Spanish like England, France and other nations of the world as we know them today, passed through several stages of cultural development. It is believed that the most significant stage of Spain's cultural advancement began in the eighth century with the Moslem invasion of the Iberian Peninsula and lasted to the twelfth century. It was during the above period that the Moslems or the Moors were "intellectual leaders of the Western World."1

The Arabs or the Moors were slender, dark, long-headed, hooked-nosed descendants of the Berbers of southern Morocco,2 who believed in the teachings of Mohammed.3 These people had been converted to a new religion after 622 - - Mohammedanism. Their religion was usually referred to as a war-like religion because of the bloody deeds on the part of the Turks in attempting to force conquered nations to adhere to Islam.1

The opinion of some historians is that the Seljuk Turks encouraged a dislike for the new religion by using the sword in their desire to spread the teachings of Mohammed, the Prophet. In an interview with Dr. M. F. Hoballah, Director of the Islamic Institute at the Egyptian Chancery, it was pointed out that there is a degree of similarity between the Bible of the Christians and the Koran of the Mohammedans. The point is significant that in the invasion of the Iberian Peninsula on the part of the Moors in the eighth century and thereafter, religious toleration was granted the Spaniards in their small Kingdom.2 This freedom in part later probably contributed to the downfall of Moorish influence in Spain.

Prior to the Moorish occupation of Spain (711), there had occurred numerous invasions of the peninsula on the part of foreigners. Before the fifth century, the Iberian Peninsula had been invaded and later subjugated by the war-like Romans. These Romans greatly influenced the culture of the Iberians.3 But with the decline in the Roman Empire in the west, the peninsula became open to new invasions by the uncivilized Visigoths. In 414, these Germanic people took complete control of "Barcelona." Spain.1 In an earlier period the Visigoths had been converted to Christianity;4 nevertheless, their invasion of Spain affected the highly Romanized culture of its people. One outstanding contribution of the Gothic tribes to Spain, however, was their legal organization. Barney Adams states that this "served to reinforce Roman Civilization."5 Another contribution of the Visigoths to Spain was their development of "Christianity into Catholicism." The downfall of the Visigoths in their struggle against the Moslems was due in part to their lack of participation in the government of Spain.5

The failure of the Visigoths to overcome the Moslem invaders resulted in the Berbers entering Spain in 711 under their Moorish leader, Tarik. Thus the Moors were able to subjugate the people of Cordova1 and later, for a time, the Iberian Peninsula. The defeat of the Goths, may have been due in part to their inferior weapons and probably their physical condition.2 It was not until 718 that the conquest of Spain was complete.3 However, the Moors were unable to subdue or control several of the Christian Kingdoms within the peninsula. As will be pointed out later in this article, a decisive role was played by these tiny kingdoms in the expulsion of the Moors from Spain (1492).4 Wallbank and Taylor state that the expulsion of the Mohammedans from the Iberian Peninsula by the fifteenth century led to the unification of Spain into a national state.

With the occupation of Spain complete except in the mountainous re-

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4 Another concentrated invasion of the peninsula on the by these tiny kingdoms in the expulsion of the Moors from Spain (1492).5 Wallbank and Taylor state that the expulsion of the Mohammedans from the Iberian Peninsula by the fifteenth century led to the unification of Spain into a national state.

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nation, the Moors, under the leadership of Abd-er-Rahman and his sons, settled down to the task of developing Spain into an intellectual center of the world. As has been stated, Spain at the time (711) of the Moorish invasion was politically and culturally weak under the Visigoths. Meanwhile, some 23 Moslem Kingdoms were created in Spain by the Mohammedans. The Kingdoms created by the Christians and the Moors were exposed to Islamic culture.

Before occupying Spain the Moors had a knowledge, understanding, and appreciation of agriculture, horticulture, industry, mathematics, chemistry, medicine, and architecture. Their highly developed system of agriculture, commerce, and industry, along with the exact sciences, all passed on to the Spaniards between 711 and 1081.

AGRICULTURE

In developing agriculture into a science in Spain, the Spanish Moors improved upon the system of irrigating the land. The land was divided into large agricultural estates cultivated for the most part by slaves, serfs and free peasants. New agricultural products were introduced by these dark, slender people into Spain. The new products were lemons, silk-worms, mulberry trees, apricots, peaches, cereals, cotton, flowers, dates, bananas, and vegetables. Dana C. Munro, Professor of History at Princeton University in 1928, stated:

This subject agriculture has not been thoroughly studied; some of the statements above may be proved to be incorrect by further research. But there can be no doubt of the great debt which we owe to the agricultural zeal of the Mohammedans. The cultivation of these new products with the development of iron weapons, finished cloths, raw silk, wool, "Cordovan leather" and glassware, enabled the Spanish Moors to carry on a lucrative trade with Christian and Mohammedan nations. From their eastern markets the Moors obtained spices and dyes for use in their cotton and silk industry.

SCIENCE

The cost of books was lowered because the Moors introduced "industrially manufactured paper" into Spain. Cheaper books helped to stimulate interest in the scientific and literary studies throughout Moslem Spain. In the field of the exact sciences the Moors not only contributed to the scientific knowledge of the Spaniards, but also to other nations. Arithmetic, algebra, geometry, trigonometry, astronomy, chemistry, medicine, and botany were some of the important subjects taught in the universities and colleges throughout Moslem Spain. These universities became the cultural centers of the world. It should be noted, however, that Cordova became the "home of the exact sciences." The contributions of the Mohammedans to civilization may be proved to be incorrect by further research. But there can be no doubt of the great debt which we owe to the agricultural zeal of the Mohammedans. The cultivation of these new products with the development of iron weapons, finished cloths, raw silk, wool, "Cordovan leather" and glassware, enabled the Spanish Moors to carry on a lucrative trade with Christian and Mohammedan nations. From their eastern markets the Moors obtained spices and dyes for use in their cotton and silk industry.

