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**Spain Through the eyes of a British
Woman:
Elisabeth Whishaw in Southern Spain**

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The work presented in this MA thesis is, to the best of my knowledge and belief, original and my own work, except as acknowledged in the text. The work in this thesis has not been submitted, either in whole or in part, for a degree at this or any other university.

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Resumen

Ellen Whishaw escribió un libro de viajes llamado *My Spanish Year* (1914). Existen muchos libros de viaje escritos por viajeros ingleses a lo largo del sur de España a comienzos del siglo XX y que presentan diferentes visiones del país. Sin embargo, el punto de vista femenino sobre España y sus mujeres es un soplo de aire fresco para este género. Otros trabajos tratan sobre la mujer española, pero de una manera superficial, dado que fueron escritos por hombres que no comprendía las dificultades femeninas. Por otro lado, Ellen Whishaw llegó a conocer de verdad a la mujer española y muestra otra perspectiva puesto que ella vivió e interactuó con ellas a diario. En primer lugar, esta tesis estudia la vida de Ellen Whishaw. En segundo lugar, el propósito de esta tesis es dar visibilidad a Ellen Whishaw repasando su visión de España. Los diferentes elementos estudiados aquí, desde comida a los entretenimientos de la gente y sus costumbres, una vez puestas en común pintan una imagen realista de España a través de los ojos de Mrs. Whishaw.

Palabras clave: Ellen Whishaw, España, Visión, Mujer, Libro de Viajes, Sur de España, alojamiento, comida, transporte, toros, fútbol.

Abstract

Ellen Whishaw wrote a travel book *My Spanish Year* (1914). There are multiple travel books written by English speaking travelers through the south of Spain in the beginning of the XX century which present different images of the country. However, the female point of view about Spain and its women is a breath of fresh air for this genre. Other works deal with the Spanish women, but they usually do it in a superficial way, since they were written by men who did not understand women's difficulties. On the other hand, Ellen Whishaw got to really know Spanish women and shows another perspective since she lived and interacted with them every day. In the first place, this thesis studies the life of Ellen Whishaw. In second place, the aim of this thesis is to give visibility to Ellen Whishaw by reviewing her vision of Spain. The different elements studied here, from food to people's entertainments and customs, once assembled paint a realistic picture of Spanish life from the eyes of Mrs. Whishaw.

Keywords: Ellen Whishaw, Spain, Vision, Woman, Travel Book, Southern Spain, lodging, food, transport, bullfight, football.

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1. Introduction

Once upon a time, there was a British archaeologist that came to live in Spain in search of lost civilizations and she was a woman, a real Lara Croft of the past! Her name is Ellen Whishaw. There are many travel books describing the Spanish landscape and customs at the beginning of the XX century by English and American travelers. They are a magnificent source to know Spain in past times, since they offered a fresh view distanced from the national point of view. By reading and investigating many of these books it is easy to reach one conclusion: the vast majority were written by men; thus, providing similar descriptions and opinions under men's eyes. However, among these books there was one written by a British woman who was strongly connected to Spain and decided to live there. Under these conditions, the perspective of women about the Spanish reality can reveal some particular facts about Spain at that time. The scarce minority of these books makes the few known ones especially unique and valuable. Furthermore, Ellen Whishaw was a woman of culture well versed in Spanish history, as she came to study the Spanish archeological remains in the south. Nevertheless, her figure was for a long time forgotten in Spain where she lived until the end of her days and even in her own country. Fortunately, in recent years, some Spanish scholars like Juan Maria Acosta Ferrero have recovered her achievements and contributions to the south of Spain. In any case, there is practically nothing written about her in English, only a few mentions here and there but all the recent works about her life and work are in Spanish language. Thus, the importance of this Master Thesis, which is written in her mother tongue, and deals with her person, work and especially her point of view about Spain. This last point will be the focus of the present thesis where important aspects like lodgings, transports, food, entertainment and notably the Spanish Women are reviewed and taken from her travel book *My Spanish Year* (1914).

1.1 State of the Issue

There is a great number of travel books written in the first half of the XX century by English travelers in Spain, which are generally forgotten by the general public of both languages. These travel journals offer a unique opportunity to analyze the image of Spain given by foreign travelers who are usually preoccupied by different details than the native narrative. Therefore, through the descriptions inside these diaries the daily life of common people in Spain can be reconstructed; from the descriptions of inert objects like tools, clothes and buildings to the experiences talked about customs, routines and people, everything helps to assemble an image of Spain at that time. Among these books there are only a few written by women, which offers a different taste for details that is lacking in the previous ones, revealing new information about the subject of analysis. The main material for this essay is Ellen Whishaw's book *My Spanish Year* published in 1914, where she describes her journey through Spain for an entire year. Ahead of this Master Thesis, many events and descriptions captured in this book will be organized, cited and commented on, to show an image of Spain under Mrs. Whishaw's eyes. It is important to bear in mind that this book was written in the first period of her life in Spain, where she enjoyed an intense social life in part as a need to find support for her projects. She wrote many other books about architecture and archeology which was her principal reason to live in Spain. However, the aforementioned book is rich in descriptions of all kinds about Spanish folklore, customs and many other details. A remarkable fact, it is written in a concrete order as indicated by the author. This travel diary begins in summer and ends in spring which is the most important time of the year for a Spanish woman in Seville according to Mrs. Whishaw.

In order to analyze the work of Ellen Whishaw it was necessary to understand her personal context and to know what other authors had written about her. Consequently, as a guide for this endeavor several books and articles from different Scholars had been consulted.

However, there is virtually nothing written about her in English, besides some magazine mentions or old certificates and correspondence. There is nothing with a considerable length or depth which makes studying her figure impossible in her language; thus, the importance of recovering her life, achievements and knowledge to write about her mother tongue. Therefore, the sources consulted to investigate her historical background are necessarily in Spanish and they also are considerably recent; Juan Maria Acosta Ferrero and Nieves Verdugo Alvez are the scholars who had previously written about her life. In addition, Gladys Mendez Nylor deserves a special mention since she translated into Spanish *My Spanish Year*, and she is also a recognized expert on the matter. Finally, Carmen García Sanz wrote a brief article “Huellas de la inglesita afincada en Huelva” where she writes about her archaeological activities again.

In first place, Juan Maria Acosta Ferrero is the author who has thoroughly recovered and researched the figure of Ellen in the past years. Previous to his research, she was practically forgotten, even considered just a legend in the region of Niebla where she lived for the last part of her life. Through a life dedicated to searching and compiling this information Juan Maria wrote *Elena Whishaw: entre la leyenda y la realidad* ' his first book about Mrs. Whishaw. His purpose was to recover the figure of Mrs. Whishaw and her influence in the town of Niebla, “Ahora, podemos ahora confirmar que, la presencia de Elena Whishaw en Niebla, durante el primer tercio del siglo XX, constituyó un elemento singular y suficientemente significativo, que proyectó sus actividades e investigaciones en el desarrollo y evolución posterior de Niebla” (186). This book is further extended and completed in his PhD dissertation *Elena Whishaw y Niebla la dama de las piedras*. In the first book, he recovered her image and focused on the second half of her life in Spain. For this thesis the focus was focused especially on the first years of her life in Spain, Juan María desired to get rid of the bad image that Ellen had in the south by recovering her contributions to the country

that adopted her, "En el conocimiento general que se tiene sobre Elena Whishaw, después de 69 años de su muerte, parece que predominan más las sombras que las luces y aparentemente a nivel local..." (33) Finally, the last book he wrote about Ellen was *Elena Whishaw en Niebla, 75 años después*, where he synthesized and completed again the information from his doctoral thesis. The main guide for the present Master Thesis was his PhD dissertation where he thoroughly described and documented the process of recovering Ellen Life and then organized everything to write her biography. The contribution of this dissertation in studying and analyzing her life is enormous due to the previous lack of information about her. However, her written work is not studied in depth there as it is not the main goal being the thesis focus on the anthropological analysis of her figure.

