



Discovering Mogador - Essaouira

Essaouira, the old Mogador, is a harmonious city with an exceptional history: the site of Mogador / Essaouira has been devoted to maritime activities since Antiquity. In fact, the island of Mogador was one of the oldest jewels of the African coast, first attracting the attention of the Phoenicians and then the Romans.

Most of the built part of the modern-day city dates from the reconstruction undertaken in the days of Sultan Sidi Mohammed Ben Abdallah, between 1760 and 1764. He it was who rebuilt and enlarged the old Mogador castle (reinforced by the Saïdien king in 1629) and carried out a series of infrastructure works to create a major port, near his capital in Marrakech, to facilitate trade with Europe and America. From the outset, this port in the city of Sidi Mohammed Ben Abdallah incorporated a shipyard and fortifications on the maritime facades. A "regal quarter" was reserved for the sultan and the construction of the Menzeh. The only parts of this quarter that have survived to this day are the Menzeh and a section of the old gate. Mogador / Essaouira was therefore designed as a port that would be easy to control, unlike Agadir which could not be observed directly from the Menzeh. Driven by the political desire to open up trade to western countries, the sultan created a national navy and encouraged European merchants to establish branches in the city.

As vestiges of that history, Essaouira boasts an outstanding architectural heritage with unique, original characteristics. Today, the city is home to a rich heritage of hundreds of historic houses and monuments located in the two Kasbahs (old and new) and in the area known as the Medina. The beauty of this extraordinary, diverse legacy is defined by a common denominator—Mogador stone in hues ranging from yellow to grey. This stone has been present throughout the centuries in the bases of old houses, the facades, and in the handsome sculptures, in grand constructions (skalas, consuls' mansions, city gates), and in modest dwellings.

ROUTE 1. The Maritime Heritage

Much of the history and architecture of the old Mogador, nowadays Essaouira, can be identified by the unique pattern of its handsome carved stones. Of both the city and the shrewd judgment of Sultan Sidi Mohammed Ben Abdallah (1754-1790). The architecture and decorative details of this gate are unique in the whole of Morocco. It stands at the centre of a group of constructions comprising the *skala* or harbour bastion, the customs house and the docks, and is flanked by two square towers, forming part of the handsome stone ramparts that line the harbour. Nowadays the harbour gate seems low (10,60 x 8 m), but the apparent lack of proportion is the result of successive stone reinforcements over the years to the entrances to the docks, which are primarily used for small boats and as a loading bay.

A robust construction made of stone blocks of varying sizes, Bab el Marsa is flanked along its maritime side by two thick Doric semicolumns, perhaps an attempt to remind us of the ancient origins of Essaouira. In fact, the shape of the columns evokes the city's Phoenician and/or Roman past. The harbour group forms a small square-plan fort. Despite the European appearance of the side facing the harbour, its inner facade adopts the form of a gallery covered in the Moroccan style by a *berhla* (a wooden pavilion or hipped roof clad with green tiles).

The gate was also known as Bab el Bahr or the Sea Gate, although nowadays this name is reserved for another gate on the north side of the defensive structure (no. 11). On the plans drawn up by the French engineer Théodore Cornut, it is labelled «planned by the king», although the gate was actually completed after Cornut's departure by a renegade called Ahmed el Ali; he was king had summoned the old fortifications designer from Roussillon to come and mend the maritime defences and build a harbour in Essaouira, but he was dismissed in 1767 after his work failed to live up to expectations. The gate is crowned by a triangular pediment with a medallion at the centre bearing an inscription of a date in numerals (1184 after Hijra, which corresponds to 1769-70 on the Gregorian calendar). The use of numerals for a date was a novelty at the time because Moroccan monuments built before the reign of Sidi Mohammed Ben Abdallah were expressed in letters. Closer examination of the details of the inscription reveals that certain words have been shortened (Ahmed el Ali = al ap sidi = sidi). The letters were engraved on the medallion already in situ (other medallions on the same *skala* were left unadorned).

