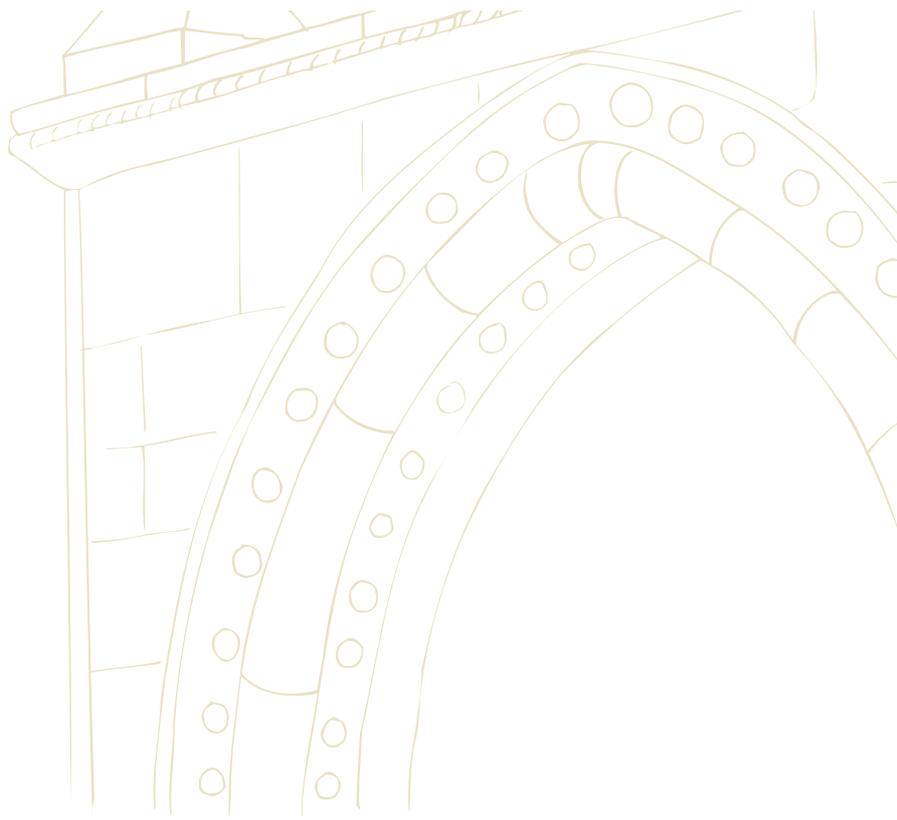


memorials

HERMITAGE MEMORIAL

MEMORIAL OF SOBRADO



The municipalities of Penafiel and Castelo de Paiva have two funerary and commemorative monuments of remarkable interest, whether for their characteristics or the fact that they match a typology of which only six exemplars remain in national territory. Meet the Hermitage Memorial or *Marmoiral* (Memorial) of Irivo and the Funerary Monument of Sobrado, also known as *Marmoiral* of Boavista.

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Located in the parish of Irivo, municipality of Penafiel, the Hermitage Memorial is currently out of its medieval context by the former road network, under which it should be approached.

This *Marmoiral* was originally by the *Old Road* which crossed the parish of Paço de Sousa coming from Porto, passing through the Vau Bridge, then heading East, already within the limits of the medieval parish



1. The Hermitage Memorial was erected by the Old Road between Porto-Penafiel.

of Santa Maria de Coreixas, later integrated in Irivo¹. The Memorial, according to J. Monteiro de Aguiar, bordered the road, a situation that was altered with road network transformations in the end of the 20th century's first quarter.

Mário Barroca defines the memorials as independent and isolated funerary monuments, comprising the inhumation cavity in a suppedaneum, the whole dignified by a decorated arch².

Along with the Memorial of Burgo (Arouca), the Hermitage Memorial is part of the small group comprehending this type of monument in Coastline Douro, featuring decorative work in the voussoirs, and well defined and tardy frames, whose decorative effect is underlined by the presence of half spheres or pearls in three different faces.

The Hermitage is supported by a rectangular stone base, with floor fixing, where the tomb cavity, anthropomorphic according to Abílio Miranda, was opened. The tombstone is half-raised by small adjacent columns bearing briefly etched faces on the exterior sides. The upper finish includes a frieze of beveled leaves sculpted within a technique from the same *atelier* of masons who worked in the workshop of the Monastery of the Salvador of Paço de Sousa (Penafiel) in the mid 13th century. The style featured in the Hermitage Memorial's decoration suggests a dating from around the mid 13th century³.

