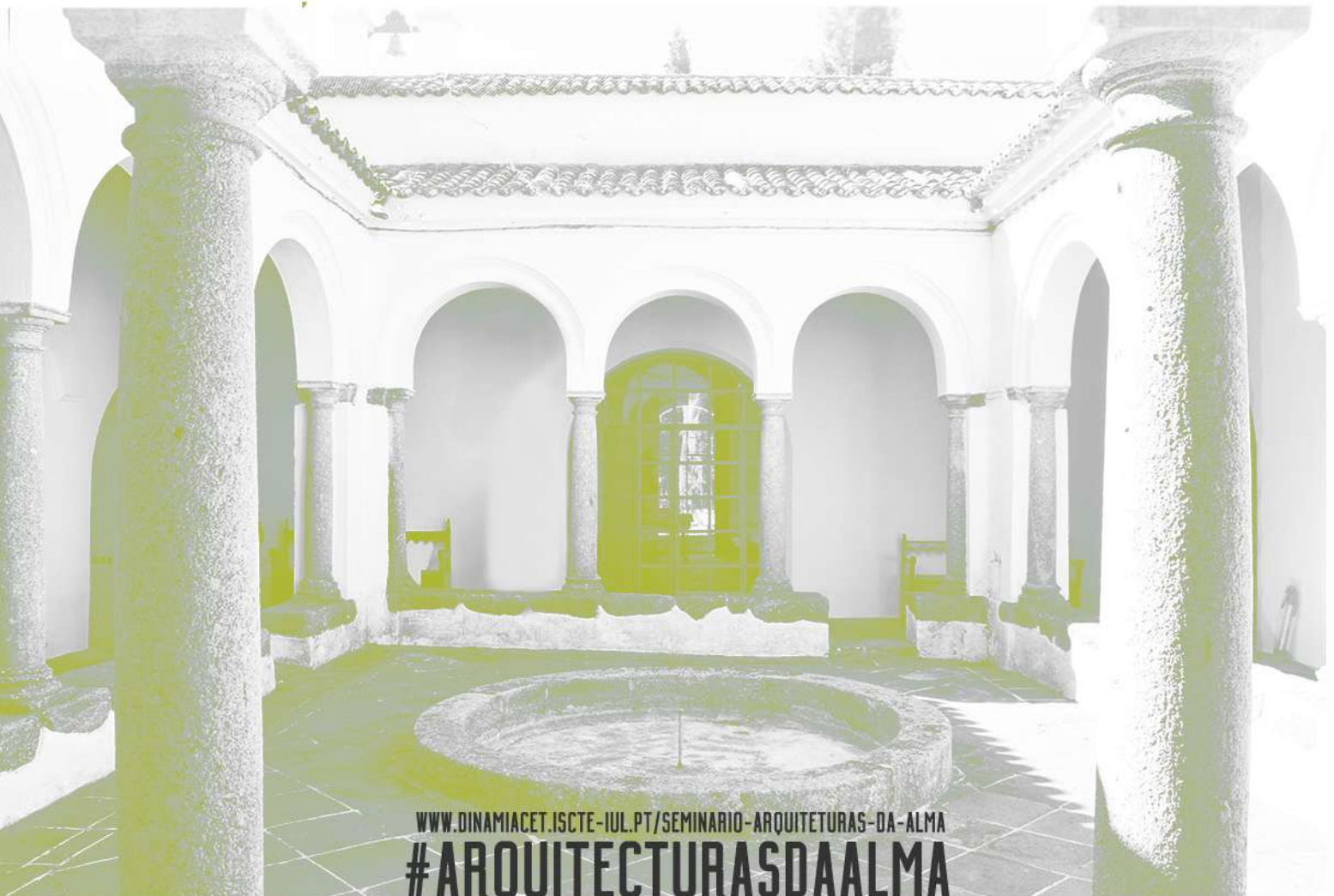


# 2<sup>ND</sup> INTERNATIONAL SEMINAR ARCHITECTURES OF THE SOUL ARQUITECTURAS DA ALMA

8TH-9TH NOVEMBER. ISCTE-IUL, AUDITÓRIO B203



[WWW.DINAMIACET.ISCTE-IUL.PT/SEMINARIO-ARQUITETURAS-DA-ALMA](http://WWW.DINAMIACET.ISCTE-IUL.PT/SEMINARIO-ARQUITETURAS-DA-ALMA)  
**#ARQUITETURASDAALMA**

Organized within Rolando Volzone PhD project *Arquiteturas da Alma. Proposta de Valorização da Arquitetura e Paisagem Eremitica no Alentejo dos séculos XII-XVI*, supported by FCT - Fundação para a Ciência e Tecnologia

# PROGRAMME

**2<sup>nd</sup> International Seminar “Architectures of the Soul”**  
**8-9 November 2018; ISCTE-IUL (Lisbon)**  
**Programme**