The geometric decorative motifs—rhombuses, half moons and the famous rose of Mogador—reveal the essence of Essaouira's heritage. These exact rhombuses will never be found in the Portuguese fortifications of El Jadida (Mazagan), or at Kasr Seghir (Alkazarsaguir) and Asilah (Arzila). The three half moons, an emblem of pirate flags, suggest that privateering was practised in the bay of Mogador. Meanwhile, the rose, which also appears in jewellery and on the first coins minted in Mogador—where the Portuguese established a fortress in 1506—bears witness to the fact that shared values were even passed on through artistic techniques. Sidi Mohammed Ben Abdallah opened the royal port up to Moroccan traders, regardless of their creed, and then soon after to European traders, and Bab el Marsa was a symbol of this opening up to the world: "An opening up that would become a constant in its history, an opening up to singular and multiple perspectives, which bestowed on [the city] a unique originality."

The gate therefore forms part of the harbour bastion or *Skala*, which also comprises the maritime bastion on the south side of the fortification. The bastion



Port and Tower Square



Square Tower



Skala, the Kasbah or citadel



North Bastion



Bunkers at La Scala in the Kasbah



Stronghold of Bab Marrakech



Puerta de Marrakech



Menzeh Bab



Clock and Mosaic door



Bab Shaa or Lion's Gate



Place Moulay Hassan



Menzeh-Moscar Square



Chief square Chefchaouen



Mosque Sidi Youssef



Zawiya Gnaoua



Zawiya Nasrida



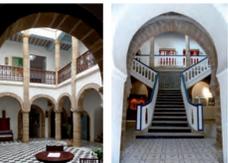
Zawiya Tijania



Simon Attias Synagogue



Domestic Heritage



Domestic Heritage



Domestic Heritage



Gne Dina



French Consulate



Museum

adopts a west-northwest and east-southeast orientation and is built directly on the beach. Flanking the inner harbour, it contains 20 embrasures and culminates at the east-southeast end in a square tower surmounted by sentry boxes. On the other side of the harbour, forming a type of continuation, a stone five-span bridge leads to the *skala* and the remainder of the maritime ramparts. An inscription on the tower states that the bridge was built in 1764 by the sultan. The bridge has 14 embrasures on the harbour and north sides, and together with another fort flanks the harbour *skala*. On the far side, the bridge culminates in another square tower, like the one on the opposite side. Built in stone, both towers are surmounted by sentry boxes. This large bastion culminates in a small circular fort, Borj el Barmil (Barrel Tower). The shipwrights worked in this part of the city and even today ships (20 to 25 m long) are still made with ancestral techniques out of teak or eucalyptus wood.

Continuing north, our route now takes us past these maritime ramparts to the citadel bastion or Skala of the Kasbah. A series of Moroccan-Portuguese bastions or batteries line the maritime edge of the city. The first battery protects the north entrance to the harbour and once had 26 cannons. The north end culminates in a circular projection equipped with four cannons. The basement contains several casemates—the old arsenal once used for storing artillery and gunpowder but nowadays occupied by artists' studios. Nearby is the gate known as Bab el Jihazi, identified by the unique pattern of its handsome carved stones.

We now enter the Mellah or Jewish Quarter, built by Saleiman in 1804 to oust the Jews from the Mellah el-Kedim, their old quarter in the centre of the Medina. The new neighbourhood was mainly reserved for the poor Jews of Mogador, since the wealthy traders continued to live in the *Kashab* or citadel with the sultan's permission. This new Mellah is defined by its multi-storey houses, *mahia* distilleries, mills and synagogues. In 1846, under Sultan Muley Abderraman, another Jewish quarter was built, this time near the Bab Doukkala gate. Nowadays, two or three synagogues and a few stone arches are all that remain of it.