The arch decoration presents some of the characteristics from the Sousa Valley's Romanesque, resembling the axial portal of the Monastery of the Savior of Paço de Sousa.

The Memorial of Sobrado – entering Quinta da Boavista, in the municipality of Castelo de Paiva, and usually known as *Marmoiral* of Boavista – presents a completely different structure from that of the Hermitage Memorial and other monuments of the same type, since it has no arch whatsoever.

This monument is formed by two vertical transepts with disc-like termination, featuring Latin crosses engraved on each face, where two horizontal tombstones are supported, the upper one being rectangular and the inferior one corresponding to a tomb lid with convex surface. In his legends of Castelo de Paiva, Strecht de Vasconcelos associates the Memorial of Sobrado with the death of a knight during a duel in the 12th century⁴.

On the upper tombstone has the engraving of a triangular shape with a cross inside. The lower tombstone has a circular inscription of a long sword and a Greek cross.

The encircled cross is designated by C. A. Ferreira de Almeida as a cruciform apotropaic graffiti, common in Romanesque tombs and church walls. Swords were also engraved on the external faces of both tombstones⁵.



2. Hermitage Memorial. The arch decoration follows the Sousa Valley's Romanesque canon.

1 AGUIAR, J. Monteiro – «Penafiel Antiga: O Marmoiral ou o Arco da Ermida». In *Boletim da Câmara Municipal de Penafiel*, Penafiel, 1933, p. 14.
 SILVA, António Manuel dos Santos Pinto da – “O Memorial de Santo António (Santa Eulália, Arouca) e os 'Marmoirais' medievais: Revisão da sua problemática e propostas para uma análise globalizante.” Annex of *Actas das I Jornadas de História e Arqueologia do Concelho de Arouca*, Arouca, 1987, p. 14. Arouca, 1987, pp.14.
 2 BARROCA, Mário Jorge – *Necrópoles e sepulturas medievais de Entre-Douro-e-Minho*. Porto: Faculdade de Letras da Universidade do Porto, 1987, p. 440.
 3 IDEM, *ibidem*, p. 449.
 4 VASCONCELOS, Adriano M. Strecht de – *Lendas e Tradições de Castelo de Paiva (Poemetos)*. Porto: Gráficos Reunidos, Lda., 1981.
 5 SILVA, António Manuel dos Santos Pinto da – *op. cit.* Arouca, 1987, p.84.



3. The Memorial of Sobrado or Boavista *Marmorial* (funerary monument) presents a completely different structure from the Hermitage Memorial, since it bears no arch.

Dating this monument is complex due to its peculiar structure facing other memorials, which does not allow inserting it in any specific typology. Nevertheless, the Memorial of Sobrado has been attributed to the mid 13th century.

The purpose of this type of monuments, although not entirely clear, would be related with entombment, the celebration of someone's remembrance or the passing of funeral processions. Usually situated on roads or at the crossings, they consecrate places of passage that Man always felt the need to symbolize. In spite only a few known examples in the region between the Douro and Minho rivers, the large number of references to the toponym *memoriale* or *marmorial* in medieval documentation leads to the assumption that this type of monument was more frequent.

A document from 1032, from the *Black Book of the See of Coimbra*, mentions the existence of *the memoriale in the village of Pinheiro*, in the municipality of Matosinhos. One must stress that this document reference is a bit older when in the timeframe of other similar examples. Another reference from the *Black Book* points to the existence of *the marmorial of Ennego*, in the place of Recarei, also in Matosinhos. Although the term *marmorial* or *mormoiral* reports to a funereal memory, this one can coincide with another type of monument.

In 1258's *Inquiries*, a *mormoriale Dompni Pelaggi Truytosendiz*, in Macieira da Maia, is mentioned twice. 1343's *Inquiries* speak of *old mormouraes of Sigães* that would probably be implanted close to Terroso and Paranhos (Póvoa de Varzim). The Land Charter of the Monastery of Saint John of Longos Vales (Monção), dating from 1199, stretches the property limits to the *momuraes*⁶.