**08 November 2018 – Auditório B 2.03, ISCTE-IUL**

---

- 09.30 - 10.00 **Reception of participants**
- 10.00 - 10.15 **Opening Session**
- 10.15 - 11.15 **Keynote Speaker and Lecture Debate**  
Moderator: Maria João Branco (Director of IEM - NOVA FCSH)  
*1. L'eremitismo: percorsi esistenziali fra solitudine e potere*  
Sofia Boesch Gajano – CESA (Centro Europeo di Studi Agiografici)
- 11.15 - 11.30 **Coffee Break**
- 11.30 - 12.30 **Session I - History of Eremitical/Monastic Life**  
Moderator: João Luís Inglês Fontes (IEM - NOVA FCSH; CEHR-UCP)  
*2. Interpreting 15th century eremitical architecture and architect in between materiality and immateriality*  
Md Shajjad Hossain (CHAIA, CIDEHUS, CIEBA - Universidade de Évora,)  
*3. John of Matha, Urban Hermit*  
Maria Grazia Turco, Marta Isabel Sena Augusto, Vidal Gómez Martínez (Sapienza Università di Roma; Universidad de Sevilla; Centro de Estudos de Arqueologia, Artes e Ciências do Património)  
*4. São Pedro das Águias – Between Hermitage and Monastery*  
Marta Pais Vaz Pereira S. de Ataíde
- 12.30 - 13.00 **Debate**
- 13.00 - 15.00 **Lunch**
- 15.00 - 16.00 **Keynote Speaker and Lecture Debate**  
Moderator: Maria Filomena Andrade (U. Aberta; CEHR - UCP; IEM - NOVA FCSH)  
*5. Presentation of the project “Paisajes Espirituales”*  
Núria Jornet (University of Barcelona - Institute for Research on Medieval Cultures)
- 16.00 - 16.15 **Break**
- 16.15 - 17.15 **Session II - Landscapes of the Soul**

Moderator: Rolando Volzone (DINÂMIA'CET-IUL)

***6. Spatial Analysis of One Sacred Landscape: Case Study of the Ovcar – Kablar Gorge, Serbia***

Nevena Tatovic (CIDEHUS, CIEBA - Universidade de Évora); Milena Lakicevic, (Faculty of Agriculture - University of Novi Sad, Serbia)

***7. Minho's landscape and the materiality of architecture and agriculture in monastic experience***

Maria Sousa (DINÂMIA'CET - IUL)

***8. Baraka - A Space of Transition***

Geraldo Manuel Cabral Nascimento de Pina (DINÂMIA'CET - IUL)

17.15 - 17.45 **Debate**

17.45 - 18.00 **Closing Session**

**09 November 2018 – Auditório B 2.03, ISCTE-IUL**

---

09.30 - 10.30 **Keynote Speaker and Lecture Debate**

Moderator: António Camões Gouveia (FCSH/UNL - CHAM/NOVA; CEHR -UCP)

Ana Paula Amendoeira - Regional Director of Alentejo Culture

***9. Protection and Valorization of the Monastic Architectural and Landscape Heritage in Alentejo***

10.30 - 10.45 **Coffee Break**

10.45 - 11.45 **Session III - Solitude and Contemporary Readings 1**

Moderator: Paula André (DINÂMIA'CET - IUL)

***10. Modern Japanese Architecture and the Tradition of Seclusion: On Kishō Kurokawa's Nakagin Capsule Tower (1972)***

Diana Soeiro (CIAUD - FAUL; DINÂMIA'CET - IUL; Ambassador for SDGs - United Nations, Portugal)

***11. Pop-up Hermitage***

Marta Isabel Sena Augusto, Vidal Gómez Martínez (Universidad de Sevilla; Centro de Estudos de Arqueologia, Artes e Ciências do Património)

***12. A Place of Prayer: Rehabilitation of 'Cortijo del Fraile' as an Ecumenical Monastery (Nijar, Spain)***

Francisco Javier Navarro de Pablos (Universidad de Sevilla)

11.45 - 12.00 **Break**

12.00 - 12.40 **Session IV - Solitude and Contemporary Readings 2**

Moderator: João Alves da Cunha (CEHR - UCP)

*13. Modern Movement Heritage and religious architecture in Andalusia. The legacy of Rafael de La-Hoz in Cordova*

Juan-Andres Rodriguez-Lora, Daniel Navas-Carrillo, Maria Teresa Pérez Cano  
(Department of Urbanism and Regional Planning - University of Seville)

*14. Protection, disclosure and use of rock hermitages as a touristic resource: the case of the rupestre edilicia of the province of Cuenca (Spain)*

Miguel Ángel Valero Tévar, Nuria Huete Alcocer (Universidad de Castilla-La Mancha)

12.40 - 13.00 **Debate**

13.00 - 14.30 **Lunch**

14.30 - 15.10 **Session V - The Materiality of Eremitical/Monastic Experiences 1**

Moderator: Sofia Aleixo (OBU - Oxford; CSH/UNL - CHAM/NOVA; EA, CHAIA e IHC-pólo CEHFCI - UÉvora)

*15. The Hermitage Space of the Charterhouse of Évora. Monastic Life and Architecture*

Luís Ferro (CHAIA - UÉVORA)

*16. Building the temples of knowledge: spaces, decoration and... books in 18th century Portuguese monastic libraries*

Fernanda Maria Guedes de Campos (CHAM/NOVA FCSH, UAC; CEHR UCP)

15.10 - 15.30 **Debate**

15.30 - 15.45 **Break**

15.45 - 16.25 **Session VI - The Materiality of Eremitical/Monastic Experiences 2**

Moderador: José Luís Saldanha (DINÂMIA'CET-IUL | ISCTE-IUL)

*17. Urban planning as a tool for the protection and tutelage of monastic heritage. Écija as a conventual exponent in the Bética*

Francisco Javier Ostos Prieto, José Manuel Aladro Prieto, María Teresa Pérez Cano  
(Department of Urban Planning - University of Seville)

*18. Convent of Nossa Senhora da Esperança of Portimão*

Rita Pereira (CHAIA - UÉVORA)

16.25 - 16.45 **Debate**

16.45 - 17.00 **Break**

17.00 - 18.20 **Session VII - Digital Survey in Religious Architecture**

Moderator: Soraya Genin (DINÂMIA'CET-IUL; ISTAR-IUL | ISCTE-IUL)

*19. The eremitic complex of Abad Donato (Cuenca, Spain). A new rupestre group inside the iberian peninsula*

Miguel Ángel Valero Tévar (Universidad de Castilla-La Mancha)

*20. Preserving and promoting Montemor-o-Novo's convents through digital heritage*

Carlos Carpetudo and João Marques (Morbace and GEODRONE)

*21. Documenting the past to build the future: Convent of Chelas as a case study of digital documentation processes*

Camila Franco Oliveira (FAUL - ULISBOA)

*22. Interactive Information Model in Monastic Enclosures*

João Puga Alves (Faculdade de Ciências da Universidade de Lisboa)

18.20 - 18.50 **Debate**

18.50 **Closing Session**

# BOOK OF ABSTRACTS

### ***1. L'eremitismo: percorsi esistenziali fra solitudine e potere.***

Il fenomeno eremitico ha una dimensione globale, in senso cronologico e geografico, e sottende una molteplicità di scelte individuali e di esiti istituzionali.