Leaving Bab Doukkala behind, we come to the Jewish Cemetery, which is divided into two parts. Protected by a wall, the old cemetery exudes a special atmosphere. (To the east lies the second Jewish cemetery, built in 1874.) It is a magical, mysterious place with the sound of the roaring waves and the cawing of the seagulls in the background. The oldest gravestones whose inscriptions have been deciphered date from 1773, a decade after the harbour was created. However, the Jewish cemetery is probably even older because Mogador has existed since Antiquity. The ancient gravestones are thought to have been swallowed up by the sand, although some people believe that the cemetery is made up of numerous superimposed layers. Many of the gravestones are adorned with brightly painted sculptures of human figures or animals.

ROUTE 2. The Meeting Place

Moulay Hassan Square is possibly the most frequented place in Essaouira. Many of the city's monuments were built around this square: the Jama' al Atiq (the oldest mosque in Essaouira), the old court house, and palaces such as *Dar el A'chaar* and probably *Dar el Majzen* (now the seat of government). Known as Chaïla Square during the French Protectorate, nowadays it is surrounded by pavement cafes. As the city's most important meeting point, it was originally the site of the *Kashab Mexuar*, the citadel's hall of justice where dignitaries and important visitors were received.

The *Kashab* or citadel was the seat of power with the *Atiq Mosque* at its centre. The mosque has an almost square-shaped plan and a floor area of approximately 900 sq m. The prayer hall is composed of two aisles running parallel to the *qibla* wall. The courtyard is square-shaped with an ablution fountain at the centre. The roofs are all of the *berhla* variety, with ornate wooden trusses. A stone portal defines the main facade. Two *madrasas* or religious schools adjoin the mosque, although the *Kashab* boasts other places of worship as well, such as the synagogue and the Portuguese or Franciscan church.

The Simon Attias Synagogue is situated at the heart of the old citadel. This rectangular, three-storey monument, nowadays abandoned, has a floor plan of nearly 500 sq m and a courtyard of 40 sq m. The main entrance is defined by a grand portal with a stone semicircular arch. The entrance hall leads directly to the short side of the courtyard and the hall of prayer is double-storey, with a space reserved for women on the loggia or upper gallery that runs around three sides of the hall. The central courtyard, approximately 30 sq m, is surrounded by a gallery and various rooms. The top floor of the synagogue is

given over to two large halls. With its clean lines and pure materials, the building conveys a sense of great simplicity, although the prayer hall and the entrance halls are beautifully decorated. The ground-floor rooms are organised around a bay protected by a turned wood balustrade.

The *Kashab* is also home to the «Portuguese Church», situated next to the south gate of the Medina bastion or *skala*. A large edifice, it was built by the first European traders who settled in the city. It has an ornate stone-carved main entrance, flanked by two pilasters culminating in capitals, which is set into the rear wall of a line of ramparts and is crowned by a pointed-arch window, the only one of its type in Essaouira. The building is organised around a central courtyard and comprises three storeys. The ground floor is given over to a series of old storerooms, which open out to a gallery with stone columns. The middle floor is occupied by the prayer hall, oriented east-west, and what were once guest rooms. The old bell tower, a cylindrical tower culminating in a dome, rises from the terrace level. The curved tiles of the roof are strongly reminiscent of the old Portuguese churches.

These two monuments—the synagogue and the church—are an eloquent testimony of the coexistence of different religions in Essaouira, a situation which contributed greatly to the city's economic and cultural development. This harmonious combination of cultures is reflected in the architecture, with many buildings evidencing both Moroccan and European features.

ROUTE 3. Domestic Heritage

The domestic architecture in Essaouira can best be appreciated by exploring the old *Kashab* or citadel. This was the seat of power, where the *Dar el Majzen* or governor's palace was situated. The old citadel or *Kashab kadima* was where the authorities, dignitaries, consuls and most important traders built their lavish homes. None, of the Medina, near the main mosque, the Mogador jewellery market was reserved for the manufacture and sale of jewels, and possibly the minting of coins. In the past these trades were practised by Jews. Hand-made jewellery was a highly prosperous business in the 19th century. The trans-Saharan trade, conducted by caravans of camels, brought copious amounts of gold dust and give rise to a unique style of silver and goldware known as *dag souiri*, characterised by clean, simple lines and forms and the use of filigree work.

