

AGRADECIMENTOS

Ao iniciar o percurso de construção de uma dissertação de mestrado todas as planícies parecem verdejantes aos nossos olhos. Contudo numa visão mais aprofundada somos impelidos a averiguar a presença de montanhas e a descer a vales intensos. As descidas não criam embaraço, porém é nas subidas que se anunciam as fragilidades.

Perante as encostas, quando se prepara a apreensão do desnível descobre-se a presença de frondosas árvores de sombra.

Ao alcançar o primeiro cume desta montanha, retribuo em palavras simples a sombra constante das árvores que me compuseram o caminho e fizeram dele uma imensa aprendizagem.

Nas folhas que despontam ao sol, assinalo a disponibilidade e gentileza do Pe. José Vieira, da diocese de Viseu, na cedência de informação sobre Jerusalém, e da prof. Ana Paula Almeida na revisão da escrita.

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Nos ramos que rompem distingo as figuras associadas ao concelho de Mealhada, através da Câmara, do Arquivo e da Biblioteca Municipais; da Junta de Turismo do Luso representada pela Dra. Lurdes Carvalho; do Pe. Carlos Godinho, do Sr. José Moura, e da Helena Mergulhão também da paróquia do Luso, e da Fundação Mata do Bussaco nas imagens da Dra. Liliana Duarte e da Eng. Anabela Bem Haja por todos os documentos e informações indispensáveis acerca da Mata Nacional do Buçaco.

No tronco consistente e bem delineado, mantiveram-se as presenças firmes das orientadoras, a Dra. Arquitecta Paisagista Ana Luísa Soares e a Mestre Arquitecta Paisagista Sónia Talhé Azambuja que possibilitaram este longo trajecto. Entre dificuldades e progressos, a sua cooperação foi o factor basilar em que sempre estive sustentada.

Nas raízes alongadas e numerosas, encontrei grandes amigos e companheiros. Saliento aqueles cuja presença foi notória durante todo o caminho. À Cristina Costa, e aos meus primos, deixo expressa a minha gratidão pelas vastas horas em que nos debruçámos por entre papéis, até alcançar o resultado final. Não poderia ainda, de forma alguma omitir-vos: João Vinte e Um, Goreti Reis, Catarina Santos e Cândida Rodrigues.

Em remate, os recursos indispensáveis à sobrevivência de uma árvore: a água e os sais minerais. Nestes, estão incluídas as pessoas a quem devo todo o meu percurso académico, e que compõem a minha família. Pais, avós e mano - é por vocês que este percurso se completa. Sem a vossa força de vontade e dedicação diárias este propósito não teria o mesmo sabor. A ti, Edgar, que acompanhaste o rumo do barco em todas as marés, corresponde a água que permitiu à árvore resistir à seca.

A todos os que recordei, e àqueles que por lapso não contemplei nas minhas palavras, um singelo Obrigado por tudo o que me proporcionaram.

Estarão sempre contemplados na minha memória. Porque actuaram na construção de uma grande parte da minha identidade, é a vós que dedico esta dissertação.

RESUMO

O presente trabalho científico tem como objectivo estudar as relações entre as acções do Homem na Paisagem, a forma como deixa nela a sua marca ao longo dos séculos e a importância das mesmas para as gerações futuras, no sentido de compreender que memórias, através dos legados por elas transmitidos, constroem e recuperam, nomeadamente no caso de estudo “d’O Deserto Carmelita do Bussaco”.

As metodologias usadas no tratamento e estudo do Património Cultural remanescente, são diversificadas. Neste sentido, é importante criar uma interdisciplinaridade permanente na interpretação das Paisagens Culturais, e na sua interacção com as comunidades envolventes. Recorreu-se a metodologias de abordagem de campo internacionais, em conjugação com métodos de projecto e com a aplicação de conceitos antropológicos.

Como resultado obtém-se um projecto de leitura abrangente, para um público diferenciado, à escala local, e adequado às necessidades da Paisagem. Remetendo para funções e modos de vida próprios de épocas específicas, mantém-se o simbolismo religioso do património Carmelita, enquadrando-o num novo contexto.

Implicando esta componente humana, transmitida pela Ordem dos Carmelitas Descalços, e aliada ao Património Natural e Histórico, concluiu-se a necessidade de recuperação, “amparo” e protecção, donde este trabalho pretende contribuir com um primeiro passo para elevar o “Deserto” a Património Mundial.

PALAVRAS-CHAVE: Património Mundial, Paisagem Cultural, Identidade, Memória, Bussaco, Carmelitas Descalços

ABSTRACT

The present scientific work has the objective to study the relations between the actions of man on Landscape, the way he marked it for centuries, and their importance for future generations, to understand which memories, through the legacies transmitted by them, they build and regain, namely in the case of the “Carmelite Desert of Bussaco”.

The methods used in the treatment and study of the reminiscent Cultural Heritage are diversified. In this way, it's important to create an interdisciplinary and permanent interpretation of the Cultural Landscape, and of its interaction with the local communities, recurring to international approached methodologies, and conjugating them with project methods and with the application of anthropological concepts.