In second place, Nieves Verdugo Álvarez is the next author who has written more about Ellen Whishaw. She has written two chapters about Mrs. Whishaw in two different books about international relationships between America and Spain. The first chapter "Ellen Whishaw: una británica americanista su defensa de los lugares colombinos en la España de comienzos del siglo" is taken from the book *Conflicto, negociación y resistencia en las Américas*. In this chapter, Nieves deals with the figure of Ellen Whishaw complementing the work of Juan María Acosta. Nonetheless, she focuses on the later part of Ellen Whishaw life and specifically, it analyzes her interest in American history in relation with the peninsula; "Con este trabajo nos proponemos mostrar el americanismo militante que la arqueóloga británica Ellen M. Whishaw ejerció en la Huelva de principios del siglo XX, formando parte de la élite social de la capital andaluza de ese momento." (275) Nieves focuses on the chapters from *My Spanish Year* where Ellen described her travels through places related to the discovery trip of Columbus in the south of Spain in particular and in the later part of her life. "En un momento determinado decidió establecerse en la ciudad onubense de Niebla desde la que emprendió una larga e intensa campaña en favor de los lugares colombinos

tratando de evitar su deterioro.” (286) The second one is called “Intercambio cultural entre Andalucía y Estados Unidos: Ellen M. Wishaw (1857-1937) y The Hispanic Society of America” a chapter which appears in *North America and Spain: Transversal perspectives* edited by Julio Cañero Serrano. In this chapter, Nieves examines the relation between Ellen and America, the chapter highlights Mrs. Wishaw correspondence with the Hispanic Society of America especially with Archer M Huntington. They discuss the purchase of some Spanish pottery and the possible foundation of charitable organizations in Spain, “...del patronato de intelectuales, diplomáticos y profesionales, en el que resalta la figura de Archer M. Huntington, que desde 1910, con las primeras adquisiciones para The Hispanic society de los bordados andaluces... y patrocinó los proyectos científicos de nuestra protagonista.” (327)

1.2 Contributions and Hypothesis

There is very little written about Ellen Wishaw and these few documents only analyze her life, archeological activities, social work and her international relationships. But they do not go into depth with the vision presented inside her writings about her loved country, Spain. In addition, they are written in Spanish with no translation available and there are no original works in English. Therefore, the aim of this thesis is to fill these voids and to give focus on what she wrote about Spain and her point of view. For this purpose, it is crucial to know who she was, to understand her vision of Spain influenced by her class and education. And the aforementioned books serve that purpose. This paper's two main goals are first to study the Spanish country under the view of this English woman and second to recover the figure of Ellen Wishaw in the English language.

An Initial Hypothesis is that the image presented in *My Spanish Year* will be influenced by the romantic image from early travel books like the ones from Washington Irving. However, the unique details observed by the eyes of Ellen Wishaw will differ from

the previous works written by men, and the archaeological and historical education of the writer would offer a realistic contraposition, at least concerning some matters. Although the romantic image could soften or influence some details of the daily lives of Spanish people, in general it will be a faithful image which will contribute to knowing better the Spanish reality of the beginning of the XX century and the foreigner's opinion. The fact that Mrs. Whishaw had been living in Spain for at least 10 years at the time she wrote the travel book guarantees that it is a realistic and truthful source to work with in contraposition to other travel books based on first impressions.

1.3 Methodology

The first task in order to write this Master Thesis was to research the life and figure of Ellen Whishaw. For this purpose, there was nothing written in English, thus it was necessary to use Spanish sources. Knowing her background and personal relationships was important to trust and understand her vision of Spain; this was achieved by consulting the work of Juan Maria Acosta Ferrero and used to make a brief summary for the cultural context.

As stated before, the purpose of the thesis presented here is to review and analyze Ellen Whishaw travel book *My Spanish Year*, in order to get an image of Spain at the beginning of the XX century. To develop this task, the first step is to choose what passages and elements to work with. Since space is limited, not every element can be analyzed; it is compulsory to choose the most representative and the more complete ones. With that in mind, Ellen herself mentions some points at the beginning which serve as a guide to choose the elements for this study, since they are relevant in her story and very descriptive to study Spain and the south of it more concretely. These elements common to traveling and living must cover the basic needs of the people; a good way to wisely choose these elements is by asking a question: What makes a country? The straightforward answer is people. Therefore,

to know people the best way is to analyze their daily lives and basic needs like where they slept and what did they ate. In addition, in a world which was developing and was more connected than ever, transport was a very important element. How people choose to use their spare time defines the character of people. Finally, the life of women and the many elements related to them is a special point for this thesis; as a woman not only traveling but living in Spain, Ellen shared many experiences with Spanish women and wrote from a truthful perspective. By commenting on these points many customs and characteristics of Spain come to light. Once the elements which are going to be studied are chosen, the next step is to present them in a coherent order to show and comment on the more representative excerpts in each point. Finally, by putting together the several conclusions from each point it will be possible to assemble a reliable and descriptive picture of Spain at the time, especially from the south where Ellen resided.

2. Ellen Wishaw: Cultural Context

Ellen Wishaw, born as Ellen Mary Abdy-Williams and Windsor, was born in Dawlish, England in 1957. She was the daughter of John Windsor and Mrs. Williams and sister to a brother and two other sisters. She was born into a high-medium class family in the Victorian era; thus, she traveled a lot in her early days, was familiarized with cultural activities and charity works typical of her social status. Ellen received the typical education for someone of her family position; she also demonstrated an adventurous and independent character from a young age, and showed great admiration and interest about the British Empire which was typical of the times. She was also much compromised with religion in contraposition with his parents who were not especially fond of it, probably because of her grandmother who was a religious person. Her father John died when she was only 8 years old, and from this point forward she moved along with her mother and siblings to different

homes of their family across England and even Belgium. In the spring of 1877 at the age of 20 she returned to England where she lived in Derbyshire, Clifton and finally settled in Hampshire. At that time, she frequently traveled to Swiss and France to study music, painting and history. She showed a deep interest for archeology and architecture from a young age since the death of her father. Living in these different places definitely influenced her, since there was a great deal of ancient remains in these areas. Derbyshire, in the center of England, had many prehistoric remains, roman relics, medieval castles and stately homes. Clifton is known for being the home of several Roman remains and finally there are different abbeys and castles in Hampshire, with one of them containing the round table from the tales of King Arthur. In these various places Ellen used to make annotations, drawings, sketches and even photographs of the buildings and architectonic remains. Even though she had no traditional education in archeology or architecture she was self-educated and read a great deal of books about these topics. Although Ellen had an intense social life typical of her status and was a sociable person her real interest and passion were the books. At this time, she was very keen on literature from poetry, novels, art books to historical and architecture essays. Everything she read made her to be more and more interested in exotic and primitive cultures in contrast with the modern interests of Victorian times. It was at this time when she awakened a special interest for the Hispanic culture, its buildings, monuments, people, customs, the Islamic influence and everything which had to do with Spain history, obviously influenced by the romantic vision of previous travel books.