La varietà terminologica riflette la complessa identità del fenomeno, mentre la memoria storica delle singole esperienze rimanda al rapporto con gli ordini religiosi e più in generale con la società. Le testimonianze materiali della scelta della solitudine, al centro del progetto "Architectures of the Soul", costituiscono un elemento prezioso per cogliere l'importanza del rapporto con l'ambiente: i luoghi, naturali e/o costruiti, non sono infatti lo sfondo paesaggistico di un'esperienza, ma interagiscono con le scelte spirituali, e, come testimoniano testi e immagini, costituiscono un elemento essenziale per ricostruire la complessa storia dell'eremitismo.

Una storia "di confine", nella sua duplice dimensione esistenziale e sociale: fondata sulla tensione fra anima e corpo, fra natura e cultura, fra solitudine e comunità, fra nascondimento e prestigio, fra marginalità e potere. La relazione, pur privilegiando l'Occidente, si propone di contribuire a una riflessione generale sul fenomeno eremitico, con una articolazione insieme cronologica e tematica:

- Il "deserto": corpo e anima nel percorso di perfezione
- La solitudine: tra natura e cultura, tra scelta e norma
- Riforme monastiche e riforma della Chiesa: spiritualità e potere
- Vocazione, dissenso, controllo
- Dalla realtà al mito

#### **Sofia Boesch Gajano – CESA (Centro Europeo di Studi Agiografici)**

Professor of Medieval History in several Italian universities, she was founder and President of the AISSCA (Associazione Italiana per lo studio della Santità, dei Culti e dell'Agiografia) until 2010; she is actually President of the CESA (Centro Europeo di Studi Agiografici) in Rieti.

Her research field (among others) is the relationship between geography and hagiography to identify the "spaces of holiness", and she promoted and coordinated several researches on these themes.



## ***2. Interpreting 15th century eremitical architecture and architect in between materiality and immateriality.***

Materiality has completely different definitions in art, accounting and other fields. In association with religious and spiritual practices, materiality might denote contrast with the essence and spirit of eremitical architecture. Sixty Dome Mosque and surrounding landscape is an eremitical architecture from 15th century located in the medieval city of Khalifatabad (present Bagerhat, Bangladesh). It was established by an obscure warrior saint Ulugh Khan Jahan in 15th century. Sixty Dome Mosque is the most magnificent architectural piece built by him and now a UNESCO World Heritage. Apart from being a mosque, it exhibits some extraordinary characteristics to claim it as a madrasa and assembly hall for administrative activities, and therefore contains elements for defense strategies. This two-fold characteristics of the architecture of soul, is also reflected in the nature of the architect Khan Jahan. This paper catches the piece of architecture and its builder somewhere in between materiality and immateriality, given its core essence of spiritual practices; and examines the spatial and historical context for the justification.

Keywords: Eremital Architecture, Materiality, Immateriality, Khalifatabad

### **Md Shajjad Hossain (CHAIA, CIDEHUS, CIEBA - University of Évora)**

Md Shajjad Hossain is an architect and senior lecturer in the Department of Architecture, BRAC University, Bangladesh. He is currently doing his research under a joint PhD programme called HERITAS (heritage studies), organised by the UNESCO CHAIR-University of Évora and the University of Lisbon, Portugal. His research interests lie in cultural heritage, human settlement, urbanism and mapping while his current work focuses on a methodology that foresees the use of interpretative mapping to combine chronological information on the history, landscape, monuments and cultures of a historic site. He has been research associate in a recently completed collection on The Islamic Heritage of Bangladesh, a collaborative project between BRAC University, Archnet and the Aga Khan Trust of Culture. Shajjad Hossain got his bachelor's degree in Architecture from Bangladesh University of Engineering and Technology (BUET) in 2007 and his Master of Human Settlements (MaHS) from the Katholieke Universiteit Leuven, Belgium, in 2012.

### ***3. John of Matha, Urban Hermit***

The Stylites spent their life of prayer and penance on a platform located at the top of a column. This position on the column reflects the isolation of the monk. This current was initiated by Saint Simeon Stylites the Elder who, after several attempts at asceticism for the prayer that were interrupted by the pilgrims who came to visit him, thought that it was impossible to escape in the world horizontally and decided to undertake a vertical exit.

The hermitism in the city has presented itself, sporadically, in different ways. A particularly significant situation was identified inside a cell built at the beginning of the thirteenth century, in the complex of S. Tomasso in Formis in Rome where Saint John of Matha lived. The cell is inserted in a singular knot of the city, a nevralgic point where one of the first gates of Rome is located, in the intersection of important urban structures: the roadways, the Servian wall and the Claudio aqueduct. The cell was built under the Claudio aqueduct that leans on the arch of Dolabella and Silano.

The objective of this research is to demonstrate the relevance of this singular positioning of the cell inside of the urban mesh and on its own complex, which allows John of Matha to perform the vertical anachoresis as set by Simeon Stylites, centuries before. The present contribution intends, therefore, to deepen in the biographical study of John of Matha but also the knowledge of the stratification of the cell within the complex, through cartography, drawings and historical engravings, bibliography and direct knowledge of the complex.