The decorative details were mainly geometric, occasionally mixed with arabesques, while the favourite motifs were the six-pointed star and the rose of Mogador. Nowadays, such activity exists only in the collective memory and very few jewellery shops remain. Following the cessation of trade with Sudan in the 19th century and the emigration of young Jewish jewellers in the 20th century, silversmithing has become a thing of the past.

Many years ago, this commercial street was also home to a series of *funduks* or inns, which provided board and lodging to traders from all four corners of the world. The buildings were immediately recognisable by the water troughs outside, for horses.

Souk Haddada boasts the city's most important religious monument, the Sidi Youssef Mosque, which looms majestically at one end of the market, in the southeast part of the Medina. Its large main entrance is defined by the unusual disposition of the arches and their grand proportions. One of the most imposing monuments in Essaouira, it occupies a trapezoidal plain of approximately 2,000 sq m and comprises a medina-style oratory and three aisles with painted wooden ceilings that run parallel to the *qibla* or niche wall, which the faithful face while praying. The courtyard is rectangular with a floor area of nearly 400 sq m. Devoid of perimeter galleries, it represents an innovation with regard to the Sidi Mohammed Ben Abdallah style of mosque. The minaret rises from the walls around the *Mexuar*, the place where the council of ministers met. Tall and imposing, it calls the citizens to prayer and keeps guard over the harbour. The stone facades are whitewashed and have small, rhythmically arranged windows or openings with exposed ashlar at the corners. The lantern culminates in a pyramidal roof, a style subsequently imitated by the minarets of Sidi Mohammed Ben Abdallah.

ROUTE 4. The Commercial District of Essaouira

This place of gathering and prayer is completed by other spaces such as the *zagüias* where the religious fraternities hold their Friday meetings or *samaâ*. Essaouira boasts a wide variety of these spaces: *ketaniya*, *darkniya*, *ghaziya*, *aisanaya*, *gnaniya*, *tijania*, *regwagaya*. Essentially, they are private houses in which one of the rooms is reserved as an oratory. Despite this religious function, however, they are primarily used as places of gathering, places in which to converse and reach mutual understanding.

inns and *zagüias* (a type of religious fraternity or place of spiritual gathering). In a small city like Essaouira, this market is exceptionally impressive in terms of its size and architecture.

The *Souk Jdid* or new market is situated half-way along Haddada and comprises several handsome monuments. It is accessed via a grand semicircular-arched gate with carved keystones. The gate opens on to the continuation of Haddada Street, which finishes at the Doukkala Gate. The market is a square, open-air space surrounded by galleries with semicircular arches on stone columns. Weavers once occupied the shops that were open to the galleries flanking both sides of the street. There are several adjacent *souks*, each specialising in a particular product: the antique market (*Juïiya*), the wool market (*Souk Ghzeïl*), the square where different grains are sold, the salt market and the butchers (Jewish and Muslim).

Souk Jdid is therefore divided into several heterogeneous spaces organised, as in the traditional way, by trade: *Souk Katane* (fabrics), *Souk Khayyatine* (tailors), *Souk Jexara Muslimin* (Muslim butchers), *Souk Jexara Yahud* (Jewish butchers), *Souk Khabiya* (kebab makers), *Souk Aqqa* (argan oil and dates), etc. The *Souk Ouhangiya*—literally, the cafe owners' market—is particularly fascinating. After all, it was because of the growing trade in products such as tea, coffee and sugar that the people of Essaouira developed the custom of gathering in a cafe to chat over the top of tea. The antique market has traditionally attracted the most visitors, who have described it as a busy, colourful fair devoted to rare and second-hand objects, old furniture and hand-made items with different sorts of inlays. It was a place where one might find a handsome silver sword or an English teapot.