In 1885, at the age of 28 she married Bernhard Whishaw, a man of letters with whom she shared many of her interests and passions. They first met in 1884 at the opening of the Toynbee Hall, a charitable institution situated in the East End of London. Ellen and Bernhard shared many passions like theater, travels, music, literature and especially their interest in the importance of education. After their wedding they traveled across Europe and then resumed

their obligations in London working on different educational issues for the working class. At this time, they edited the monthly magazine *Time* with the collaboration of several writers of the kind of Lord Milner and G.B. Shaw. In 1895 Bernhard was destined for Montevideo where they lived for two years. It was here where Ellen renewed her passion about ancient civilizations, her interest about its origins, Colon's travels, the New World colonization and Spanish history in its different periods. Back in London in 1898, Ellen was appointed president of The Children's Charity Guild where she organized several activities to achieve its goals for the sake of the youth. The following year was an important date, in 1899 Ellen and her husband went for the first time to Spain where they visited Madrid, Seville and Toledo. This journey inspired Ellen to re-read several travel books with a romantic point of view and she fell in love again with Spanish history and the Arabic influences. This was a crucial trip for her future when in 1901 she had health issues and her doctor recommended her to live in a warmer environment different from the English humidity, thus deciding to change their residence to Spain. From this point forward, Ellen's life can be divided into two periods. A first one living in Seville with his husband, marked by good international relations and an intense social life and a second one, widowed in Niebla where she will be known as *la Inglesa de Niebla* where she fully devoted herself to her love for archaeology.

Ellen and Bernhard finally settled in Spain in 1902, he was named consul of his majesty in Seville, and she came to improve her health and pursue her interest in Spanish history. They had several homes in Seville; these residences also functioned as lodging for other English travelers, The English Pension. Furthermore, they had a library, the English Library, where English speakers could find some literature in their language; among the books were copies of Spanish travel books written under a romantic point of view, and of course there were many volumes from Washington Irving. In addition, they also founded a school and a museum. From their arrival the couple did their best to integrate themselves with

the Spanish elite and be a part of the social and cultural background, they also made contact with the aristocracy contacting the “Casa de Alba”, especially with the duke who shared their passion for history and architecture. To achieve their goals, they thought that they needed the support of the Royal House, thus they used their connections with the British Embassy and other Influential British people in Spain to be able to talk with the King to gain his favor. They succeeded and Ellen met King Alfonso XIII himself on the 13 of February 1913, where she asked for his patronage for the School of Archeology they had founded. The meeting was a success, and the Anglo-Spanish School of Archeology was sponsored by the King, who had great knowledge about Roman and Iberian archeology. He showed special interest in Ellen’s theories about the Alcazar and its origins.

In addition to their archeological initiatives, they also cared for the children, women and working class, organizing several activities for them and participating in different social organizations. Ellen was named president of the *Junta de Damas Aliadas* under the patronage of Princess Beatrice of the United Kingdom who was the mother of Victoria Eugenie of Battenberg, Queen of Spain. In this association she fed nursing mothers with economic difficulties in Seville. Mrs. Whishaw was Catholic thus she was very interested in the Corpus Christi festivity in Seville, its Holy Week processions and everything surrounding religious festivities and customs like clothing and music. As said in the previous lines, Ellen and her husband founded in 1912 a Museum of Andalucian, Anglo-Spanish School of Archeology searching and restoring ancient civilizations. Bernhard died in October in 1914, this event devastated Ellen who abandoned these activities for months until the Christmas of that year. Then she took control of the school and the museum, however she was obliged to stop the archeological excavations of the museum due to the First World War when the excavation licenses were suspended by the Spanish government. Due to these circumstances life in Seville changed and it was getting harder to find and maintain patronage for the different

projects which made Ellen take a decision and move to Niebla. In the summer of 1912, she finally moved to Niebla where she continued with her projects, and this was the most productive period. She had already visited Niebla on various occasions studying the civilization of Tartessos, that is why she chose this village; she knew the area well and was enthusiastic about its archeological remains and history. Once settled in Niebla, she purchased several buildings and continued with her previous endeavor in archeology despite the lack of funding. As in Seville, she enjoyed a busy social life in Niebla and Huelva, attending multiple events; she was especially involved with the people of Niebla where she became well-known and loved. From 1928 onwards she had several health problems although she continued with the excavations and her studies as much as health allowed her, until her death in 1937. Ellen Whishaw died on June 10, 1937, being eighty years old in the *Hospital de los Ingleses* at Huelva.

Although her figure was almost forgotten and her museums and library disappeared, her contributions to Spain were innumerable and thankfully her figure has been recovered for the public. In 2018, Huelva's government organized an exhibition with the remains of her library and belongings. They also created "Premio Elena Whishaw" to reward and support the equality between men and women which was established in 2017 and lasts to the present day. As previously said above, Ellen Whishaw was an important figure in Spain at the beginning of the twentieth century; she maintained contact with several influential people of the time from Spain, England and America. In Spain she was acquainted with the *Duque de Alba*, although there is no information about this relationship. She also stayed connected with the King of Spain Alfonso XIII who gave his approval and support for many projects like her museum in Seville. One of her most long and prolific relationships was with Archer Milton Huntington, founder of the Hispanic Society of America in New York and influential figure in both American and Spanish societies. Both developed archeological activities in the South

in Spain, a fact which connected the two who maintained correspondence for different purposes along many decades. In these letters they addressed different matters from opinions about the ancient cultures in Spain to business deals regarding the purchase of different hardware for the New York museum.

3. Ellen Whishaw's Vision of Spain

And yet one often sees the impatient traveller exhausting himself in furious denunciations of tough beef, bad butter, unpunctual trains, faulty postal services, retrograde hotels, and so on *ad infinitum*, instead of thanking his lucky stars that there is still one country in Europe which remains much as God made it, instead of being recast in the mould preferred by the tourist agencies. (Whishaw v)

This paragraph perfectly resumes the image of Spain and some of its more characteristic elements which made this country so special for Ellen Whishaw. As she said, to the foreigner eye Spain could be seen as a developing country or a pure and unaltered one. In this section, many defining traits are going to be ordered, presented and analyzed in order to see her vision of Spain. Lodging, transport, food, entertainment and festivities, these elements have been carefully chosen between many more for two reasons. First, they were mentioned by Mrs. Whishaw in her introduction, thus they have an important relevance in her diary. Second, they are characteristic elements of any journey which shape the image of the daily lives of the citizens in any country, and thus they capture their essence and personality unaffected by Europeanization at the beginning of the XX century.

