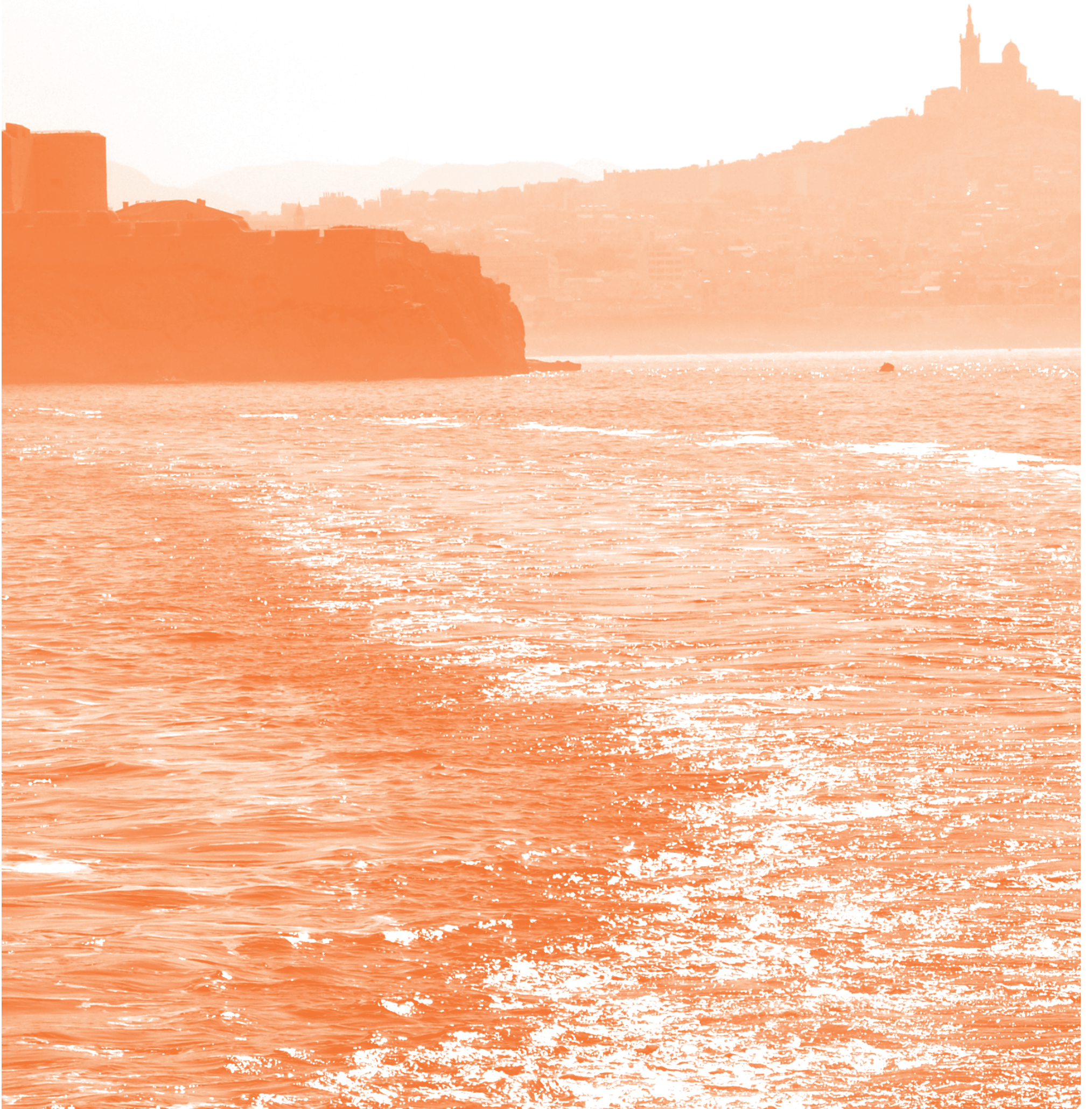


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# Tour diary

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## MUSÉE D'HISTOIRE DE MARSEILLE ■



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## **MASSALIA MASSILIA, MARSEILLE**

Three names for the same entity, three names which sum up the single destiny of our city. Three names for an identity that will be assured forever. Created through the marriage of a Ligurian princess to a Greek sailor from Asia Minor 2600 years ago, Marseille forged an unbreakable link with the sea from its very outset.

Building on this extraordinary historical context, the Phocaean city has developed and been modernised over the centuries and has succeeded in committing to the changes required to maintain its influence in Europe and the Mediterranean.

Marseille-Provence has been designated European Capital of Culture for 2013, thus providing the city with an opportunity to strengthen its culture as a means of demonstrating the region's appeal and as a factor in the development of tourism.

At the heart of the city, on the very spot where it all began, the completely refurbished musée d'Histoire de Marseille, located in the Bourse site which has also been given a new identity, provides an unparalleled look back at its culture and heritage.

There are single items alongside animated series using a variety of multimedia tools, all of which are key to understanding the common history that we are keen to share with as many people as possible.

I am particularly pleased and proud to be involved in the initiation of this great museum, the only one of its kind in France; it is at the heart of an ambitious urban plan, very much dedicated to providing a high quality museum experience that will benefit everyone in Marseille and further afield.

### **Jean-Claude GAUDIN**

Mayor of Marseille

Senateur for Bouches-du-Rhône

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## **MARSEILLE, INTERNATIONAL CITY A HISTORY MUSEUM PROVIDING A LIVING HERITAGE**

The Marseille History Museum is reopening its doors in 2013, thirty years after it was created and a hundred years after the Historic Monuments Act was passed, which made it possible to protect the Bourse site. The museum has been constructed around this archaeological site, which is symbolic of Marseille, constituting a veritable open-air exhibition centre. This whole heritage site provides a new understanding of and a new perspective on the history of the oldest city in France.

### **A HISTORY MUSEUM**

#### **A CITY MUSEUM**

The purpose of the architectural design is to create a close link between the city, the museum and the Bourse archaeological site. Located at the heart of the Centre Bourse, a trading centre just a stone's throw from the Vieux-Port, this unique site provides the public with a key to understanding the city as it is today and how it has developed. It is our intention that (re) discovering the Phocaean city's history will come to be a pleasure that can be shared by as many.

This modern museum, providing access for all, offers an up-to-date cultural and educational experience in one of Marseille's commercial hubs. Here Art and technology combine. Using all the latest technological equipment, this museum gives its visitors the opportunity to immerse themselves in the living and tangible history of the city. Multimedia systems set up within the museum, as well as at the Stock Exchange archaeological site and across the city - along the ancient Greek road as far as fort Saint-Jean - enable visitors to set off on an encounter with Marseille and its people of the past and the present. With Augmented Reality effects, 3D reconstructions and soundscapes, it will be like taking off in a huge time-machine.

### **2,600 YEARS OF HISTORY IN 13 SERIES**

Visitors can learn about the history of Marseille by following a trail which links its maritime and port history. Starting with a visit to Cosquer cave and ending with the Marseille of today and tomorrow, visitors are invited to embark upon a 2,600 year journey. One specific item forms the focal point around which each series in the museum journey unfolds, as do encounters with leading witnesses (such as the sailor and geographer Pytheas and Alexandre Dumas' hero, Edmond Dantès...) along with collections belonging to the oldest city in France. Unique treasures are displayed in the heart of this museum through which the visitor will appreciate Marseille's extraordinary destiny. Thanks to scientific research and the documenting of these items, all these collections recount the lives of the men and women, famous or unknown, who have been involved in making of the city's history.

### **Laurent VEDRINE**

Head Curator of the musée d'Histoire de Marseille

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# VISITOR'S GUIDE

## USEFUL INFORMATION

### The **MARSEILLE HISTORY MUSEUM** :

- is one of the largest history museums in Europe with a surface area of 15,500 m<sup>2</sup>
- is an archaeological site spanning 26 centuries
- is a journey of experiences for children: with historical stop off points
- houses temporary exhibitions
- has workshops for school groups
- has a 200-seat auditorium
- is a resource centre
- has a graphic arts department
- has a book and gift shop

### MUSÉE D'HISTOIRE DE MARSEILLE

2, rue Henri-Barbusse  
13001 Marseille  
Tél. : +33 (0)4 91 55 36 00  
musee-histoire@mairie-marseille.fr

Metro  
Metro line 1, Vieux-Port station  
Metro line 2, Noailles station

Tramway  
Tram line 2, Belsunce-Alcazar station.

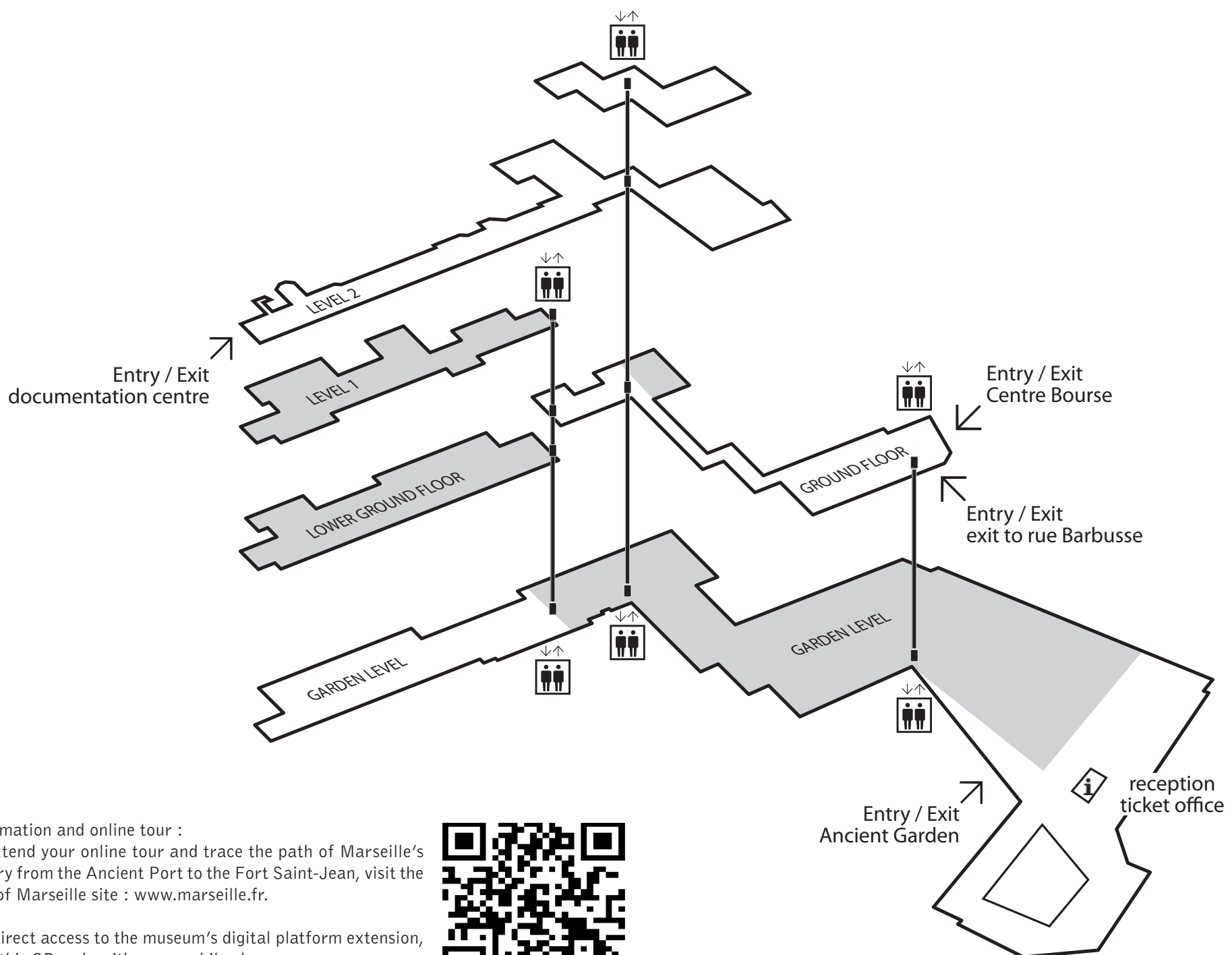
Open every day  
Except Mondays  
From 10:00 till 18:00

Documentation Centre  
Open Monday to Friday from 10:00 till  
17:00

Prices, Pass Musées de Marseille, reductions and free entry: information regarding terms & conditions available at reception

Guided Tours  
For individuals or families: Wednesdays, Fridays, Saturdays and Sundays.  
For further information and to buy tickets, enquire at the museum's reception.

Groups must make a reservation:  
Main Touriste Office  
+33 (0)4 91 13 89 03  
or fsegond@marseille-tourisme.com



Information and online tour :  
To extend your online tour and trace the path of Marseille's history from the Ancient Port to the Fort Saint-Jean, visit the City of Marseille site : [www.marseille.fr](http://www.marseille.fr).

For direct access to the museum's digital platform extension, scan this QR code with your mobile phone.



# SYNOPSIS

## GARDEN LEVEL

### SERIES 0: MARSEILLE BEFORE MARSEILLE: A VERY LONG HISTORY

60,000 to 600 BC

- 0.1 The Marseille basin: strategically placed between the sea and the mountains
- 0.2 The Upper Paleolithic period and Cosquer cave  
27,000 to 8,000 BC
- 0.3 The end of the hunter-gatherers and the first farmers in Provence  
8,000 to 5,000 BC
- 0.4 Saint-Charles Hill in the 4th millennium BC
- 0.5 From the Bronze Age to the arrival of the Greeks from Phocaea

### SERIES 1: THE MARRIAGE OF GYPTIS AND PROTIS, THE LEGEND OF THE FOUNDING OF MARSEILLE

600 to 380 BC

- 1.1 The founding of Marseille, somewhere between myth and reality
- 1.2 The development of the port city
- 1.3 Massalian culture
- 1.4 Theme for this section: Marseille and the Gauls of Provence
  - 1.4.1 Exchanges between Greeks and Gauls
  - 1.4.2 The Gauls and war in the Mediterranean
  - 1.4.3 The culture of the Gauls of Provence

### SERIES 2: THE WORLD OF PYTHEAS

380 - 49 BC

- 2.1 The Hellenistic port
- 2.2 Trade in Marseille
- 2.3 Houses in the town centre
- 2.4 The constitution of Marseille and its policy of expansion

### SERIES 3: THE ARCHAEOLOGICAL SITE AT THE BOURSE

600 BC to the present day

- 3.1 The first major urban archaeological dig in France
- 3.2 The gates of the ancient city
- 3.3 The history of the Stock Exchange district

### SERIES 4: FROM MASSALIA TO MASSILIA: THE ROMAN CITY

49 BC to 309 AD

- 4.1 A port that remained active
- 4.2 A city in the Roman style
- 4.3 A city hit by recession in the third century AD
- 4.4 Theme for this section: the realm of the dead in Antiquity  
The fifth century BC to the seventh century AD

### SERIES 5: FROM ANCIENT CITY TO MEDIAEVAL TOWN

309 to 948

- 5.1 The early Christian period
- 5.2 A port city in the fifth and sixth centuries
- 5.3 The dawn of the Middle Ages, the seventh to the ninth century
- 5.4 Theme for this section: the funerary church in rue Malaval, the fifth and sixth centuries

### SERIES 6: MARSEILLE IN THE MIDDLE AGES

948 to 1481

- 6.1 The ports and the town
- 6.2 Three towns
- 6.3 Commercial activity inside and outside the town walls
- 6.4 Walking through Christian Marseille
- 6.5 Theme for this section: the Abbey Church of Saint-Victor  
The fifth to the fourteenth century
- 6.6 Theme for this section: the church of Saint-Martin

## LEVEL 1

### SERIES 7: AND MARSEILLE BECOMES FRENCH

1481 to 1596

- 7.1 Provence is united with France
- 7.2 A Renaissance city
- 7.3 Commercial operations
- 7.4 Marseille during the religious wars

### SERIES 8: MARSEILLE AND THE SUN KING. THE CENTURY OF LOUIS XIV

1599 to 1725

- 8.1 Maritime trade and piracy
- 8.2 Marseille, a land adjacent to the Kingdom of France  
1559 to 1660
- 8.3 A city transformed by the Sun King  
1660 to 1720
- 8.4 Theme for this section: the Great Plague of 1720 and the fight against epidemics

