra en las diversas culturas (mayormente tempranas) de la Península Ibérica que se han entrelazado para crear e influir en la cultura española moderna. Son muchas las que contribuyeron al desarrollo de la Península; entre los pueblos más destacados encontramos a los fenicios, los griegos, los romanos, los visigodos, los árabes y los judíos. Aquí se examinan diferentes aspectos de cada cultura: la historia, la arquitectura, el idioma, la gastronomía y la agricultura, el arte, la literatura y lo “académico”. Cada cultura tiene su propio capítulo que se divide en subtemas, y el capítulo final de la presente tesis revisa esta información en relación con las preguntas de investigación planteadas y señala ejemplos específicos sobre dónde se pueden observar los trazos --las innumerables huellas-- de esas diversas culturas hoy en día.

Introduction

The history of the Iberian Peninsula is well documented and extensively studied. Hundreds of books detail the cultures that have developed in the Peninsula throughout history. However, there is limited accessible research and literature describing how these separate cultures can be seen in the Spanish culture today. This thesis aims to identify the influence of cultures throughout Spanish history in order to understand the complexity of modern Spanish society and culture today. This introductory chapter will cover a broader background of this topic, the research goals, questions involved in this topic, and the significance and limitations associated with this research.

The country of Spain and the various cultures originating in the Iberian Peninsula are packed full of rich and vibrant history. Significant historical developments of nations have always been closely connected with the cultures of regions and peoples involved, and no better example of this is found than in the Iberian Peninsula. Today, the Peninsula is home to Portugal and Spain; both of which are, of course, thriving countries with centuries of magnificent and often tumultuous histories. The geographical isolation of the Peninsula is a key feature that contributed to produce unique culture and language that has become one of the most spoken languages in the world, along with other cultures and languages like Portuguese and Catalan.

This isolation of Spain has substantially impacted the development of the nation and its people. The challenging terrain at the “neck” of the Peninsula create formidable natural defenses and have presented difficult to those seeking gain access to the Peninsula. The fact that almost the entire border is coastal is only the first obstacle that civilizations like the Romans and Visigoths had to face. However, the coast of Africa is

only 9 miles from the southernmost point of Spain. The Iberian Peninsula has mountain ranges on the edges of most of the interior of the Peninsula, with the exception of the southwest. These mountain ranges also keep people from accessing the area by land instead of sea (Harrison, 19). This is the second obstacle to face to gain access to the majority of the area. For some cultures like the Phoenicians, the only areas that were colonized were the coastal areas (Harrison, 46). However, for others like the Carthaginians and Romans, settlers crossed mountain ranges to get to the main *mesetas* and valleys of Spain.

Even though the natural defenses of the Peninsula were steep, many believed the prize of the Iberian Peninsula was worth the challenges. The Peninsula had a climate that was agreeable to the important crop of olives. There were also ample valuable minerals such as gold and silver hidden behind the difficulties of the geography of the land. These valuable resources led to the Iberian Peninsula being the center of multiple forceful changes of control of the Peninsula throughout the centuries. These exchanges of power gave the Spanish Peninsula a unique history riddled with cultures that differ greatly, and these differing cultures converged to become the rich Spanish culture that exists today.

The history of people on the Iberian Peninsula is extensive and complex. Like much of Europe, early humans lived throughout the Peninsula. And throughout virtually every period of recorded history, the civilized cultures of the Peninsula have contributed significantly to modern day Spain, and by extension, to every Spanish speaking region of the world. The original people of the Peninsula, the Iberians, adopted aspects of all the cultures that settled in Peninsula until this amalgamation of cultures developed as its

own distinct culture that is recognized today as the beginning of Spain, before the Romans, the Phoenicians, Celts, Greeks, and Carthaginians assimilated with the Iberian culture. While these cultures were not totally unified, they were the foundation of Spain and its modern society and all that entails in art, cuisine, values, beliefs, language, and the many other aspects of “culture”. Perhaps the most varied and difficult component of the Spanish culture to trace is language. While the foundation of the Castilian language is Latin introduced to the Peninsula by the Romans, Vulgar Latin and the Iberian languages are cornerstones of the Spanish language.

While this amalgamation of topics has been studied multiple times over the years by historians, linguists, and sociologists, most of the references found for this research were very specific to one culture. There are some that had two or more cultures as they relate to each other on the Iberian Peninsula, however they were either lacking a section of culture or they were lacking one or more of the essential societies to Spain today. In this thesis, the objective is to cover major points of culture for the main sources of cultural history of the Iberian Peninsula in order to fully understand and appreciate the complexity that is Modern Spanish Culture. What cultures have resided on the Peninsula? How have these cultures left their mark on history and what did they contribute to Spanish society? These questions direct the instant research and study, and the love and curiosity of the many influences that created the stunningly beautiful Spanish life were the engine behind this thesis.

Each culture in Spain’s history is its own puzzle piece, and without assembling the entire puzzle, one cannot obtain a focused and complete view or understanding of the complexities of Spain as a whole. This thesis hopes to take one step closer to a view of

the completed puzzle. However, there are naturally significant but unavoidable limitations to this research. Culture evolves every day, and a truly comprehensive understanding requires full and detailed examination beyond the intended or practical scope of this study. More, much of the nuance of culture is simply lost to time having never been fully described in writing. For example, the Celts were very prevalent in Spain, however, they did not leave any written history behind. The history of Celts in Spain is limited to what other societies wrote about their encounters in Spain. This is one culture of many that are left out of the history books. The scope of this research topic is also very broad. Instead of focusing on one culture, this paper focuses on multiple and breaks them down further into subsections of each culture. This will mean that each section will be more generalized than if the research aim was only for a single culture. However, looking at these cultures with a broader lens will allow me to focus on the big picture instead of the smaller details, which lines up with the goal of this paper.