3.1 Lodging

First, one of the most important elements in any country and journey is the place used to rest, either for public or private use. Therefore, different hotels are analyzed but also homes due to Spanish hospitality. Ellen Whishaw was well accustomed to travel through Europe and thus she had many things to say about the hotels where she slept through her Spanish year. In Spain, the reality of accommodation was nothing like other countries as it was not recast in the mold as she would say. In her journey, since her travels were not just for vacation but also journeys looking for ancient remains, she slept in very different and picturesque places. She visited big cities to remote places sleeping in a variety of stances for this very reason. Hence, Mrs. Whishaw described the different lodgings she encounters in Spain in different parts of her book; she begins making a summary and a brief explanation of the most typical ones:

The polite name for *fonda* (the Arabic *fondak*) in English is hotel, and the *fonda* professes to provide food and beds for its customers; unlike the *parador* (stopping-place), which only gives beds to travellers providing their own food, and the *posada* (rest-house), which is really little more than a stable for animals with some sort of shelter attached for the people who belong to them. (Whishaw 71)

Ellen describes the difference between the three more common accommodations *fonda*, *parador* and *posada*. The difference between these places lies, as she noted, in the condition that the host offers to the clients. In the paragraph above she remarks on the particularities of each one, the main difference being the quality of the stance and the possibility of getting a meal. However, reality is often different from theory and Ellen goes on and goes into detail describing the *fonda* where she slept while visiting Villamartin, a village in Cadiz:

Our Villamartin "hotel" only had three or four bedrooms and no sitting-room at all, the food being served in a passage through which one passed from the street to the staircase, or one might rather say step-ladder, leading up to an open gallery containing one of the convenient and comfortable folding bedsteads called catres, minus a mattress; one broken backed chair, and nothing else. From this a narrow door led into a tiny bedroom which just held a bed and a washstand. We had no choice but to stay here. (Whishaw 71)

It is made clear that at least on this occasion the accommodation left much to be desired. The furniture was scarce and of bad quality, not even the room had a wardrobe, just a bed and a broken chair with a washstand. Furthermore, although there is food along with a place to sleep, there is no proper place to eat like a dining hall. Accommodation in Spanish villages in general lacked many of the comforts of the city and its European neighbors. On the other hand, a common possibility in Spain was to be invited to a private house as Ellen remarks on more than one occasion. In the following extract, she is invited to sleep for a week in a bakery in Algodonales another village, and thus she describes the stance which did not differ too much from the previous one.

They had arranged their own bedroom for me, with beautifully embroidered linen on their own handsome brass bedstead, and the only wash-basin in the house, a very small one of enamelled iron, planted on one of the numerous chairs which form the chief furniture of a Spanish bedroom, whether rich or poor. They apologised for not having cleared out the drawers... and there I slept for a week, with the pigs in front, the poultry behind, and a pony in a stable to my right (Whishaw 91)

Undoubtedly, her guests had good intentions as they lent her their own room which is proof of Spanish hospitality that will be commented further in this thesis. However, the surroundings left much to be desired as she stayed near animals with every nuisance it involved. A curious fact about Spain is the general scarcity of washstands, she mentioned it in the paragraph above and on several other occasions, "It is usual for whole families of

Spaniards, even of a much richer class, to use one dressing table and washstand in common.” (Whishaw 93) Moreover, as her journey continued through the mountains, she was invited again to take shelter in another private property, this time in a common building in the peninsula, the *choza*. There she describes the difference with the ones she encountered in the plains.

The chozas of the Sierra are very different from those of the plains. They are built of stones laid dry one on the other, and roofed with esparto grass from the streams, and they almost always have some sort of a chimney, for the cold here on autumn nights and on wet days is considerable. But these stone-built huts can be made very snug and warm, by mortaring the walls within and roofing with something more durable than reed, and I can imagine no more delightful summer holiday than one spent in a well-made choza among these glorious mountains—provided that the choza lay within reach of a Tartessian castle or necropolis wherein to excavate in the intervals of enjoying the view. (Whishaw 99)

There are of course many more types of houses in Spain; the ones already commented are the ones Ellen Whishaw wrote about. The previous places to stay are available through every season, as Ellen and any traveler could make use of these places to take shelter in their journeys through Spain at the time. However, there is another kind of accommodation related to a specific time of the year and also associated to a specific custom in Spain which is the *Balneario* or the alternative for wealthy people, rented homes near the coast. This custom as Mrs. Whishaw stated is typical from the summer in Spain and she elaborates on it extensively. Thus, it is necessary to pay attention to the so-called "season of the baths". Ellen starts writing about the different accommodations related to this custom and season.

The "season of the baths," as the summer holidays are here called, is a very serious business indeed. In the fashionable seaside resorts such as San Sebastian, Santander, Malaga, etc., it is possible to get a comfortably furnished villa or flat for a few weeks, though only at a ruinous cost ; but in the smaller places it was until lately difficult to

get any accommodation at all outside of the *Balneario* or Hotel for Bathers, unless one took a so-called furnished house and sent the missing necessities from one's own home by carrier or train ; for the furnishing in such houses generally consisted mainly of more or less rickety chairs.(Whishaw 38)

This kind of accommodation and the custom related to it must have been of remarkable significance for Ellen, since her diary is mainly focused in southern Spain. However, here she makes a parenthesis and dedicates some pages to this element typical in the north at the time. She explains how the average citizen would rent a room in a *Balneario* by recommendation of the physicist and wealthy people would rent a whole house when possible. The *Balneario*, far from being a peaceful place, was noisy and packed “But they must be prepared to get no sleep or rest as long as they stay there, for the noise is inconceivable. There will be anything from fifty to two hundred men, women, and children—but chiefly children.” (Whishaw 39)

Hence, the most common accommodations in Spain are reviewed in the previous lines. However a final note is necessary since she wrote about particular instances of her journey in concrete places, in the big cities accommodation were almost as good as in Europe, “the traveller who follows the beaten track has really very little to complain of, for during the last ten years great progress has been made both in the train service and the hotel accommodation.”(Whishaw vi) Spain at the time was a location not accustomed to travelers; therefore, it did not present usual european commodities for them, this fact contrast with the present day Spain which is a country which heavily relies in tourism Thus, these places describe the condition on small villages either lodgings or homes. As I have said before in *My Spanish Year* practically everything Ellen wrote about was from and about southern Spain. She only left this location to write about two elements of Spanish life: accommodation and the other one is to talk about the transports.

3.2 Means of Transport

In second place, another characteristic element of any journey and country is the means of transport. How a country is connected and thus makes accessible all the different regions is directly related to the development of the country and Spain was not up to date with its European neighbors at the time. Through her travel book Ellen Whishaw described several vehicles she made use of, from trains used for long distances to animals used for rough journeys usually in more inaccessible and remote places. In addition, carriages and cars were used to a lesser degree since they were available for a lucky minority. She noted that traveling was still in development in Spain and thus it was lacking in many aspects.

Travelling in this country is really a trial to the patience. It is true that the main lines have now been made comfortable, with corridor carriages, well-cushioned seats, and good lighting on the night trains; but the unpunctuality and the purposeless delays all along the line make even a short journey tiresome and a long one intolerable, unless one resolutely determines only to look at the comic side of things. (Whishaw 48)

Trains were the main transport used by Mrs. Whishaw since she traversed long distances to move from one location to another either for her archeological investigations or for her social obligations. To give an example about their conditions, she used the busiest route at the time as she mentioned that “there are four classes of passenger trains, and we may take the journey from Madrid to Seville as typical of the rest.”(Whishaw p48) Taking this Madrid-Seville line as a reference, she also stated that there were four types of trains in Spain, *mixto*, mail train, *expreso* and *expreso de lujo*.

The slowest of these trains is the *mixto*, a sort of cross between a passenger and a luggage train. The distance from Madrid to Seville is 358 miles, and the *mixto* does the journey in twenty-four hours and twenty minutes, or at the rate of nearly fifteen miles an hour, if it gets in punctually, which it seldom or never does. Next we have the *correo* or mail train, which nominally takes eighteen hours one way and nineteen

the other—the more rapid journey being rather under twenty miles an hour. (Whishaw 49)

The two first lines were the slowest and offered poorer conditions; they were used by the common folk. About this kind of line, she confirmed that the condition of the coaches was of poor quality although the passengers were at least polite, “The mixto is horribly uncomfortable, and the carriages of all classes are usually dirty, but one need not fear any rudeness or roughness from one's fellow-travellers. (Whishaw 49) On the other hand, wealthy people, authorities and travelers took the luxury trains.