### SERIES 9: FROM ENLIGHTENMENT TO REVOLUTION: MARSEILLE, AN INTERNATIONAL PORT

1725 to 1794

- 9.1 Marseille, an international port  
1725 to 1789
- 9.2 The Age of Enlightenment in Marseille
- 9.3 The French Revolution  
1789 to 1794

## LOWER GROUND FLOOR

### SERIES 10: PORT, INDUSTRY AND MEN: MARSEILLE IN THE NINETEENTH CENTURY

1795 to 1905

- 10.1 Economic decline and new political centrality (1795 to 1830)
- 10.2 An attractive city (1830 to 1852)
- 10.3 A city transformed under the Second Empire (1852 to 1870)
- 10.4 Port and industry (1870 to 1930)
- 10.5 A city of contrasts: politics and daily life

### SERIES 11: MARSEILLE, GATEWAY TO THE SOUTH

1905 to 1945

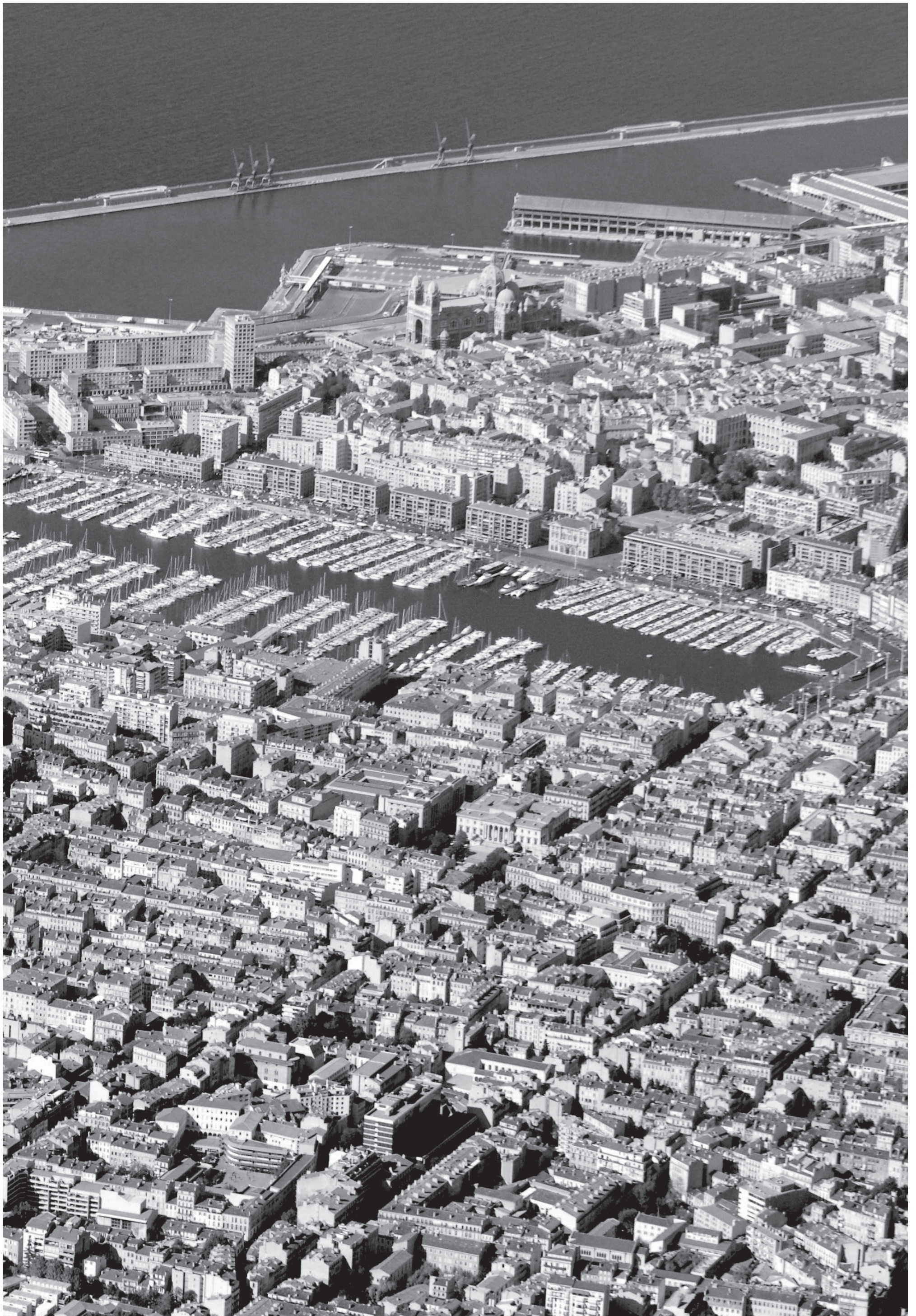
- 11.1 The First World War and the beginning of the modern era
- 11.2 Marseille and the Colonial Empire: from one exhibition to another
- 11.3 Port workers
- 11.4 Between the wars
- 11.5 The Second World War
- 11.6 Theme for this section: Berty Albrecht (1893 to 1943)

### SERIES 12: MARSEILLE - A SINGULAR AND A PLURAL CITY

1945 to 2013

- 12.1 1945 - 1955: The city makes a recovery
- 12.2 1955 - 1975: Population growth and the creation of the northern districts
- 12.3 1975 - 2013: A city of contrasts

### SERIES 13: MARSEILLE, CITY OF THE FUTURE



# MARSEILLE BEFORE MARSEILLE: A VERY LONG HISTORY

60,000 to 600 BC

«A journey covering a thousand miles  
always begins with a single first step»

Lao Tseu, Chinese philosopher, around 600 BC

The earliest human settlements in the Marseille basin date back to the Middle Paleolithic period (60,000 years BC). It is also known that there were some Upper Paleolithic sites, dated between 27,000 BC and 10,000 BC, including Cosquer cave, one of the oldest examples of European cave art.

Conversely, dating from the Mesolithic period (from the 9<sup>th</sup> to the 6<sup>th</sup> millennium BC) there is much evidence of human settlements. In the 6<sup>th</sup> millennium BC, migrating Neolithic farmers and herders, who originated from the eastern Mediterranean, landed in the basin. They brought wheat and barley, domestic sheep and goats, polished stone and ceramics to Provence. Their more sedentary way of life was radically different from that of the last of the nomadic hunter-gatherers who preceded them. From the 6<sup>th</sup> to the 3<sup>rd</sup> millennium BC, these people made a great impact on the shape of the landscape before making way for the Bronze Age people who, for their part, chose to establish their villages on the plain or on elevated fortified sites. There are indications that there were a great number of these sites (oppida) in the basin during the early Iron Age, including la Tourette at Saint-Marcel, which was the settlement of the Segobriges, the Gauls of the legend of Gyptis and Protis.

## 0.1 THE MARSEILLE BASIN: STRATEGICALLY PLACED BETWEEN THE SEA AND THE MOUNTAINS

The Marseille basin, which nowadays more or less corresponds to the city of Marseille, is a vast area, covering 24,000 hectares bordered by steep hills and the Mediterranean Sea. It benefits from having the maximum number of hours of sunshine, further intensified by the exceptionally bright quality of the light due to the limestone environment which reflects on the water in the bay. It is drained by three rivers in periods of heavy rain: the *Huveaune*, the *Jarret* and the *Aygalades* stream. To the east, the plain of the *Huveaune* provides access to the *Aix-en-Provence* basin via *Pas de Trets*. To the west, the *massif de la Nerthe* passage via *Pas-des-Lanciers* provides access to the *étang de Berre* and the Rhone Valley. However, approaching it from a northerly or a southerly direction is rendered difficult by the terrain which is steep and dissected by numerous rocky inlets (*calanques*), which are often steep-sided and narrow. Access to this landlocked geographical area is therefore easier by sea. Protected from the prevailing winds, the inlets provide a natural refuge when the *mistral* or strong easterly winds blow, something which has not escaped the notice of every sailor navigating through these waters. This was therefore a particularly favourable site for developing activities linked to living by the sea.

## 0.2 THE UPPER PALEOLITHIC PERIOD AND COSQUER CAVE

When people made use of *Cosquer* cave in the Upper Paleolithic period, between 27,000 and 18,000 BC, the bay did not look the same as it does now. The whole of Europe was under ice and the sea was more than 120 metres lower than its current level. Outside the cave stretched a huge cold area of steppe where several species lived; there were bison, horses, giant deer (megaceros) and antelope (saiga) on the plain; ibex and chamois on the cliffs and penguins and seals on the coast, which was more than ten kilometres from the present shore. The cave was never lived in. People probably lived in the front section of nearby caves or in temporary settlements outdoors, in accordance with their itinerant lifestyle on the steppe. People only went into the cave to paint or etch animals on two occasions: the first time was around 27,000 BC based on time dating of the hands and the paintings in black and the second occasion was around 18,000 BC, based on time dating of the etchings.

## 0.3 THE END OF THE HUNTER- GATHERERS AND THE FIRST FARMERS IN PROVENCE 8,000 TO 5,000 BC

The increase in temperatures following the Palaeolithic period generated a rise in sea levels, partly submerging *Cosquer* cave. This phenomenon was not over when *Saint-Charles* Hill provided a place of settlement for the last hunter-gatherers of the Mesolithic Age (8,000 BC) and a habitat for the first farmers in Provence (6,000 to 5,000 BC). The hill was about five kilometres away from the bay, which had changed shape, forming two loops isolated by a string of islands (*les îles de Frioul*). The last of the hunter-gatherers and the hill farmers both had an interest in shellfish, which seem to have been their main food source. However, the former ate limpets, winkles and sea urchins, whereas the latter ate cockles (*cardium*). These early Neolithic farmers also used these shells to decorate their pottery. In the rest of the basin, they made use of the plains for cultivation and to set up their permanent villages. They used caves to shelter their flocks and to lay their dead to rest. They also carried out specific activities such as hunting, fishing, and making shell beads.

## 0.4 SAINT-CHARLES HILL IN THE 4<sup>TH</sup> MILLENNIUM BC

During the 4<sup>th</sup> millennium, sea levels continued to rise until they reached their current level. *Saint-Charles* Hill, most definitely on the coast now, being located less than a kilometre from the shore, was still occupied by Neolithic farmers. Their settlement extended right across the eastern slope of the hill. No one knows exactly what their houses looked like, but it is assumed that they used earth to make the walls and covered the roofs with plant fibres (reeds, *siagne* in Provençal), a bit like the fishermen's huts that were still in existence until the early twentieth century around the *étang de Berre*. Surprisingly, just like their predecessors, they continued to eat nothing but shellfish: rock snails (*murex*), winkles and conches. A marble made of limestone, an adze blade made of Alpine greenstone, golden flint blades from the *Ventoux* and specific forms of ceramic vases indicate however, that they shared the same material culture as the other Neolithic groups in Provence in the 4<sup>th</sup> millennium BC: the *Chasséen* culture (from the name of the site at *Chassey-le-Camp* in Burgundy). Eating shellfish on the one same site during the course of this millennium remains a mystery.

## 0.5 FROM THE BRONZE AGE TO THE ARRIVAL OF THE GREEKS FROM PHOCAEA

Up to the arrival of the Greeks, the Marseille basin was constantly occupied by man. After the Neolithic people came the Bronze Age people. Now they were more prepared to live on sites that were higher up, such as the one known as *le Camp de Laure*, but they still built on the plain, where the *Louis-Armand* underground station is now located, and they continued to frequent the coast. This is how they came to consume thousands of oysters on the shores of the *Lacydon* inlet, which would be the future port of the Greek city of *Massalia*. They communicated with neighbouring populations in the basin and in the rest of Provence as well as with people living in the Languedoc and Italy, with whom they exchanged precious goods: axes and bronze bracelets, ceramic vases etc. Around the first millennium BC, the Iron Age people who came after the Bronze Age people stepped up trade with the Western Mediterranean and witnessed the arrival of the early Greeks who came and founded the city of *Massalia* in 600 BC.



Hand stencil - Cosquer Cave,  
Upper Paleolithic period (27,000 BC), courtesy of J. Clottes

# THE MARRIAGE OF GYPTIS AND PROTIS, THE LEGEND OF THE FOUNDING OF MARSEILLE

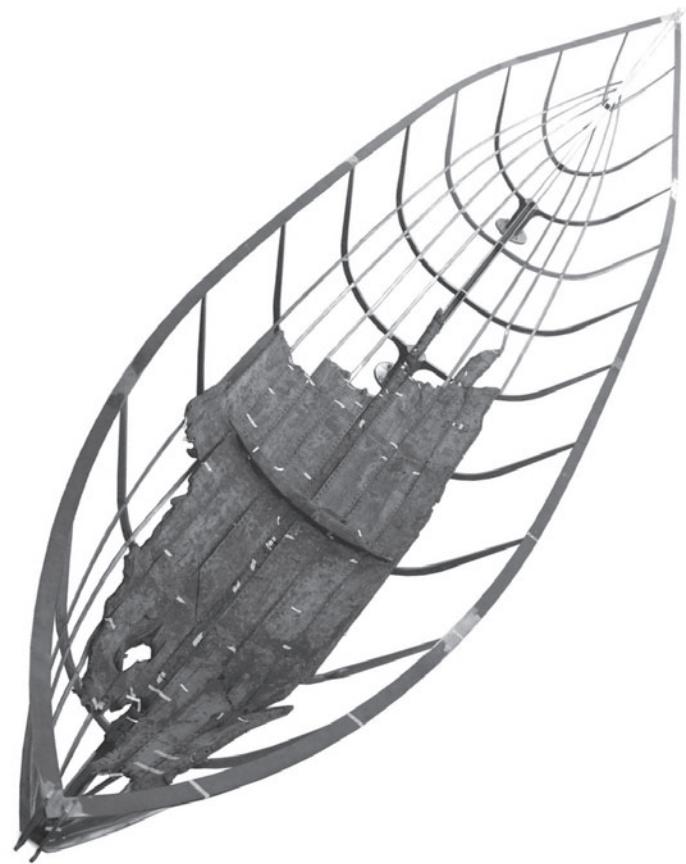
600 to 380 BC

« *The people of this city (Phocaea) were the first Greeks to make long distance sea voyages; they were the ones to discover the Adriatic Sea, Tyrrhenia, Iberia and Tartessos; they did not sail in round ships, but on pentecontors* »

Herodotus, Greek historian (fifth century BC) the Histories, Book I, 163

Around 600 BC, Greeks from Asia Minor, now Turkey, left Phocaea to found a city on the Lacydon inlet. Early in the sixth century BC the first settlement was established in what is the present day Panier district above the port on the inlet.

The city was placed under the protection of Artemis, Apollo and Athena whose temples were up in the hills. The Phocaeans exploited Marseille's favourable geographical position, sheltered from the prevailing winds, protected by the Frioul Islands and in close proximity to the Rhône for doing trade with the Gauls. The legend of the founding of Massalia describes the meeting between a Greek sailor, Protis and a Gallic princess, Gyptis. Her father Nannos, king of the Segobriges, gave them Massalia as a wedding gift: the oldest city in France. It is possible that the Phocaeans may have emigrated a second time in 546 BC, driven out by the Persians. They brought with them their religion, their language, their building techniques, the cultivation of vines and olive trees and commercial products such as wine and Mediterranean ceramic vases. This meeting between Greeks and Gauls would give rise to a rich culture, in spite of numerous territorial disputes.



Archaeological model of the Greek shipwreck Jules Verne 7, sixth century BC.

Courtesy of Maquette (Model) CCJ/CNRS

## 1.1 THE FOUNDING OF MARSEILLE, SOMEWHERE BETWEEN MYTH AND REALITY

The Phocaeans chose this place so that they could carry out trading activities at the western end of the Mediterranean, close to the mouth of the Rhône which enabled them to go inland into Gaul by boat. The Lacydon inlet, now the *Vieux-Port*, which plunges into the ground as far as the "horn" (*la corne*) located on the current archaeological site at the *Bourse*, provided a safe haven for ships, which were also protected by the *Frioul* Islands. The city, situated on the hills of *Saint-Laurent*, *les Moulins* and *les Carmes* in the *Panier* district, could easily be fortified and protected. The legend about the founding by Gyptis and Protis, the meeting between a Gallic princess and a Greek sailor has been known about since the fourth century BC. It is evidence that relations were above all peaceful and for trading purposes between the Gauls and the Greeks, who imported products from the Mediterranean such as olive oil, wine and ceramic tableware. The population of Marseille is the fruit of this union between the Gauls of Provence and the Greeks of Ionia.