This thesis will be broken down into multiple chapters. Each chapter will represent a different culture that was instrumental in the foundation of modern Spanish culture. These cultures include the Phoenician, Greek, Roman, Visigoth, Arabic and Jewish societies present in Spain's history. Many different aspects of culture can be observed and there is hardly an end to the depth of discussion that each might involve. This study is limited in that depth. These chapters are broken down into subsections of these aspects that are most prevalent in secular culture today. The six subsections will be history, architecture, art, literature and academics, agriculture and food, and language. Some chapters will have all of these subsections, while others will have fewer based on the information available through research. These topics allow for a broad range of

culture to be discussed for each society. The final chapter will be a summary-based chapter as well as detailing where each culture can be seen most prevalently in the Peninsula today, if it can be seen at all. This ties the cultures together and will show us the full puzzle that is modern Spanish culture.

Phoenicians

The Phoenicians were some of the first people to establish themselves on the Iberian Peninsula who recorded their own history. They encountered the Celtiberians and have some of the earliest recorded interactions with them. This era of rule was split between the original Phoenicians and the Carthaginians, which were people from the settlement of Carthage on the coast of Africa. Both were important backbones for the foundation of Spanish culture and the Spanish civilizations that came after them.

History

The earliest Phoenician settlement in Spain was Gadir, which is now Cádiz. These settlers came from the Phoenician settlement of Tyre, which is in modern day Lebanon. Gadir was established between the 12th century and the 8th century BC. Cadir was followed by the settlements of Onoba, Malaca, Sexi and Toscanos, which turned into the cities of Huelva, Málaga, and Almuñécar respectively. These settlements were established by colonists from Carthage (Keay, 16). Because the Phoenicians were a maritime trading civilization based on the edges of land around the Mediterranean, most of the settlements were on the east and south coast of the Peninsula (Walker, 32). This cluster of settlements was occupied for 200 years without outside influences. During the 8th and 7th centuries, the Phoenicians began to spread to the coastal areas of Portugal as well as the area known as Alicante and the Balearic Islands (Walker, 32).

The Phoenicians did not cohabitate with the natives, the cities that they established were both centers of trade and forts. While many were close to Celtiberian cities, they

were independent and influential. Through trade, the Phoenicians changed the lives of the Celtiberians with tools and other items from across the Mediterranean that the Celtiberians could not access by themselves (Chapman, 8).

In the 6th century BC, Phoenicia was taken over by Assyria and Chaldea. This takeover left the Phoenician settlements on the Iberian Peninsula briefly independent. Soon after, though, the Carthaginians entered Cádiz and began their own conquest of the Iberian Peninsula. The Carthaginians were interested in the expansive amounts of silver that could be found on the Peninsula. To gain these silver mines, the Carthaginians heavily militarized the cities that they travelled to, and they required tribute in both monetary form and in the form of soldiers to strengthen the Carthaginian army. However, both the Phoenician settlements and the native tribes were left alone besides the occupation and tribute. Instead, the Carthaginians made their own cities. A large amount of the area on the Peninsula was left unbothered, until the clash of Carthage and Rome (Chapman, 9).

After the Carthaginians defeat at Sicily at the end of the First Punic War in 242 BC, the nobility in Carthage decided that more of the Peninsula should be occupied in order to be able compete with Rome on a more even footing the next time they clashed. The Barca family, consisting of Hamilcar and his sons Hasdrubal and Hannibal were sent to conquer the continent in 236 BC. The conquest was long and bloody under Hamilcar. The Celtiberian tribes were divided in support and opposition of the Carthaginian conquest. Hamilcar established many cities, including Barcelona, which was a namesake to his family. Upon his death, Hasdrubal led the Carthaginians into an era of assimilation. He encouraged soldiers to marry into the Celtiberian tribes, and he himself

married a princess of one of these tribes. He established the capital of the Carthaginians as Cartagena, and ruled the Peninsula there for the rest of the Carthaginian rule on the Peninsula (Chapman, 12).

The end of the Carthaginian era began in the year 216 BC by Hannibal's hand. The siege he orchestrated against the Greek city of Saguntum led to the Roman empire coming to the Peninsula to defend their allies and to leave a blow on Carthage's pride (Chapman, 15). After a long war spanning the Iberian Peninsula, the Carthaginians were expelled from the Peninsula in 206 BC (Kaey).

Art

While there was not much contributed to the Celtiberians when the Phoenicians and Carthaginians were occupying the land, there was one important aspect of art that the Phoenicians shared with both the Celtiberians and the Carthaginians. This aspect was fine metal working. Silversmiths and goldsmiths were a valuable trade to practice in the Iberian Peninsula, especially once the Carthaginians began to mine in earnest for fine minerals (Dixon, 46). The Carthaginians also spread Greek art through the south of the Peninsula after evicting the Greeks through the land. Greek arts were shipped to the south of the Peninsula for many years, both before and after the Greeks briefly lived in the area. Statues, figures, and vases were regularly imported to the Carthaginian region, which led to an influence to the Iberian art at that time (Dixon, 48).

Agriculture and Food

With the Phoenicians came the agricultural boon of salt and the knowledge of salt preservation. While the Phoenicians were separated from the Celtiberians, the Carthaginians were not, and continued to spread this preservation technique wherever they travelled among the Peninsula (Altamira, 10).

Language

The Phoenicians are responsible for naming the larger country that now resides on the Iberian Peninsula. The original Phoenicians called the Iberian Peninsula “Span” or “Spania”, which meant “Hidden land” in their language (Chapman, 8). This eventually led to the Roman name for the Peninsula, Hispania. Through trading and settlement establishments with the Phoenicians and the conquest of the Peninsula by the Carthaginians, the Phoenician language and script was used by the Celtiberians in most areas of the Peninsula, barring the tribes that never encountered the civilizations (Altamira, 10).

Greeks

The Greeks were an important part of Iberian culture, albeit not as influential as Rome or the Arabs. This is because the Greek civilization was not colonial in terms of the Iberian Peninsula. Any culture spread by the Greeks was a byproduct of living near Iberian settlements or a byproduct of trading with the natives. However, this small amount of interaction with the native Celtiberians allowed the Celtiberians to be influenced by the Greeks without losing their history and cultural identity (Dixon, 20).