Then comes the expreso, which takes eleven and a half hours one way and twelve the other, travelling at the rate of about thirty miles an hour ; and then the expreso de lujo, which does the journey in eleven hours and forty minutes, being a shade faster than the expreso. Both these last are trains de luxe, with dining-car and the wagon-lits Company's carriages, and are usually pretty punctual.(Whishaw 49)

This classification of trains by their speed is very convenient, luxury trains were almost two times faster than cheaper options. She also commented on the price of the tickets, which were not very different, unlike its conditions. “With true Spanish inconsistency the same fares are charged for all these trains except the trains deluxe, for which an excess of ten per cent, is levied on the first-class fares.” (Whishaw 49) Even so, she was talking about a main route, the less busy routes were slower as she made clear, “These trains, be it remembered, are running on one of the chief main lines of Spain. On the branch lines nothing like these speeds attained.” (Whishaw 49)

On the other hand, Mrs. Whishaw did not describe different means of transport apart from the train; Nevertheless, she mentioned others repeatedly, for example the animals commonly used in Spain for transport: “There are three perfect months for exploring the mountains and visiting remote hills, valleys, and villages in the leisurely way only to be done on horse, mule, or donkey back.”(Whishaw 65) The donkey was the most frequent one, as it

appears more often in her diary than the other two. However, an element closely related to this animal transportation and her loyal companion in many journeys which she mentions several times is the *jamugas*. She mentioned that the word came possibly from Basque, but the invention has an oriental origin and gave a perfect description of this device.

The basis is simply a folding trestle, like that for a table, with cross-straps to prevent the trestle from opening too wide. This is placed on the aparejo of the beast of burden, the aparejo being a stout pad of straw used to prevent the jamugas or the panniers, as the case may be, from galling the animal's back... For the information of my fellow-femininity I may add that I personally take a cushion of my own to sit upon, (Whishaw 66)

In addition to the previous means of transport, Ellen Whishaw mentioned two more. Although they are not described in the book like transport animals or trains, they are also mentioned several times, the carriage and the car. The carriage was very common, and it was commonly used as a link between the train and the destination of the traveler or to travel between villages. On the other hand, the car, also known as motor, is also briefly mentioned. This machine could only be afforded by rich people. The brief mentions of the motors made by Ellen concern the royalty and the wealthy people who attended the April Fair. The king was known for his love of motors and was one of the first people to own a car in Spain, “It dates from the days when motors were comparatively in their infancy, and the young King kept his entourage in a state of chronic nervousness by his devotion to the new machine...”(Whishaw 243) In addition, her aunt, the Infanta Isabel, also made public appearances using a car “True, the vehicle was a fashionable motor, instead of a great royal coach as formerly, but the inspiration was the same.” (Whishaw 244) As presented in this section, Spanish enjoyed a variety of means of transport. Although the quality and modernity of them were not at the same level as other European countries, still it had many transport connections despite the Harsh and varied Spanish terrain.

3.3 Gastronomy

One of the most interesting things for foreign people about Spain has always been its food and cuisine. There is no way that a tourist does not show interest in it, and of course the Spanish gastronomy is mentioned in Ellen Whishaw's journey through Spain, from typical food to table customs, she made multiple references to the gastronomic wonders that she encounters through the peninsula. Food is an inseparable part of any society and studying it reveals different aspects of the people. Therefore, to study the image of Spain it is necessary to pay attention and analyze the passages where Mrs. Whishaw described Spanish cooking and gave her point of view about it. Before commenting on the descriptions of the typical dishes, something that especially catches the foreigner's attention is the different Spanish customs and rules associated with meals which deserve to be reviewed first. These food traditions contrast with the English ones from the British author. On her journey through Spain, Ellen wrote about different instances where Spanish people were prone to offer a share of their food, for example she described how a Spanish unknown gentleman offered her food in a random trip on the train, "But sometimes the offer to share with you is quite genuine, as in the case of a stout Catalan commis-voyageur, who, after I had politely declined three times over to divide his lunch, having just finished my own before his eyes..."(Whishaw 56) Furthermore, in another passage she was again offered food, more precisely, she was invited to have dinner with the Mayor of a town in the south of Spain called Antequera. There, she described in detail how a meal takes place for a Spanish wealthy family, although the invitation in this instance is possibly a scheme to boast about the family wealth.

The table was well furnished with good silver and glass, and china bearing the Alcalde's arms. A vase of choice roses stood in the centre, and family portraits hung round the walls. We really might have been at an English dinner party, save for the

unceremonious attendance of women servants with silk kerchiefs on their shoulders and flowers in their hair, who casually strolled in and out with large dishes, which they always offered first to their master, then to their mistress, and afterwards to the guests. This is etiquette in old Spain, dating from the times when the food might perhaps be poisoned, and the host helped himself first to show that it could safely be eaten. (Whishaw 61)

There are some interesting details in this short paragraph. Firstly, as Ellen noted, the room where they had dinner is similar to an English one. Thus, she did not encounter many differences between the space arranged in wealthy houses of both Spanish and English people. The differences between cultures were more marked in humble homes which were not modernized and as a result they retained the country's essence. In contrast, wealthy homes were more similar to European fashion as High classes could afford that kind of luxury. She also noted the silver cutlery and china typical of a wealthy family. Secondly, being acquainted with Spanish history, Mrs. Whishaw pointed out the specific order in which food is served at the table, a remnant of an old custom. As supposed in the Hypothesis, Spain was envisioned as a country of tradition for the English traveler and this fact was reflected even in the gastronomical elements. In the following paragraph, the passage contains a complete description made by the writer of a full meal containing several typical Spanish plates.

First came a white soup thickened with vermicelli and having a strong flavour of fowl. Then a dish of frituras, a mass of milk sauce thickened with flour and minced ham, allowed to cool, then shaped into the form of pears, rolled in fine bread-crumbs, and fried with a skill which makes a dish of this kind one of the most appetising in the Spanish menu. Then came cold boiled fish, fresh from Malaga, served with a sauce made of yolk of egg and oil, and garnished with raw tomatoes, raw onions, and green and red pimientos, a kind of capsicum without any heat. A fowl followed, whose lack of flavour showed that it had been boiled in the soup; then the inevitable puchero or cocido, also boiled in the soup, and consisting of garbanzos, ham, bacon fat, beef, haricot beans, and the stems of an edible thistle. Then an excellent concoction of custard with tiny meringues floating on the top. After this, biscuits, fruit, quince

cheese, fresh goatmilk cheese, and various sweetmeats. Red and white wine were on the table, and last of all came a cup of capital black coffee. (Whishaw 62)

The descriptions of the different dishes in this paragraph are pretty self-explanatory. Many typical plates that survive to the present day were described in the detail by Mrs. Whishaw like chicken soup, *frituras* more precisely what she describes are *croquetas*, fish garnished with vegetables, some fowl and *cocido* a total of five dishes and several desserts with custard in the menu among many other sweets. This description shows the abundance of the Wealthy people in Spain that had a vast menu at their disposal. Both excerpts show that Spanish people were generous with food affairs in the eyes of our English Archeologist. Either with a genuine intention to help or simply to boast about the wealth or the culinary quality, Spanish people were represented as generous folks for the hungry foreign traveler. On the other hand, Ellen Wishaw also described the food that poor people ate on a daily basis in Spain, as they did not enjoy the vast possibilities of choice of a wealthy minority.