## 1.2 THE DEVELOPMENT OF THE PORT CITY

The Phocaeans were known to be sailors and traders. From the very beginning the city was focused on maritime activities as evidenced by warship graffiti on limestone blocks excavated at the *Alcazar* and wrecks from the late sixth century BC. These boats transported a variety of Mediterranean products, in particular Etruscan wine, but also ceramics. From 540 BC the Massalians cultivated their land, the *chora*, to produce wine and olive oil which was sold in the surrounding area and further afield in Gaul. Wine was transported in amphorae made in kilns such as those that have been discovered in *la rue Leca* and *la rue Négrel*. They also produced ceramic vases made of light coloured or grey clay found in Marseille or the Gallic towns of Provence. *Massalia* also struck coins, using a weighing system similar to that used in the cities of Ionia (the money was known as *Aurion*). The port gradually developed to reach the bottom of the Lacydon inlet, the port horn at the archaeological site of the *Bourse*. The city, protected by fortifications, built houses of unfired clay bricks (*adobe*) extensively in orthogonal (grid lined) districts with urban planning that was reminiscent of the Greek cities of Ionia.

## 1.3 MASSALIAN CULTURE

The Greeks brought with them their gods, such as Ephesian Artemis, Apollo of Delphi and Athena Polias, who protected *Massalia* from their temples built on three hills overlooking the city. An Ionic capital from a monument dating from the end of the sixth century BC probably comes from one of these temples. To the east of the *butte des Moulins* in the area of the former *rue Négrel* some forty limestone sculptures, representing goddesses seated in small temples (*naïskoi*) that were found near a spring, may be related to a religion based upon the water in the caves (*nymphaea*). Vases shaped like a bird with the head of Silenus and male deities with horns depicted on coins may be linked to the river god Achelous. Cave offerings were also found outside the city, in the *massif de Marseilleveyre*. The practice of holding ritual banquet or symposium, identified time and time again from excavations in Marseille, undoubtedly had a role in certain religious festivals. This custom would spread to Gallic cities.

# MARSEILLE AND THE GAULS OF PROVENCE

The Phocaeans who founded Marseille in 600 BC encountered Gallic tribes there: Segobriges, Ligurians and Celts, who lived on elevated sites (oppida). The Gauls and the Greeks developed an original civilisation in Provence. The population of Marseille was a mixed one with marriages between Phocaeans and Gauls, like Gyptis and Protis, as evidenced by finding both Celtic and Greek style pottery. The development of these relationships was governed by events occurring in the Mediterranean, from the first clashes in the sixth century BC until Marseille was taken by Caesar in 49 BC.

Gallic settlements thus appeared to be directly under the sway of Massalia, places like Le Verduron, Saint-Marcel and La Cloche and villages that traded extensively with Marseille like Teste-Nègre. In actual fact, cities such as Le Baou-Roux and Roquepertuse came under the sphere of control of the Salyens, a Gallic tribe, whose capital in the second century BC was probably Entremont. The Romans destroyed it around 100 BC - 90 BC, having founded shortly before, around 120 BC, the settlement of *Aquae Sextiae*, now Aix-en-Provence.

Marseille and Provence form the meeting point of the Celtic world of Northern Europe and the Greek Mediterranean world.

## SET 1.1 EXCHANGES BETWEEN GREEKS AND GAULS

From their earliest contact, the Gallic nobility were given gifts such as vases or cups made of bronze or pottery by the Greeks and Etruscans. Wine, which came firstly from the Mediterranean and then from the vineyards of Marseille, was distributed in amphorae which were initially imported and then made locally. This wine was consumed at banquets and used for libations dedicated to the deities. Crockery, amphorae and Greek coins have thus been discovered on Gallic sites, yet there is no trace of the goods provided in exchange by the Gauls: livestock, agricultural products, slaves? Gallic and Massalian pottery, vases that were in turn in the Greek tradition while also with Celtic shapes, have helped to determine trading activities and the influences of techniques and styles. Coins from Marseille at the end of the sixth century were likewise a source of inspiration for Gallic communities who were producing their own money in the first century BC. The Gauls sometimes adopted techniques used by the Greeks for building, as they did for fortifications and for the brickwork water tank at the site of *La Cloche*. Lastly, writing spread among the Gallic people, who used the Greek alphabet for transcribing their own language.

## SET 1.2 THE GAULS AND WAR IN THE MEDITERRANEAN

The legend of Gyptis and Protis testifies to the union between Greeks and Gauls. Nevertheless, from the second generation onwards, conflicts flared up. Later texts relate the episode of the Gallic chief, Catumandus who unsuccessfully laid siege to Marseille around 380 BC. The probable arrival of new Phocaeans in Marseille around 540 BC after the taking of Phocaea by the Persians in Asia Minor changed the relationship between the city and its surrounding territory. The Massalians gradually took over more areas of land to cultivate their vines, possibly at the expense of Gallic farms. During the Second Punic War between Rome and Carthage, Marseille was allied to Rome. The sacking of the Gallic towns of *Le Verduron*, *Teste-Nègre*, *Le Baou-Roux* and *Roquepertuse* dates from this period. When Marseille appealed to Rome for help to extricate itself from the grip of the Gauls, the Romans destroyed virtually every Gallic fortified settlement between 125 and 123 BC. Roman troops temporarily destroyed the powerful city of *Entremont*, founding *Aquae Sextiae* on the site where *Aix-en-Provence* now stands. Finally, the siege and capture of Marseille by Caesar in 49 BC resulted in the destruction of Gallic sites such as *La Cloche*, which no doubt supplied the city with food.

## SET 1.3 THE CULTURE OF THE GAULS OF PROVENCE

Sculpting in stone and working with metal to produce jewellery, weapons, coins and tools are two of the most representative aspects of the culture of the Gauls living in *le Midi* (the South of France). The limestone sculptures at the Gallic site of *Roquepertuse* are exceptional both for their aesthetic quality and for the questions they raise and the information that they provide about this enigmatic world. Two statues of men sitting cross-legged have been preserved, no doubt the ancestors of great noble families, revered as heroes. These statues were probably set on top of pillars in which heads (skulls of heroes and ancestors?) were placed. Possibly dating from the third century BC, this type of sculpture was widespread in Provence, at *Glanum*, *La Cloche*, *Baou de Saint-Marcel* and *Rognac*. Numerous metal objects have been discovered on Gallic sites. Bronze jewellery used to adorn clothes or ornaments found in graves, or votive offerings, as at *La Cloche* are evidence of Celtic influence from Germany and Switzerland. Gallic coins emulated the coins made in Marseille, taking inspiration from them but then breaking away from them to result in original work which was a mixture of Hellenic and Celtic culture.



# THE WORLD OF PYTHEAS

«*That fine sailor, Pytheas of Marseille, must surely have been one of the greatest explorers history has ever known. He confirmed and proclaimed the existence of the British Isles. He was treated like a liar, and it was only long after the disappearance of the world in which this great sailor had lived, that people began to have some admiration for the discoveries he had made.*»

Winston Churchill, British Prime Minister, 1874-1965

Massalia was an independent Greek city from the time of its founding around 600 BC to its capture by Caesar in 49 BC. It played a major role in the distribution of Mediterranean goods along the coast of Gaul and Iberia, relying on a series of trading posts, from Agde to Nice. Its sailors, like the famous Pytheas, struck out boldly beyond the Pillars of Hercules (the Strait of Gibraltar) to sail into the North Atlantic in search of tin deposits or to the south along the African shores, as in the case of the sailor Euthymenes. As Carthage's rival and Rome's longstanding ally, it may well have played a part in the First Punic War (264-241 BC), and it was undoubtedly involved at the start of the Second Punic War when the battle of Saguntum took place in 219 BC. Around 125 BC pressure from Gallic tribes forced the Massalians to appeal to Rome, which would bring about the founding of Narbonne and the creation of the province of Transalpine Gaul, or Narbonensian Gaul. Occupying a substantial area of land at this time, it was at the peak of its prosperity.



Massalian ceramic amphora, fifth century BC.  
Marseille History Museum Collection. Courtesy of David Giancatarina

## 2.1

### THE HELLENISTIC PORT

The port of Marseille, no doubt limited at first to the coastline below the hills between *fort Saint-Jean* and the Town Hall, stretched eastwards as far as the «port horn» at the *Bourse*. On *place Jules-Verne* a shipyard was unearthed, with branches freshly hewn, planks of wood cut ready for assembling and numerous remnants of marine carpentry from ancient times. These boats were used mainly for coral gathering, as evidenced by the boat *Jules Verne 9* which dates from the sixth century BC, and for fishing for coastal or migratory species such as tuna, remains of which were found in the port. But Marseille also had a naval fleet, which is frequently mentioned in written sources: battles against the Carthaginians, the naval battle of Saguntum during the Second Punic War in 219 BC and the battle against Caesar's fleet during the siege of 49 BC. The Massalians were past masters at the art of navigating these fighting galleys that had to be stored away in bad weather in large sheds or *neorias*, built for this purpose, the remains of which were in evidence at *place Villeneuve-Bargemon* thanks to archaeological work undertaken.

## 2.2

### TRADE IN MARSEILLE

From around 540 BC, *Massalia*, probably reinforced by new immigrants from Phocaea, caused tension by extending its grip on Gallic territories. The territory was registered in the cadastre and we know of vineyards and agricultural plots on many sites: *rue de la République*, *rue Trinquet*, *l'Alcazar*, *colline Saint-Charles* (Saint-Charles Hill), and outside the city *Saint-Jean-du-Désert* (St John of the Desert). Wine from Marseille was sold in amphorae made in Marseille as in the potters kiln in *rue Leca*. Marseille also traded wine and crockery from Campania in Italy as revealed by the first underwater archaeological excavation conducted by Jacques-Yves Cousteau and his team at *Grand-Congloué* in Marseille basin, under the scientific guidance of Fernand Benoît in 1952.

This trade went hand in hand with the issuing of new bronze coins. On the site of the arsenal, archaeologists discovered a workshop for producing coins made of bronze, an alloy of copper and tin, which were distributed throughout Gaul. It would be one of the reasons why the explorer Pytheas set off on a voyage to search the North Atlantic in the fourth century BC, namely to discover the sea route to tin and to utilise this metal.

## 2.3

### HOUSES IN THE TOWN CENTRE

New ramparts were built in the third and second centuries BC such as those at the *Bourse* archaeological site. Inside these walls, several districts in the town were juxtaposed on a grid pattern. The main road, which crossed the city from east to west, went to the ancient agora or public square, probably located on the site of *place de Lenche* in the *Panier* district. On the steep slope below *place de Lenche*, a two-storey building was built, probably stores, the «*Caves Saint-Sauveur*». The houses had mud walls, with bricks made of *adobe* (unfired moulded clay) or *cob* (mud and straw). Few tiles have been discovered in the ancient city. Public buildings were probably covered with slabs of limestone and houses with *cob*. One of these houses in *rue Leca*, had two or three wings set around a central courtyard. The city had baths like those in *rue Leca* and places of worship, such as the *parc des Phocéens*. The necropolis were located outside the city walls, as evidenced by the fourth century BC funeral terraces at the *Bourse* site.

## 2.4

### THE CONSTITUTION OF MARSEILLE AND ITS POLICY OF EXPANSION

In the first century BC the Greek geographer and philosopher Strabo referred to the administration of Marseille as being halfway between a democracy (with the power in the hands of the people) and an oligarchy (with the power in the hands of a small group of people). In *Massalia*, six hundred *timouques* constituted the council or *synedrion* (council or assembly). Strabo states that in order to be *timouque*, a Massalian must be the father, son, grand-son and great grand-son of a citizen. Women, foreigners and slaves were excluded from political life, just as they were in other Greek cities. Management of the city was provided by fifteen magistrates. Finally, a panel of three people governed the city under the direction of one of them, the *epistate*. Political stability made it possible to establish settlements on the Mediterranean coast: *Agathé* (Agde), *Olbia* (near Hyères), *Tauroeis* (Six-Fours?), *Antipolis* (Antibes) and *Nikaia* (Nice) on the coastal fringe. These Massalian dominions and their maritime routes were attacked by the Ligurians. At Marseille's request, Rome succeeded in defeating the Gauls and the Ligurians in 181, 154 and 122 BC. This last campaign was led against the Salyens by Gaius Sextius Calvinus who founded *Aquae Sextiae* (Aix-en-Provence). Mediterranean Gaul passed into the hands of Rome, which created the province of Narbonensian Gaul in 118 BC.

# THE ARCHAEOLOGICAL SITE AT THE BOURSE

## 600 BC to the present day

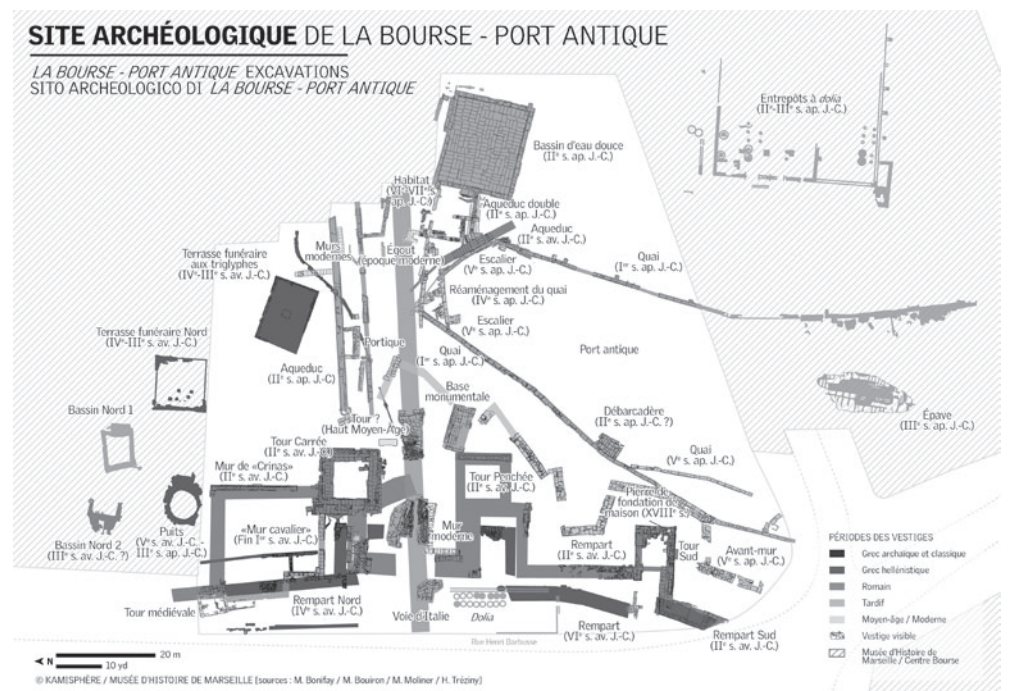
« From what I have heard, Massilia juts out in deep water and is fitted with a heavily fortified harbour where the Southern Sea make its way through a narrow passage; it clings to the land by a narrow isthmus only 1500 paces wide, is blocked by a very solid wall and is reinforced with a great many towers. »

Eumenes of Cardia, Greek historian, fourth century AD, Panegyric on Constantine, Book 19

Located on the eastern side of the ancient city, this site presents the findings of the first major urban archaeological dig. The remains, which are classified as historic monuments, testify to the beginnings of France's oldest city, founded around 600 BC.

At the gates of the ancient city, in the sixth century BC, the site was occupied by farms and clay pits, bordering on marshland.