Meanwhile, the most expensive or luxury items (jewels and fine cloth) were sold in the jewellery market or *qâissariya*. The silversmiths and money changers needed enclosed, safe places in which to ply their trade. Situated at the heart of the Medina, near the main mosque, the Mogador jewellery market was reserved for the manufacture and sale of jewels, and possibly the minting of coins. In the past these trades were practised by Jews. Hand-made jewellery was a highly prosperous business in the 19th century. The trans-Saharan trade, conducted by caravans of camels, brought copious amounts of gold dust and give rise to a unique style of silver and goldware known as *dag souiri*, characterised by clean, simple lines and forms and the use of filigree work.

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ROUTE 5. The Medina

The Medina lies north of the citadel and is so large that it is divided into different quarters which once had gates that were locked every night. The names of the different quarters make reference to the origin of their inhabitants: Ahi Agadir, Chibnate, Bakber, Jbala and Beni Antal. Ahi Agadir is thought to be the oldest quarter in the Medina. Wealthy Christian and Jewish merchants from Agadir and the south settled in this quarter, granted to them by Sidi Mohammed Ben Abdallah after the harbour was built in 1764. Some of these Berber traders from the Souss Valley, both Jewish and Muslim, were excellent jewellers and the filigree patterns of their jewels were similar to the ones fashioned by Andalusian silversmiths. An art known as *dag souiri* emerged in the workshops of the city's jewellery market. The Ahi Agadir ramparts are accessed from Souk Haddada via a vaulted passage, formerly known as Kati Ben Attar, a long street where the traders and some of the local jewellers had their mansions. In fact, certain streets or sections of the ramparts were small quarters or residential areas where each mansion (*dar el kehira* or *riad*) was adjoined by a small adjacent house known as the *duïrya*, which was reserved for single men and/or the servants, storerooms and stoves.

The Ahi Agadir quarter boasts many monuments. The oldest is the Sidi Abdelkader Mosque. Nearby is the Ala Azoulay Mosque, nowadays a square-plan wall with battlements but without the typical dome that these burial places usually feature. Situated on the same street is the Ahi Agadir Mosque. The minaret rises above a covered street and, as such, is an identifying feature of this quarter. It is also unusual in that the courtyard is not surrounded by arcaded galleries, as in other mosques, but is more reminiscent of a domestic courtyard. In fact, the mosque occupies a former private residence. This quarter is also where the city's most popular *zagüias* are located: *Jubaniya*, *Rakula*, *el Jazalila*... The *zagüias* of Essaouira are a type of private club, usually housed in a spacious residence, where religion and conviviality blend in perfect harmony.

The long street known as *Souk Oaqq* constitutes the main thoroughfare and leads to many other parts of the city. The caravans from Timbuktu would enter the city via the Marrakech Gate, wind their way along Souk Oaqq and finally arrive at Souk Jdid or the new market.

The Beni Antar district by the sea was where the pirates and privateers who occupied Mogador settled, before Sidi Mohammed Ben Abdallah rebuilt the city. This part of Essaouira also includes the Alui quarter, occupied by the European renegades who converted—to varying degrees—to Islam and helped to rebuild the city and erect the fortifications. East of this main street lived the Chibnate, a tribe which included the Bakara, the black guard that Muley Ismail used in the garrison and fortifications known as the *skala*, the bastion that runs between the sea and the harbour. The Rakula Quarter was where the nomads settled in the old Mogador. This clan included craftsmen and traders of farming produce who came from other nearby tribes.

