

Organisers: The Heritage and Cultural Council of Teba

Contributors:

Asociación Para la Defensa del Patrimonio Histórico Hisn Atiba.

CEDMA. Centro de Ediciones y Publicaciones de la Diputación de Málaga

Asociación de Mujeres Eugenia de Montijo.

Peña Caballista de Teba "La Espuela".



Mediaeval Museum Centre " A Crusade in Guadalteba"

Opening Hours: Tuesday to Saturday 11:00 - 14:00 and 16:00 - 20:00. Sunday 10:30 - 14:30.

Closed on Mondays except on holidays. The Homage Tower. Castle of the Stars.

Webs ites:

Página Oficial de Teba www.teba.es

Foro de La Gente de Teba <http://teba.phpbb3.es/>

Página de la Asociación Hisn Atiba <http://hisnatiba.com/>

Information about Scotland (travels, customs, events, books...)

<http://www.strathlevenartizans.com/>

<http://www.macbraveheart.co.uk>

<http://sobreescozia.com/> (Spanish)

<http://www.davidross.org/>



'Bring it on' by Andy Hillhouse depicting June 23rd and 24th Bannockburn 1314

Fifth Douglas' Days

5th and 6th of September 2009

Teba

Poster of the Fifth Douglas Days.

"The battle of Teba"



The poster is the work of José Luís López Rambla, a civil servant from Málaga with a vocation for painting. He studied for three years at the Academy of Fine Arts of San Telmo, just as Picasso, Moreno Carbonero and many other great artists had done. He produced his first work of art at sixteen years of age, and has since completed almost one hundred and fifty".

Greetings from the Heritage and Cultural Council.

We have been celebrating this Scottish festival for a number of years. This year, 2009, we will be celebrating the fifth 'Douglas Days'. We are breaking with the format of previous years and have opted to transform the events taking place during 'Douglas Days'. This year will see a great international and multicultural festival. It is important that we do justice to the historical events that are being commemorated. This will be the year when the men and women of Teba realise the importance of the events of 1330 A.D., both to their history, and to the history of a distant country; Scotland

The accounts of these events are legendary. This is why it is important to point out the magic and mysticism that surrounds this exceptional historical event. However, there are other events, perhaps not quite so well known, that are as equally important to the history of Teba, as are the deeds of the great Sir James. In Teba to-day, we still continue with the customs, language, and way of life, enjoyed by our ancestors who lived in the time when the village was part of Al-Ándalus (the Arabic name for this part of Spain from the eighth to the fifteenth centuries). It is only right that they are also remembered in the events of this year's festivities. For this reason the musical themes throughout the two days festival is that of Andalusi. (a style of Arabic music found across north Africa, that developed here in Al-Ándalus)

In conclusion, I want to thank you all for being our guests at this exceptional event. Thank you for coming and for getting to know Teba and its townspeople.

To my fellow Tebans, thank you in anticipation for welcoming our guests with open arms, and making them feel at home. To the many people who have worked so hard, and contributed so much, to ensure the success of this event, a real big thank you!

Have a good time, and enjoy the festivities.

Best Wishes

Juan Luis Fontalba Cordon.

The Kilt. Scottish Traditional Dress



The kilt became a commonplace article of clothing in the Highlands during the sixteenth century. It is believed that the development of the kilt was strongly influenced by the fact that they were used by both the Normans and Vikings who invaded what were to become the British Isles in the eighth century. The English word kilt, comes from the Danish *kilte* or the old Norse word *kjilt*, meaning a double layer of cloth. The kilts came to be known as symbol of rebel warriors and to this day they continue to be used by the Scottish regiments of the British army. The use of the kilts by the Celts and the Gaels helped spread their popularity across Europe and then around the world. During the last two hundred years it has become a strong symbol of Scottish pride, a tradition maintained to-day, thanks to the character of the Celts.

They are a great variety of kilts to-day, not only in Scotland, but all around the world. You have the kilts of Albania, and we know the Greeks have their *fustanella*, the Japanese the *hakama*, the East Africans the *kikio*, native Americans and Mexicans have the *sapeta*, Tonganese the *tupenu*, the Middle East has the *caftan*, Morocco has its *djellabah*, and there are a many *cassocks* and *gowns* regularly used by the clerics of the major religions, especially for religious ceremonies and events.

This important article of Scottish clothing has been in existence for many years. To-days tartan designers are always looking to create something different that will attract potential clients. Those Scots who wear the kilt do so for different reasons. Perhaps one of the most outstanding reasons is that the kilt is seen a masculine garment, and people immediately know the character and personality of those who wear it often.