History

The first Greek journey to Spain was in the year 630 BC. This journey was not meant to establish settlements. In fact, it is theorized that this journey was accidental; the ship got lost on the way to Africa. However, the market that the Greek ship traded with was more than enough incentive for them to return (Dixon, 51). Like the Greek's predecessors and successors, the Greeks were invested in the mineral wealth the Peninsula could provide (Dixon, 47). After more trips to the Peninsula, the Greeks had established themselves in a settlement called Emporium, which is in modern day Cataluña. While this was the Greeks main post, there were also settlements created down the coast as well as on the Atlantic coast in Portugal and Galicia. The Phoenicians, who had created settlements 200 years before the Greeks, pushed back against the expansion and confined the Greeks to the upper eastern coast of the Peninsula. The Greek settlements were not unified, but rather connected to single Greek city-states. After many years on the coast, the Greeks travelled inwards where

they spread their culture and knowledge (Chapman, 10). When the Romans first landed on the Peninsula to retaliate against the Carthaginians, the ships docked in Emporion. The Greeks and the Romans were allies in Spain, and they shared culture openly with one another. Eventually, the Romans absorbed the Greek cities as their own, with many Greek influence seen (MacKendrick, 54).

Architecture

Although the Greeks did not force their culture onto the Celtiberians, the natives were still influenced by the Greek settlements that they lived by. The Celtiberians picked up the masonry style of the Greeks as well as styles of temples built to worship the gods (Dixon, 31). The Celtiberians built walls to resemble the enormous walls that surrounded the city of Emporion to protect from invaders (MacKendrick, 49). In order to imitate the Greeks' defense methods, they had to study deeply the masonry and the artistic style of the Greeks. This desire to imitate the Grecian defenses of Emporion was the precursor to the addition of Greek influences in Celtiberian architecture.

Art

The Greek settlements on the Peninsula introduced a new form of art to the Celtiberians. Through the interactions between cultures, the Celtiberians absorbed the influence of Greek art and melded it with their own art forms. These forms include sculpture, pottery, and mosaics, as well as the introduction of the theatre (Altamira, 11). There was, of course, Greek art in the cities founded by the Greeks. In Emporion, a

statue of the god Asclepius was discovered in the ruins, and to date has been the only sizable Greek statue discovered on the Peninsula (MacKendrick, 51).

Literature and Academics

The first official public education on the Peninsula was introduced by the Greeks who lived there (Altamira, 11). While it was a very simple form of education, it was a better education than none at all. The Greeks taught basic language and culture studies of the time, as well as literature and history (Harrison, 72).

Agriculture and Food

The Greeks introduced the olive and grapes to Spain, which have been important to the Peninsula ever since (Chapman, 11). Throughout history, the main exports of agricultural Spain and Portugal were wine and olive products. This mass amount of wealth and abundance gained through these exports would not have been possible if not for the Greeks bringing these crops with them and cultivating them on the Peninsula, which has the perfect climate for both grapes and olives (Neville, 35).

Language

The Greek language had some influence on the Celtiberians, as we know that they had to establish some form of communication in order to trade and barter. However, most of the influence seen on the Peninsula was in Greek-established cities, such as

Emporion. Even after being romanticized, many of the inhabitants spoke some form of Greek, or a Greek-Roman hybrid language (MacKendrick, 51).

Romans

While the Roman Empire was not the culture with the longest hold on the Iberian Peninsula, it can be argued that it has had the most impact on the Spanish-speaking world and Spain today. The history and language of the Romans had such an impact on the Spanish culture that it could be considered the main foundation of the Spanish culture, with the other cultures adding their part of the whole.

History

The Iberian Peninsula was one of the longest continuous conquests of the Roman Empire, and one of the few cultures that controlled the whole Peninsula for extended periods of time (Kulikowski, 4). In fact, the end of the Roman conquest marked the first time in history that the Iberian Peninsula was all under one rule (Keay 27). The Romans spent close to 700 years on the Iberian Peninsula, with almost 500 of those years being in control of the entirety of what is now called Spain and Portugal.

The start of the conquest of Spain started in 218 BC and ended with Augustus in the year 19 BC. While the start of the conquest began with the Punic Wars and driving out the Carthaginians, by the time that the Romans had finished their mission they had been in the area too long and had made too much of an impact to pull out of the Peninsula. With both military and civilians deep in the interior of the Peninsula and in the Guadalquivir valley, the impact of the Roman culture on the area which is now Spain had already begun (Kulikowski, 7).

The beginning of the Roman conquest started with provocation from the Carthaginians that had taken over Spain with the attack on the Roman ally of Saguntum. The Roman general Scipio established the military settlement of Tarraco, modern day Tarragona, in hopes of deterring the Carthaginians from continuing attacks against Roman allies. From 218 BC to 206 BC, the Carthaginian and Roman armies fought over the Iberian Peninsula. Though there were struggles on both sides of the war, eventually the Carthaginians were pushed out of their last settlement, Gadir, by the son of the original General that was sent to start the war twelve years prior (Keay, 28).

Though the Carthaginians were expelled from the Peninsula, the struggle in Hispania was not over. For many difficult years before the reign of Augustus, Rome struggled with total control of the Peninsula. During this time, the areas taken were occupied territory (Kulikowski, 5). Starting in 205 BC, the native Iberian tribes staged many revolts against the Roman army. Although the Roman armies continuously won, they imposed heavy taxes on the tribes, which led to further resentment. This resentment eventually turned into a rebellion that started in 197 BC in the central and northern Iberian tribes. The Roman consul Cato was sent to quell the various tribes, and returned to Rome triumphant in the year 195 BC (Keay, 33). It was also in the year 197 BC that the land was split between two different praetors, forming the provinces of *Hispania Citerior* and *Hispania Ulterior*, named based on the distance from Rome. The cities of Zaragoza and Cordoba respectively were the centers of these two provinces (Kulikowski, 10). Still, the Iberian people were not fully subjugated by the Romans until years later. The Lusitanian people as well as the Celtiberians pushed back against the Romans for decades before their subjugation (Keay, 37). With the final defeat of the

Astures and Cantabri to the north in the year 19 AD, the entirety of Iberia was under the control of the Romans (Kulikowski, 15).