In Hellenistic and Roman times this district was located outside the walls, fulfilling several functions, according to the era. This was a trading site with a port which had a quayside and warehouses dating from Roman times. It was also an area occupied by Greek burial terraces in the fourth century BC and a necropolis (from the fifth to the seventh century AD). It was also a suburb of craftsmen in late Antiquity, as evidenced by workshops for crafting metal, glass, leather and bone. Finally, from the end of the sixth century BC to the twelfth century AD, it was place of defence with ramparts, gates and towers, outer walls and ditches. The medieval and the modern district are partly founded on the walls of the ancient ramparts and retain, through the Grand-Rue, the path of the centreline of the Greek and then Roman road which ran through Massalia.



Agrandissement disponible en page X : Clés de lecture

### 3.1

#### THE FIRST MAJOR URBAN ARCHAEOLOGICAL DIG IN FRANCE

In 1967 the construction of the *Centre Bourse* marked the beginning of the first major urban archaeological dig in France, supervised by François Salviat and Maurice Euzennat. Workmen, followed by history and archaeology students excavated according to the method invented by Mortimer Wheeler of digging squares five metres wide, separated by banks of earth, making it possible to read the archaeological layers. The middle section of the project site was protected and excavations from 1970 to 1973 focused on peripheral areas which had been destroyed in 1973 and 1974 in order to build underground car parks.

Roman warehouses, two Hellenistic burial terraces and ancient wells were then revealed. The excavation as such ended in 1976. Then, the attention of archaeologists was again concentrated on the central area for laying out the garden from 1979 to 1984. After this, a number of ad hoc archaeological operations were conducted, initially on the burial terrace, with its "triglyphs" (1984), and on the ramparts (1992-1994). Of the three hectares excavated, only one has been preserved, the current site of the ancient port which was opened to the public in 1983, when the *musée d'Histoire de Marseille* was created.

### 3.2

#### THE GATES OF THE ANCIENT CITY

At the time of the founding of *Massalia*, the *Bourse* district was a rural, marshy area. Clay extraction pits were dug there for the purpose of making amphorae, vases and unfired clay bricks (*adobe*) used for building ramparts and houses. The sea came up to the bottom of the inlet which was turned into a port complex between 520 and 500 BC. The port developed during the Roman period with docks and warehouses until the *Lacydon* "horn" became silted up, trapping the Roman shipwreck at the *Bourse* around 200-220 AD. The first ramparts date from the end of the sixth century and were then consolidated at different times, especially in the Hellenistic period, with blocks of pink limestone quarried at la *Couronne*. There was a monumental gate in this wall which guarded access via the Greek, then Roman road into the ancient city. Along this road, outside the city, burial terraces dating from the fourth century BC served as enclosed family burial plots. Located near the port and in front of the ramparts, the area was later occupied by workshops where craftsmen worked with glass, pottery, metal, leather, bone and wood.

### 3.3

#### THE HISTORY OF THE STOCK EXCHANGE DISTRICT

Digging up *rue Impériale*, now *rue de la République* from 1861 to 1864 disrupted the district of *la Blanquerie*. Its demolition began with the construction of *rue Colbert* in 1881 and was followed by urbanisation work in 1913. The «wall of Crinas», so named because of a text by Pliny the Elder, a Roman writer of the first century AD, which attributed the rebuilding of the walls to the physician Crinas. These Greek fortifications have been preserved partly because medieval and modern houses reused them as cellar walls. In the late nineteenth century, local people used the term «behind the Stock Market», which came from the name of the building for the Chamber of Commerce located on *la Canebière*. This term illustrated the decline of this urban area which was first a park, then a car park and then a piece of wasteland. In 1959, the towers built by the architect Labourdette rose up over the *Bourse* car park and the popular district of *Belsunce*. The creation of the shopping centre in 1977 and the *musée d'Histoire de Marseille* in 1983 brought new appeal to an area just a stone's throw from the *Vieux-Port*. The cultural dimension of the area was enhanced by the creation of the *Alcazar* library in 2004 on the site of the famous music hall, in the *cours Belsunce*.



Wooden figurine of a Kouros (Greek youth), sixth to fifth century BC.

Marseille History Museum Collection. Courtesy of David Giancattarina

# FROM MASSALIA TO MASSILIA: THE ROMAN CITY

49 BC to 309 AD

«When the order was issued to them, the people of Marseille gave their weapons and war machines to us, took their vessels out of the port and the shipyards and handed over the money from the treasury. Once this had all been done, Caesar allowed the city to remain as it was, being more concerned about its name and its place in history than about its conduct towards him.»

Julius Caesar, Roman general and statesman, first century BC, The Civil Wars, Book II, 22

Massalia was conquered by Julius Caesar and his legate Trebonius in 49 BC. The city thus lost its independence but it remained an active port and retained its Greek character for a considerable length of time. The settlement developed in the old port area. There was a paved forum, a traditional Greek theatre, and further east was a huge building housing thermal baths. Bordering the water in the Lacydon, as later Latin authors would call it, large warehouses or horrea appeared. Despite the gradual process of romanisation which manifested itself in the increased use of Latin, in the architecture and decor of the houses and in funeral practices, the Greek cultural legacy lived on in the urban fabric, in its policies and its «districts». It was also evident in the frequent use of the Greek language on inscriptions. On former agricultural land, large coastal and rural dwellings (villae) were evidence of a romanised countryside where grapes, olives and cereals were grown. Marseille, like Arles, was part of the Roman peace in the Mediterranean; the consequent expansion of trade was particularly well documented through shipwrecks and their cargoes.



Roman shipwreck late second century AD, discovered while excavating at the Stock Exchange in 1974. Marseille History Museum Collection. Courtesy of CCJ/CNRS

## 4.1

### A PORT THAT REMAINED ACTIVE

During the first century AD, large warehouses were set up on the northern shore of the Lacydon. Part of these is preserved in the *musée des Docks romains* which features *dolia*, very large storage jars for holding grain or wine. Other stores similar to these could be found in *place Jules-Verne* and *place Villeneuve-Bargemon* near the City Hall.

From the Augustan period the quays underwent several developments using dressed stone, especially at the bottom of *rue de la République*. To the east of the ramparts, the port horn was also fitted with a quay and other warehouses around 70 AD. Later the construction of a large basin addressed the need for safe drinking water. Several wrecks (merchant ships and port dredgers) were found alongside the silted up quays.

There is evidence of commercial trading in rare written documents and from the amphorae imported from all over the Mediterranean. The economic strength of Marseille is also reflected in the production of flat-bottomed amphorae used to transport brine, cereals, oil and wine. The sediment in the port is full of archaeological objects: ceramics, glass, metal, organic matter, shells, pieces of rigging from ships and other items linked to fishing.

## 4.2

### A CITY IN THE ROMAN STYLE

New urban planning emerged from the time of Augustus, with thermal baths at the port, the construction of the theatre, the paving of the *forum*, possibly corresponding to the ancient *agora*, and the creation of uniform blocks of houses. This building programme formed part of the networks of grid lined streets inherited from the Greek city whose three major temples were mentioned by Strabo, a Greek geographer from the first century BC.

The houses were built and decorated according to the techniques and methods used in the Roman world, but the murals were modest, as were the inlaid floor paving and *tesserae mosaics* and statues were not common. Essentially it all formed part of the networks of grid lined streets inherited from the Greek city.

Located in the north on the *butte des Carmes* a large pottery workshop confirms that flat-bottomed amphorae were made here from the middle of the 1<sup>st</sup> century BC. The port horn district was fitted out with warehouses and hydraulic installations.

The burial places around the ramparts and especially along the ancient roads, the *Via Aquensis* in the north and the *Via Romana* in the east, with mausoleums, were a continuation of those of the Greek period. Small necropolis also appeared in cultivated rural areas (*Saint-Julien* to the east and *Mazargues* to the south).

## 4.3

### A CITY HIT BY RECESSION IN THE THIRD CENTURY AD

While it was Roman in terms of its practices and laws, the city nevertheless remained Greek in its habits and customs. The people of Marseille were characterised by their austere way of life, as related and lauded by Latin authors and confirmed by archaeological discoveries. The permanence of the Greek language also reveals the stability of a population whose Greek names slowly became romanised, but were often still written in Greek! Like the Roman cities of Provence, by the end of the second century, *Massilia* was experiencing a recession, as evidenced by the abandonment of certain places, especially urban residential areas. But other districts remained very busy; these were the port areas, both inside and outside the walls or by the sea in the city, to the west and the north. It is difficult to know what existed in the way of public buildings, as very little has been found. Building materials were taken from them to be used for new constructions during late Antiquity or at subsequent points.

## THEM FOR THIS AREA

### THE REALM OF THE DEAD IN ANTIQUITY

The fifth century BC to the seventh century AD

Hundreds of tombs reveal how the people of Marseille dealt with death from the beginning of the fifth century BC to the seventh century AD.

Some of the finds are very old and have been known about since the sixteenth century, but the majority of these graves have come to light due to recent archaeological research begun in the 1950s.

The burial practices of the first Massalians are still unknown because there is no clear evidence regarding graves from the Archaic period (sixth century BC). However, in the following centuries, they provide evidence of the development of burial rituals. Bodies were cremated or laid in the ground, then in the early Christian era, cremation was most certainly abandoned and only the practice of burial continued. Several types of cremation urns are known to have existed as well as various types of “coffins” used for burials, but these were mostly quite modest, as were the objects that were placed with the deceased: personal items or offerings which in fact disappeared from the fifth century AD onwards.

A few notable pieces such as some ceramics from the classical Greek period and rare sculpted sarcophagi from the High Roman Empire or early Christian era were found purely by chance or through archaeological excavations.

# FROM ANCIENT CITY TO MEDIAEVAL TOWN

## 309 to 948

«*In my state of poverty, thus did I decide to settle in Marseille, a city where there were many saintly people who were dear to me ...*»

Paulinus of Pella, Latin author, fifth century, Eucharisticos, lines 520-521

In the fifth century Marseille was a "city of saints" by virtue of the new religious order determined by Emperor Constantine. In 314, Bishop Orésius was sent on behalf of Marseille to the council of Arles. It is clear therefore that there was a Christian community here, probably from the third century onwards.

From 400, new places of worship characterised this early Christian period. There is evidence of this within the town in the form of an episcopal group possessing the largest baptistery in Gaul, and outside the city walls, the shrine of Saint-Victor and the burial church in rue Malaval housing a venerated tomb. Necropolis with new rites and practices perpetuated the ancient burial ring around the city and along the roads with groups of graves around new funeral buildings. Moreover, near the cathedral the first burials inside the city took place.

The development of housing and activity at the port were an indication of the intensive trading that Marseille conducted throughout the Mediterranean after the end of the Empire and the advent of the Franks.

However, Charles Martel's takeover of the city in 738 heralded two hundred years of decline during the early Middle Ages for Marseille. Eventually much of the housing seems to have been confined to two enclosed areas in a town whose ancient monuments were in ruins.

### 5.1

#### THE EARLY CHRISTIAN PERIOD

In 309, Emperor Constantine laid siege to Marseille and captured Maximian, his father-in-law, who had taken refuge there. The city was heavily fortified as described in a contemporary account by Eumenes. From the year 400, buildings considered fit for the new faith were constructed. The remains of the original cathedral and a large, ornately decorated baptistery under the present cathedral indicate as such, as does the bishop's palace with its mosaic hall. Outside the ramparts, funerary churches, which are known to have existed from texts and archaeological findings, indicate that Christianity made its mark on the outskirts of the city, from *Saint-Victor* in the south to the church in *rue Malaval* in the north. The fifth century was also a time when Christian thinkers chose to settle in Marseille: the monk Jean Cassien founded two monasteries there; the founding of the Abbey of *Saint-Victor* has been incorrectly attributed to him. Thanks to him, Paulinus of Pella, Salvien and many others the city wielded an intellectual influence unparalleled at any other time in its history.

All these factors testify to the spread of Christianity which, as elsewhere in Provence, is known about from texts and archaeology. Pottery and jewellery, coffins and inscriptions bore signs of the new faith like the *chrism*, a symbol of Christ.

### 5.2

#### A PORT CITY IN THE FIFTH AND SIXTH CENTURIES

From 400 the port underwent a revival as evidenced by the installations and from the sediment which is full of all kinds of objects. At the *Bourse*, quays were constructed on the port horn. On the south side salt-works are known to have existed. To the east, near the ramparts, there were maritime activities alongside craftsmen's workshops, small settlements and graves.

The construction of places of worship, outside the city as well as inside, and the doubling of the ramparts by the *Bourse* were significant changes. The lengthy survival of ancient times gives a picture of an urban fabric that was unchanged due to the continuity of the houses. Between 580 and 700 housing developed outside the city walls.

The amphorae are an illustration of the trade that the city conducted with the Mediterranean. They contained wine, brine and oil that came from Spain and Portugal, but mainly from North Africa, Italy and the eastern Mediterranean. When they had finished serving this purpose, some amphorae were put to different use: as children's coffins. The new order formed by the end of the Western Roman Empire in 476 and the successive passing of Marseille into the hands of the Visigoths, Ostrogoths and Franks did not have a detrimental effect on the city; quite the contrary. Open to trading in Mediterranean goods, the port experienced a period of growth hitherto unprecedented since the Greek era.

### 5.3

#### THE DAWN OF THE MIDDLE AGES, THE SEVENTH TO THE NINTH CENTURY

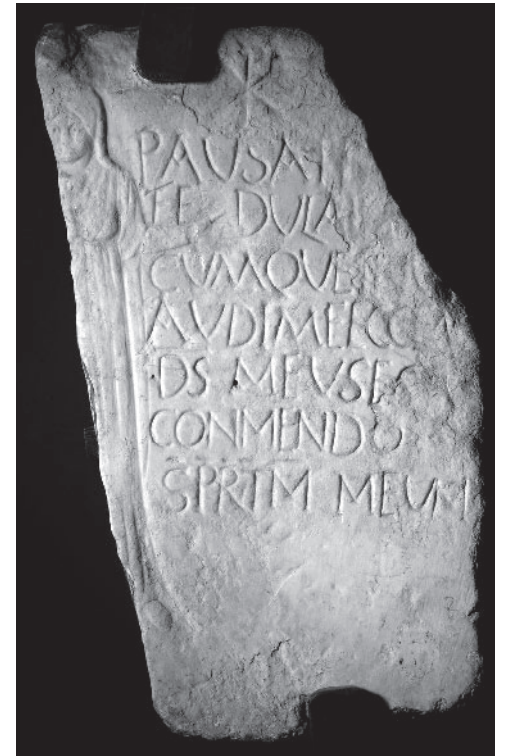
Excavations in the urban as well as the port area have shown that around 600-625 this was a vibrant place both within and beyond the city walls. Private homes and public buildings in the city centre have only survived in a «negative» form, as trenches with the stone work removed, a sign of the subsequent conversion of the framework of these buildings. In contrast, the port districts outside the city walls, which extended over a much greater area than those found in any other city in the western Mediterranean, have been much better preserved.

It was probably towards the end of the seventh century that Bishop Babon, probably in conflict with the Patrician (the governor of Provence), built a small enclosure to the west of the city, encompassing the area around the cathedral as far as the present *fort Saint-Jean*. After 725, coinage provides some information about the «Dark Ages»; archaeological records are still rare. When Charles Martel took over Provence (738) there were serious consequences for Marseille, which was largely destroyed and reduced in size until the tenth century.



Aerial view of the chancel of the church in the rue Malaval, fifth century AD.

Courtesy of M. Moliner



Epitaph to Fedula, Bassin de Carénage, Marseille.

Marseille History Museum Collection. Courtesy of the City of Marseille

#### THEM FOR THIS AREA

#### THE FUNERARY CHURCH IN RUE MALAVAL, fifth and sixth century

The reconstructed remains come from the choir of an unknown early Christian church which was unearthed during excavations in 2003-2004.

Located outside the city walls in the north of the city, this funeral building has a remarkable tomb which is the final resting place of two people. Decorated with marble chancels, it is positioned to the left of the altar itself in the centre of the apse. Here, practices were conducted which are known about from texts, but the monument itself provides evidence which is unique in the western world: worshippers brought oil which became sanctified on contact with the bodies in the tomb and the relics placed under the altar.

There was a large collection of sarcophagi or tile tombs, a *tumulatio ad sanctos*, which developed in the choir, the nave and outside the building where many amphorae were used as coffins for children among the graves of men and women of all ages.