True, it was only a house of poor people... while as for food, if I would condescend to share the family puchero, it would be very rich to-day, for they had killed a fowl to put in it, and there were fresh eggs and goat cheese, and plenty of wine. Who could resist such an offer? Certainly no archaeologist on the track of caves and ghosts. (Whishaw 110)

This menu was typical for all the Spanish impoverished people as the author confirms ahead of her journal. Thus, the Spanish menu consisted mainly in *morcilla*, legumes and vegetables, due to its availability and easy conservation.

This of course does not apply to the poor, whose food is of the simplest. They eat bread and morcilla or chorizo (varieties of dried sausage highly flavoured with garlic) for their lunch, and puchero or cocido— of which more later on—for their dinner. (Whishaw 146)

Curiously enough, there was a common point in the menu of wealthy and poor people in Spain, which is the typical *cocido* or *puchero*, a dish heavily extended along the peninsula in one or another of its variants. Although Ellen uses both terms to describe the dish, for the sake of precision it seems necessary to clarify that *puchero* is a variety of *cocido* without colorants and with changing local ingredients. Leaving this similarity aside, food for the less fortunate people in Spain seems pretty forward, morcilla and chorizo for lunch and *cocido* for dinner with the addition of cheese and eggs sometimes. Besides, she mentions how the menu changes between the city and the country for both wealthy and poor people.

Save in big country houses which depend largely on their own farms and fruit gardens for provisions, it is the exception to have a storeroom, and every pennyworth of household sundries, down to salt, pepper, and spices, is bought from day to day. As no attempt is made to furnish a list of requirements for the day's meals when the cook goes to market, every item used in the cooking has to be got when it is found to be wanted—a system which accounts for much of the unpunctuality of meals in Spanish houses. (Whishaw 146)

Thus, Ellen tells how wealthy families depend on the local fresh ingredients in the case of the cities or in contraposition they grow their own supplies on the country houses. Once again there is a common point between both social classes as mentioned in the following paragraph where Mrs. Whishaw describes the same situation for the poor people:

In the towns they buy everything by the day, like their employers. But in the country they largely live on what they grow themselves, unless the whole family is engaged on the farm at a wage which includes food. And they thrive on bread, morcilla, and water, not even coffee being drunk by country cottagers, as I have discovered when accepting their hospitality on my archaeological excursions. Thus they have no need to be continually running to the comestibles shop, like their town friends, which is just as well when the nearest town may be anything from two to ten miles away. (Whishaw 146)

The social status did not matter; the menu in Spain largely depended on the environment conditions as shown before. In contrast to these customs and general menus commented up to this point, most of the descriptions related to food found in Ellen's book are representations of different Spanish desserts. She describes different Sweetmeats, pastries and *yemas* which are sold by the nuns in a few convents as she mentions, " ...the recipes for making which are carefully preserved in a few convents, whose inmates sometimes have little left to live on save what they can earn by the sale of their cakes. Among these there is a popular kind called *yemas*" (Whishaw 28). This custom is maintained today in Spain as it is very common to buy desserts made by nuns. Furthermore, she describes what she calls *buñolitos*: "mixture of flour and water squeezed through a funnel into a vast fryingpan and coiled round and round as it fried, until the whole was deftly thrown out unbroken on the dish. *Buñolitos* are crisp and tempting..." (Whishaw 75) Furthermore, she makes a special mention of the desserts typical of Spanish Christmas *turrón*, *mazapan* and *polvorón*, where she extensively describes their composition and taste, in addition she also shares some interesting facts about these sweets:

The marzipan cakes, like the turrón and the baskets of groceries, are all very expensive, which is not surprising in a country where even the locally made beetroot sugar is so heavily taxed that the consumer has to pay 70 centimes a pound for it. Thus the above dainties are only for the rich. The Christmas cake of the poor is called polvoron... (Whishaw 174)

By putting together these descriptions a glimpse of the Spanish gastronomy is appreciated and since the Spanish culture is tightly associated with food and all the customs related to it, it is a great way to better known life in Spain. Although Ellen came from a Medium-High class family she always took into consideration the working class and that is reflected in the variety of descriptions. The image taken from her eyes shows the differences

between rich and poor people. Another interesting fact, all of these recipes are still common to the present-day gastronomy in Spain, although nowadays they are affordable for everyone.

3.4 Entertainment

In Spain there were many diverse types of entertainment which depended on two main factors, location and status; although the main entertainment was to talk and dance for the simpler people, there were of course other activities” things fortunately are very different in more out-of-the-way places. In these I have seen young people meet together to talk and laugh and dance for hours, quite satisfied with no more costly refreshment than a bottle of water... “(Whishaw 136) Ellen Whishaw saw many different forms of amusement through her journeys. Bullfighting was one of these activities, one which is closely related to Spain and always has been truly controversial as it can be observed in the lines she wrote. However, it was not appreciated by everyone and only some minorities whom she describes as riff raff attended it regularly. Mrs. Whishaw stated that the sport at that time only survived thanks to the economic interests related to it.

...and their families do not approve of the " sport." These two elements in the Spanish social system nowadays form the immense majority of those who still support what is called "the national sport." Yet tourists seem to imagine that they represent the nation ! So well is it recognised by the governing classes that the bull-fight has ceased to appeal to any save the riff-rafi' and those to whom, in one capacity or another, (Whishaw 84)

She thought that bullfighting is a thing of the past, and even the elites were aware of this. Ellen Whishaw also mentions how ironically the hypocrisy of the foreigners who criticize the spectacle, but they still pay to watch it helped to sustain it. This fact, united with all the economic and political interests, helped to preserve bullfighting in Spain.

But the vested interests are tremendously strong, and capital has great power in Spain ; so the bull-fight still goes on, and the tourists go to see it, and Spanish social

reformers shrug their shoulders when they are told by foreigners that the first step to social reform in Spain must be the suppression of the bull-ring, which the foreigners' entrance money largely helps to keep going. (Whishaw 84)

In addition, as it is stated before by Mrs. Whishaw the sport was not especially enjoyed by high classes and the most representative example of this was the King Alfonso XIII who according to Ellen did not enjoy the spectacle privately and only attended as it was a political affair.

The King replied that he and the Queen had come for a holiday, and did not wish to have every day filled up in advance ; " and therefore," said his Majesty, " when I want a bull-fight I will ask for it." The Court spent a whole month in that town, and no bull-fight took place. Of course this, like everything else in Spain, is a political question. (Whishaw 245)

Despite the lack of interest presented by the Kings, other members of the royalty were very fond in bull-fighting in contraposition, "She is a great favourite in Spain, especially among the amateurs of the bull-ring, for her devotion to the national sport is so warm as to compensate them for the unconcealed distaste of some other members of her family." (Whishaw 244) Another event that Ellen witnessed and also related to the world of bullfighting is the *encierro*, a ceremony previous to the main event where the bulls are presented: "Then I saw what it all meant. It was the *encierro*, the bringing in of the bulls for the bullfight next day." (Whishaw 83)

A second typical form of entertainment was football which was already important in Spain, although it was only enjoyed by the working class and thus faced many difficulties. However, players did not stop playing even in summer with high temperatures typical of the south of Spain which exemplifies to what extent the sport was enjoyed by people. Teams were maintained without any kind of support from higher classes.