Under Augustus, the Iberian Peninsula settled into a new government that lasted until 3rd century during the reign of Caracalla. Heavily urbanized areas were assimilated to the Roman culture and government. These areas were mostly cities created in the wars that were already long occupied by Roman soldiers and civilians. Areas like the Guadalquivir valley had already lost the indigenous languages of the area and adopted Latin. Areas in the two *mesetas* and western and southwestern areas of the Peninsula kept their indigenous ways. These areas were ruled by Rome, but only officially. These areas were allowed to continue as they were before Roman rule. The two provinces were split into a larger Hispania Citerior, Baetica, and Lusitania. This new organization essentially split the Iberian Peninsula into two separate populations, the urban people and the tribal people. The urban areas were places like the Guadalquivir Valley, and the tribal areas were places like Extremadura and Alentejo. This form of government acknowledged the differences between the people but also unified them under Spain (Kulikowski, 22).

Through this new form of government grew *coventus* and *coloniae*. *Coventus* were smaller areas inside of provinces, and *coloniae* were the settlements made by Roman government either on new cities or old cities. The modern cities of Barcelona, Merida, Zaragoza, Astorga, Braga, Lugo and Medellín were all *coloniae* during the Roman rule of the Iberian Peninsula (Altamira, 20). This period of time is when the Iberian natives transformed from subjects to citizens. At this point, only 200 Roman government workers resided on the entire Peninsula; the rest were assimilated natives. The Latin

language and culture were accepted so the locals could rule their own territories. The elite Iberian natives were so invested in having power for themselves, they had no problem abandoning most of their old culture and taking on the culture of Rome. The deepest areas of Romanization were Mediterranean coast and Guadalquivir, which were also the areas with the deepest pre-Roman history and culture (Kulikowski, 24).

In 74 AD, the Flavian Municipal law was placed into effect. This law stated that all people on Peninsula had citizenship. This was important because it made the Iberian culture one with Rome, and not an offspring that was brushed to the side. This homogeneity was very important to the Iberian natives. The higher ranking you had as a citizen, the more you were valued. While every citizen on the Peninsula had citizenship, certain municipal states were afforded with greater privileges depending on their loyalty to the Roman government. This led to a trickle-down system; the elites followed the Roman government and the general population of these municipal states followed the elites. There were around 300 to 400 municipal states in the Iberian Peninsula. This system created peace until the 5th century (Kulikowski, 184).

At the beginning of the fifth century, the Roman control over the Iberian Peninsula was weakened immensely. Although the Roman influence in Hispania was strong, the government did not hold up away from the heart of the Roman Empire. The different provinces and municipal states began to break apart and the Roman Empire lost more and more of its power in the Peninsula. Not even a century later, Rome lost the Iberian Peninsula to the Visigoths in 476 AD (Keay, 207).

Architecture and Infrastructure

Roman architecture is still prevalent in many areas of Spain. In fact, one of the first Roman military settlements called Tarraco can still be seen in the city that has developed there. Large stone walls still stand in the upper area of the city of Tarragona (Kulikowski, 43). Roman architecture was based on the principles of order and perfection. Using wood, stone and mortar, and concrete, the Roman architects designed and built many different amphitheaters, bridges, and aqueducts. Some of these bridges, like the Alcántara, still stand as part of the roadways today (Altamira, 24). There was an extensive network of drainage systems in most towns, because public baths were one of the most popular ways to relax. In upper-class homes, there were mosaic designs on the walls and embedded into the floors. These mosaics detail scenes such as Roman gods or images of nature or animals. While early Roman architecture on the Peninsula was mostly imitations or replicas of buildings back in Rome. As time went on the style of architecture became blended with the architecture of the cultures that came before. After and during the fall of Rome in the Iberian Peninsula, many structures were left to disarray, unless they served purpose such as the bridges and aqueducts that were scattered across the Peninsula (Keay, 119).

As Rome gained more land in the Peninsula, their influence grew. The Romans created a vast network of roads, some of which are underneath the roads spanning the Spanish countryside today. From the Pyrenees to Castile to Andalucía, the Roman network of roads connected most of the major Hispano-Roman cities of the age (Altamira, 24, Livermore, 23). The Romans took influence from the Etruscans in the form of vaults and arches. These specific forms of architecture led to buildings that

were very durable overtime, which led to many Roman buildings surviving hundreds of years. Today, there are still many Roman features that have survived across the Peninsula (Chapman, 20).

Art

Mosaics in buildings and homes were very popular during Roman Spain. The tiles were colorful and most of the depictions were very complex and incredibly large. One mosaic found was over 48 square meters, and depicted over 20 different nature figures, like the four winds and the four seasons. In the mansions of Conimbra, there are over 15,000 square meters of colored pavement and mosaics. Some depictions include the defeat of Medusa by Perseus' hand, Chimaera and Bellerophon locked in battle, and hunting dogs chasing a boar (Keay, 121).

Literature and Academics

While the Romans themselves were more focused on government, they adopted many different disciplines of academics from the Greeks and other cultures that they had assimilated. Romans also had an efficient method of public education. Throughout the course of education, there were 3 distinguished classes; *schola*, or elementary school, *trivium*, which focused on grammar and rhetoric, and *quadrivium*, which focused on arithmetic, geometry, and astronomy (Altamira, 25). Even though the Romans themselves were not focused on literature and academics while in the Iberian Peninsula, this was the easiest way for them to disseminate information about Roman

culture. This form of teaching led to many of the Hispano-Roman citizens to become fluent in written Latin, as well as leading them to become men of science and of literature. The Roman era in Spain produced many famous scholars and leaders including Seneca the philosopher, Quintilian the rhetorician, the poet Lucan, and the emperors Trajan and Hadrian (Chapman, 21, Dixon, 39).