It is curious to see the tourists photographing the kilt-wearing Scots in the streets of Teba. To-day this article of Scottish clothing is more acceptable and popular than it ever was. The kilt has evolved from being a mere regional dress to become the symbol of a very proud nation: Scotland. It is important that we recognise and understand the significance of the kilt to the people of Scotland.

Text and photograph taken from <http://sobreesocia.com> English text by Tom Mc Daid

Between 1307 and 1314 the English presence in Scotland was reduced to a few, but significant strongholds. The situation presented both advantages and disadvantages. On the one hand the Scots lacked the weapons and the machinery to besiege the castles in a conventional manner. On the other hand those strongholds with sufficient provisions to withstand a siege had to be wary of complacency. The capture of Roxburgh Castle was an example of Scots cunning and English negligence. The tactics used by Douglas, were simple but brilliantly effective. On the night of 19/20th February 1314 – Ash Wednesday – several dark forms were seen below the castle walls. They were mistaken for the small black cattle of that period. Douglas had ordered his men to approach the castle on their hands and knees, covered in black cloaks. The majority of the garrisons were celebrating their last banquet before the beginning of Lent, and as a result security was lax. Douglas and his men attached specially adapted rope ladders, complete with hooks that were hoisted into place along the walls of the castle. The defenders were quickly routed, and in accordance with Bruce's policy of denying fortifications to the enemy the walls and towers of the great royal castle of Roxburgh were torn down. Douglas commanded a formation of troops at the Battle of Bannockburn (June 23rd - 24th) later that year, a victory that marked the recognition of the independence of Scotland. He was awarded the title of Knight Banneret (senior cavalry commander), an honour only bestowed on the field of battle.

Crusade

In 1329 whilst on his death bed Robert Bruce made Douglas, his closest friend and companion at arms, promise to take his heart to the Holy Land to be presented at the Holy Sepulchre in Jerusalem. Douglas and eight other Scottish knights, left Scotland in early 1330. They were invited to join forces with King Alphonso XI of Castile and León who was conducting a war against the Moors, here in Andalusia.. Alphonso was a first cousin to Edward III of England, through the latter's mother, Queen Isabel. According to some historians Edward, who had never been able to overcome Douglas in battle, called on his cousin to deceive Douglas and send him in against superior forces. It lacks sense as, Alphonso needed as many troops possible to overcome the Muslim army of Sultan Mohammed IV. In August 1330 Douglas died whilst leading a cavalry charge beneath the Castle of The Stars. His force became separated from the main Christian army and was overwhelmed by the Moors. The heart of Robert the Bruce was found, still in its silver casket, beneath the body of Douglas, by Sir Alan Cathcart. The heart was returned to Scotland and interred in Melrose Abbey. The bodies of Douglas and the other fallen Scots were first boiled in vinegar to remove the flesh, and the bones taken back to Scotland. Recently an embalmed heart was found in the Douglas crypt in St. Brides Kirk, but when the stone effigy was moved there was no evidence of any bones, and so far none have been located..

"The Black Douglas"

James Douglas was known as the "Black Douglas" by the English due to his acts of extreme cruelty in the wars, and he was often depicted as some kind of "bogeyman" in the nursery rhymes of Northern England. A lullaby of the day sung by English mothers to their little ones contained the following: "Hush ye, Hush ye little pet ye, Hush ye Hush ye dinna fret ye, The Black Douglas will na get ye" Other theories suggest that he was so called because of the colour of his hair and his dark temperament,, but there is no proof of this. Moreover only the English Chronicles gave him this title. In Scotland he was known as "The Good Sir James" a title that remains and is respected to this day. Three years after the events of Teba the Douglas family added the distinctive blood red heart to their coat of arms, a symbol that would strike fear into the hearts of their enemies and was proof of the exploits of their ancestor, "The Black Douglas".

Source: Wikipedia.org. English text by Tom Mc Daid

A brief history.

James the Good: The Black Douglas

The oldest son of Sir William Douglas “the Hardy” was James Douglas. Known as *The Good Sir James*, he was the first Douglas to take the title *Black*. James Douglas shared the initial defeats of the Wars of Scottish Independence with Robert the Bruce. He was present at the routs of Methven and Dail Righ in June 1306. These defeats provided valuable lessons in tactics: as long as they had inferior resources and equipment, the Scots would always be at a disadvantage in any conventional mediaeval war. When the war with England erupted again in the spring of 1307 Douglas and Bruce had learned the value of guerrilla warfare – known at the time as the “secret war”. They favoured lightning raids, using agile forces lightly equipped, to provide maximum harassment to their enemies, who were often locked in defensive positions. In 1307 and 1308 the activities of the Scots were on a local level, and a lot the engagements occurred in the lands of Douglas.