When the premises were abandoned, probably from the late sixth century, although the relics under the altar were recovered, intensive looting destroyed the building but spared the choir, the venerated tomb and the surroundings graves.

The restitution work ties in with the last phase of use of the building. The walls and the base of the altar are casts; only those tombs that could be restored are originals.

# MARSEILLE IN THE MIDDLE AGES

## 948 to 1481

«*In August we entered into our ship at the Rock de Marseille. On this day the door of the ship was opened and all the horses that were being taken overseas with us were put inside.*»

Joinville, French chronicler (1224-1317)

the departure of the Seventh Crusade from Marseille in 1248

In the tenth century, Provence was ruled by the Kings of Burgundy who installed Viscounts in Marseille in 948. This regime, along with that of the house of the Counts of Barcelona, lasted until the death of Raimon-Bérenger V in 1245. His daughter Béatrix succeeded him, marrying Charles of Anjou, brother of Louis IX, in 1246; Charles constantly had to quell rebellions by the people of Marseille. This first period concluded in 1382 with the assassination of Queen Jeanne. After a period of unrest, Louis of Anjou, brother of Charles V, inaugurated the second house of Anjou. This ended in 1481 with the death of the childless nephew and successor of King René, Charles of Maine, who bequeathed Provence to his cousin Louis XI. Palamède de Forbin, who came from a wealthy background, was appointed governor. He soon proved to be unpopular and was removed from office on the death of Louis XI. In 1487 it was confirmed by Charles VIII that the «County of Provence and adjacent land including Marseille» was finally to become part of France. There are several explanations for why so little remains from the Middle Ages. Much of the town was destroyed when it was sacked by Aragon forces in 1423 and there was further destruction during the Revolution; subsequent construction work flattened everything from the Mediaeval period in favour of the ancient world and the city council took no interest, as evidenced by the destruction of the church of Saint-Martin at the end of the nineteenth century.

### 6.1

#### THE PORTS AND THE TOWN

The layout of Marseille is linked to the location of its three ports: the main one to the north, the one in the upper part of the town at *l'anse de l'Ourse*, and the one on the south side which is part of the Abbey of *Saint-Victor* and which can be reached at some points.

The northern side was owned by the Viscounts who took responsibility for maintaining and defending it and collecting taxes on fishing and cargo. The charters of the Abbey of *Saint-Victor* are proof that there was continuous activity at the port. Links with the Orient existed, as well as with the Ligurians and the Catalans, although there was no tangible evidence of this before the twelfth century. In the thirteenth century the town took part in the quest for regaining the island of Majorca and was involved in the Crusades, both of which provided sources of new opportunities. The privileges obtained in the Holy Land boosted shipbuilding and port activity. The Angevin policy of expansion in Italy was part of this development. Conflicts in the late thirteenth century resulted in a decline in trade. The war against Aragon and the Black Death in 1348 decimated the population. Unpaid or low-paid foreign sailors turned Marseille into a pirate town, which had an adverse effect on maritime trading.

After the sacking of the town by Aragon forces, the businessman Jacques Cœur was the man who embodied the economic revival that began in 1446.

### 6.2

#### THREE TOWNS

From the tenth century two powers were in control in Marseille: one being civilian and in the hands of the Viscount, was located at the eastern end of the town in *le Tholonée* (probably the ancient gate of Italy) while the other was religious, under the bishop, as evidenced by the cathedral. In the twelfth century, a disagreement between the chapter and the bishop led to the departure of the latter for *la butte des Carmes*, where he ordered a palace to be built, which stood until 1524.

From 1160 the town was divided between three seats of power: the town of the Provost to the west, the cathedral town on *la butte des Carmes*, the lower town or Viscount's town, along the northern side of the port, within the town walls. At the end of the twelfth century, the population was keen to break away from seigniorial rule. Municipal independence took a long time to achieve and during this time there were frequent violent disputes with the bishop or the count. Independence came about temporarily under the Treaty of 1257 by Charles I of Anjou. The town became properly unified in 1348.

From 1225, a municipal palace was built in front of the church *des Accoules* where the council would hold meetings, until 1348 when meetings were held in the *hôpital du Saint-Esprit* (the Hospital of the Holy Spirit). King René, for his part, preferred the building known as «the king's house», situated at the corner of *rue de la Loge* and the prison. The Lodge, which was the merchants' headquarters, was built in the fifteenth century.

### 6.3

#### COMMERCIAL ACTIVITY INSIDE AND OUTSIDE THE TOWN WALLS

80% of commercial activity was focused on the port. Suburbs were created in the thirteenth century. It was a town made up of merchants and craftsmen where 22% of the population were involved in work related to the land. In Marseille there is a complete set of notarial records, the oldest on paper in France, compiled by Giraud Amalric, giving information on these activities. The main occupations were crafting wood for shipbuilding, housing and barrel making and for producing household items; essential leather work to make clothing and weapons; making textiles for clothing and home furnishings and making sails, rope and containers from hemp and alpha grass. People also crafted metal. The Jewish community excelled in coral craft. The town had numerous markets, shops and inns that were linked to the life of the port.

The suburbs existed in times of peace, their creation relating to the development of fortifications and the constructing of roads. They originated in the late twelfth century, were developed during the thirteenth century and destroyed in the mid-fourteenth century due to fears about armed gangs. Going from north to south, we find the «bourg» of *Olliers* (potters) below the *butte des Carmes*, *Morier* (tanners) at the *Alcazar* and the «bourg» of *Sainte-Catherine* (metalworkers and tanners) in *place du Général-de-Gaulle*.

### 6.4

#### WALKING THROUGH CHRISTIAN MARSEILLE

Religious monuments are a rare sight in Marseille: the Cathedral of *la Major*, the Church of *Saint-Laurent*, the Chapel of *Saint-Jean*, the bell towers of *les Accoules* and the Abbey of *Saint-Victor* respectively. Others are only known about from documentary evidence.

The Romanesque Cathedral of *la Major* was consecrated in the early twelfth century. The first two parishes were *les Accoules* and *Saint-Martin* around 1160 in the lower town, then *Saint-Cannat* in the twelfth century, and *Saint-Laurent* in the thirteenth century.

There were two important religious monasteries here, one on each side of the port: to the south *Saint-Victor* housed the monks, whose wealth and reputation were well known beyond the county boundaries, and *Saint-Sauveur* to the north housed the nuns.

In the early thirteenth century new religious orders took up residence here: the Trinitarians, whose convent was built in 1203, the Franciscan, Dominican, Augustine and Carmelite orders settled outside the town walls. Secular groups, such as *les Béguines de Roubaud* were also emerging.

At the end of the twelfth century orders of knights settled on the north side, the Knights Hospitaller of Saint John of Jerusalem to the west, the Templars to the east and the *hôpital du Saint-Sépulcre* (Hospital of *Saint-Sepulchre*) to the south east.

Hospitals such as *Saint-Antoine* and *Saint-Esprit* were established in the twelfth century and *Saint-Jacques-de-Galice* in the fourteenth century.

#### FOR THIS AREA

##### THE CHURCH OF SAINT-MARTIN

One of the oldest churches in the city, it was referred to in texts from the eleventh century onwards. It was rebuilt in the twelfth century and thanks to the generosity of parishioner Barthélemy Reynaud, it was restored again in the early sixteenth century in the Gothic style in order to support the increased population of the parish. The church had three naves and covered an area of 1300 m<sup>2</sup> and could accommodate 2,200 worshippers. It was much admired for the harmonious design of its facade with its beautiful rose window, the magnificence and originality of the capitals, each of them different and decorated with figures depicting the virtues and the vices, coats of arms and terrestrial and marine animals and plants.

In the seventeenth century, as the wealthiest and most important parish in Marseille, the church temporarily held the title of Cathedral, but later lost this title to *la Major*. The choir was completed and it was enlarged by the addition of two aisles on the north side.

Despite this rich history and despite the opposition of the people and the clergy, as well as articles written by scholars, the church was destroyed in 1884 during the construction of *rue Colbert*.

Along with the church *des Accoules*, which was torn down during the turmoil of the revolution, it was one of the few Gothic churches in Marseille.

A section of what was salvaged of it is shown here in two separate areas: one focuses on the Middle Ages, the other on the modern era.

#### THEM FOR THIS AREA

##### THE ABBEY CHURCH OF SAINT-VICTOR

##### The fifth to the fourteenth century

A fine example of a fortified religious structure, this church, set high up, and constructed between the eleventh and fourteenth centuries overlooks the south side of the *Vieux-Port*. While the Revolution destroyed much of this powerful abbey church, successive construction work on the building has nevertheless preserved some elements of an original early Christian monument underneath which feature a mosaic atrium. Before this building, and during the early Christian period, there was a large necropolis here. Excavations in the 1970s have made it possible to understand the various phases of this historical monument, which nowadays is a place of devout worship and which tradition pinpoints as being the tomb of the martyr Victor. Another tradition has incorrectly attributed the founding of the monastery in the fifth century to Jean Cassien. With its powerful abbots, including Guillaume de Grimoard, who became Pope Urban V, this order would play a major role in the Christian world of the Middle Ages, before it fell into decline in the fifteenth century.

# AND MARSEILLE BECOMES FRENCH

## 1481 to 1596

«*This city of Marseille is the great sea port of the kingdom of France. Whenever an expedition (by sea) is planned with vessels leaving from the kingdom of France, all (necessary means) are gathered together in this city and they set sail.*»

Pîrî Re'îs, Grand Admiral of the Ottoman Fleet, *The book of the Sea*, 1526

In 1481 on the death of Charles V of Anjou, Provence was united with the crown of France. Marseille retained the privileged tax status of "land adjacent" to Provence. As far as the kings of France were concerned, the port of Marseille was an asset which they intended to take advantage of for their expeditions to Italy. The city benefitted from this, despite also undergoing a siege in 1524. François I visited the city on three occasions, most notably for the marriage of his son Henri to Catherine of Medici.

During the religious wars, the city enjoyed a certain degree of prosperity through its relations with Barbary (North Africa) and the Levant (the eastern Mediterranean, under Ottoman rule).

The Protestant faith met with little response here and for a time the city stayed clear of the conflict. In 1589, following the assassination of Henri III, the heir to the throne became Henri of Navarre, a Protestant prince, at which point Marseille chose to side with the Catholic League. In 1591, member of the League, Charles de Casaulx, transformed it, with the support of the Spanish, into a small mercantile republic, independent from the kingdom, until his assassination in 1596.

### 7.1

#### PROVENCE IS UNITED WITH FRANCE

On 11<sup>th</sup> December 1481, Charles V of Anjou, Count of Provence and Forcalquier, died in Marseille without an heir. He bequeathed his possessions to his distant cousin Louis XI, King of France. Yet Provence retained a certain amount of autonomy: it was united, and not annexed to the kingdom of France. Palamède de Forbin, who worked to this end for several years, was appointed lieutenant to the King and Count of Provence. He was removed from office in 1483 shortly before the death of the king. In 1486, the *Etats de Provence* voted for the definitive union of Provence with France, which was proclaimed the following year by King Charles VIII.

One of the issues of the union of Provence with France was the possession of the kingdom of Naples, conquered by the kings of Aragon in 1442 at the expense of the Angevins. Their rights to this kingdom were consequently claimed by the King of France, whose claims on Naples and then Milan resulted in the Italian Wars, a series of military operations that lasted for several decades. These early campaigns fostered the development of the port of Marseille. The first arsenal was created by Charles VIII. Towards the middle of the sixteenth century the port housed thirty galleys.

### 7.2

#### A RENAISSANCE CITY

The Italian Renaissance had reached Marseille and Provence early on, thanks to the last of the Angevins. War with Italy meant that it would reach France. Marseille experienced the splendour of the Renaissance on numerous occasions. The marriage of the future King Henry II to Catherine of Medici in Marseille in 1533, in the presence of François I and Pope Clement VII gave rise to great festivities. From an architectural point of view, few traces remain of the Renaissance in Marseille. However, two major military buildings date from this period. On two occasions, in 1524 and 1536, Marseille had to strengthen its defences in order to resist the troops of Charles Quint. François I decided to build two fortresses: the *château d'If* and the fort of *Notre-Dame-de-la-Garde*.

The fort on the island of *If* was intended to strengthen port security and to protect the passage of the galleys. Its construction, according to a plan that was still mediaeval, began after the siege of the city in 1524 by the *connétable de Bourbon*, Charles Quint's lieutenant. A garrison was installed there in 1529. Construction of the bastioned fort of *Notre-Dame-de-la-Garde*, at the base of the present basilica, may well have been started in July 1536, when Charles Quint's troops returned to Provence.

### 7.3

#### COMMERCIAL OPERATIONS

The port of Marseille experienced a huge boost thanks to the special relationship which François I nurtured with the Ottoman Empire. In 1535 the King of France initiated a policy to create closer ties with Suleiman the Magnificent, as a consequence of which, the people of Marseille gained access to the whole of the Mediterranean. Trade agreements enabled the development of the *Echelles du Levant*, trading posts in the ports of the Ottoman Empire which the Kingdom of France obtained by privileges.

Thus Marseille became the centre of French trading in the Mediterranean. Many imported goods passed through there (spices, fabrics, leather, ceramics), while goods produced locally in Provence such as olive oil, fruit and ceramics were exported.

Trading companies were springing up such as the *Grande Compagnie du corail des mers de Bône* created by Thomas Lenche. Marseille also became the gateway for products from the Americas (wood from Brazil and spices) which were arriving in Europe.

### 7.4

#### MARSEILLE DURING THE RELIGIOUS WARS

The sixteenth century was marked by conflicts between Catholics and Protestants that had an impact on the entire kingdom. Marseille went through these troubled times relatively unscathed. Being a "very Catholic" city, it overwhelmingly gave its support to the League from 1589. Charles de Casaulx, leader of the League in Marseille, took power on 16th February 1591. He wanted to make the city an independent Catholic republic. In 1593 he defeated the royalist troops.

Casaulx wanted to modernise the city: he created the *Hôtel-Dieu* (a hospital) and set up the first printing house, but such reforms were expensive and levying taxes brought about the departure from the city of the local dignitaries.

The permanent state of siege deprived the city of food and this began to take its toll. The people rose up in revolt.

Henri IV renounced the Protestant religion in 1593. Charles de Casaulx turned to the King of Spain, Philippe II, who agreed to send him a garrison.

On 17<sup>th</sup> February 1596 as the city was about to undergo a difficult siege, Casaulx was assassinated by his lieutenant Pierre Bayon, more usually known as Libertat. Henri IV was able to restore the authority of the crown in Marseille.



Map of Marseille, Braun, L., 1572, print.

Marseille History Museum Collection

# MARSEILLE AND THE SUN KING. THE CENTURY OF LOUIS XIV

## 1599 to 1725

« *I am enchanted by the singular beauty of this city* »

Marquise de Sévigné, French woman of letters, writing to her daughter

on 25th January 1673

Louis XIII and Louis XIV with their respective ministers, Richelieu and Colbert, nurtured great maritime and commercial ambitions for the city. In the middle of the seventeenth century, Marseille stayed away from the troubles of the Fronde. But the First Consul, Gaspard de Glandevès-Niozelles, foolishly engaged in a power struggle with the young King Louis XIV who decided to bring the city to heel. His arrival in Marseille in 1660 marked a turning point. This show of strength was accompanied by economic decisions and major developments in the port and in urban areas. Louis XIV stripped the nobles of their municipal authority and handed it to the bourgeois and traders. In 1665, Louis XIV decided to build a large galley arsenal as well as fort Saint-Nicolas and fort Saint-Jean. In 1669, he granted Marseille free port status. The expansion in 1666 tripled the surface area of the city. The "new city", with its straight roads, enclosed the port. From 1668, a health quarantine system protected Marseille from infectious diseases. However, serious negligence would be the root cause of the last plague epidemic to strike the city in 1720.



Dish with cavalier design (Montelupo Fiorentino).

