**Iberians** are the first historical settlers of the Iberian Peninsula. They arrived around 3000BCE, and they primarily settled along the South. Around 900BCE, another group of settlers known as the **Celts** entered the Iberian Peninsula. They occupied the north, west, and central regions where they mixed with the incumbent Iberians. In 225 BCE, the Celts were defeated by the Romans at the Battle of Telamon. Subsequently, the Romans conquered most territories dominated by Celts, including **Hispania**—how the Romans referred to the Iberian Peninsula.

The arduous Roman conquest of Hispania lasted for two centuries, and it can be divided into two violent wars: Celtiberian Wars (155-133BCE) and Cantabrian Wars (26-13BCE). It was during this time that the mythos around the first Spanish and Portuguese hero—**Viratio**—began to form. Viratio defeated the Romans several times using guerilla tactics. Ultimately, he was killed by traitors. He symbolized the Spanish and Portuguese pride that they could only be defeated by traitors amongst their own people. Similarly, Numantia was a Celtiberian city which, instead of surrendering, burnt down the town and killed themselves. This became the Spanish symbol of **Numantia**—it is better to die than surrender.

In 38 BCE, the Iberian Peninsula was officially declared as Hispania—part of the larger Roman empire. **Romanization** of Hispania would profoundly impact all facets of life for its inhabitants. Notably, the Roman conquest introduced **Latin** as a common language spoken across the entirety of Hispania. In 325 CE, under Emperor Constantine, **Christianity** would become the primary religion of Hispania. Other impacts of romanization include arts, architecture, roads, cities, currency, philosophy, and literature. Ultimately, the Romans left an indelible mark on Spanish and Portuguese culture and history.

Between the 1st and 3rd centuries, the Germanic people resisted Roman conquest. The Germanic tribes would later be called upon by the Byzantines in the 4th and 5th centuries to combat the Huns. Notably, the **Visigoths** were forced to move West by the Huns. They sacked Rome in 410CE, and other Germanic tribes such as the Vandals, Ostrogoths, Franks, and Anglo-Saxons would settle across Europe throughout the 5th and 6th century. The **German invasions** by these tribes would mark the end of the Western Roman Empire, which officially disappeared in 476CE.

Hispania was invaded by Germanic tribes (Suebi, Vandals, and Visigoths) in 409 CE. The Vandals were later expelled by the Visigoths, who ultimately created a lasting Germanic kingdom in the Iberian Peninsula. After the Visigoths were defeated by the Franks in 507CE, they ceded all their territory north of the Pyrenees mountains. Toledo became their new capital, and the Visigoths would finally conquer the Suebi kingdoms in 585CE and drive out the Byzantines in 624CE.

The Visigoths were in many ways “new Romans”, and they preserved much of the Roman legacy in terms of language, religion, and law. However, their rule was marred with constant political power struggles. Moreover, Visigoths believed in **Arianism** (Christian, but denied the Trinity) whereas Hispano-Romans were **Catholics**. Notably, Leovigild actively persecuted Catholics, but he did allow marriage between Visigoths and Hispano-Romans. His son, Reccared also furthered the integration of Visigoths and Hispano-Romans by converting to Catholicism in 589CE. Though this may have unified the Catholics of the Iberian Peninsula, subsequent Visigoth rulers turned against the **Jews**—the only important religious minority in the peninsula. Despite also being **monotheistic** (believing in only one god), Jews were forced to convert or die in the 7th century by Catholic Rulers. This explains why Jews welcomed the **invasion of Muslims** in 711CE.

Ultimately, the most important legacy of the Visigoths is that they represent the first attempt at a unified, *independent* state on the Iberian Peninsula. Later Christians in the Iberian Peninsula will use the Visigoths as a symbol when fighting against Muslims. The Visigoth contribution towards forming a national identity in Spain manifests itself as “**the loss of Spain**” to the Muslims. This attitude against served as the motivation and justification of the Christian “**re-conquest**”.

In contrast to the Roman and Visigoth invasions, the Muslim conquest was swift following their entrance to the peninsula in 711CE. After intervening in a civil war between Visigoth factions, the rest of the peninsula (save for a few Christian enclaves in the North) fell within a matter of years. The factors that caused this include: division among the Visigoths, lack of general population support for the Visigoths, persecution of the Jews (Muslims were **Tolerant** in contrast), and Muslim Jihad. Mostly under Muslim rule, the Iberian Peninsula was now titled **al-Andalus.** During this time period is when **Mozarabs** (Christians living under Muslim rule) spread the idea of “the loss of Spain”.