Keywords: Anachoresis, John of Matha, Rome, Urban Hermitism, 13th Century

#### **Maria Grazia Turco (Sapienza, University of Roma)**

Architect, professor at "Sapienza" University (Rome), Faculty of Architecture. Lecturer of the Restoration Laboratory. Held courses in History and Restoration Theory, in Master (Polytechnic of Milan, "Sapienza" University of Studies and Municipality of Narni) and foreign Universities (University of the Mediterranean, University of Malta, Puebla in Mexico and for UNESCO in Tirana). She is member of the Center of Studies for the History of Architecture, Casa dei Crescenzi (Rome) and Italian Section of the International Academy of Architecture.

#### **Marta Isabel Sena Augusto (University of Sevilla)**

Architect by the University of Lisbon. Master in Contemporary Architectural Culture and Construction of the Modern Society at the University of Lisbon (2004). Master in Architecture and Historical Heritage by Universidad de Sevilla (2009). PhD of the Universidad de Sevilla (2011). Researcher in group HUM789: Nuevas Situaciones, Otras Arquitecturas, Universidad de Sevilla. Professor at architectural design on the Master of Architecture in Lusofona University (2005-2013).

#### **Vidal Gómez Martínez (Centro de Estudos de Arqueologia, Artes e Ciências do Património)**

Architect by the University of Sevilla. Master in Architecture and Historical Heritage by Universidad de Sevilla (2005). Doctor of the University of Seville (2017). Researcher of the Mértola Archaeological Field, focusing his investigation on popular architecture and working in Architecture and Heritage.

#### ***4. São Pedro das Águias – Between Hermitage and Monastery***

The hermitage and the monastery of São Pedro das Águias are inserted in one of the most inhospitable landscape of Beira Alta, in the municipality of Tabuaço.

The christian hermitage of São Pedro das Águias “the old”, is associated to the knights D. Tedon and D. Rausendo and to the period of foundation of nationality. We know about its existence since the 11th century, as one of the most emblematic and extraordinary romanesque hermitage in the country, notable for its original establishment and sculptural profusion. The hermitage belonged to the Benedictine Order until the middle of the 12th century, having passed later to the Cistercian Order. The existence of a Cistercian monastery has been considered since that time, but probably didn't have the due conditions of habitability by which, in 1227, the Abbot of São Pedro das Águias made a request to transfer the monastery to another location.

The new monastery of Saint Peter's Eagles, implanted about 1 km north of the hermitage, appears in an edifying context of distinctly Cistercian characteristics. Of great sobriety, the new monastery materializes the principles of cloister observance and of natural need for isolation, the experience of wilderness.

In both cases, the search of loneliness, physical and spiritual isolation is evident and common. They are an integral part of the landscape and merge with it in a historical, architectural and religious symbiosis.

Keywords: Architecture, Cister Order , Religious Heritage

#### **Marta Ataíde**

Receives her first degree in Interior Architecture and Building Rehabilitation from Architecture College of Lisbon University and her second degree in Architecture from Lisbon Lusíada University. Gets her master's degree in Architectural and Landscape Heritage Rehabilitation from Évora University.

## **5. Presentation of the project “Paisajes Espirituales”**

“Spiritual Landscapes. A spatial approximation to the transformations of female medieval religiosity in the Iberian Kingdoms in the Middle Ages (12th-16th c.)” is a multidisciplinary research project that brings together two complementary proposals. As heir to the “Claustra” project, Spiritual Landscapes aims to study the reception, transformation, and development of female spirituality in the different regions of the Iberian Peninsula and its areas of influence. It also aims to establish comparative connections with spaces of male spirituality. Moreover, Spiritual Landscapes builds on the foundations of Claustra to present a new methodological proposal based on the exploration of the possibilities of the holistic analysis of the landscape, approaching religious phenomena in medieval Europe from different conceptions of space.

Spiritual Landscapes is a project that takes a clear stance for Digital Humanities. Therefore, its central objective is the development of an online platform that will act not only as a window that showcases our research, but also, and especially, as a tool to channel and strengthen the research undertaken by its team members. This tool will be accessible as a “work in progress” for both the international scientific community and the general public from the very beginning, providing contents and data and sharing the directions of our ongoing research. Finally, Spiritual Landscapes also aims to become a tool that acts as an open space for educational exchange, public engagement, and knowledge dissemination and transfer.

Spiritual Landscapes is organized through research lines and exchange forums. The research lines include different forms of approaching and constructing models of landscape analysis at four different levels: Research Line 1 - Monastic Landscapes, Research Line 2- The Monastery and its Environment, Research Line 3 - The Inner Monastery, and Research Line 4 - Spiritual Networks. The exchange forums involve 1 Educational Experiences and 2 Participation Spaces: (1) Educational Experiences, on the one hand aim to engage undergraduate and postgraduate students in the dissemination of the project’s results, and on the other strive to attract the massive and open participation of the general public in courses based on those results; (2) the purpose of the Participation Spaces of information and debate is to foster public engagement through social networks, and to promote both the participation of the general public in the project at different levels, and its involvement in several activities.

### ***Núria Jornet (University of Barcelona - Institute for Research on Medieval Cultures)***

She received her PhD in Medieval history from the University of Barcelona. Her dissertation was focused on the first community of poor clares in Catalonia (foundation and archive). She is a lecturer in the Department of Library and Information Science where she teaches courses on archival studies, documentary heritage and historiographical methods of archival research. She is also member of the Institute for Research on Medieval Cultures (IRCVM). Co-Principal Investigator, with Blanca Garí, of the Project "Spiritual Landscapes. Models of spatial analysis of the transformation of women's medieval religiosity in the iberian kingdoms (12th-16th c.)”.