In spite of his limitations Douglas soon acquired a formidable reputation as soldier and strategist. Whilst Robert the Bruce was occupied in the north fighting their enemies amongst the nobility, Douglas used the cover of the woods around Selkirk to ambush the English troops. He is shown to be completely without mercy especially in an attack on the English garrison holding Douglas Castle. This event was to become one of the most famous in the history of Douglas. According to the famous historian Barbour, the attack took place on Palm Sunday the 19th of March 1307. Other historians confirm the event, but feel the date is too early. .

With the help of Thomas Dickson, who had been in the services of his father, Douglas recruited some local men who, along with his small army, he planned to attack the English garrison as they attended mass in the local church. With the war cry *A Douglas! A Douglas!* - a cry that was to be used by the clan in the centuries to come - the Scots entered the church. The entire garrison was killed or capture, but during the struggle Thomas Dickson died. Enraged, Douglas took the prisoners to Castle Douglas (that by this time was almost empty). All the Castle's supplies were taken to the wine cellar. The wine barrels were smashed to provide wood for a fire. The bodies of the dead soldiers were added to the pyre. Then the captured English prisoners were beheaded and thrown into the inferno. Before leaving, the Scots poisoned the wells with salt and the carcasses of dead horses. The villagers soon gave this terrible episode a name. It became known as “The Douglas Larder”. Such barbaric cruelty had a terrifying effect on the English, who bestowed on him the name of “Black Douglas”. One who was sinister and murderous, “similar only to the devil in Hell”. It appears that Douglas deliberately cultivated this reputation. He was using psychological warfare in the knowledge that fear had a part to play in military success.



Crypt of Sir James, St. Bride's Kirk, Douglas South Lanarkshire

Douglas' days 2007. Our Friends the Strathleven Artizans.



Saturday

17:30 Opening of the Mediaeval Market in the Plaza de la Constitución. The stallholders will be offering a variety of local products.

19:30 Official opening ceremony in the Plaza de la Constitución.

20:00 The parade led by the pipers leaves the Plaza and makes its way to the monument of Sir James Douglas. There will be a delegation of three gentlemen representative of the three areas that make up what we know as Teba to-day.

The traditional laying of flowers and wreaths takes place as the piper plays a lament.

José Berdugo, the director of the Municipal Museum (based in the Town Hall building) will make a short speech, outlining the historical background to to-day's ceremony. In addition, we have a small surprise in store for you!

23:00 A concert of Andalusian music performed by the famous quartet "El Sombrero del Alquimista" ("The hat of the alchemist") takes place in the Plaza de la Constitución.



The musicians who developed the concept of El Sombrero del Alquimista are professionals, experienced in many fields of music, and capable of performing on a variety of instruments. (wind, stringed, percussion, etc.)

Not only do they compose their own Works, but they also improvise and adapt traditional Mediterranean musical themes. Their compositions and musical interpretations have produced some novel works that break with current traditions.

They successfully combine different elements within their music: the new with the old: the European style with that of the Orient.

Their music is a blend of different cultures. Christian, Moslem and Sephardi (Jewish) influences are in evidence and when combined with popular and classical ingredients the outcome is a musical experience of the highest order. So demanding that to a lay person it is on the same level as that of an orchestra.

Sunday

11:00 Guided visits to the Castle of the Stars with members of the local Historical Society. Make sure you have fresh water, a hat, and comfortable shoes. No high heels!



We leave from the Plaza De España in front of the Douglas monument.



12:00 Archery competition. This is the first such event here in Teba. You can enroll to compete at any time prior to mid-day. It will take place in the Plaza de la Constitución.



13:00 Guided visits around the Municipal Museum situated in the Town Hall building in the Plaza de la Constitución conducted with members of the local Historical Society.



14:30 After the cultural and historical events of the morning, sample some of the gastronomic delights prepared by the local Women's Guild. (La Asociación de Mujeres Eugenia de Montijo). Eugenia. The Countess of Teba became Empress of France in 1853 when she married Napoleon III. Her grandfather William Kirkpatrick of Closeburn was a Scotsman from Lossiemouth. His ancestor was Sir Roger Kirkpatrick of Closeburn the knight, who with Bruce killed John Comyn in 1306. "I mak sikkar" (I'll make sure) is the Kirkpatrick clan motto to this day.



17:30 Photographic exhibition by Antonio Francisco Sevillano Ruíz of Teba and the surrounding areas, in the Casa de la Cultura.