Here, too, the football clubs, of which there are several, play on Sundays all the year round, even in the heat of summer. I don't think many Englishmen would care to watch, far less to play, football with the thermometer at 100 in the shade ; yet the "Sevilla Balompié" plays right through the summer, beginning their matches at 6 a.m. when the afternoons get too hot for running. And the more praise is due to these energetic lads because they get no support either in money or approval from those in a higher social position. (Whishaw 301)

As for these different entertainments she described another one enjoyed in the villages when they celebrated their festivities, among other activities the cinematograph was highly enjoyed in these places. They also enjoyed fireworks and a band of music, but the main activity was the cinematograph.

After the fireworks came a cinematograph, still accompanied by the band, whose repertoire consisted of six pieces, very well played, which they had been repeating at intervals all day. The people grew wildly enthusiastic over the moving pictures, and shouted and laughed and clapped like children. (Whishaw 82)

The themes in these movies varied from love affairs to comical pursuits which the people enjoyed to their heart's content. However, for Mrs. Whishaw already accustomed to this technology the movies were of bad taste and though that were mainly enjoyed because of the lack of class of the villagers "and at all the other stale old jokes which seemed to be brand new to these unsophisticated southerners." (Whishaw 82) The entertainments received are typical of the common people, Mrs. Whishaw mentions but did not dedicate many lines to ones of High society since she was accustomed to it. However, they usually attended balls, the circus and festivities related to the Holy week as well as important fairs.

3.5 April Fair and Women

The April Fair was the most important moment of the year for women in Seville according to Ellen Whishaw and it was also one of the most important fairs in Spain. She specifically ended her travel diary with this festivity for this very reason as was stated before. The April Fair was a festivity where the city was embellished with all kinds of decorations and the street was packed with people, *casetas* and *ganado*. Its beginnings are lost in the past as stated by Mrs. Whishaw; nevertheless, it is known that it started as a market.

The true history of the April Fair at Seville, like so much else in Spain, is lost in the mists of ages ; but old prints and pictures combine with tradition to show that it was at first merely a cattle fair, where dealers coming from a distance set up tents in which to sleep and transact business. (Whishaw 299)

The fact that the exact origin is unknown contributes to the Spanish image of mystery and antiquity, a place that preserves ancient customs. It is also known as Ellen relates that this market evolved and transformed into a meeting place. All kinds of activities were added to the original purpose, which was cattle trade.

Gradually the tents of the dealers became a meeting-place for their families and their friends from the town, and then refreshments had to be provided, and amusements such as music, dancing, and singing soon followed. Now the Seville Fair on the Prado de San Sebastian almost suggests, in some respects, a show at Earl's Court... (Whishaw 299)

The fair acquired importance becoming a big event where rich people and the common folk indifferently reunited and they reunited in a concrete kind of building. An element typical of this fair, even to the present day, which deserves mention, is the *casetas*. The old tents evolved into the *casetas* which had acquired many purposes through the years,

The *casetas*—a name given without distinction to every erection in the Fair—make in all directions boundary lines between the carriage ways and the ground occupied by

the cattle, of which there are thousands upon thousands, crowded together over the great plain... (Whishaw 301)

However, the most important aspect of the fair that could go unnoticed was the freedom that southern women enjoyed in this fair in contrast with the rest of the year, “I have already referred to the seclusion of women, the extreme privacy of domestic life, typified by the lace curtains which shroud every window on the street and are never drawn aside. (Whishaw 300) With no doubt Sevillian women waited for this event during the rest of the year, where they could dance non-stop all day and night as stated, “...their girls dance in full view of the public, hour after hour and night after night, for all the world...” (Whishaw 300) In the other hand, there were places where this seclusion was even more strict as in the old days, by influence of the Oriental customs women did not even showed their faces in public, “...in the Provinces of Cadiz, Malaga, and Granada there are even now villages where the women leave only one eye exposed when they go out, especially to Mass.”(Whishaw 308) To this end women used a variant of the Muslim veil, interestingly enough due to circumstances that Mrs. Whishaw described in her book, this piece of clothing evolved to the typical *Mantilla* which will be reviewed ahead. Nevertheless, the privileges of women in Spain were behind her European neighbors for not only seclusion was one of women's problems but they also lacked independence. They were supposed to serve to her man either father or husband, something that was inconceivable for an English woman like Ellen.

This is another aspect of the Oriental tradition—the inability of both men and women to realise that the husband or the father has not the right, simply because he is the husband or the father, to demand from his women-folk the service of slaves at all hours of the day or night, regardless of their convenience, happiness, or health.(Whishaw 130)

About this issue, Mrs. Whishaw made more references in her book and states that in the case of married women, they had no rights. And even worse, some women saw the control and jealousy of their husband as something positive and desirable.

... (for a married woman in Spain has practically no civil rights), and who had already made it evident that he would be a jealous husband. It may, however, be remarked that marital jealousy is regarded by many Spanish wives as rather a compliment than otherwise, as showing that their husbands think them worth being jealous of. (Whishaw 22)

Clothing was an important issue for women at the time, and even more in the April fair. The *mantilla* mentioned before or the shawl, were pieces of head clothing worn by all the women who could afford it, "A Manila shawl is the gala dress of every working woman who can manage to buy or hire one for the Fair. In some cases they are heirlooms handed down from mother to daughter" (Whishaw 308) And in the case of the wealthy people women wore the mantilla, "Just as the mantilla is the survival of the well-to-do, so this is the shawl, like the black one worn every day, is the survival of the veil among the poor." (Whishaw 308) The story of these pieces is told by Ellen who explained the long story short; at a concrete time, the king of Spain prohibited the veil, but women decided it was indecent. Therefore, an agreement was made where women wore a veil but transparent and thus the mantilla was created. In addition, and related to the clothing theme, from the following excerpt it is possible to observe some interesting customs of the time related to compliments between women.

"Señora, how beautiful! How handsome you are in your new costume! Never have I seen you look so well and so fat!" (As in the East, stout women are greatly admired here.) And to finish up with, she said — " Señora, the material is excellent. What did you pay for the dress, and where did you get it? To-morrow I shall go to the shop and buy myself just such another!" (Whishaw 45)

For a Spanish woman at the time, it was desirable to be chubby, not to the point of obesity; it was synonymous with wealth and good status. Furthermore, the servant did not have the intention or even the possibility of copying the piece of cloth, but as Ellen Wishaw wrote, copying was a common way of praise in Spain, “and merely intended to suggest that sincerest form of flattery which is found in imitation.” (Whishaw 45)

On the other hand, women in Spain were also obliged to own a suit of black clothing in their wardrobe. This clothing was related to the mourning tradition which in Spain was a serious issue. “...every woman has, as a matter of course, a suit of black in her wardrobe all the year round.” (Whishaw 119) And this custom was obligatory even for poor people,” Poor people, while of necessity rousing themselves speedily to go out in search of the day’s wage, are just as strict as the rich in their mourning garb.” (Whishaw 125) The custom of mourning was deeply rooted in Spain where it was a social event from the largest cities to small villages. Ellen also observed that this custom was again related to the orientalism which the south of Spain is influenced by, “Mourning in Spain is a serious feature of family and social life. Even in the larger towns one sees but a slight tendency to move with the times, and away from Madrid, Seville, or Barcelona the rigid observance of ancient customs is, like the customs themselves, quite Oriental.” (Whishaw 118) Connected with the solemnity of the ritual is implied that crying and moaning form part of the process to make the pain visible. Sometimes to exaggerated extents like Mrs. describes in her diary, “I remember being kept awake almost all one night in a large town by an extraordinary concert of lamentable sounds which issued from a tenement house next door.” (Whishaw 118) As it is said before, this custom is a social matter where friends and family are involved in the process where they support the mourners. Ellen made clear that his fact contrasted heavily with the English tradition which on the contrary encourages peace and solitude.