Marseille History Museum Collection. Courtesy of David Giancatarina

### 8.1

#### MARITIME TRADE AND PIRACY

The treaties that had been negotiated with the Turks by François I were renewed by Henri IV in 1604. The king removed customs taxes on goods landed at the port and in 1599 he approved the establishment of an office of traders which was the origin of the first Chamber of Commerce in France. Louis XIV and his minister Colbert entrusted the Chamber of Commerce with the administration of the *Echelles du Levant* (Ottoman Empire) and Barbary (North Africa). This maritime trade was disrupted by Barbary pirates who led a "sea jihad" against Christianity. Goods were seized and men sold as slaves. Christian privateers perpetrated similar exactions against North African or Ottoman ships. Marseille steadily developed into a port that was opening up to the world beyond the Mediterranean: transatlantic commercial activity made it possible to trade products with the West Indies.

Marseille exported woollen cloth and manufactured goods to the Levant. It received silk, cotton, cereals, spices, textiles (indiennes) and Arabian Mocha. The first coffee shop opened in Marseille, close to the Town Hall, in 1671.

### 8.2

#### MARSEILLE, A LAND ADJACENT TO THE KINGDOM OF FRANCE 1559 TO 1660

Marseille like *Arles* and *Saint-Tropez* had the status of land adjacent to the county of Provence. It was part of Provence but not part of the county of Provence and when Provence was ruled by counts, this gave it various advantages, especially tax benefits, which the kings of France promised to respect. The government of the city under the leadership of the *viguier* (the king's representative) was provided by three consuls, an assessor (the city's legal counsel) and by seventy-two members representing the districts of the city. Two factions of dignitaries vied for municipal power, that of Vento-La Baume-Beausset and that of Valbelle. In 1658, the *Valbelliens* took possession of the town hall by force and their leader, Gaspard de Glandevès-Niozelles, recklessly engaged in a showdown with the monarchy. On 2<sup>nd</sup> May 1660, Louis XIV, accompanied by his Prime Minister, Mazarin, came to Marseille intending to punish the city for its "rebellion."

### 8.3

#### A CITY TRANSFORMED BY THE SUN KING 1660 TO 1720

Marseille was transformed under the leadership of Nicolas Arnoul, superintendent of the galleys. The nobility was divested of its municipal authority in favour of traders. Some of these nobles gradually settled in *Aix-en-Provence*.

The construction of the *fort Saint-Nicolas* and the *fort Saint-Jean* was undertaken in 1660 by the Count of Clerville. Canons protected the channel but were also turned towards the city to quell any uprising.

From 1665, Nicolas Arnoul was in charge of the construction of the galley arsenal which formed a city within a city. It housed up to 20,000 men, the population of Marseille being estimated at 80,000 inhabitants. The galley slaves (criminals, deserters, Turkish slaves, Protestants, etc.) lived in appalling conditions. With the «new town», the surface area of Marseille increased from 60 to 185 hectares. The Town Hall was rebuilt on the quay. Building work began on *la Charité*, a hospital for the beggars, using the plans of Pierre Puget. The winding streets of the old town contrasted with the straight roads of the new district established beyond *le Grand Cours* (*cours Belsunce* and *cours Saint-Louis*), completed in 1687 and the *rue Cannebière*.

#### THEM FOR THIS AREA THE GREAT PLAGUE OF 1720 AND THE FIGHT AGAINST EPIDEMICS

A health monitoring system existed in the Mediterranean for ships coming from the Levant, as this was where caravans from Central Asia ended up and they were likely to be carrying the plague. In Marseille quarantine took place on board ship, near the island of *Pomègues* or the island of *Jarre* or at *le Lazaret*, a huge building in the north of Marseille. In 1720 the *Grand Saint-Antoine* left Syria for Marseille with a cargo of silk and cotton. During the crossing there had been several suspicious deaths among the crew and passengers. Despite worries about the vessel's state of health, its period of quarantine was shortened: the cargo had to be sold at the fair in *Beaucaire* which took place in July. The plague then spread rapidly through the city. It spread into parts of Provence and even reached *le Gévaudan* (now *Lozère*). The "plague of Marseille" was the last great epidemic of this disease in France. In Marseille, it claimed nearly 30,000 people out of a population of 90,000 inhabitants. Further outbreaks of the plague occurred in 1721 and 1722, but from 1726 onwards commercial operations were in full swing again and the city's population began to increase.

# FROM ENLIGHTENMENT TO REVOLUTION: MARSEILLE, AN INTERNATIONAL PORT

1725 to 1794

«*Allons Enfants de la Patrie ...*»

Claude-Joseph Rouget de Lisle, French officer, on the night of 25<sup>th</sup> to 26<sup>th</sup> April, 1792

After being disrupted by the plague in 1720, Marseille's commercial boom quickly resumed, which was mainly due to a huge influx into the region of foreigners and people from elsewhere in Provence. From 1748 transferring most of the galley ships to Toulon made it possible to devote the port entirely to trade, although the space vacated would not be utilised until the end of the century. In the long term, trade developed even more because the art of navigation was making significant progress, thus improving journeys by sea and their accuracy. The Age of Enlightenment also flourished in Marseille mainly thanks to the Academy of Literature, Science and the Arts, founded in 1726, which still exists. As in other large cities, the French Revolution had a significant impact.



Ontbijt der Marfeillaanen, in de Elijfsche Velden, op den 30sten van Hooijma<sup>1</sup> 1792.

The Marseille Battalion fighting in Paris in summer 1792,  
copper engraving, 23 x 29 cm, 1800.

Marseille History Museum Collection

## 9.1

### MARSEILLE, AN INTERNATIONAL PORT 1725 TO 1789

In the eighteenth century, Marseille, which was the major port in the Mediterranean, became an international port. Previously trade had focused on the Mediterranean basin, but now it looked towards the Atlantic, mainly due to measures in 1719 favouring trade with the West Indies. On the eve of the Revolution, Marseille had an important place in colonial trade along with *Bordeaux*, *Nantes* and *Le Havre*.

The ships' main destinations were *la Martinique* and *Saint-Domingue*. They would set off with their holds full of produce from Provence (olive oil, wine, almonds, etc.) and goods manufactured locally or within the region (Indiennes, silks, tiles, bricks, soap and ceramics). In addition, Marseille exported goods from the Levant such as rice, spices, cotton goods and dates to the West Indies.

The ships would return laden with sugar, coffee (which traders would sell on to the Levant), indigo, cocoa, tobacco and dyewoods. Thus Marseille served as a storage depot for tropical products.

In 1793 this cycle of growth in international trading was disrupted by England declaring war on France and by the resulting sea blockade.

## 9.2

### THE AGE OF ENLIGHTENMENT IN MARSEILLE

In the eighteenth century Marseille was not a city brimming with intellectuals. Nevertheless it was a city open to new ideas and to scientific and artistic discoveries. The Academy of Literature, Science and the Arts in Marseille was founded by letters patent in August 1726. It came into being as a result of discussions that were conducted in the *bastilles* during the plague, such as those held at the house of Doctor Peyssonnel – who would establish that coral was an animal (and not a mineral).

Since the seventeenth century Marseille had had a school of hydrography that taught the art of plotting a vessel's course and position out at sea. Between 1729 and 1749 the school was run by Father Pézenas, a Jesuit, who was also responsible for managing the observatory that he was striving to develop. Proficiency in measuring space and time, a specific feature of eighteenth century Marseille, was thus a crucial issue for the development of navigation. In the traders' salons, publications were circulated. Marseille society, which was essentially made up of commoners and based on wealth, was open to new ideas and would give its support to the Revolution from a very early stage.

## 9.3

### THE FRENCH REVOLUTION 1789 TO 1794

On 23rd and 24th March 1789 Marseille was shaken by riots: the taxation system in Marseille hit the poorest people very hard. The city became divided. The tax on flour was removed, a three level assembly governed the city and a citizens' militia was created.

On 30th April 1790, after the taking of the Marseille "*Bastilles*", the *forts of Saint-Jean*, *Saint-Nicolas* and *Notre-Dame-de-la-Garde*, Marseille found itself at the forefront of the revolutionary movement. On 2nd July 1792, 517 men gathered by Charles Barbaroux in order to support the revolution in Paris, left the city singing the Battle Hymn of the army of the Rhine, which, thanks to them, became the *Marseillaise*. On 10th August 1792 they played a crucial role in capturing the *Tuileries*, resulting in the fall of the monarchy.

In 1793 a group of Marseille citizens took part in the federalist revolt that erupted against the *National Convention*. In retaliation, Convention troops occupied Marseille. In the autumn, the *Terror* was established: the Marseille citizens who had been involved in the federalist uprising were guillotined. Dechristianisation was decreed. For a few months Marseille even became a "city with no name." The administration of the department, which had been transferred to Marseille in 1792, returned to *Aix*.



# PORT, INDUSTRY AND MEN: MARSEILLE IN THE

## 1795 to 1905

«Marseille is now what Persia must have been like in the Ancient world, what Alexandria must have been like in the Middle Ages: [...] a Capernaum, a Babel of all nations [...]. You will hear a hundred unknown languages spoken, every kind of dialect, the way they speak in the snowy lands, the sighing voices of the people from the southern lands.»

Gustave Flaubert, French writer, *Par les champs et par les grèves*, 1840

The aftermath of the Revolution was a difficult time for Marseille: it suffered as a result of conflicts in Europe which had an impact on the port and the economy until 1820. However, the capture of Algiers by French troops revived the city's appeal from 1830.

The population increased dramatically, rising from 130,000 inhabitants in 1830 to 550,000 in 1905. With the Second Empire there came a sudden surge in urban planning projects: expanding the railways, creating new dock facilities in the north, major urban development, phasing in of industrial suburbs, where the greatest numbers of workers were from the Alpine valleys and Italy.

So two cities were gradually taking shape, one being a working class community to the north, the other being a wealthy middle class in the south, each with their own lifestyle, forms of entertainment and housing.

Opening onto the Mediterranean, and beyond thanks to shipping companies now using steam power, and favoured by its link with the colonial world, Marseille truly was expanding at the turn of the twentieth century.

### 10.1

#### ECONOMIC DECLINE AND NEW POLITICAL CENTRALITY (1795 TO 1830)

Following the bloody episodes of the Terror, the policy of dechristianisation and the British blockade of the port, the impoverished city experienced a gradual return to calm. The restoration of peace in 1802 was welcomed by its inhabitants. The first prefect appointed in 1800 chose Marseille as the capital of the department, to the detriment of Aix. The city regained its single town hall in 1805 and the surrounding walls of the Louis XIV, which had become too narrow, were pulled down.

But Napoleon's wars against England caused disruption to commercial operations with the new blockade from 1806 resulting in the collapse of trade in the Mediterranean but also the development of certain businesses such as soda factories. Poverty was quite obviously becoming more widespread, whilst the middle classes were exasperated by the tax burden. Furthermore, the abdication of the Emperor was positively received in Marseille, thus confirming its support for the Bourbons.

### 10.2

#### AN ATTRACTIVE CITY (1830 TO 1852)

After previous trade with the Middle East and North Africa had slackened off, the expedition to Algiers in 1830 was perceived as a possible means of gaining of new markets and this won the unanimous support of the people of Marseille.

The gradual transition of its naval vessels from sail to steam which began in the 1830s, the creation of new shipping companies and the arrival of the railway line at the *Saint-Charles* railway station in 1848 put Marseille at the centre of a renewed commercial field, even if it was still predominantly Mediterranean.

In 1849, the waters of the river Durance arrived in Marseille on the *Longchamp* plateau. Next, an internal distribution network had to be built within the city to meet domestic needs, as well as those of factories, especially the tile works, which could then operate continuously, even during the summer months. The canal also made it possible to improve agricultural land by irrigation or watering and to develop gardens. This was a milestone for the city that was keen to put an end to its sanitation problems. Marseille had experienced a significant increase in its population, which was still largely crammed into the old town, despite the creation of new districts.

# NINETEENTH CENTURY



Construction of the rue Impériale, photography by Terris. Bouches-du-Rhône Regional Archives Collection

### 10.4

#### PORT AND INDUSTRY (1870 TO 1930)

Industries linked to sailing, like soap and oil manufacturing, had most certainly been in existence for centuries. It was often a case of small businesses expanding with the advent of the steam engine.

With the opening of the Suez Canal in 1869, then having access to colonial markets, Marseille confirmed its role as a transit port. In addition, in importing raw materials (sesame, copra, peanuts, wood, rubber etc.) and redistributing manufactured goods, it became an industrial port, directly linked to the development of shipping companies and trading and accustomed to quick speculative profits. The role of the metallurgy (lead, iron) and the chemical industries which brought the city one of its largest industrial sources of income should also be taken into account. Artificial soda was used chiefly for soap making and sulphur was used for fertilisers, while mechanical engineering and metal processing provided machines and means of transport to other sectors.

The port, which welcomed people and was a source of employment, generated a significant influx of immigrants, for the most part Italians from Piedmont and Liguria and then from areas further south.

### 10.3

#### A CITY TRANSFORMED UNDER THE SECOND EMPIRE (1852 TO 1870)

By the mid-nineteenth century the *Vieux-Port* had become inadequate. New docks were built at *la Joliette*, then further north towards *le Lazaret* and *Arenc*, protected by a large pier. With the construction of the docks, the port of Marseille became the hub for shipping on a worldwide scale, with major shipping lines connecting up to the Far East. The city was being modernised. Political and financial leaders joined forces to coordinate the creation of major roads linking the *Vieux-Port*, *la Joliette* and *Saint-Charles* station. The creation of *rue Impériale* (now *rue de la République*) required the partial or total destruction of some sixty streets and one thousand houses. The operation proved to be disastrous from a financial point of view, but it made it possible to create this grand Haussmann style avenue in Marseille.

At the same time Marseille acquired new seats of power (the Stock Exchange, the Palace of Justice, the Prefecture...), places of learning (*le palais des Arts*, *le palais Longchamp*), religious buildings (*Notre-Dame-de-la-Garde*, the Great Synagogue, the Cathedral of *la Major*) and parks and gardens (*parc Borély*). Just as many buildings were constructed, mainly in the south of the city, by great architects like Pascal-Xavier Coste or Henry Espérandieu.

### 10.5

#### A CITY OF CONTRASTS: POLITICS AND DAILY LIFE

A very conservative right and a very militant left co-existed in Marseille. The city was shaken by the revolutions of 1830, 1848 and 1870, the failure of the Commune in 1871 and a state of siege lasting until 1875. The nineteenth century also saw the birth of the workers' movement and the first major strikes (1848, 1864). The white Royalist *Midi* and the red Republican *Midi* clashed. The town hall was radical to begin with, then socialist until 1902.

It was a sort of double or dual city: there was the wealthy middle class city with its bastides, its Nautical Society, its Artistic Circle, its racecourse, its classical concerts, its grands cafés and "chic" sea bathing ... coexisting with the city of the people who had their own playgrounds and meeting places (*cabanons*, little cottages, *café-concerts*, workers' clubs...). At the same time there were still places where the two rubbed shoulders, such as the *Grand Théâtre*, *la Canebière* or the *cours Belsunce*, where the *Alcazar* stands.

In the following century, the south of the city would reinforce its residential status with districts set aside for the richest families, even though workers' villages like *Mazargues*, continued to survive.

# MARSEILLE, GATEWAY TO THE SOUTH

## 1905 to 1945

«*This city is a lesson to us [...]. Attentive, it listens to the voice of the whole world and with its experience it engages in a conversation on our behalf with the entire earth. A banner fluttering in the wind on the never-ending horizon and that's Marseille.*»

Albert Londres, French journalist and writer,

Marseille, porte du Sud, (Marseille, Gateway to the South), 1927

At the start of the twentieth century Marseille was marked by the opening of the ferry bridge, the development of the tramway, the exhibition on the uses of electricity... Colonial exhibitions lavishly focused on France's desire to expand overseas, while the war which broke out in 1914 gave people the chance to see "Soldiers of the Empire" landing in a city that was a very long way from the fighting.

The period between the wars compounded the bad reputation that had affected Marseille since the late nineteenth century. Several unfortunate events once again resulted in the city being placed under government supervision. During these dark years, some glimmers of hope could nevertheless be salvaged: the city welcomed those who were fleeing totalitarian regimes and some intellectuals built bridges of understanding and tolerance, just like the magazine *Cahiers du Sud*.