The Medina had places for washing and purification rituals, public baths known *hammans* and *mikvés*. The *hammans* are differentiated from houses by their floor plan, which is usually rectangular and divided lengthwise by a series of interconnecting rooms. A space paved with ornate tiles or *zelligs* and surrounded by benches served as a meeting place and changing room. The water was supplied from wells or large tiled underground water cisterns, often built near the edifice. The *mikvés* were where the Jews of Mogador celebrated their bathing rituals. We know from historical records that these *mikvés* used rainwater for bathing purposes as this type of water symbolised purification. Large enough to accommodate many people at once and permit full-body immersion, the *mikvés* were ritual places, sites of purification where the Jewish community could meet and converse. The Medina also had olive oil mills and granaries, either purpose-built or housed in the larger residences. There are three steps involved in the production of olive oil: crushing or grinding, pressing and decanting. All three processes might be performed in the same place, in adjacent spaces or in separate buildings. Wood-burning bread ovens can also be found in the Medina.

ROUTE 6. Along the City Walls

This interesting route provides visitors with a picture of the fortifications that were built in the old Mogador and are still visible today in the modern Essaouira. The eastern flank is lined with circular-shaped batteries, such as the Marrakech Gate through which the caravans of camels from Timbuktu entered

the city. The first battery used to be fitted with ten cannons to defend the harbour, while the second one, also circular-shaped and built out of ashlar stones, had four cannons.

The Doukkala Gate, with its magnificent architecture and imposing scale, is the jewel in this route. A vast, robust arch made of stone masonry, it was once surmounted by four cannons and marked the end of this flank. The gate opened on to the road leading to the Doukkala region. Nearby lie the two cemeteries, Christian and Jewish, which hug the coastline.

Continuing on to the Marrakech Gate, it is worth pausing at the Marrakech Bastion, the oldest fortification on the terrestrial flank. An imposing circular-shaped battery fitted with ten or more cannons, it kept guard over every road leading to the Medina and over the entire harbour. It has a diameter of 35 m and a surface area of 980 sq m. The interior of the tower was once used as a magazine but is now an art gallery. Its solid stone structure consists of a double outer wall connected to a central area (an 8-metre diameter tower) by a line of vaulted alcoves which divided the space into 11 identical chambers opening on to a continuous gallery. The inscriptions on the jambs around the openings confirm the date of the monument and the name of the master builder who participated in its construction. The adjoining barracks have now been turned into a craft centre.

The four bastions, the fortifications ended at the gate known as Bab el Menzeh. A three-span arch, it is surmounted by a long room, now a gallery, from where the women in the regal entourage would watch the public events held in the esplanade in front of the *Mexuar*, such as audiences with the sultan and theatrical performances. Here, at the end of the route, notice as well the old entrance to the new citadel, a handsome semicircular-arched gateway. Two six-point stars with the famous rose of Mogador at the centre adorn the corners of the Moorish frame around the handsome arch. A circular medallion bears the date of construction: 1287 (1870 in the Gregorian calendar)—the same year that the works that had begun in this part of the city in 1863 finally ended.

ROUTE 7. The New Kasbah or Citadel

A new neighbourhood emerged in the 19th century. The new citadel or *Kashab Jdid* was begun in 1863 to relieve the shortage of buildings and warehouses for the traders' goods, which had gradually taken over the old citadel area and the streets adjacent to the harbour. The new district was planned like a chessboard and, in keeping with the sultan's instructions, all the houses were built of stone. The floor plans are regular and the buildings consist of two separate areas: a living area and a storage area. The rooms are all spacious and rectangular and organised around a square courtyard with a gallery defined by tall stone columns. Dar Souiri, nowadays the headquarters of an association, is a fine example of the typical aesthetic and architectural characteristics. Nowadays the storage areas in this building have been turned into an art gallery. These large buildings with arcades that were once used for storing goods represented the elaborate evolution from the old *bris* or storerooms at Souk Haddada. They have magnificent high doors and their stone cladding displays European motifs chosen by the powerful Jewish and European firms that set up premises in the new neighbourhood. The records show that they imported candles, cotton fabrics and tea, and that their most important trading partner was England. Some of them even had a subsidiary firm in Manchester.

A major artery runs through the Kasbah Jdid connecting it to the old citadel and offering superb views over the great Bab Shaa or Lion Gate and the main entrance to the old Kasbah, Bab Mohammed Ou Messaoud. With their outstanding architecture and fascinating history, these two monuments define the great Mexuar Square.