Agriculture and Food

For many of the Iberians and Romans living on the Peninsula, wealth came from agriculture. Wine, honey, and olive oil were some of the most profitable exports out of the country, as well as minerals from the mines (Sutherland, 105). The Romans also built on the foundation of salting that was introduced as a form of preservation by the Phoenicians (Altamira, 22). There was also an added focus on livestock, like the sheep of Baetica which were known for their wool (Altamira, 22).

Language

Like all other romance languages, the principal background of the Spanish language is Latin. Through the extensive public education and the thorough Romanization of the Peninsula, the most of the Celtiberians turned Roman citizens abandoned their native languages for Vulgar Latin, or the Latin of the army members that changed as new territories and cultures were assimilated (Altamira, 23).

Visigoths and Other Germanic Tribes

The Visigoths and the other Germanic tribes were on the Peninsula for over 300 years, and continued living on the Peninsula as a demographic of people for many years after, if not in the form of a reigning government. While they did not contribute much in the areas of language, architecture, and the arts, the time they spent on the Peninsula was long enough for them to have an overarching influence on the Spanish Culture.

History

The Germanic tribes first invaded the Iberian Peninsula in the year 409 AD. At that point in time, the Romans still had a weak grip on the culture and politics in Hispania, however, its power was fading fast. There was little to no resistance, and the tribes that invaded, the Vandals, Suevians, and Alans, split up the land amongst themselves. The Visigoths followed the other Germanic tribes soon after. Barcelona was the first city taken by the Visigoths in the year 414 under the rule of Ataulf. However, the successor of Ataulf, Wallia, became an ally of the Romans and agreed to leave Spain for France as well as fighting the other Germanic tribes to aid Rome. Many Visigoths stayed in the country, but not as a ruling government. Both the Alans and the Vandals were driven out of Spain in the following years. The Visigoth kingdom had a change of heart with a change in ruler in the year 456 under King Theodoric (Chapman, 27).

Theodoric and his successor Euric took over most of the Peninsula over the span of 30 years. The Suevians had their own area of the Peninsula in the Northwest, and some

Hispano-Roman cities and indigenous tribes kept their independence, but the rest of the Peninsula was firmly under Visigoth rule. The Visigoths had multiple encounters with the Franks, who turned the Visigoths into practicing Catholics during the reign of Reccared. The Visigothic rule over the Peninsula became absolute in the year 623 under the reign of Sisebut and Swinthila. Less than 100 years later, the Visigoths lost the Peninsula to Arabic Kingdoms. During this time period, the Visigoths were quickly losing their hold over the people living on the Peninsula. There were constant conflicts, particularly about religion as well as between the nobility and royalty. The Visigoths wanted unity among religion, and this led to the Jews who were established on the Peninsula to become highly persecuted. The nobles were dissatisfied over the line of succession, and until the Arabic Muslims took over the Peninsula, the disputes about this succession were not resolved. The Muslim invasion began in the year 711, and shortly after that the reign on the Visigoths ended (Chapman, 37).

Architecture

The Visigoths did not make many advances in terms of architecture. They relied mainly on other cultures for this and made poor imitations. Although they did not contribute much themselves, they continued the trend of blending different civilizations' styles (Chapman, 32). One aspect of architecture that the Visigoths did put effort into was churches. Compared to other countries such as Britain and France, Spain has more intact churches for this time period (Collins, 192).

Art

Because of the nature of the Visigoths, not much is known about their styles of art. What is known about their style has been discovered through graves. Bronze belt buckles and bronze brooches have been found in multiple grave sites, as well as glass beads and leather belts. This alludes to the fact that the Visigoths must have been some kind of metalsmith, and most likely continued that trend after the invasion of the Peninsula (Thompson, 149).

Literature and Academics

The Visigoth reign was not a good time for academics in the Peninsula. Most of the ideas and practices that the Romans established were dissolved. This period was an era of severe regression. Public schools were destroyed, and any education that was available was through the church. Some Jewish communities established literature education, but that was also scattered (Chapman, 33).

Any literature produced was written by the church clergy. Some important authors of the time consisted of Orosius and Saint Isidore. While Orosius wrote about the history of the Peninsula in a way that was immensely biased in favor of Christianity, Saint Isidore wrote many works of literature. His works include general history, history of the Visigoths and of the Germanic tribes, encyclopedias, and philosophical books. He advocated for the joint of Church and State, and was very influential in his time (Chapman, 34).

Language

The Visigoths did not contribute much to language of the Peninsula. In fact, the Gothic language gradually disappeared in favor of Latin in both writing and speech. This was an overall arching theme regarding Visigothic culture in the Iberian Peninsula. The Visigoths themselves did not contribute much to the lasting cultures, but they played an important role in the continuation of the melding of other cultures into one common culture.

Arabs

The Arabs and Muslims' impacts throughout Andalucía and to Spain, generally, are extensive. They brought an entirely new, utterly different and distinct culture, and the language that came with it. They introduced new architecture, food, science, historical knowledge, and even music in the form of the guitar. The history of the Arabs and Spain is extensive and pervasive that still influences virtually every aspect of Spanish culture today. Not only Andalucía, but the whole of Spain and eventually its colonies of Latin America, have been significantly affected in some way by the history shared with the Arabic cultures. The habitation of the Arabs in Spain mixes the two cultures in a way that cannot be separated. Spain would be nothing like it is today without the influences that came through eight centuries of Arabian life on the Peninsula.

Arabian effects in Andalucía, particularly, is readily apparent in the name itself. The name, "Andalucía", derives from the name of the state of the Moors, *Al-Andalus* (Lane-Poole, 40). Actually, there are many cities and sub-regions whose names derive from Arabs in some form, such as Isnaloz, La Nora, and Gibraltar.