After the defeat of 1940, this city of refuge, the only major French port in the unoccupied zone, became an important centre of resistance. But after November 1942 it was brutally suppressed by the Germans who extended the roundups, deporting vast numbers of Jewish people and destroying a good deal of the northern districts in the Vieux-Port. In August 1944, the liberation of the city by the African Army was preceded by an uprising by the people.

### 11.1

#### THE FIRST WORLD WAR AND THE BEGINNING OF THE MODERN ERA

In the early twentieth century Marseille was a key location for painters. After Cézanne, artists such as Braque and Dufy drew their vision of a landscape that was both marked by the presence of factories and bathed in light. The construction of the ferry bridge, the development of the tramway and the early days of the motor car enabled this city, which was more than ever open to the outside world, to declare its modernity.

During the Great War Marseille was a long way from the battle fields even though many men went off to the front. In *Moselle* the Fifteenth Army Corps, which was essentially made up of men from Provence, was forced to beat a retreat in August 1914. A few days later, the senator Gervais accused these "troops from kindly Provence" of having "wavered in the face of the enemy", a view which was perceived as utterly insulting.

Marseille was also a transit port for troops coming from various continents: colonial Algerians, Moroccans, Tunisians, men from Sub-Saharan Africa and Indochina, as well as soldiers landing from the East Indies, Australia and Russia or those bound for the front at Salonika and the Dardanelles. They were joined by workers from the colonies, coming to make up for the shortage of labour in factories and on building sites.

### 11.2

#### MARSEILLE AND THE COLONIAL EMPIRE: FROM ONE EXHIBITION TO ANOTHER

The exhibition of 1906 was designed as a propaganda tool to make French people aware of the policy of colonial expansion, whilst glorifying Marseille's part in it. Located on the present site of *le parc Chanot*, some fifty pavilions were designed to show the greatness of the Empire and the wealth it brought to the country and the city. Faced with growing competition from other European ports and protectionist barriers, the colonies seemed like a good commercial venture for Marseille.

The exhibition hosted 1.8 million visitors, was immensely popular and helped shape an image of the colonies in the minds of the general public.

In 1922 a second Colonial Exhibition emphasised the many resources that could be provided by an empire that had expanded and the benefits which they portrayed for the metropolis. Marseille thus provided 30% of French colonial trade. This exhibition also demonstrated clear recognition of the diversity of people's cultures and ways of living.

### 11.3

#### PORT WORKERS

Until the mid-nineteenth century, all handling operations were carried out primarily using human strength: this was the time when porters carried loads on their backs, rolled barrels, pushed handtrucks and wheelbarrows and pulled barrows. The establishment of the *Compagnie des Docks* (Docks Company) and the spread of technical progress gradually changed all that. Mechanisation reached warehouses and docks with the introduction of cranes, conveyor belts and fork lift trucks.

So man was at the service of the machine; the porter had to make way for the dockworker, someone who could never be certain if or when he would be hired for work. Dockworkers constantly had to fight for improvements to their living and working conditions through the trade unions, who conducted mass strikes. Before the container revolution, goods often arrived in bulk. It was necessary to sort, weigh and pack them, especially in the case of cereals, oilseeds, coffee, cocoa, etc. Weighing was done by sworn weighers who, depending on the cargo, used instruments like steelyards, load cells and rocker scales.

### 11.4

#### BETWEEN THE WARS

Migration resumed after 1918: a large influx of Corsicans arrived in the twenties, along with refugees driven from their countries (Russians and Armenians) and opponents of fascist dictatorships (Italians, Spaniards and Germans). The image of the destitute foreigner was added to that of a city that had deteriorated into a den of delinquency and trafficking.

This bad reputation was reinforced by clientelism and resorting to the underworld. Simon Sabiani, first deputy to the mayor, was close to the far right in political terms and relied on the support of gangsters Carbone and Spirito to become true master of the city.

Two tragic events further undermined the city: the assassinations of Alexander I of Yugoslavia and Louis Barthou, the French Foreign Minister, in October 1934 and the fire that gutted the *Nouvelles Galeries* in 1938. From the beginning of the following year the city was placed under supervision by the government.

Despite this, Marseille experienced an intellectual and artistic boom centred upon figures like Jean Ballard, Marcel Pagnol, Vincent Scotto, and Countess Pastré at the start of the war. The city also undertook a comprehensive policy of *HBM* (lowcost housing), garden cities and schools.

### 11.5

#### THE SECOND WORLD WAR

It was autumn 1940 and Marseille was now a place of refuge. Many French and foreign relief organisations were helping those who were being persecuted to leave the country. Resistance movements were set up there from an early point in the war, groups such as *Combat* - Henri Frenay and Bertie Albrecht forming the first cell. During the Occupation, the armed struggle intensified, led by the *FTP* and the *Groupes francs des Mouvements unis de la Résistance*. These operations were brutally suppressed, not only by the Germans but also by the Vichy government, the Militia and the French Popular Party.

Under the direction of General Karl Oberg, people were rounded up on 22nd, 23rd and 24th January 1943, after which the old districts around the port were destroyed: 20,000 people were evacuated and transferred to *Fréjus*, 14 hectares were demolished and more than 2,000 *Marseillais* were sent to concentration camps.

In 1944 major strikes by workers, conducted by illegal trade unions, shook the city but this was suddenly interrupted by Allied bombing on 27th May. On 28th August 1944 the city was liberated as a result of action by the *Forces françaises de l'intérieur*, the iron determination of General Goislard de Monsabert and the intervention of the African Army made up of Algerian, Moroccan, Tunisian and North African European troops.

#### THEM FOR THIS AREA BERTIE ALBRECHT (1893-1943)

Berty Wild was the only child of a Protestant family, originally from Switzerland, who had settled in Marseille. In 1911, aged 18, she began to train as a nurse, then in 1918 she married the banker Frédéric Albrecht in Rotterdam, where she gave birth to her two children, Frédéric and Mireille. Shortly after this the Albrecht family moved to London where Berty took an interest in the Women's Social and Political Union and family planning. She then moved to Paris where she worked for the Human Rights League and for the Friends of the Soviet Union. In 1933, she created the journal *Le Problème sexuel* (The Sexual Problem) which put forward the case for women's right to contraception and abortion.

Aged 43, Berty Albrecht enrolled at the school of factory superintendents. She met up again with her friend Henri Frenay in Vichy at the end of 1940. Together they wrote the clandestine pamphlet *Petites Ailes* (Little Wings), which was renamed *Combat* and subsequently became the name of the resistance movement founded in Marseille in 1941.

The following year, Berty Albrecht was arrested. Liberated by the *Groupes francs*, she took refuge with her daughter in Marseille. Arrested by the Gestapo in May 1943 in *Mâcon*, she was transported to *Fresnes* where she took her own life. Her remains are in the crypt at *Mont-Valérien*; she was posthumously awarded the *croix de Compagnon de la Libération*.

# MARSEILLE - A SINGULAR AND A PLURAL CITY

## 1945 to 2013

*“Marseille is an enigma, a house with lots of doors and windows that are always open.”*

Tahar Ben Jelloun, Moroccan writer, *La Nuit sacrée*, 1987

During the second half of the twentieth century Marseille was affected by global phenomena that had implications for this port city opening onto the Mediterranean. The city did not recover very easily from the destruction of the Second World War. It experienced the erosion of its industry and its port whose main operations veered away from it to Fos and the étang de Berre. In addition to this, it was subjected to the shock of decolonisation from both an economic and a migratory point of view. In 1962 the city took in large numbers of repatriates who were fleeing the climate of fear in Algeria, as well as a large workforce from the Maghreb. These people were housed mostly in new buildings in districts in the north and east of the city. Urbanisation spread up into the hills and then across them to form what is in fact a vast urban agglomeration joining up the cities of Aix, Martigues and Aubagne. The metropolitan area has more than 1,5 million people living, studying and working in it. There is a mixed picture here: that of a poor city characterised by criminal gangs settling their scores, but also that of an attractive, lively city where culture and tourism have become prime factors for economic development.



Poster, 1960.

Marseille History Museum Collection. Courtesy of the City of Marseille

### 12.1

#### 1945 TO 1955: THE CITY MAKES A RECOVERY

The destruction suffered during the Second World War and the impoverished circumstances of the population crippled the city and yet the *Vieux-Port* area that had been destroyed was rebuilt, and with state funding, the city embarked on a policy of eradicating the slums and the insanitary housing. The *Cité radieuse* of Le Corbusier in 1952 provided the answer to this challenge of renewing the urban area. Opened in 1957, the *canal de Provence* brought good quality drinking water to the city.

The city was plagued by political rivalries between the right, and the socialist and communist left, against the backdrop of the Cold War between communist and capitalist countries. Major strikes that affected the whole of France spread from Marseille in 1947. The port, which was the starting out point for French troops heading to Indochina, ablaze with a war of independence, crystallised the conflict between the communists and the socialists. The latter gained the upper hand and defeated the town hall with Gaston Defferre in 1953. Industry and the port were still dependent upon the French colonial empire in Africa and Asia, which disintegrated in the early 1960s.

### 12.2

#### 1955 TO 1975: POPULATION GROWTH AND THE CREATION OF THE NORTHERN DISTRICTS

Marseille bore the full brunt of the effects of decolonisation and deindustrialisation: the loss of markets for the port, aging industries, first redeemed then shut down by multinational companies, the repatriation of French people from Algeria in 1962 and the arrival of a very large workforce from Africa, North Africa and Sub-Saharan Africa, who were housed for the most part in large housing estates in the northern districts. Despite the construction of a great many buildings, an operation that sustained the economy of Marseille, unemployment rose and tensions sometimes ran high between established inhabitants and newcomers. The city benefitted only indirectly from the industrial and port complex of *Fos-étang de Berre*, a clear indication that industry was moving out of central Marseille and that the metropolis was expanding. The city built major motorways, modern hospitals like the *hôpital Nord* or the *Timone*, research centres like the one at *Luminy*, all of which radically transformed the urban fabric and the image of the city. Up to 1975, Marseille experienced a population explosion and underwent rapid urbanisation, bringing about the merging of the numerous villages centres.

### 12.3

#### 1975 TO 2013: A CITY OF CONTRASTS

Following the 1970s, a period marked by the oil crisis, racial tensions and the development of organised crime, the city benefitted from the cultural boom of the 1980s. Marseille's image was a mixed one: that of a poor city where divisions ran deep in social and urban terms, but where communities and social groups coexisted without clashing violently. For the past twenty years or so, Marseille has gained new appeal, based on the development of tourism (mostly thanks to cruise ship passengers), urban planning with the *Euroméditerranée* project and the upgrading of urban wastelands (*Friche de la Belle de Mai*). Marseille has made its reputation through the cinema (the films of Robert Guédiguian), television (*Plus belle la vie*), music (IAM, Mاسilia Sound System etc.), festivals such as *la Fiesta des Suds*, literature, with the detective novels of Jean-Claude Izzo, and through the city's passion for its football team. In 2001, the arrival of the TGV played a part in opening up the city. The designation of Marseille-Provence as European Capital of Culture in 2013, covering an area from *Aix-en-Provence* to Marseille via *Arles* and *Martigues*, heralds the formation of a truly European-Mediterranean metropolis.

# KEYS FOR UNDERSTANDING TEXTS

## Inscriptions using Roman numerals

Roman numerals occur in numerous inscriptions.

They are used in archaeology and history.

You may find it helpful to refer to the following tables of equivalents:

Roman	Value	Units	Units + 10	Dozens	Hundreds	Thousands
I	1	1 = I	11 = XI	10 = X	100 = C	1 000 = M
V	5	2 = II	12 = XII	20 = XX	200 = CC	2 000 = MM
X	10	3 = III	13 = XIII	30 = XXX	300 = CCC	3 000 = MMM
L	50	4 = IV	14 = XIV	40 = XL	400 = CD	4 000 = MMMM
C	100	5 = V	15 = XV	50 = L	500 = D	
D	500	6 = VI	16 = XVI	60 = LX	600 = DC	
M	1000	7 = VII	17 = XVII	70 = LXX	700 = DCC	
		8 = VIII	18 = XVIII	80 = LXXX	800 = DCCC	
		9 = IX	19 = XIX	90 = XC	900 = CM	

Example : 2013 = MMXIII

## Glossary

### A

#### **Acropole - Citadel**

The highest part of a city serving as a fortress and usually with shrines placed there.

#### **Aiguère / aquamanile - Pitcher/aquamanile**

An oval shaped container with a base, handle and spout. It was designed for holding and pouring water. The aquamanile differed from the pitcher in that it generally took the form of an animal. In the Middle Ages, such vessels were made of pottery, copper or precious metals

#### **Allégorie - Allegory**

The presenting of an abstract idea or a moral value using human effigies, which, by their actions and attributes, make it possible to identify that idea or value.

#### **Angevins**

The Angevin dynasty (from the region of Anjou in the Loire Valley) succeeded the Counts of Toulouse as the rulers of the County of Provence in 1246. This was the first house of Anjou (1246-1382), following the marriage of Béatrix, daughter of Count Raimond-Bérenger V, to Charles of Anjou, brother of the future Saint Louis (Louis IX). He was succeeded by Charles II (1285-1309), Robert (1309-1343) and then Queen Jeanne (1343-1382). They spent most of their lives in Naples. After the assassination of Queen Jeanne in 1382 and following a period of unrest, the second house of Anjou was established in Provence with Louis I of Anjou, brother of Charles V. King René was its most illustrious figure and after the death of his successor, Charles of Maine in 1481, Provence became united with France.

#### **Argile réfractaire - Fire clay**

Clay that is resistant to high temperatures. It is used for making kilns, crucibles, cooking utensils and any items that come into direct contact with fire.

#### **Armée d'Orient - Army of the Orient/East**

French army sent to the Balkans in 1915 to fight Germany and its Bulgarian and Turkish allies during the First World War.

### B

#### **Barbarie ou Etats barbaresques - Barbary or the Barbary States**

The name given in the early modern era to North Africa and a likely distortion of *Barbérie*.

#### **Bastide**

In the modern era this was owned land that was often referred to by the name of its owner (la Magalone, la Timone); it comprised an area of land and farm buildings as well as a manor house and its park.

#### **Biscuit - Bisque**

Pottery that has only been fired once before the application of a glaze or enamel coating.

#### **Boîte à cémenter - Carburising box**

A covered box used to process iron in metallurgy.

#### **Bourg des Olliers**

A mediaeval settlement situated outside the city in the current district of Sainte-Barbe between la porte d'Aix and the district of Belsunce. It is the potters' district (*olliers*). The earliest reference to this village dates back to 1264.

### C

#### **Canebière**

This name came into being in the seventeenth century to denote the place where hemp was grown and processed for rope manufacture.

#### **Carrière de la Couronne (the Crown Quarries)**

Located in the town of Martigues, these quarries supplied pink limestone for numerous monuments in Marseille from ancient times to the early nineteenth century.

#### **Céramique - Ceramic**

A generic term for any item made of fired clay (pottery, faïence, stoneware, porcelain...).

#### **Chapitres de Paix**

The treaty and its various provisions organised in chapters that was drawn up between the town of Marseille and the Count of Provence in 1257.

#### **Chasséen - The Chasséen culture**

A Neolithic culture that takes its name from the site of Chassey-le-Camp near Mâcon, where this civilisation was identified for the first time around a century ago. The Chasséens were farmers who grew cereals and pulses and kept sheep, pigs and oxen.

#### **Chrisme - Chrism**

An acronym formed by the two interwoven Greek letters X (khi) and P (rho), which are the first letters of the word "Christos", Christ's name in Greek.

#### **Concile - Council**

A meeting of bishops: in ancient times, such meetings were referred to as general councils when the bishops were summoned by the emperor. They were known as provincial councils when the bishops were summoned by the archbishop.

#### **Corinthien - Corinthian**

An order of Greek architecture originating in the mid fifth century BC and primarily characterised by elaborate elements and a capital ornamented with acanthus leaves.

#### **Côte ionienne - Ionian Coast**

This was the ancient name for the coastline of present day Turkey which borders the Aegean Sea.

#### **Course - Privateering**

From the fifteenth century this was a wartime activity which involved attacking enemy ships - commercial or otherwise - and «racing» after them using fast vessels. The privateer was a merchant ship that engaged in war with the written authorisation of the king known as «Letters of Marque» or a «war commission.» Privateering differed from piracy which was carried

out in peacetime as well as wartime and had no authorisation.