The Mohammed Ou Messaoud is the oldest of all Essaouira's gates. Its square-shaped plan projects from the fortified wall and is defined by an interrupted arch with cladding, which sets it apart from all the other city gates. In the 1920s it became the "clock gate". It bears a stone-carved inscription about the founding of the port, while a rectangular cartouche is inscribed with a text in italics taken from the famous *Burda* (a poem composed in honour of the Prophet) by the mystical poet and imam Al Busari. A commemorative inscription recalls the founding of the port by Sultan Sidi Mohammed Ben Abdallah in 1178 after Hijra (1764 on the Gregorian calendar). The inscription reads: "In praise of God, this port of peace was commissioned by the emir of the believers, son of the emir of the believers, the august sheriff, the imam Sidi Mohammed, son of our lord Abdallah, whom God holds in his glory, in the year 1178 after Hijra."



Aerial view of the city of Essaouira



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Essaouira

Buildings and public spaces

1. Harbour Gate [A4]
2. Harbour Bastion or Skala [A4]
3. Borj el Barmil or Barrel Tower [A4]
4. Square Tower (La Météo) [A4]
5. Customs House [A4]
6. City walls
7. West Tower [B3]
8. Citadel Bastion or Skala Arsenal [B1]
9. North Tower [B1]
10. Bab al Jihad [B1]
11. Bab el Bhar or Sea Gate [C1]
12. Bab Doukkala Bastion [E1]
13. Doukkala Gate [E1]
14. Moulay Mohammed Ou Messaoud Tower [E3]
15. Marrakech Gate [E3]
16. Bab Marrakech Bastion [D3]
17. Bab Sbaa or Lion Gate [C3]
18. Bab al Kasbah al Jadida or New Kasbah Gate [C3]
19. Bab L'Magana or Clock Gate [B3]
20. Menzeh or Menzah Gate [B4]
21. Citadel Mosque [B3]
22. Sidi Youssef Mosque [C3]
23. Buakh'r Mosque [D2]
24. Sidi Abdallah or Omar Mosque [E3]
25. Ahi Agadir Mosque [D3]
26. Rahala Mosque [D3]
27. Chiadmi Mosque [C2]
28. Souk Mosque [D2]
29. Kadiria Zagüia [C2]
30. Gnaoua Zagüia [B1]
31. Tijania Zagüia [C2]
32. Tuhamia Zagüia [D3]
33. Darkaua Zagüia [D2]
34. Kettania Zagüia (Charradia) [C2]
35. Hamadcha Zagüia [E2]
36. Regragui Zagüia [D2]
37. Haim Pinto House. Synagogue [D1]
38. Simon Attias Synagogue [B2]
39. Former Franciscan Church [B2]
40. Former Portuguese Consulate [B2]
41. Former French Consulate [B2]
42. Former Spanish Consulate [C3]
43. Former Dutch Consulate [B2]
44. Former Danish Consulate [C3]
45. Former Italian Consulate [B2]
46. Former Brazilian Consulate [B2]
47. Sidi Mohammed ben Abdallah Museum [B2]
48. Christian Cemetery [E1]
49. Jewish Cemetery [E1]
50. Abdeddayem Mausoleum [D3]
51. Lala Azouna Mausoleum [D3]
52. Sidi Ali Ben Abdallah Mausoleum [E3]
53. Souiri House [C3]
54. Former Mint [C2]
55. Former Palace of Justice [B3]
56. Public baths or Chiadmi hammam [C2]

- E1. Moulay Hassan Square [B3]
- E2. Mexuar [B3]
- E3. Chechaouini [B3]
- E4. Chrib-Atay (L'Khaima) [B2]
- E5. Souk [D2]
- E6. Market [D2]
- E7. Jewellery Market [D2]
- E8. Zanqat Butuil [D1]