History

The Arabs and Berbers invaded Spain in 711 and seized most of the Peninsula from the Visigoths in the span of seven years. The Arab people ruled as Emirs and Caliphs some part of the Iberian Peninsula for eight centuries. Muslims, Jews, and Christians often lived side by side (Roth, 127). The state of the Muslims and Arabs was called Al-Andalus. The Muslim population increased rapidly in the years after 711, both from the

original population of Arabs and the Jews and Christians who converted to Islam, who were called *renegados* by the Muslim population (Chapman, 41). While the people living on the Peninsula were not forced to convert to Islam, there were taxes imposed on those who did not convert (Roth, 77).

Obviously, it has not always been a peaceful coexistence, as Arabs and Christians have been at war, in some form or another, since Isaac and Ishmael. The Arab state called the Caliphate was shrinking little by little until 1492 when the Spanish expelled the Arabs from the Peninsula. Even before 1492, most of the Peninsula was out of the grasp of the Moors (Lane-Poole, 260). The Caliphate fully dissolved by 1031 AD into smaller independent groups (Chapman, 45). The region of Andalusia was the last camp of the Arabs in Spain. For this reason, the region of Andalusia exhibits greater Arabian significance than other areas of Spain. The city of Granada was the last solitary fortress of the Muslim state within Spain for close to 200 years, which clearly accounts for the fact that Granada is the Spanish city showing the greatest Moorish influence (Lane-Poole, 267).

Architecture

The Arabic capital of Córdoba was one of the wealthiest and most populous cities in western civilization. At its height, it had 200,000 houses and hundreds of mosques, public baths, and other buildings. Córdoba had fully paved roads and well-constructed bridges that spanned the Guadalquivir (Lane-Poole, 129).

There are many Moorish buildings that began construction in the 11th century in Andalucía that are still standing, such as the *Alcazaba* in Malaga, the *Alhambra* in

Granada, and the *Alcazar* in Seville. The *Alcazaba* is best preserved castle in Andalusia, and is an exquisite representation of Moorish design and construction. The *Alhambra* is the most famous Moorish remnant in the city of Granada, and is a UNESCO World Heritage Site. There is a UNESCO World Heritage Site in Córdoba that is called *La Mezquita*. The building was originally a mosque and was converted to a Cathedral in the year 1236 (Roth, 46).

The city of Seville is home of the *Alcázar*, the oldest palace in Spain, constructed in the 10th century and the *Giralda*, which was a mosque that is now part of a cathedral, the most unlikely but certain joinder of Islam and Christianity to be found. Similarly, the main mosque in Córdoba during the time of the Caliphate is now used as a Catholic cathedral (Chapman, 47).

While the above examples are perhaps the more obvious examples of the Arab's architectural significance, their signs are everywhere throughout Spain. The most recognizable features include arches and vaults as seen commonly in mosques, but which truly are found in all types of structures in Spain. Additionally, the use of stucco, ornate tile, and certain wooden exteriors all are the signs of the lasting effects of the Arabian Kingdoms. Arab architecture is found beyond buildings and can be seen, for instance, in the city of Ronda with its astounding bridges (Roth, 66).

Art

Flamenco is a colorful and distinctive style of dance and music that is generally considered nearly synonymous with Spanish dance, yet it is heavily influenced by the Arabs as well as the Gypsies and Romani peoples who lived in Andalucía. Flamenco

was born in the decline of the Muslim state. The mix of cultures on the shifting borders was the birthplace of this style of music and dance. The rhythm, the musical intervals and the melody originated from the Arabs and Romanies who ruled and lived in the Peninsula, while the lyrics originated from the Catholic states that were forcing the Arabs out of the Peninsula (Roth, 128; Pauly, 42). Another significant Arabian contribution is the Moorish guitar. Substantially different from the modern guitar, the Moorish guitar evolved and combined with other versions of the stringed instrument to form the modern guitar (Sainz, 64).

Literature and Academics

In the Arab cities, there was a higher standard of living than the other European cities. Literature, philosophy, music, mathematics, and science were prominent and prosperous. Most Arabs knew how to read and write, and they shared this schooling with the people of the Iberian Peninsula. The Arabs brought algebra, alchemy -- the precursor to chemistry -- and astronomy to the Peninsula. The number zero was not present before the Arabic numbers were introduced to the people on the Peninsula and the people of Europe. With the addition of advanced academics to the Peninsula, the Arabs also brought manufactured paper, which became more accessible and less expensive than the papyrus used by the Romans (Chapman, 47).

There were also various other inventions the Arabs brought that are still relevant today. The game of chess, ajedrez, was a popular game of strategy and patience that was introduced to the Peninsula by the Arabs. The introduction of the compass and the astrolabe made it possible for Christopher Columbus to "discover" the Americas. The

Arabs brought the works of the Greeks that had been forgotten by the European world (Lane-Poole, 144).

Agriculture and Food

Food is at the core of every culture, and nowhere is that truer than Spain. Here, too, the Arabs' impact on the food of Spain is hard to overstate.

The ability to grow foods is tremendously impacted by the means and effectiveness of irrigation methods. Although there was irrigation on the Iberian Peninsula before the Arabs, it was a gravity-based form of irrigation and it was not very efficient. The Arabs introduced a new way of irrigation that used water mills and waterwheels that increased efficiency substantially over gravity-based methods. Naturally, improved irrigation proved a great benefit in the ability to grow varied and plentiful foods (Roth, 55).