#### **Crèche - Christmas crib**

The representation of the birth of Christ (the Nativity), the adoration of the shepherds and the Magi (according to the Gospels), which extended to include all sectors of society, using moving figures and displayed at Christmas time. Christmas cribs were first seen in the sixteenth century and generally only featured the biblical characters. The tradition can be traced back to St. Francis of Assisi, who, in 1223 set up a living nativity scene in a cave in Greccio (Italy) to celebrate midnight mass. The first Christmas cribs with figurines appeared at the end of the thirteenth century. In the seventeenth century, people began to display them in their homes.

#### **Creuset - Crucible**

Fire clay container used for cooking and/or melting various materials (metal, oxide etc.).

### D

#### **Dolia**

Dolia (dolum in the singular) were large jars used in ancient times for storing foodstuffs (particularly wine). These jars were often buried in the ground and stored in warehouses. At the beginning of the Roman Empire, some ships were equipped with dolia for transporting wine in bulk.

#### **Dorique - Doric**

An order of Greek architecture characterised by a fluted column with no base. The Doric order originated in the middle of the sixth century BC. The Parthenon in Athens is one of the most famous Doric buildings.

### E

#### **Échelles du Levant et de Barbarie**

Trading posts granted by the Sultan to French merchants in port cities on the Islamic Mediterranean in the sixteenth century. From the seventeenth century, they were managed by the Chamber of Commerce.

#### **Echevins - Aldermen**

Members of the judiciary established in Marseille by Louis XIV when he took possession of the city in 1660.

#### **Émail - Enamel**

A glaze rendered opaque by adding a tin oxide (tin compound).

#### **Empire ottoman - Ottoman Empire**

This encompassed all the land over which the sultan had authority or suzerainty. After gradually conquering the Eastern Roman Empire (the Byzantine Empire), the Ottoman Turks took possession of South Eastern Europe (the Balkans) in the sixteenth and seventeenth centuries. Their empire was dissolved in 1920.

#### **Engobe**

Liquid clay deposited on an item before firing. It may be translucent or coloured.

#### **Épitaphe - Epitaph**

Text placed on a grave to indicate the name of the deceased, with the likely inclusion of some form of tribute.

### F

#### **Fête-Dieu - The feast of Corpus Christi**

In Marseille this festival, which takes place 60 days after Easter, is marked by a procession which starts from the statue of Notre-Dame de la Garde and goes down into the city.

#### **French Connection**

The name used to refer to the heroin trafficking operation organised by the Marseille «milieu» (underworld) and the American Mafia. The drug was made in laboratories in the Marseille area from Asian opium. These production lines were demolished in 1971-1972.

#### **FTP (Franc-Tireurs et Partisans)**

An organisation created by the clandestine Communist Party in 1942 to lead the armed struggle. At first it consisted of urban groups, then the maquis. Besides French groups, the MOI (Main-d'œuvre immigrée - The Immigrant Movement) formed a foreigners' resistance group. In the Marseille region it formed the compagnie Marat, which was responsible for the first attacks on the occupying forces.

### G

#### **Glaçure - Glaze**

A thin transparent vitrified coating, often lead-based (lead glaze), which is used to coat articles made of fired clay. It is given different names depending on its composition and use: tin glaze, covering layer, enamel, etc.

#### **Grand Orient de France**

This is the principal Masonic Order in France, incorporating a large number of lodges.

#### **Guerres puniques - The Punic Wars**

This name denotes the three wars between the Romans and the Carthaginians (the Punic Wars) that took place between 264 and 146 BC. The first one (264-241 BC) enabled the Romans to become a maritime nation and to conquer Sicily. In the second one (219-202 BC) Hannibal's armies crossed the Alps and threatened Rome. The third war (149-146 BC) ended in the destruction of Carthage and the constitution of the Roman province of Africa.

### H

#### **Herminette - Adze**

Wood working tool with its cutting edge set at right angles to the handle.

#### **Houppelande**

An over garment which was open at the front, had a high collar coming up to the chin and wide sleeves, and was tied round the waist with a belt. The collar was trimmed with fur (often ermine). It was first seen in Provence in the second half of the fourteenth century.

## I

### **Ilots - Blocks**

Blocks of houses which were surrounded by streets constructed according to urban planning which went back to ancient times.

### **Indiennes**

Lightweight fabrics made of cotton that was dyed and printed with patterns or stripes, first imported from India by the Levant. By the seventeenth century, Marseille would be able to produce these textiles. In the nineteenth century, calico printing was used a great deal for making women's clothes in Provence.

### **Ionique - Ionic**

A term used for one of the three orders of ancient Greek architecture, characterised by a capital ornamented with volutes overhanging on each side of the column which has 24 hollow flutes. The Ionic order came into existence around 560 BC.

## J

### **Jacobin**

During the French Revolution, this was the name given to members of a club called "*la Société des amis de la Constitution*" (The Friends of the Constitution Society), established in Paris in a former Dominican or Jacobin convent. The club contributed to the spread of revolutionary ideas all over the country. The *Marseilles Club des Jacobins* met at the city's former *jeu de paume* (tennis ancestor) in *rue Thubaneau*. It had considerable intellectual and political influence across the region. It was from here that the battalion of «*federalists*» left for Paris in July 1792. They would cross France singing the «*song of war of the army of the Rhine*» which was to become *La Marseillaise*.

## L

### **Lacydon**

A term used in ancient times to denote either a small stream at the bottom of the Marseille inlet or the entire inlet.

### **Légat - Legate**

In Roman times, the general of a legion, commissioned by the consuls and praetors and entrusted with the command of one or more legions.

### **Ligue (catholique ou Sainte Ligue) - League (Catholic or Holy League)**

A political and religious organisation established throughout France during the religious wars to defend the Catholic faith against Protestantism.

### **Livres des statuts - The books of statutes**

Two books contained texts relating to municipal organisation. The black book, written in the early fourteenth century, was in daily use, as evidenced by the numerous notes and fingerprints on it. The red book, which is a copy of the aforementioned one, was a ceremonial book for display on special occasions. It was bound in red leather and enhanced by gold initials.

### **Lustre métallique - Lustre ware**

A decorating technique which consisted of introducing

a very thin layer of metal, silver and / or copper into the surface of a glass or ceramic object to give it shimmering highlights. Muslim craftsmen invented this: it is a technique needs to be fired twice. The last Islamic dynasty in Spain produced the very famous "*vases of the Alhambra*."

## M

### **Majolique - Majolica**

Italian *faïence* of the sixteenth century so called through a distortion of the name of the island of Majorca from where it is believed that they originated.

### **Memoria**

The grave or commemorative monument of a saint or a venerated person.

### **MUR (Mouvements unis de la Résistance) - United Resistance Movements**

Established in early 1943 through the merging of the large clandestine movements of the southern zone (*Combat*, *Libération*, *Franc-Tireur*), this was the main Resistance organisation in the southern zone, especially in Provence. They set up a kind of underground opposing force linked to *la France Libre* (with a secret army, government infiltration, a *maquis* division, etc.).

## N

### **[Rue] Négrel - Négrel Street**

A street which has now disappeared from the Old Marseille district but was located between the present day rue Méry and rue Bonneterie and within the area that was destroyed in 1943.

### **Neolithique - Neolithic**

The Neolithic period refers to the New Stone Age (after the era of stone cutting and in the early era of stone polishing). This period, from 6,000 to 2,000 BC is characterised by the advent of agriculture and the first villages.

### **Neoria (neorion in the singular)**

In ancient times, these were storage sheds for protecting warships.

### **Noyaux villageois - Village centres**

Ancient villages located within Marseille territory that were integrated into the city of Marseille in the second half of the nineteenth century. The present day districts of Mazargues, Saint-André, Sainte-Marguerite, Château-Gombert, etc. originate from these villages.

## O

### **Octroi**

Indirect municipal contributions levied on certain consumer foodstuffs on their entry into a city. They accounted for most of the tax revenue collected by Marseilles during the Old Regime.

### **Oppidum (plural : oppida)**

This was a fortified Gallic settlement, usually positioned high up.

## P

### **Paléolithique - Paleolithic**

The Paleolithic period refers to the Old Stone Age, the era of stone cutting, as opposed to the age of stone polishing (Neolithic). During this period, from 2.5 million to 10,000 years BC, people lived in small groups and were nomadic.

### **Phocée - Phocaea**

A Greek city located in Asia Minor, near the present city of Smyrna in Turkey. The city of Marseille is often called "*the Phocaeen city*" because it was founded by settlers from Phocaea in 600 BC.

### **Piccolpasso**

An Italian potter who wrote the oldest European thesis on majolica techniques in 1548.

### **Plan Fourmiguier**

A piece of flat terrain which, in the Middle Ages, referred to the east bank of the Old Port (the present *quai de la Fraternité*), and where the city's shipyard was located.

### **Poix - Pitch**

A mixture of resin and wood tar used as glue and for sealing equipment to ensure it was watertight.

### **Portefaix - Porters**

The porters used to load, unload and transport goods. They were an actual corporation and formed la Société des portefaix de Marseille (the Company of Marseille Porters).

### **PPF (Parti Populaire Français) - French Popular Party**

A far right-wing political party created in 1936 by Jacques Doriot. It was regarded as the French fascist party of the time.

### **Prudhommes - Prud'hommes**

Members of the social and economic elite from towns and villages who aspired to taking part in administrative decision making at county and then at royal level, not to be confused with les prud'hommes pêcheurs (fishing tribunal worthies), members of a professional court dealing with the settlement of fishing disputes.

## R

### **Réformés [Couvent] - Reformed [Convent]**

Sometimes the mediaeval convent and the "*reformed*" convent of the same order, but with more austere rules, coexisted. Thus the great Augustinian order settled on the eastern shore of the port where their church still remains and the reformed Augustinians settled on the site of the present "*Reformed*" church, to which it owes the name by which it is commonly known.

### **Restauration - Restoration**

A regime that in 1814-1815 restored the Bourbon dynasty represented by the two brothers of Louis XVI: Louis XVIII followed by Charles X in 1824. Supporters of this dynasty, who believed this to be the only legitimate one, were known as Legitimists.

### **Retable - Altar piece/Retable**

An essential element of religious furniture standing

on or behind the altar. It could be made of stone, painted or carved wood or precious materials. It illustrated the lives of characters from the Bible and saints. Such elements were in evidence as early as the twelfth century.

## S

### **Ségobriges (Segobriges)**

A Gallic tribe who lived in modern day Provence. The Segobriges were part of a larger group of people called the "Celts-Ligurians" who occupied an area in ancient times extending from northern Spain to northern Italy.

### **Sole - Kiln hearth**

The horizontal part of a kiln made of fireclay, pierced with holes to let heat pass through. It separates the heating chamber from the firing chamber, also known as the laboratory.

## T

### **Trières - Triremes**

Warships with three rows of oars on each side. These Mediterranean ships appeared in Greece in the fifth century BC. They are called triremes in Latin.

### **Triglypbe - Triglyph**

An architectural feature with vertical grooves that is positioned alternately with metopes (carved or painted rectangular slabs of stone).

## V

### **Viguier**

An officer of the count and later the king in the Middle Ages and under the Old Order responsible for the administration of a district which was known as a *la viguerie*.

### **Volumen (ou phylactère) - Volumen (or speech scroll)**

Material or parchment strip which in medieval art bears an inscription that fits with the words spoken by the character holding it, or gives information about the character or the scene being depicted.

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Based on the glossary for *Histoire d'une ville: Marseille* (The History of a City: Marseille), coordinated by Régis Bertrand from the collection "*Parcours d'histoire*", (The Course of History), Regional Teaching Resources Centre Aix-Marseille/Marseille City Education Authority, December 2012 and *Marseille antique* (Marseille in ancient times) coordinated by Xavier Delestre from the collection "*Guides archéologiques de France*", *Éditions du Patrimoine, Centre des monuments nationaux*, Paris 2007. By kind permission of the authors.

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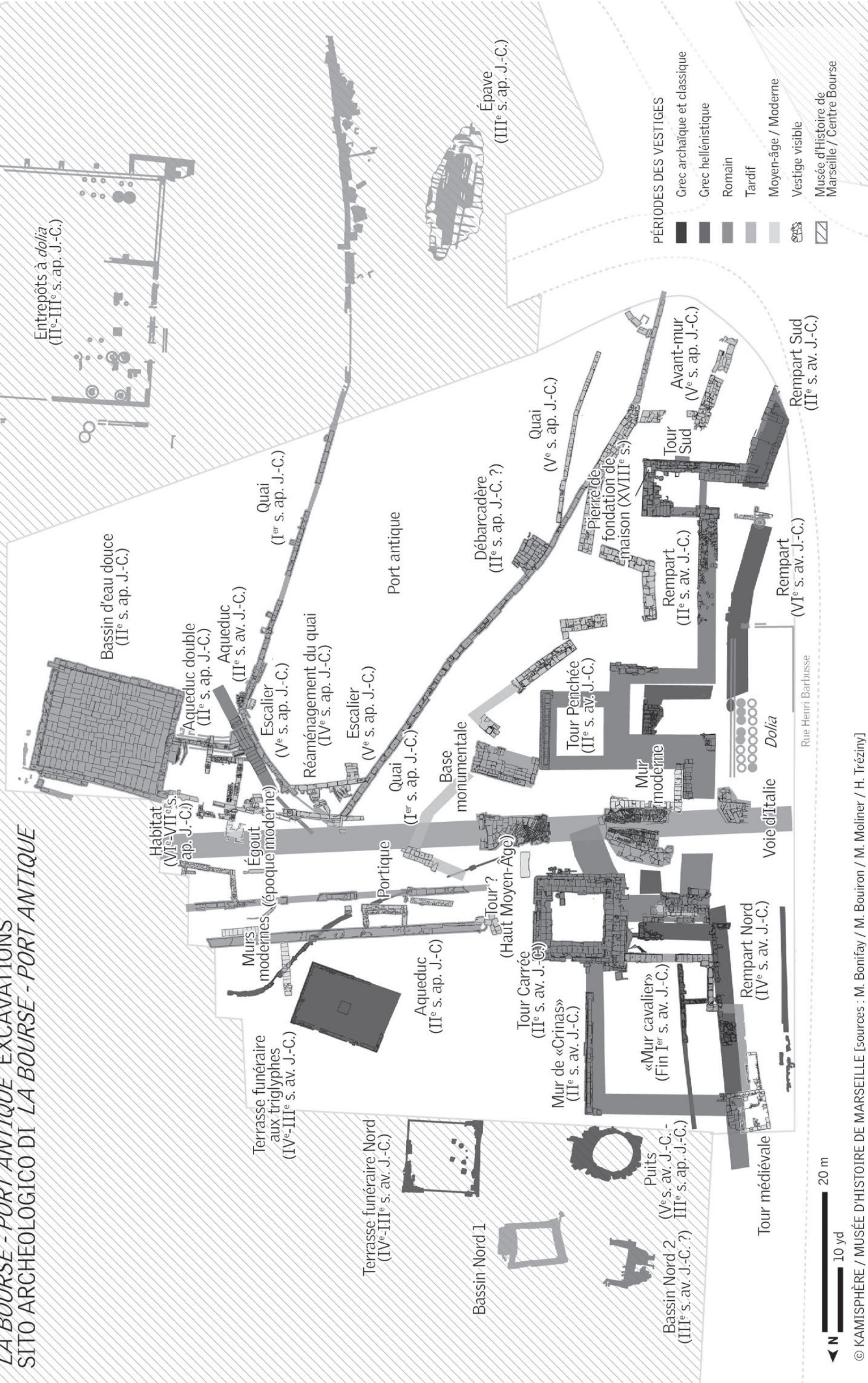
# Archaeological sites in Marseille

MER MÉDITERRANÉE



# SITE ARCHÉOLOGIQUE DE LA BOURSE - PORT ANTIQUE

LA BOURSE - PORT ANTIQUE EXCAVATIONS  
SITO ARCHEOLOGICO DI LA BOURSE - PORT ANTIQUE



Journal de visite du musée d'Histoire de Marseille, imprimé en septembre 2013  
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