Our ideas of keeping the sick-room free from movement or noise, and our refusal to receive at the bedside all the kind Spanish friends who came to inquire, struck them as very strange indeed, for with them sympathy is necessarily expressed by providing plenty of company “to cheer the sufferer” and those near and dear to him. (Whishaw 120)

The rigidity and austerity that is connected with this ritual was even dangerous for the women of a family when mourning. Sometimes, in the case of wealthy families, they extended the mourning for many years, during this time the women were secluded in their houses and deprived from their hobbies and activities. This situation was dangerous at a physical and psychological level as Ellen described in one passage.

They were fresh young girls in their teens when the father died, full of life, of good social position, and with plenty of money to gratify every whim. When I saw them after their three years’ seclusion they were pale, thin, and melancholy, and looked like women nearer thirty than twenty in their enveloping chiffon veils, for although they had left off crape they were still clad in black from head to foot. (Whishaw 124)

However, women were aware and in disagreement with these issues despite they did nothing to end this custom and prevent those problems.

The strange thing about this shocking exaggeration of the outward semblance of grief is that while almost every woman one meets complains of its absurdity, its evil effects on the health, its cruel inroads on youth and happiness, none of them have the courage actively to rebel. (Whishaw 125)

Fortunately, this gloomy atmosphere was not contagious to the mood of every folk attending the mourning. The youth maintained a cheerful attitude as Mrs. Whishaw remembers in one passage, “When I came out after my painful interview with the mother, I found all the young cousins and companions of poor Belén in shrieks of laughter, and they all turned on me exclaiming...” (Whishaw 122) The source of the laughter as she describes

ahead, is due to a confusion caused by a misunderstanding between languages about the differences between the Spanish and the English dating customs.

It appeared that my “Olivita” had been trying to explain in her still imperfect Spanish that in England young men and maidens were allowed to go out walking together, unchaperoned as here by “Mamma” on one side and “my aunt” on the other. And in mistake for *pasar*, to go out walking, she had used the word *besar*, which means to kiss. (122)

One of the most common hobbies of young women in Spain was to escape the watch of their families to talk with her lovers or suitors. For women, romance was a matter of utmost importance, and they usually received the help of her servants.

This one window, which generally lights the porter's lodge, will be appropriated by the daughter of the house if she encourages a secret admirer. The servants are always on the side of romance, and will not hesitate to aid the lovers by every means in their power (Whishaw 5)

Even for these affairs there were differences for the Wealthy and the poor. If the daughter enjoyed the commodities of the window, the servants used what they could to communicate with their men. As is described in the following lines by Mrs. Whishaw, they used any nook they found to talk.

It was a young man lying full length on the ground, with his lips at the crack under the door, talking to his sweetheart, who lay on the floor inside, while another maid-servant and her lover had possession of the keyhole, and the señorita in the grated window modestly pulled the curtain to hide herself from my friend's glance when she heard his footsteps approach. (Whishaw 6)

These young women are proof of the Spanish women's picaresque and rebellious nature. For not every woman was happy with their conditions. On the other hand, there were also rebellious Spanish women who lived against the rules and did their own will. Ellen

Whishaw described a situation from her first trip to Spain where she encountered a woman who was drunk while working at a hotel.

Further inquiry elicited that the washer woman was a *cigarrera* by profession—hence the cigarette, for respectable women in Spain do not smoke. And her name was Carmen! Shades of Bizet and his "toreador"! Alas! The landlady dismissed her next morning, and I never had another scene from that play enacted before me. Incidentally I may remark that drunkenness among women is extremely rare in Spain (Whishaw 149).

Mrs. Whishaw's account of this woman and her comparison to Carmen is an example of the strong spirit of the Spanish woman and is proof that conformism was not always the rule among women. Although the comparison goes too far, since Bizet's Carmen matches the archetype of *Femme Fatale*, it is a very representative example of strong women. Furthermore, Ellen mentions that the woman is a *cigarrera*, a much-appreciated profession at the time in Seville where the cigar factory was with mostly women employed. But Carmen is not the only strong woman who Ellen encountered through her journeys. She met a woman who traveled with her for a while who was a *Serrana*. They were women who lived in the mountains and thus, they were accustomed to a thought life in nature.

Rosario smiled at my terrors. Being a *Serrana* (mountain woman) by birth, she was not in the least alarmed when the diligence seemed to be diving head-foremost to perdition. "Even if we upset," she said, "we should come to no harm, for the road was so narrow and the banks so steep that we could not fall far." (Whishaw 87)

It was especially important to dedicate this section to the condition of women in Spain since it is a travel book written by a woman. Therefore, Ellen Whishaw point of view and interests were focused on details that travel diaries written by men would probably ignore or underestimate. She paid attention to themes important for women at the time, like rights, hobbies, clothing customs and the other elements reviewed here.

Conclusion

The South of Spain almost forgot one of its most special characters, Ellen Wishaw or *la Inglesa de Niebla* as she was known around Niebla in the first half of the XX century. By reviewing the most relevant passages in her book *My Spanish Year*, this thesis has recovered her vision of Spain and presented in a considered order which makes it possible to imagine life in this country. The book was written by Ellen as an inhabitant in Spain not just a visitor therefore the influence of the romanticism is almost nonexistent; although she tends to be too kind with the Spanish faults and underdevelopment. For Ellen, Spain was a country that could be classified by its dichotomies as it showed in the previous sections; the major lifestyles differences in Spain depended on wealth, rich or poor people and in the place, city, or countryside. It does not matter about food, lodging, transport, entertainment, these dualisms are present in every point reviewed. Every previous point shows something relevant about the different elements in Spanish Society; by analyzing the most typical foods or the available lodgings there is a great deal to learn about the Spanish hospitality but also about their unpunctuality. Basic infrastructures like transport were underdeveloped, especially in the countryside although she commented on its slow improvements. It is proved how the entertainment in Spain has not changed much in a century, as neither did some of its controversies changed like political interests tied with bullfighting. Finally, the condition of women is highlighted by reviewing many aspects of their daily lives. It could not be any other way since the author was a woman who worked to improve the conditions of women from all statuses. Ellen saw how the Spanish women were a step behind the English one in rights and freedom affairs; they were still very dependent on the male figure of the house, at least in big cities as it is shown in this thesis. Thus, she did not only fight for the rights and wellbeing of women of all statuses by running different associations but also portraying them faithfully in her work. Therefore, the importance of Ellen travel book in which we found the

situations of real people contributing to retrieve a part of real Spanish History. Her contributions did not end there since she contributed to give visibility to Spain in America thanks to her connection with Archer M. Huntington. She was a remarkable English woman who came to Spain to recover its past and improve its present despite her eccentricity in the eyes of a few or her accusation of despoiler. Ellen Wishaw's vision and love for Spain has been recovered in these pages. This is the first document written in English about her person and her travel book *My Spanish Year*; Nevertheless, there is still much work left to do to make justice to her contributions in international relationships and historical discoveries in Spain.

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