And, the Arabian contribution to gastronomy reaches beyond simple improvements in irrigation. Arabs introduced spices and food stuffs to the Iberian Peninsula that became staple ingredients in Spanish dishes. If these foods and cooking techniques were not introduced to Spain, Spanish cuisine as a whole would be fundamentally different. Pickled foods have Arab roots because the pickling technique is an Arab technique, and alcohol distillation was a method taught by the Arabs as well (Roth, 62). Rice and almonds are Arab foods, and although the Arabs did not bring the olive to the Peninsula, their knowledge of irrigation led to its widespread use in Spanish food (Sainz, 64). And perhaps more important than any simple ingredient, spices like cumin, anise, mint, coriander, nutmeg, cinnamon and vinegar originate with the Arabs, and the

distinctive spice core of many Spanish dishes thus traces directly to the Arabs (Roth, 53).

The gastronomical influence of the Arabs in the Iberian Peninsula had a global impact. When the Spanish colonized the Americas, they took with them food that was brought to them by the Arabs. A great example of that is sugar cane, which again, derives from the Arabs. This led to different types of desserts that had sugar instead of honey that was popular before this time in much of Europe. If the connection were followed through to modern day usage of cane sugar, it would be hard to imagine a more profound contribution (Sainz, 64).

Spanish foods often involve sauces with a base of tahini, again connecting to Arab roots. The famous gazpachos of Málaga and Granada derive from Arab food as well (Sainz, 65). Tomatoes were not used in Spanish foods before being added to dishes once recipes moved through colonization of the Americas. Accordingly, the core of the gazpacho dish did not have tomatoes. Instead, it was called *Ajo Blanco* and was made with almonds (Roth, 57). Many Andalusian foods that mix honey and vinegar have Arab roots as well. One of the most famous foods in Andalucía, the Spanish tortilla, probably originated with the Arabic version. Paella, a very complicated and rich meal made of rice and seafood, could not be made without rice and saffron, two ingredients of many that came with the Arabs to the Iberian Peninsula (Sainz, 65).

Language

During the Caliphate, the public spoke both Latin and Arabic. Because of this, the influence of the Arabs on the Spanish language is not insignificant. Many Spanish

words derive from Arabic words, including words for foods that were introduced to Europe by the Arabs in the Andalucía region such as *berenjena*, *jengibre*, *café*, *zanahoria*, *naranja*, *arroz*, and *limón*, which are eggplant, ginger, coffee, carrot, orange, rice, and lemon in the English language respectively (Altamira, 39). Many of the words beginning with the prefix 'al-' are words with an Arabic root. Other Arabic-rooted words include words with the prefixes "Guad-" and "Gibr-" (Lane-Poole, 146). About four thousand words in the Spanish language have Arabic roots – almost five percent of the Spanish language. Phrases used in the common language such as “*Ojalá*” and *olé* come from Arabic (Roth, 71).

Jews

While the Jewish people were not an organized society that ruled the Peninsula or parts of it like the other cultures in this thesis did, they were still an incredibly important culture when looking at the early cultures that brought Spain together. The Jews lived in Spain longer than they had in any other country, including their homeland of Israel. There were also more Jews in Spain during the Middle Ages than in all of the other European countries combined.

History

The Jewish people came to the Peninsula and established themselves in the fourth century. Already, they were in conflict with other peoples on the Peninsula, specifically the Christians in Roman Hispania. However, the Jews gained a slight reprieve in the form of the Visigoth invasions, but the reprieve was short lived (Roth, 5).

During the Visigothic rule, the Jewish populations lived in most major cities, including Seville, Barcelona, Tarragona, and Zaragoza (Roth, 22). Jewish people in Visigoth Kingdoms were not better off. There was still a ban of marriage between Jews and Christians that was established when the Romans ruled the Peninsula. They could fix their synagogues but could not build more, and if they attempted to do so the building was turned into a Catholic Church as a punishment and the builders were charged a fine of 50 pounds of gold. Under Visigothic reign, conversion to Judaism was also illegal. Not only that, if a Jew was encouraging conversion they would be put to death and the convert was released as a free man (Thompson, 54). The prosecution only

became worse as time went on. Sisebut declared in the year 613 that all Jews in the Kingdom had to convert to Christianity. This declaration of conversion led to many of the Jewish people in the Peninsula fleeing Spain or being forced to convert. This conversion to Christianity even went as far as Jews being forced to attend church on days of Jewish importance so that the clergy could prevent the Jewish people from practicing their customs (Roth, 124).

Outside of religion, the Jewish communities were persecuted socially and civically. Jewish people were not allowed to hold public office or own buildings that Christians lived in because they could use these positions to harm or hurt Christians (Thompson, 55). They were also not allowed to testify in trial or accuse any Christian of a crime, because they were not considered to have enough morals to be credible (Ferreiro, 141).

Jewish community elevated substantially when the Muslims Umayyads took over the Peninsula. The Jews contributed many things to the Arabic state, and their contribution was reflected in the manner that the Arabs treated them. While the Jews still had to pay taxes to remain Jewish, many of the persecutions that they suffered under Visigothic rule did not exist in the Moorish Caliphate. Technically, Jewish people were not allowed to hold public office still, but this rule was a technicality only in *Al-Andalus*. Most notably, the *wazir*, or advisor, Hasdai Ibn Shaprut was historically one of the most politically powerful Jews at the time (Roth, 80). Both his political prowess and intellectual knowledge was revered as one of the greater minds of the era. Under his guidance, the taxes levied against the Jews were lessened more than they had been between the shift of power from the Visigoths to the Moors. He advocated against the persecution of Jews not just in the Iberian Peninsula, but also in places like Italy and the Byzantine Empire

(Roth, 82). Under the Almohad rule, the Jews were thrust into persecution once again. Like the Visigoths, the Almohads forced Jews to convert, this time to Islam as that was the ruling religion (Roth, 82). The Almohads also decreed that Jews were not allowed to be executors of wills and they were prohibited from being guardians of children from deceased friends or family members (Roth,81). During this rule, many Jews fled to North Africa or to Northern Spain to escape the persecution.