2 Calvert, op. cit., p. 215.
4 Ibid., p. 140.
6 Hume, op. cit., p. 140.

ARCHITECTURE

Although the Moors were not outstanding in sculpture and painting, they "did distinguish themselves in architecture." Their most noted accomplishment was the construction of the Mosque in Moslem Spain. Many of these religious temples exist today in Spain. Albert F. Calvert, in discussing Moorish remains in Spain, states: "The Mosque of Cordova is still today, by universal consent, the most beautiful temple and one of the most wonderful architectural monuments in the world.

In attempting "to destroy all traces of Moorish influences in the Mosque" the Christiaans transformed the Moslem temples into churches. In the transformation the Christians used the nave and arches of the Mosque. After 1085 Leon and Castile inaugurated a mixed style of Moorish architecture. A good example of the Spanish Moorish type of architecture is the Church of "San Roman." This Christian place of worship has windows of a "debased horseshoe type," and the tower of the building was constructed of brick and stone. Gasquino Hartley pointed out that

1 Calvert, op. cit., p. 52.
2 Ibid., p. 189.
3 Ibid., p. 125.
the exterior of the Mosque was very impressive and that the gateways of the Cathedrals in Spain were of Moorish influence.1

MOORISH LITERATURE

Many of the Moorish Ballads were written in Spanish. The characters were oriental. Though these ballads depicted the life of the Moors, there was also a blend of Arabian and Spanish. The Moor was described as a wanderer who was at all times ready to put to death the Christian. The ballads also included "vivid descriptions" of Moslem Spain. An example of a Moorish Ballad2 is as follows:

THE CAPTIVES ESCAPE

We fled for fear that Moorish hounds would slay both her and me. And so it pleased the God who rules the earth and heavens above. To prove his deep compassion and the greatness of his love; and thus my sad captivity, my days of wandering, o'er, . . .

Between 1100 and 1600 A. D., Moorish romance flourished in Spain.3 Today Spain is richer than any other nation in ballad literature. This was due in a large measure to the cultural influence of the Moors upon the Iberians.4

1 Hartley, op. cit., p. 7.
3 Ibid.

RECONQUEST OF SPAIN

For several centuries the Moors dominated the political, cultural, and economic life in Spain. But by the middle of the eleventh century the Spanish people, with the aid of the French nobles, were better able to recover the peninsula from the Moors.5 The victory of the Iberians over the Moors at Las Navas de Tolosa (1235) inspired unity within the ranks of the Spanish Christians. This enabled the Christians to subdue one Moorish Kingdom after another, until the Moors were forced into their last stronghold - - Grana-

da.2 However, the Spaniards were unable to drive the Moors from the Iberian Peninsula until 1492. By this act the Spaniards reconquered their native land and ended the occupation of the Moors which had lasted eight centuries.6 The eight centuries of Moslem domination in Spain,7 according to Angel Ganivet, was due to the following: " . . . The Hispano-Moorish domination in its long period of decline rested mainly on the jealousy of the different Christian Kingdoms."

1 Bossm Brook and Johannessan, op. cit., p. 371.
2 Calvert, op. cit., p. 31.
4 Ganivet, op. cit., p. 47.

Haring asserted that the "intellectual activity of the Iberian Peninsula had been vastly enriched by the . . . Moslems." The Moors contributed to Spanish Civilization in science, mathematics, literature, agriculture, manufacturing, horticulture, and architecture. They also established outstanding libraries and universities throughout Spain.

Thus Christian Spain through its contact with the Moors was able to assimilate and develop a high civilization while that of Moslem Spain declined.8


Light Of History

(Continued from page 192)

States. It is related, too, to the dissatisfaction of Negroes, who no longer wish to be treated as second-class citizens.

The white people of the South justify segregation by race on the basis of statistics which purport to show undesirable traits on the part of Negroes. These arguments lose their validity, however, when the desirability of the Negro servant is considered. A maid with a white child is not segregated, even though she might be less desirable than many Negroes who are segregated. The master-servant relationship brings about intimate, and even bodily contact, with Negroes who might have most undesirable qualities. Still, there is no objection to association with these Negroes "who know their place." On the other hand, the law of the South finds it necessary to separate white people from maybe a million Negroes like Ralph Bunche. The test of desirability is color alone, unless the Negro is a satisfied servant.

The Negro believes that murderers, thieves and other undesirables should be separated from other citizens. In such segregation, color of skin should play no part. The fact that the white man of the South will not accept the best Negroes, however, exposes his real objectives. After enjoying exploitation of the Negro for over two hundred years, it is convenient to rationalize about color of skin. Why let any Negro escape, if they all can be exploited. This is the goal revealed in such slogans as "all coons look alike to me."

The issue in "the problem of the South" is clearly drawn. The South created and is responsible for continuing the type of depravity from which many Negroes cannot escape even today. If the principles of Democracy are not practiced in the South, it is certain that national strength will be sacrificed. Not only must the South offer equal opportunity to the deserving Negro, but it must make proportionately greater amendments for two hundred years of "a rape of a race," if justice is to be served in this country. All justification of segregation on the basis of skin color is false in the light of history.

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