6 SILVA, António Manuel dos Santos Pinto da – *op. cit.* Arouca, pp. 400-401.

The term *Memorial*, according to Almeida Fernandes⁷, derives from the Latin word *memorare*, meaning memory; while the term *Marmoiral* derives from the ancient word *morbus*, meaning disease or death. This way, the use of the double designation and, therefore, the double meaning - funerary and remembrance – indicates that these monuments have a remarkable and singular symbolic value, especially since, according to Mário Barroca, this is an exclusive typology to the Portuguese territory⁸.

Another possibility, presented by Pedro Vitorino⁹, is that this sort of monument served as a landmark to signal the boundary for the several land jurisdictions, since they were all next to monasteries and their access roads.

The variety of designations for this kind of monument, recorded in documentation, is justified by the various purposes they have acquired since the Middle Ages to the present time. On the other hand, both documentation and toponymic indicate a large density of memorials, particularly in the lands between the Douro and Minho rivers, as António Manuel da Silva points out¹⁰.

Asides from the examples mentioned in medieval documentation, there are several testimonials from the Modern Period. Many exemplars are referred in the former road network extending between the rivers Leça and Ave. The *backfurrow of the Memorials*, in Aveleda (1642), a *mormoyrall* in Macieira (1518), the *backfurrows of the Marmoiral* in Mindelo (1611), the *estate of the Memorial*, also in Mindelo (1611), the *backfurrow of the Marmoiral* in Mosteiró (1711), and the *grave of the Memorials*, close to the limits of Fajozes, Vairão and Maceira (1636)¹¹.

The fact that memorials were used as defining landmarks does not mean, however, that they were erected for that purpose. Their presence was used as an element for referencing the territory, as were roads, bridges or other elements.

In the last years, this type of monument has been studied by A. M. da Silva, who recorded the existence of six specimens in reasonable condition in the national territory¹².

The author also mentions, besides from the Hermitage (Irivo-Penafiel) and Sobrado (Castelo de Paiva) Memorials, those of Alpendurada (Marco de Canaveses), Santo António (Santa Eulália-Arouca), Paradelas (Mondim da Beira-Tarouca) and of Odivelas.

Although gone, detailed descriptions of the Memorials of Lordelo (Ancede-Baião) and Burgães (Santo Tirso) are known.

Nevertheless, according to A. M. da Silva, cases where the buried person is identified or where its exact purpose is explained are rare. The aforementioned documents, certifying to the *mormorial of Ennego* (1088) and the *mormoriale Dompni Pelaggi Truytosendiz* (1258), are exceptions.

One of the most engrained traditions associates the memorials to the passing of funeral processions of renowned characters, as is the case with the memorial of Odivelas, related to the funeral cortege of D.

7 FERNANDES, Almeida – “Toponímia Tarouçense”. In *Beira Alta*, Vol. XLII, 1. Viseu. Mentioned by: SILVA, António Manuel dos Santos Pinto da – “O Memorial de Santo António (Santa Eulália, Arouca) e os “Marmoirais” medievais: Revisão da sua problemática e propostas para uma análise globalizante”. Annex of *Actas das I Jornadas de História e Arqueologia do Concelho de Arouca*. Arouca, 1987, p.10.

8 BARROCA, Mário Jorge – *Necrópoles e Sepulturas Medievais de Entre-Douro-e-Minho*. Porto: Faculdade de Letras da Universidade do Porto, 1987, p. 400.

9 VITORINO, Pedro – “Os Marmoirais”. Annex of *Douro Litoral*, 1st Series, No. 5, Porto, 1942.

10 SILVA, António Manuel dos Santos Pinto da – “O Marmorial de Alpendurada (Marco de Canaveses): um tipo raro na tumulária medieval.” In *Marco Histórico e Cultural. Actas de eventos marcoenses*. Marco de Canaveses: Câmara Municipal de Marco de Canaveses, 1988-1998, p. 21.

11 IDEM, *ibidem*, p. 21.

12 IDEM, *ibidem*, p. 19.



João I or D. Dinis (buried in the Monastery of Odivelas), and the memorial of Paradela, traditionally singled out as a passing point for the body of D. Pedro, Count of Barcelos, when he was buried in the Monastery of Saint John of Tarouca in 1354¹³.

