

dense population before the Tagus valley itself, where the line of fortresses of the Middle and Lower Marches were established to defend the Muslim territory: Santarem, Alcántara, Nafza and above all Talavera and Toledo [see AL-THUGHŪR. 2]. Other places, recently revealed by archaeological excavations, reinforced this line: e.g. the town of Vascos (the Nafza of the Arabic texts?) not far from Talavera de la Reina, whose ruins stretch over more than 6 ha and are enclosed by an imposing wall of dressed stone, but there were also a certain number of fortifications in the rural districts along the Tagus (Castros, Alija, Espejel, etc.) whose architecture suggests a probable Berber occupation.

Further to the north, between the Tagus and the sierras, some advanced points like Coria must have controlled a land where there was no-one but a few, fairly widely-spaced Berber tribesmen, perhaps still semi-nomadic. Against the image sketched out by Lévi-Provençal in his *Hist. Esp. mus.* of marches strongly controlled from Cordova and having a well-defined administrative status, recent historians like Eduardo Manzano have opposed that of a mosaic of Berber or indigenous populations who were for most of the time outside the authority of the Asturian-Leonese kings and the *amirs* of Cordova. These territories comparatively independent of the central power were in practice governed by local families, often Berber like the *Dhu 'l-Nūnids* and the *Banū Razīn* [q.v.], whose authority Cordova simply recognised rather than formally entrusting it to them.

Toledo was the capital of the Middle March until the Umayyad caliph 'Abd al-Rahmān III al-Nāsir decided to transfer its functions nearer to the scene of operations at Medinaceli. But after Alfonso VI of Castile's capture of Toledo in 1085, it was along the approaches to the Tagus that the Christian and Muslim positions finally became stabilised. In the western part, the river remained within Islamic territory. In the modern Portugal and in Extremadura, Muslim Santarem faced Christian Leiria and Coria faced Salamanca, but each side had bridgeheads on the other bank. On the other hand, upstream from Toledo, after half-a-century of fierce fighting to control the course of the Tagus or to defend it, this last really did separate Muslims from Christians. The Christian victory at Las Navas de Tolosa (*al-Ṭakāb* [q.v.]) in 1212 marks the definitive conquest of the river's course by the Christian kingdoms, the opening-up of the gates of Andalusia to their armies and the fixing of the frontier in the southern parts of the Peninsula.

Bibliography: See the geographers mentioned, and Lévi-Provençal's work; J. Gautier-Dalché, *Islam et chrétienté en Espagne au XII^e siècle*, in *Hespéris*, xlvii (1959), 183-217; P. Guichard, *Structures sociales "orientales" et "occidentales" dans l'Espagne musulmane*, Paris 1977; J. Vallvé Bermejo, *La división territorial de la España musulmana*, CSIC Madrid 1986; S. Martínez Lillo, *Arquitectura militar de ámbito rural de la Marca Media (al-ṭaḡhr al-awsat). Antecedentes y evolución*, in *Boletín de arqueología medieval*, iv (1990), 135-71; E. Manzano Moreno, *La frontera de al-Andalus en época de los Omeyyas*, CSIC Madrid 1991; R. Izquierdo Benito, *Ciudad hispanomusulmana "Vascos"*, Madrid 1994.

(P. BURESI)

TADJURRA, in English conventionally Tadjura; in French, Tadjoura; in Italian, Tagiura; etc., a small coastal port on the gulf of the same name in the Republic of Djibouti and residence of the *dardar* ("sultan") of Tadjura, one of the traditional 'Afar chieftains.

The Arabic name Tadjurra is itself a corruption of

the name given to the locality by its inhabitants in their own 'Afar dialect, sc. Tagorri. This last name is derived from *tagor*, pl. of *tagra* (a leather bucket for drawing water). The town is thus "*tagor* [le 'eela]", meaning "[the well] with buckets", "the place of abundant water". Tadjura is, in fact, primarily an oasis.

Flanked by a palm-grove to the west and overshadowed by the Goda mountains from which it is separated by a plain traversed by wadis, the settlement is located on an impressive site. It consists of solidly built, single-storey white houses, interspersed with shacks constructed from vegetal material.

Islam has a long history in Tadjura and is well entrenched, even if the practice of it is hardly conspicuous. A degree of revival is, however, perceptible and non-Islamic practices are in decline. The last sacrifice to the genies of the sea (*baddi maskin*), for example, is said to date back to 1973. Qur'anic education depends on women and on men, some of whom have left an indelible mark, such as Ḥajji Kaamil who was active during the 1970s. Tadjura is traditionally known as "the town of the seven mosques", a substantial number by the standards of the region; in fact Tadjura had nine of them (almost all endowed with a short and square minaret), including the *Khorojib* mosque and the *Djaami'* mosque, but the 'Idi mosque was replaced in 1987 by a landing-strip. The town possesses a *kāḏi*. Ṣūfī brotherhoods seem to be non-existent.

The *walīs* or saints revered in the region are: *shaykh* Gonduruḥmaan, *shaykh* Abazeed, also known as Abū Yazīd al-Biṣṭāmī and *shaykh* Muhammad Ibrāhīm al-Zarben. The first is reckoned to have arrived from Sudan around 1880. Having died once at Balo in Ethiopia, he came to Ambabbo, some 10 km to the west of Tadjura, where he was betrothed to a Ḥasooba girl, but finally died for the second time before marrying. His tomb is the object of a *siyyaara* on 27 Ramaḏān. The second, who allegedly lived from 188 to 261 A.H., is honoured on the peak of Barra'barré in the Goda mountains, where his tomb (or his cenotaph?) attracts pilgrims not only from the surrounding region but also from Yemen and Somalia. The third, doubtless of Arab origin, threw his spear from Zayla' (Saylac) towards Tadjura. The place where it fell, at Marsaaki, is marked by a heap of dry stones. The inhabitants of Tadjura come to this place to appeal to the saint for prosperity and fertility.

The "sultanate" of Tadjura which is defined as "the area [subject to] the *dardar* of Tadjura" (*Tagorri dardarih daddar*) is the only 'Afar chiefdom, the territory of which is entirely enclosed within the frontiers of the Republic of Djibouti. It occupies part of the northern shore of the eponymous gulf and is bordered by the 'Afar sultanates of Raḥayto (which has in the past grown at its expense) to the north and east, of the Awsa to the north and west, and of Gooba'ad to the south-west.

The 'Afar clans occupying the territory are the Ad'ali, the Ḥasooba, the 'Able (the most numerous?), the Ayrolasso, the Songo Goda, the Ma'andiya, the Seeka and the Mafa. 'Afar society recognises transversal associations, the *ḥīma*, which counterbalance tribal divisions. In Tadjura there are four, the two male being *Djinekala* and *Farrada*, the two female *Amrisa* and *Maḥaysa*.

It is very difficult to construct a continuous history of Tadjura and of the sultanate. The first mention of the town would seem to be in the writings of al-Idrīsī, and it is shown on the earliest Portuguese maps. Arab and European travellers mentioned it regularly.

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