## ***6. Spatial Analysis of One Sacred Landscape: Case Study of the Ovcar – Kablar Gorge, Serbia***

Integrating particular systems of values, socio-political norms and cultural practices, sacred landscapes embody tangible and intangible values that become inherent to the environment through the territory. This paper specifically explores the spatial and social reasoning expressed in the landscape of the Ovcar – Kablar Gorge, an area of natural and religious heritage in southwestern Serbia. With its past tied to the hesychastic tradition of Eastern Christian Orthodoxy and migrations of sinaitic monks under the Ottoman invasion at the turn of the 14th into the 15th century, the secluded area between two mountains existed as one of the supposedly four “holy mountains” of medieval Serbia. While it has been the only one to reach this day in the relative spatial unity, the lack of sources significantly limits our knowledge of this landscape and its transformation through centuries of continuous religious practices. Conducted and presented applying the Geographic Information System (GIS) and RStudio, the research focuses on the spatial analysis to look into the articulation of the territory through particular understanding of monastic life and layout of the existing monastic sites.

Keywords: GIS, Landscape, Ovcar - Kablar Gorge, Spatial Analysis

### **Nevena Tatovic (CIDEHUS, CIEBA – University of Évora)**

Nevena Tatovic is a PhD student at the University of Évora (CIDEHUS) and Faculty of Fine Arts of the University of Lisbon in Portugal (HERITAS doctoral programme). With a background in landscape architecture, she holds a master of research degree in history and heritage studies from the University Paris 1 Panthéon - Sorbonne with a joint diploma from the University of Évora and University of Padua. Set at the intersection of heritage, art and landscape studies, her doctoral research focuses on intangible heritage, in particular intangible natural heritage, exploring the concept of silence and natural quiet in a comparative analysis of three sacred natural sites in Greece, Serbia and Portugal.

### **Milena Lakicevic (Faculty of Agriculture - University of Novi Sad, Serbia)**

Milena Lakicevic, PhD, is an assistant professor at the Faculty of Agriculture, University of Novi Sad in Serbia, where she teaches at the Department of Landscape Architecture. With a specialization in Natural Resources Management & Policy, she is currently a Fulbright Visiting Scholar at the United States Department of Agriculture (US Forest Service, Corvallis, Oregon).

## ***7. Minho's landscape and the materiality of architecture and agriculture in monastic experience***

The role of the Benedictines on the planning of Minho's agriculture, showing the causes that gave rise to a particular landscape, based on the evolution of the architecture and the landscape of the monastery of Tibães is studied. Many monasteries were founded from given land and Tibães (11th century) became the mother house of the order in 1570. The existence of a library, structures for the storage of cereals, wine and animals, a pharmacy and an area of agriculture directly dependent of the Monastery, where serves and monks did agricultural work, was based on their actualised knowledge of the field. The remaining vast territory was rented and cultivated by people, being the payment made in agriculture products or money. It is possible to connect the growing of agriculture (corn, wine, cows, etc.), the monk's know-how and way of life to a particular landscape, still existing today. As agriculture evolved and succeed due to their planning, this was translated into transformations of the monastery becoming possible to associate these main changes with the evolution of know-how that decurrently created the adoption of new techniques (and crops, such as corn), changing Minho's landscape. By creating a comparison between Benedictine's know-how, the main techniques of Minho's agriculture and the architecture, as well as the main monastery restructuration's, the connection between all these elements is proven.

Keywords: Restructuration, Monastery, Agriculture, Landscape, Know-how

### **Maria Sousa (DINÂMIA'CET - IUL)**

Maria Sousa has been working on landscape architecture and agriculture, (urban and rural), for 15 years, as a planner, executer and teacher at Universidade Lusófona, ISMAT's architecture department and University of Algarve, Natural Environment, Technical design, Sustainable Agriculture, Ecoconstruction and Investigation Methodologies. Completed a B.A. in Agronomy and lived 6 years in California where she finished her Master in Geography. After coming back to Portugal she started the design of urban productive landscapes and founded Biosite in 2008, a cooperative that works on local development – training, planning and execution of projects of landscape architecture and urban gardening including also environmental education, art and traditional professions. It has experience in combining practice and theoretical aspects, doing workshops in national and international context, for students, adults and children, as well in starting complex creative projects with people, which is what loves more to do. Published several articles mainly connected with agriculture and landscape architecture, art and sociology. Currently doing a PhD in the department of architecture at ISCTE is an investigator at DINAMIA center.

## ***8. Baraka - A Space of Transition***

Fanado is an initiation ceremony essential for the Mandinga people in Sonaco (Guinea-Bissau). A man cannot build a house, form a family or perform other social roles in the community, which are considered fundamental to his happiness without having been initiated. Fanado takes place between the ages of seven and thirteen.

Mandinga believe that during their lives they are subject to being attacked by evil spirits, which can alter their state of happiness. Hence before building a house or a tabanca (village), they perform several rituals to enshrine them in order to protect themselves against misfortune and to foster the flow of good luck. One can state that the Mandingas live in sacred places.

Fanado occurs during ninety days of secret reclusion in the forest, in a hut called Baraka, built solely for this purpose. The Baraka is then burnt down in the last day of the reclusion. This period is considered to be a particularly dangerous one, during which the young ones who are being initiated are most vulnerable to evil spirits and therefore in a constant risk of losing their lives. In this sense, the construction of the Baraka requires special rituals and architectural strategies to make it “spirit proof”.

This paper will focus on the relationship between the Mandinga and their sacred spaces, with a particular emphasis on the Baraka.

Today, because of complex political and economical changes in Guinea-Bissauan society, the Mandinga people in Sonaco rarely build Barakas, but instead realize the Fanado in normal houses in the town. They no longer even perform a ritual to build a house. Does this mean that they do not care about living in sacred spaces? How does this affect their way of life?