The Hermitage, Sobrado, Arouca, Alpendurada and Lordelo Memorials are, according to legend, related to D. Mafalda, daughter of D. Sancho I, traditionally referred to as a passing point upon her body's journey to the Monastery of Arouca¹⁴. Legend tells that D. Mafalda, worshiper of Our Lady of Blackberries, in the See of Porto, died on her return from the journey she underwent, accompanied by her entourage, to visit that image, more precisely in Rio Tinto, on May 1st 1257. Throughout the journey's course, according to legend, *Memorials* were raised to host the princess's casket during the trip to the Monastery of Arouca, which was reformed to house her tomb.

In the Parish Memories of 1758 there is record, presumably the first, of the Memorial of Sobrado, referring that "(...) *There is a memory or memorial to which the locals, corrupting the word, call Marmoiral, ten spans of length from the entrance to Quinta da Boavista, with its crosses open in round stones at the tips, claiming the remains of the Queen the Pious Mafalda, who was brought from the village of Canaveses to her Royal Monastery of Arouca of Religious women of the Order of Cister, which is two leagues away from this village.*"

According to Pedro Vitorino, Alpendurada and Lordelo, out of place regarding the funerary course, commemorated the passing of Pious Mafalda within the context of her journeys intended to raise pious works. However, there is confusion in popular memory between D. Sancho's daughter and her grandmother, that is, queen D. Mafalda, D. Afonso Henriques' wife, equally known for her pious deeds. The queen founded a hostelry in Canaveses, where poor travelers were taken in and cared for, tradition crediting her with the bridge over the Douro river, in Barqueiros, and another bridge, over the Tâmega, as well as the passage boats "for God" in Moledo and Porto de Rei.

The foundation of the churches of Saint Peter of Abragão and Saint Genes of Boelhe, both in the municipality of Penafiel, is also attributed either to Queen D. Mafalda or D. Sancho I's daughter.

In 1721, José Pereira Bayam records, about the journey of D. Mafalda's body from Rio Tinto to Arouca, that "wherever they stopped, certain memories and triumph arches in carved stone were laid, and still preserved"¹⁵.

The use of Memorials as a place to rest during funerals or processions is, in A. M. da Silva's opinion, a theory that offers no doubt. Signaling graves, a purpose rejected by A. Nogueira Gonçalves, is more arguable among the authors that have approached this phenomenon. The memorials of Alpendurada and Lordelo, as well as the anthropomorphic grave of the Hermitage Memorial, seem to indicate these monuments' burial purpose.

The habit of burying people by the roadside is very ancient, of Roman and Paleo-Christian tradition. The presence of engraved swords in the Memorial of Sobrado, as well as in those of Alpendurada and Lordelo,

13 SILVA, António Manuel Santos Pinto da – "O Marmorial de Alpendurada (Marco de Canaveses): um tipo raro na tumulária medieval." In *Marco Histórico e Cultural. Actas de eventos marcoenses*. Marco de Canaveses: Câmara Municipal de Marco de Canaveses, 1988-1998, p. 22.

14 AGUIAR, J. Monteiro – "Penafiel Antiga: O Marmorial ou o Arco da Ermida". In *Boletim da Câmara Municipal de Penafiel*. Penafiel, 1933, p. 17

15 BAYAM, José Pereira – *Portugal, glorioso e ilustrado com a vida, e virtudes das bemaventuradas rainhas santas Sancha, Teresa, Mafalda, Isabel e Joanna*. Lisboa, 1727.



lead A. M. da Silva to consider a relation between these monuments and the burial of knights killed in duel. Notwithstanding, the amount of references in medieval documentation and from the Modern Period to memorials should derive from another explanation. Following Almeida Fernandes, A. M. da Silva¹⁶ considers that the term was equally applied to necropolises of graves excavated in the rock revealed by medieval archaeology.

The symbolic and prestigious meaning attributed to the Memorials, as well as their remoteness, has contributed to a series of traditions and legends around them.

In the 18th century, Friar António da Soledade, resorting to a manuscript from the age of 1152 (year of 1114), reckons that the Hermitage *Marmoiral* was a funerary monument dedicated to D. Sousinho Álvares. This conclusion, later refuted by other authors, was reinforced by Pinho Leal who adds to the document that D. Sousinho was the head mayor or governor of the castle of Bugefa or Abojefa, a fortified village located in Monte do Castro (Village Hill), also known in the Middle Ages as Monte da Sinagoga or Esnoga (Synagogue Hill). Furthermore, another document from the *Book of Donations of Paço de Sousa*¹⁷, referred to by João Pedro Ribeiro, states that D. Sousinho Álvares (*Joazino Alvariz*) had his dwellings in the Synagogue Hill. Finally, further strengthening this tradition, the monument is located by the *Old Road*, at the road crossing leading to this old fortified village, once again associating the monument to that mayor. Besides from these interpretations, one must consider the common medieval usage of burying glorious knights by the roads, the Hermitage monument being a possible example of this practice¹⁸.