As result, we achieve an including project, for a differentiated public, at a local scale, and adequate to Landscape needs. Pointing to proper functions and lifestyles from specific times, we keep the religious symbolism of the Carmelite Heritage, framing it in a new context.

Implying the Human component, transmitted by the Discalced Carmelite Order, and connected to Natural and Historic Heritage, we conclude the necessity of reclaim, support and protection, from where this work intends to contribute with a significant step to elevate the “Desert” to World Heritage.

KEYWORDS: World Heritage, Cultural Landscape, Identity, Memory, Bussaco, Discalced Carmelites

EXTENDED ABSTRACT

How many times do you realize that origins are a mystery, and that everything that is taken for granted isn't more than a set of elements with which memory builds identity? And that the way you build this identity is related with the environment in which you live and in a particular way with a heritage who stays in due to the efforts of many?

In a global perspective is this thought that leads to the discovery of a place full of history and natural beauty: the 'Carmelite Desert of Bussaco'. *Chapter IV* reveals how this space is a monument to the memory of the Discalced Carmelites. In its morphology it contrasts with the silence and prayers that once 'tamed this giant'. The wonders within its dense canopy and the built heritage of different periods illustrate the human presence in space.

It is from this point that is proposed the analysis of Cultural Landscape of Bussaco and more specifically the presence of the Order of Discalced Carmelites, which in equilibrium with the National Forest of Bussaco represents an element of singularity in Europe and in the entire world.

The establishment of this religious order permitted the creation of high value assets and constructed a symbolic environment that is revealed in their architectural structures: the Carmelite Desert and the Sacromonte. This space duality shows the features that allow a connection to the Holy Land, to Jerusalem, to the Mount Carmel, to the order founder, Elias, and to Batuecas through the created landscape.

The Way of the Cross, represented in this Sacromonte has a particular role in this whole scene. In this group of buildings in the Desert is recorded the story of the Carmelite Order whose presence was essential for the human character of the Mata as a Cultural Landscape.

Chapter I begins with the exploration of human activities in the Landscape.

Since man has a presence in history, that somehow he had take advantage of local dwelling. He tried to create a more pleasant space and take care of its surroundings. The human presence and the interaction between communities are the most powerful elements on landscape. In human history, since ancient times, man found ways of adjustment to space, took advantage of its resources and he has created a balance in which both parties participated actively.

The landscape that is daily observed is the product of such participation. Over the centuries, art, science and culture, among other things, have changed creating the timeline of centuries Evolution and many reasons for celebration.

The way European thought changed over time, helped to create a base of knowledge for future generations. These are the beneficiaries of a landscape full of meanings, of which often they know a little or even nothing.

The Cultural Heritage can only be built from the actions of human presence and from the traces that are left in the space where they interact, that will allow these generations to read and decode the future. The way we perceive landscape is thus a result of several factors, including the individual and collective identity, and its relationship to how memory is constructed. These concepts are explored in *Chapter II*.

The action to observe is not singular but implies the presence of the observer and of the observed object. Although the way you observe the object can be singular, you quickly realize that the environment influences both on the process of perception.

Living in community requires precisely that. Rational beings who take their ideas and promote their implementation in a collective way, creating heritage elements that endure. Great men are always the result of great teachings, and major projects are the product of great men. Men have also this duality: the use of knowledge and experience they acquire isn't not always equal the ability to apply them.

Memory, identity, community, heritage and landscape are present in day-to-day routine, work, play, and even death. Of these, becomes largely the culture of men, yet few times he doesn't properly use it in landscape planning.

The discovery of cultural heritage is made through the elements that mark the individual memory and that construct collective memory. This collective memory survives from ability and determination on restoring a degraded heritage that the consumer society insists to make a 'popular' one. The actions are delegated to each individual as part of a group. Taking care of your heritage it's starting with its identification. It is using all its resources to 'meet' it.

From *Chapter III* its important to retain how the mechanisms of protection and of landscape management have evolved in order to classify cultural heritage. The benefits of protection and conservation of the landscape are multiple.

The authenticity of the heritage is respected only if also proceed the same way to its surrounding heritage and if their relationship is considered in the strategic plans.

International and European organizations and regional or national resources are the most visible and powerful ones for a good protection strategy. They define the criteria for the classification of heritage and landscapes with which they interact. They create methods of analysis and develop mechanisms to a better management.

A vision of the future requires consideration of all elements of the landscape, since its water line fainter, through the feet that recognize it, and reaching the laws and tools vital to its progress. It is necessary to sensitize the population and, more than get the numbers that characterize it, you must understand the periods that consolidated it.

Strategies for the space development, as well as the balance on elements that transform it in a single element are the essential goal of this work.

The establishment of the patent of World Cultural Heritage is successively more restrictive and limited. Justify the selection of a landscape requires a detailed work and a good management plan. This Master's thesis therefore aims to develop a small contribution so that this heritage doesn't get lost and can be considered, as it already is, a true World Heritage Site.