Keywords: Baraka, Fanado, Mandinga, Reclusion, Sacred

### **Geraldo Pina (DINÂMIA'CET - IUL)**

Geraldo Pina (Sonaco, Guinea-Bissau), assistan reasercher in DINÂMIA'CET - ISCTE-IUL, is attending the PhD Program in Architecture of Contemporary Metropolitan Territories, at ISCTE-IUL (Lisbon, Portugal). He is a Master in Architecture (with a study of Guinea-Bissauan vernacular architecture) from ULHT (Lisbon, Portugal).

## ***9. Protection and Valorization of the Monastic Architectural and Landscape Heritage in Alentejo***

### **Ana Paula Amendoeira - Regional Director of Alentejo Culture**

Ana Paula Amendoeira holds a degree in History from the Faculty of Arts of the University of Lisbon, a Master's Degree in Restoration of Architectural and Landscape Heritage, the University of Évora and a PhD from the University of Paris 4 Sorbonne at the Institute of Geography in the area of world heritage research. She has developed his research in the area of cultural heritage with specialization in World Heritage. She was President of ICOMOS Portugal between March 2011 and December 2015, having held the position of Vice President since December 2015. She has been Regional Director of Culture of Alentejo since December 2013, following the results of public competitions promoted by CRESAP (Recruitment and Selection Committee for senior management positions).



## ***10. Modern Japanese Architecture and the Tradition of Seclusion: On Kishō Kurokawa's Nakagin Capsule Tower (1972)***

Religious practice and the experience of seclusion are deeply intertwined. However, in Japan, the architecture of seclusion goes beyond monasteries or any kind of specifically assigned structure to religious practice. The main focus of this presentation is Japanese architect Kishō Kurokawa's (1934-2007) Nakagin Capsule Tower (1972), composed by 140 "capsule" apartments, that since 2006 is under threat to be demolished. We claim that the tug-of-war between preservation and demolition should be framed within the context of protection and safeguard of eremitical monastical life stemming Kurokawa's work from that tradition. In order to show this we will first briefly dwell on Kamo no Chōmei's Hōjōki (13th century) and Yoshida Kenkō's Essays in Idleness (14th century) works. These are two grounding texts written by two Buddhism monks. Being the country's prevailing religion it has a long tradition of solitary practice for those who choose to do so in order to avoid the often intensely political world of monasteries. Both Chōmei and Kenkō are among the hermits who united ascetic and aesthetic modes and for whom cultivation of an artistic sensibility was almost as important as one's spiritual practice. Chōmei found that the ascetic life and aesthetics could be conflicting; Kenkō embraced the contrast between both. Hermits would often retreat by remaining at home. Secondly, we will address Kishō Kurokawa's work, one of the founders of a movement called "Metabolism" (1960), a conceptual approach that aimed to answer to the pressing need for more houses, in the aftermath of World War II. He called for an architecture based on metabolism (flexibility), ecology, sustainability, symbiosis and intermediate areas. In 1972 he built Nakagin Capsule Tower which was one of the first modernist examples of micro spaces. We will show Noritaka Minami's work (visual artist) who has recently photographed the current uses of the space. The conclusion is that Kurokawa's micro spaces emerge from Japan's seclusion tradition and should therefore be preserved.

Keywords: Hermit, Japan, Kurokawa, Modern Architecture, Seclusion

### **Diana Soeiro (CIAUD - FAUL; DINÂMIA'CET - IUL; Ambassador for SDGs - United Nations, Portugal)**

Diana Soeiro is a Postdoctoral Research Fellow at Nova Institute of Philosophy (IFIL NOVA) at Universidade Nova de Lisboa. Lic, Philosophy, History of Ideas by Universidade Nova de Lisboa (2004, UNL); MA, Philosophy, Aesthetics (no thesis), (2005, UNL); MA Communication Sciences/ Film and Television (no thesis), (2005, UNL). PhD Philosophy (2011, UNL). General research interests: Aesthetics and Ontology. Specific research interests: Philosophy of Space, Architecture and urbanism, Political Science, Body and Space, Anthropology and Psychiatry. Current activities include: MSc Candidate in Economics and Public Policy at ISCTE - Instituto Universitário de Lisboa (ISCTE-IUL), Lisbon (Portugal) and Ambassador for Sustainable Development Goals of the United Nations (Portugal).

## ***11. Pop-up Hermitage***

In a world characterized by the constant interconnection and interaction of people thanks to new technologies, reflection and recollection need to find their place, in time and space. In order to approach ermitism in the 21st century, it is essential to understand it from this perspective and with this double component. The Holy See presents at the Venice Biennale of Architecture a pavilion composed of 10+1 chapels, commissioned to architects of the international panorama. With this pavilion, the Vatican seeks to continue the dynamic of approaching the faith through art - in this case architecture, as it has already been in the art biennials of 2013 and 2015. This time, Vatican has proposed an architectural exercise to create spaces capable of responding to the new needs of spiritual recollection, giving a contemporary response, that is, for any time and any place. From this perspective, the 10 chapels - the eleventh one is dedicated to the Ignar Asplund Forest Chapel - are presented as places of pop-up meditation that can be located anywhere in the world. This work reviews the pavilion by visiting the 11 chapels, documenting and analysing them as points of recollection for the instantaneous reflective isolation that the 21st century seems to demand.

Keywords: Chapel, Contemporary Architecture, Contemporary Eremitism, Pop-Up Heritage

### **Marta Isabel Sena Augusto (University of Sevilla)**

Architect by the University of Lisbon. Master in Contemporary Architectural Culture and Construction of the Modern Society at the University of Lisbon (2004). Master in Architecture and Historical Heritage by Universidad de Sevilla (2009). PhD of the Universidad de Sevilla (2011). Researcher in group HUM789: Nuevas Situaciones, Otras Arquitecturas, Universidad de Sevilla. Professor at architectural design on the Master of Architecture in Lusofona University (2005-2013).