The conquest of the Peninsula by Christians began in the 11th century. It was at this point that the distinctions between Portugal and Spain began to form. However, the area most populous by the Jews was not reached until the second half of the thirteenth century. At this time, all areas of the Jewish community were under control of the Christians except that of Granada, the last stronghold of the Arabs (Roth, 201). The view of the Jews and their religion by the Christians was overwhelming negative. It was considered a false religion, and the practitioners were considered to be primitive, violent, and sexually deviant (Nirenberg, 16). During the 14th century, anti-Semitic views began to be widespread across Europe. They escalated in Spain with persecution and murder of Jewish people until they climaxed at the expulsion and conversion of any Jews on the Peninsula (Sainz, 133). The Jews were expelled out of the Spanish Iberian Peninsula in the year 1492 (Kedourie, 71), while the Jews in Portugal were forced out in 1496.

Architecture and Art

Most of the architecture associated with the Jewish community is that of synagogues. Many of these synagogues are still standing, and most were converted

into Christian churches after the expulsion of the Jews in 1492. Jewish musicians were numerous on the Peninsula. They were well revered both in al-Andalus and in other areas like Northern Africa where they were sometimes sent as diplomatic envoys (Roth, 89).

Literature and Academics

The number of Jewish scholars and writers is unimaginably high. As a whole, the Jewish populations were normally very well educated and sophisticated. Hebrew poetry was widely seen as superior to Arabic poetry of the time. Most of the writers at the time wrote exclusively in Judeo-Arabic, however some were authors chose to write in Arabic (Roth, 90).

There were many other physicians, scientists, and mathematicians that were in service to the Arab governments. One example of this is in the field of astronomy. The Jews accurately calculated and theorized on the explanation for the cycles of the moon, which was widely used in Arab Spain. As mentioned in the Jewish History section, Ibn Shaprut was one of the more influential people in the academic realm. Ibn Shaprut was both a politician and a scholar. As a scholar, one of his most famous works was the translation of Dioscorides. The original text was in Greek, and not many peoples on the Peninsula retained the language, so it went untranslated for some time. With the help of a Byzantine monk, Ibn Shaprut was able to translate the document and in doing so learned the synthetization process of the Greek drug of mithridate, a poison cure, which ultimately became the most important medical discovery of the time (Roth, 81).

Another major scholar of the time was Maimonides. He was a philosopher who was interested in astronomy as well as medicine. He was born in Córdoba and was a prominent writer about laws and ethics of Jewish communities in Spain and in other areas like Egypt (Roth, 121).

Agriculture and Food

Under the Alhomads, there were many Jews who worked at slaughterhouses under the control of the Muslims (Roth, 126). They were also prominent in the industry of olive oil and the cultivation of olives in Sevilla. The Jews were the main distributor of dyed silks in the Peninsula as well (Roth, 128). Agriculturally, the Jews did not contribute new processes or foodstuffs, however they were instrumental in the strengthening of previous practices under the Romans and throughout their time on the Peninsula.

Language

The Jews of Spain spoke both Arabic and Hebrew as well as Spanish and Ladino, or Judeo-Spanish. During this time, there were many Jewish scholars who studied the cognates between both languages, and some scholars wrote in a hybridization called Judeo-Arabic. Some Jewish scholars also saw Arabic as an imperfect version of Hebrew, and this notion led to the hybrid language that was used scholarly (Roth, 90; Sainz, 132).

Conclusion

The purpose of this conclusion is to review the information of this thesis as well as to compare findings made to the original research questions. The chapter will also explore the areas of Spain that have the most prevalent influences of the cultures described in this thesis. The end of this chapter will focus on research and thesis limitations, as well as next steps for future research.

What cultures have resided on the Peninsula? How have these cultures left their mark on history and what did they contribute to Spanish society? These were the original research questions asked in the introduction chapter of this thesis, and they have been the main driving points of motivation for the research and planning of this thesis. Both of these questions have been answered in the main chapters of the thesis. The first question is answered generally by the chapter headings; the Phoenicians, Greeks, Romans, Visigoths, Arabs, and Jews were all early cultures that spent significant time on the Peninsula and contributed to the historical culture in some form. The second question was answered by the subheadings in each chapter. Each culture contributed to the history of the Peninsula in different ways, some more than others.

Today, some of the cultures explored in this thesis are still significant culturally, both in a broad sense and in specific regions. In architecture we can see the afterimages of the Greeks, Romans, Arabs, Jews. In language we can primarily see the Roman and Arabic influence, and agriculture and food would not be the same today without the Greek and Arab societies. The Romans, Arabs and Jews contributed significantly to intellectual progress on the Peninsula. While the Visigoths did not contribute many of their own accomplishments, they were an important precursor to the

Arabs in the way that they unified the cultures across the Peninsula into one culture that was neither Phoenician, Greek, or Roman; it was its own culture that was the basis of the Spanish culture today. The most impactful culture that we see regionally is the Arabic culture seen in Andalucía. Each of these cultures played their own part in Spanish history, each as important as the last.

This thesis does have a certain amount of limitations such as generality of research and the limitation of written historical knowledge that was referenced in the introduction chapter. This thesis also had a chronological limitation. As this thesis only relates to the early cultures up to the Arabic states in the Peninsula, the Christian cultures in the 1500's and beyond are not referenced in this research, and therefore there is a part of history that is not advocated for in this research.

This thesis also has many different areas that could be considered for future study. As this research does not include civilization from the Arabs on, adding the Christian states and kingdoms to the research done would give a more conclusive history of Spain and would allow for more insight into modern culture. Another study that could be done is researched that is more based on modern Spanish culture. A study in this could look at modern day examples and then relate these examples back to historical cultures, instead of this thesis that looks at historical cultures to gain insight into modern Spanish culture and its history.

The Spanish history is complex and vast, and most of the early history has been lost to time. This thesis aimed to explore the earliest written cultures and civilizations seen on the Peninsula and their impact on the history of Spain. While not comprehensive, this research allows for the general knowledge of early Spain to be

connected throughout the different cultures written about, and gives insight into the foundation that Spain was built upon.

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