However, Pedro Vitorino refutes Friar António da Soledade's idea, claiming that there is a considerable disparity between the document's date and the possible construction date of the monument, stating that this monument, based in its architectonic features, has a gap of a hundred years in relation to the document¹⁹. Abílio Miranda had previously claimed that: "they insist in saying that a legendary D. Souzinho Alvares is buried there; but that is devoid of all analysis, for the document they use to base these conclusions is prior to the 12th century and the referred monument is Romanesque-Gothic, therefore, at best, it belongs to the mid 13th century"²⁰.

In the mid 16th century, João de Barros, in his *Geography of Between Douro and Minho and Trás-os-Montes*, refers "some ancient graves not belonging to the Romans are in the hill in the manner of mausoleums, topped by arch, and bearing no letters, nor can they tell me who they belong to or what they are doing there, outside the church", accusing that the memory of the monuments' exact purpose was already lost.

Nevertheless, he refers that, according to tradition, these tombs corresponded to "men who died in duel"²¹.



4. Memorial of Sobrado.
Vertical transept with engraved cross.

16 SILVA, António Manuel Santos Pinto da – "O Marmorial de Alpendurada (Marco de Canaveses): um tipo raro na tumulária medieval." In *Marco Histórico e Cultural. Actas de eventos marcoenses*. Marco de Canaveses: Câmara Municipal de Marco de Canaveses, 1988-1998, p. 24.

17 IDEM, *ibidem*, p. 15.

18 AGUIAR, J. Monteiro – "Penafiel Antiga: O Marmorial ou o Arco da Ermida". In *Boletim da Câmara Municipal de Penafiel*. Penafiel, 1933, pp. 15.

19 VITORINO, Pedro – "Os Marmoriais". Annex of *Douro Litoral*, 1st Series, No. 5, Porto, 1942.

20 MIRANDA, Abílio – *Terras de Penafiel*. Vol. I. Penafiel, 1937.

21 BARRROS, João de – *Geografia d'entre Douro e Minho e Trás-os-Montes*. Porto: Biblioteca Pública Municipal do Porto, 1919 (original ms. from 1549), pp. 109-110.



5. Hermitage Memorial. Detail of the construction projection.

The Memorials of Ermida and Sobrado are monuments worth of high esteem, whether for their significance, as for the rareness of specimens remaining in Portugal.

They are examples of the medieval architecture in the Sousa Valley region which, along with castles, towers, monasteries, parish churches, bridges, fountains and roads, evince the richness and diversity of medieval construction which has so expressively marked this territory and sheds light on how deep its roots are. [LR/MB]

The Hermitage Memorial was subject to restoration during the 1940s under the DGEMN. It was then that Abílio Miranda, talking to the artists, discovered an anthropomorphic grave in stone under this monument's tumular box, whose size suited that of a newborn²².

In 1960, access to the monument is restricted, thus transgressing the memorial's protected area.

In 2006 and 2007, conservation and enhancement works are conducted on the access to the building within the Route of the Romanesque of the Sousa Valley.

Chronology of the Hermitage Memorial

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13th century – Original edification;

1940s – Restoration works;

1960 – Restricting the private area surrounding the monument under the owner's initiative, thus preventing the access and transgressing the memorial's protected area;

2006/2007 – Within the Route of the Romanesque of the Sousa Valley, the following works were conducted: conservation of the stone; maintenance and improvement of the surrounding area.

In 2007, the recovery works on the Memorial of Sobrado within the *Route of the Romanesque of the Sousa Valley* project have focused on consolidating and cleaning the building and enhancing the surroundings.

Chronology of the Memorial of Sobrado

(mid) 13th century – Original edification;

2007 – Within the Route of the Romanesque of the Sousa Valley: creation of a small green space; conservation of the existing trees and replacement of the missing trees in the line-up; electrical installation.

²² MIRANDA, Abílio – "Marmoíral". In *Boletim da Comissão Municipal de Cultura*. Penafiel, 1947, pp. 9-10.