### **Vidal Gómez Martínez (Centro de Estudos de Arqueologia, Artes e Ciências do Património)**

Architect by the University of Sevilla. Master in Architecture and Historical Heritage by Universidad de Sevilla (2005). Doctor of the University of Seville (2017). Researcher of the Mértola Archaeological Field, focusing his investigation on popular architecture and working in Architecture and Heritage.

## ***12. A Place of Prayer: Rehabilitation of 'Cortijo del Fraile' as an Ecumenical Monastery (Níjar, Spain)***

In June 2015, the author proposed the rehabilitation of the Cortijo del Fraile (Níjar, province of Almería, Spain) – translated as the “Friar's Farmhouse” – as an ecumenical monastery, developing a complete project that was awarded at the XIII Spanish Biennial of Architecture and Urbanism (2016). This agricultural infrastructure was abandoned throughout the 20th century, suffering a progressive state of deterioration that has led to a state of total ruin. The project presented was born from the objective of rescuing this architectural corpse and turning it into a space from which it would be possible to rediscover the desert landscape of Almeria and convert the experience of ‘inhabiting’ it into a process of reunion with literature, rest, silence and reflection. Using materials from a radius of less than 100 kilometres (using earthy material through tapial walls) and a traditional monastic programme (oratory, refectory, cells and library), a refuge was proposed to provide shelter for 13 inhabitants. A space for prayer is proposed as a way of discovering, through the contemplation of one's own ruin, how architecture is capable of being a therapeutic instrument. The main project reference was the figure of the monk-architect Dom Hans van der Laan and his project of the Benedictine monastery of Vaals (Netherlands), representing an essential and unprecedented conception of architecture, light and liturgy. The vital trident as architect, Benedictine monk and Catholic priest is essential to understand an architecture that always orbits around the relationship between the ‘gaze’ and the ‘habit’. At the same time, there are many traces of decorative features, belonging to the Byzantine period, especially paintings, some of them in very good state of conservation.

Keywords: Ecumenism, Heritage Rehabilitation, Reflective Landscape, Ruin

### **Francisco Javier Navarro de Pablos (University of Sevilla)**

Javier Navarro de Pablos is an architect (2015) and holds a Master's degree in Architecture and Historical Heritage (2017) from the University of Seville, where he is currently working on his doctoral thesis as an FPU predoctoral fellow. During his training he has made international stays at the IUAV Universities of Venice, Southwest University of Science and Technology of Mianyang (China) and Universidad de Oriente de Santiago (Cuba). ARQUIA Foundation scholarship in the form of an academic transcript, he was awarded the National Prize at the XIII Spanish Biennial of Architecture and Urbanism for his Thesis. As a professional he has carried out research for the Ministry of Development, worked at the University Institute of Architecture and Construction Sciences of the University of Seville and collaborated with various architectural and design studios. He collaborates as an assistant to the Subdirector of Culture of the Superior Technical School of Architecture of Seville. As a lecturer he teaches in the Department of Urban Planning and Territorial Planning, having been a guest lecturer in the PARES Master of the Sapienza-Università di Roma and the Master of Architecture and Communication of the Universidad Politécnica de Madrid.

### ***13. Modern Movement Heritage and religious architecture in Andalusia. The legacy of Rafael de La-Hoz in Cordova***

Rafael de La-Hoz Arderius (1924-2000) was in charge of the construction of several buildings associated with religious and spiritual practices in Cordova during the second half of the 20th century. This city has an important conventual tradition. Historical religious settlements have been exhaustively studied by different authors. However, the examples of the 20th century lack generalized heritage recognition and, consequently, do not have comparable levels of protection. An important effort has been made to recognize this architecture thanks to the elaboration of the records of the architecture of the Modern Movement. However, it has been detected that these registers have been understood mostly as a compendium of 20th century masterpieces. Despite the advance and breadth of the contemporary notion of heritage, its recognition is closer to an outdated approach to the heritage event from the point of a monumentalist view of the last century. The specific characteristics of this architecture make the application of the criteria most often used in heritage protection unviable. Its uniqueness within the architectural and urban production of this century needs to define, from a contemporary perspective, the specific heritage values by which they must be recognized as a good to be protected. In this sense, this work aims to take a significant step in the process of heritagization of these pieces, defending the generation of knowledge as a necessary prior resource for its evaluation.

The aim is to demonstrate that the relevance of these settlements lies not only in the fact that they are the most significant operations of the architecture of the Modern Movement in their respective cities, but also in the analysis of these achievements in their political, economic and social context, linked to the places where they are implemented and, especially, to the societies that inhabit and use these religious complexes.

Keywords: Contemporary Convents; Heritagization; Legacy of Modernity; Religious Complexes; 20th Century Heritage

#### **Juan Andrés Rodríguez-Lora (Department of Urbanism and Regional Planning - University of Seville)**

Juan Andrés Rodríguez-Lora holds a Degree in Architecture and is currently studying a MSc in Architecture and Heritage. Junior Researcher at the Department of Urbanism at the University of Seville. He has received several awards, such as the Extraordinary Prize for his Degree (2015).

#### **Daniel Navas-Carrillo (Department of Urbanism and Regional Planning - University of Seville)**

Daniel Navas-Carrillo holds a MSc in Innovation in Architecture and a MSc in Architecture and Heritage. Predoctoral Researcher at the same Department. He has received several awards, such as the Extraordinary Prize for his Degree at the University of Málaga (2013) and the Extraordinary Prize for his studies at the University of Seville (2016, 2017).

#### **Maria Teresa Pérez Cano (Department of Urbanism and Regional Planning - University of Seville)**

Maria Teresa Pérez Cano holds a PhD in Architecture. Senior Lecturer, Director of the research group Heritage and Urban Territorial Development in Andalusia and Evaluator of the National Agency for Quality Assessment and Accreditation. She has supervised 27 doctoral theses, as well as, a large number of master's thesis. She has received several prizes, such as the Extraordinary Doctorate Award (1993).