Later leaders of the Umayyad dynasty (756-1031CE), notably the powerful Abderrahman III, ruled as caliphs of the **Caliphate** of Al-Andalus and Moghreb. Throughout the 8th-11th centuries, Muslim rule had a profound impact on the culture of the Iberian Peninsula. Many Christians converted to Islam, and Arabic was adopted by many as an everyday language. Other influences include irrigation techniques, crops, mathematical and scientific knowledge, art, and religious and civil architecture—notably the mosque of Cordoba. Following the death of the great warrior Al-Mansur in 1002, internal strife and political struggles led to the eventual end of the Caliphate in 1031CE.

In parallel to the Caliphate of Al-Andalus, **Christian kingdoms** also grew during the 8th-11th century. The Asturian kingdom acquired the territory of Galicia. Navarre expunged the Franks in 824CE before turning against the Muslims. Sancho the Great of Navarre (1000-1035CE) established the kingdoms of Aragon and Castille, and the principality of Catalonia was born in the 11th century. This territorial “reconquest” of the 8th-11th century was motivated economically, demographically, and ideologically. It should be noted that the Christian kingdoms had fluid borders as Mozarab, Jewish, and Muslim influence on culture was significant. Mozarab architectural style and Mozarab literature remain as a unique synthesis of Muslim and Christian traditions.

After the end of the Caliphate in 1031CE, **Taifa Kingdoms** under the rule of Muslim “party-kings” formed. The lack of unity among the Taifa kingdoms made them easy targets for Christians—similar to how the lack of unity of Visigoth factions made them an easy target for Muslims centuries before. In 1085, Alfonso VI of Castile took Toledo from the Muslims—the first decisive (historical) Christian victory of the Reconquest. Soon after, the **Almoravids** entered Al-Andalus, and they quickly dissolved the disunified Muslim kingdoms. The Almoravids were **fanatics** from Mauritania whose empire extended through North Africa and Al-Andalus. The Almoravid’s fanaticism meant that they actively persecuted Christians and Jews who were forced to immigrate North. The Almoravids were never entirely stable, and they were overthrown by the **Almohads** in 1174CE.

The Almohads were Berber Muslims who ruled Morocco and Al-Andalus during the 12th-13th century. This Muslim revival helped aggregate the main Christian kingdoms in the 12th century. The kingdom of Aragon was created in 1035CE following the death of Sancho III, and it united with Catalonia in 1137CE. The kingdom of Portugal separated from Leon-Castille in the 12th century, and the kingdom expanded southward, conquering Lisbon in 1147CE. Leon and Castile united in 1037CE, though the permanent union was delayed until 1230CE due to dynastic rivalries. Crucial to the reconquest was the **Camino de Santiago** which was the route to the important pilgrim destination Santiago. Christian Kingdoms maintained their cultural connection with the rest of Christian Europe through this pilgrimage route.

The Almohads were defeated in 1212CE by the Christian alliance of Castile, Aragon, Portugal, and Navarre at the Battle of Navas de Tolosa. In 1248CE, Fernando III of Castile conquered Cordoba and Seville. Granada survived as Christian vassal until 1492. After the 1264CE Muslim rebellions, Muslims were expelled from Castille. Only small urban communities remained. Members of these communities, **mudejars**, were allowed to retain some traditions. Mudejars were typically artisans, and they were highly regarded as architects. The Mudejar style remained popular until the 15th century, when the Renaissance style took over.

The 13th-15th centuries are characterized by the dominion of three Christian, colonial empires—Aragon, Portugal, and Castile. Aragon expanded into the Mediterranean, Portugal focused on its maritime prowess, and Castile finished the reconquest. During the 14th-15th centuries, anti-Semitic sentiments grew throughout the Iberian Peninsula. In 1391CE, thousands of Jews converted to Christianity following a series of violent attacks, but they were labeled **conversos**—suspected of harboring old religious beliefs. Under the rule of the **Catholic Monarchs** Ferdinand and Isabella, the problem of integrating Jews and Muslims only worsened with the founding of the Spanish inquisition. Following the conquest of Granada in 1492CE, all Jews who refused to convert were expelled from Spain. Similarly, Cardinal Cisneros persuaded Isabella to enforce “mass conversions” for all remaining Muslims in 1499CE. The lasting influence of the expulsion of the Jews and Muslims is the notion of **reversed influence**—no one wanted to be associated with the conversos or moriscos, and this became part of the Spanish identity.

Reversed influence, the idea of “the loss of Spain”, and the centuries-long mythos of the Reconquest all contributed to the lack of assimilation of the Muslims. Moreover, Christian Rule was often marred with religious intolerance, and following the renaissance, anything Muslim was considered culturally inferior. However, all 3 invaders—Romans, Visigoths, and Muslims—left lasting influences on the culture of the Iberian Peninsula.