#### ***14. Protection, disclosure and use of rock hermitages as a touristic resource: the case of the rupestre edificia of the province of Cuenca (Spain)***

One can not protect what is not known, so if one doesn't know the meaning of things, it results difficult to assess and protect. This assumption makes particular sense in the case of the rock architecture of the province of Cuenca, since this area is dotted with hermitages that have been frequently reused for several purposes, including as landfills. This explains why this type of architecture has become traditionally associated with poverty and marginality. Therefore, these elements were undervalued, despised and even destroyed without any regret.

The research project "The construction of rock hermitages in the Alcarria conquense: habitat and eremitism in Late Antiquity" has allow us to confirm that a large number of the artificial caves located in the area were actually hermitages dating from the 5th century, and that many of them, despite having accumulated garbage, still maintain a very good state of conservation. Therefore, after the catalogue's elaboration, a second phase of the investigation project was dedicated to the dissemination of the results, not only oriented to the scientific world, but also to the general public and, in particular, to the inhabitants of the area where the hermitages are located. In this way, several conferences were held in the cities in which territory this type of resources can be found, and an itinerant exhibition was conceived to explain the materiality of this type of historical architectures.

These actions have achieved to revert the process of abandonment and destruction suffered by the hermitages. At present, those which are in optimal conditions are being cleaned, protected and provided with explanatory panels. Numerous routes that include several of these elements have been created and will become one more touristic resource in this area that suffers a significant rural depopulation.

Keywords: General Public, Hermitages, Protected, Rural Depopulation, 5th Century

#### **Miguel Ángel Valero Tévar (University of Castilla-La Mancha)**

Miguel Ángel Valero is a professor of Archeology and Ancient History at the University of Castilla-La Mancha. International doctor with extraordinary doctorate award. He has completed his training with several research stays in Portugal, Italy and Great Britain.

He has published more than eighty articles in various international journals and nine monographs. His line of research focuses on Late Antiquity, mainly in late antique and Visigothic times. He has directed the research project of Vega Baja in Toledo, and currently directs the project of the village of Noheda, and also the Eremitorios project in the province of Cuenca.

#### **Nuria Huete Alcocer (University of Castilla-La Mancha)**

Assistant Professor of Econometrics at the Faculty of Economics and Business, Albacete, University of Castilla-La Mancha. Research interests include: Tourism Management, heritage tourism, archaeological tourism and Quantitative Methods in Economics and Business Tourism.

### ***15. The Hermitage Space of the Charterhouse of Évora. Monastic Life and Architecture***

This communication is devoted to the study of the Carthusian monastery of Santa Maria Scala Coeli, located one and a half kilometres northern Évora, Portugal. The Carthusian hermitages are defined by a great cloister with individual cells on three sides, where the monks live in constant meditation. The great cloister of Santa Maria Scala Coeli plays a central role in the organization and distribution of all the constituent parts of the monastery. It has 76 columns and encloses a precinct of 98 x 98 metres, defined by the limit of the columns, being the largest cloister of Portugal. From the galleries, there are doors that connect the cloister to the cells, the church, the library, the vestry, the refectory, and the prior's cell. Scala Coeli has at present fourteen monk's cells: tenth type-cells, the Prior's cell, the sacristan's cell and two corner cells. This communication studies the architecture of the hermitage space of Scala Coeli, that lives the spirit of St. Bruno, founder of the order Charterhouse. Based on drawings and photographs, this research aims, for one side, to study how the architecture of the hermitage space constructs the silence and isolation required by the Carthusian votes and, by the other side, to analyse the changes and adaptations that the Hermitage space has undergone in the course of the centuries until the present day.

Keywords: Santa Maria Scala Coeli; Charterhouse of Évora; Carthusian Architecture

#### **Luís Ferro (Grant holder, FCT; CHAIA/UÉ; CEAUP/FAUP)**

Luís Ferro is an architect based in Évora (Portugal), where he practises his professional activities since 2012 (Estudio Quimera). He is a student of the PhD Program in Architecture at the Faculty of Architecture from the University of Porto (PDA/FAUP), with a grant from the Foundation for Science and Technology. He has an M.A. in Architecture by the University of Évora in 2010, having been an Erasmus student in Yildiz Teknik Üniversitesi in Istanbul. Assistant Professor in the Department of Architecture from the University of Évora between 2013 and 2015. Between 2015 and 2017, he was the coordinator of the research project entitled "Sacred Places: Cubas from the Kûra of Beja" (Calouste Gulbenkian Foundation, n.139754). Currently, he is a Researcher at the Center for Art History and Artistic Research at the University of Évora (CHAIA/UÉ) and the Center for Studies in Architecture and Urbanism from the Faculty of Architecture from the University of Porto (CEAUP/FAUP). He has published several papers and has presented communications in Portugal, Spain, France, England, Finland and USA, having been awarded with the Prémio Estágios em Portugal e no Mundo (Portuguese Order of Architects) in 2014 and the Prémio Arquitectos Agora 2016 (Portuguese Order of Architects).

## ***16. Building the temples of knowledge: spaces, decoration and... books in 18th century Portuguese monastic libraries***

The presence of books in monasteries is as old as the first religious institutions and dully recognized by Saint Benedict's Rule (6th century). Hence the famous saying that a "Cloister without books is like a Fortress without weapons". Monastic libraries are usually associated with the *scriptoria* where medieval manuscript books were written, copied and illustrated. However, after the "printing revolution" in middle 15th century, the production of books largely increased and monastic libraries had to adjust and, in some cases, create new spaces or refurbished existing ones to accommodate the incoming collections. Furthermore, they also collected engravings, drawings, maps and other documents or objects that required a special attention in storing and displaying. Created as temples of knowledge those libraries had to provide long term preservation and daily accessibility to the collections in an adequate space for books and readers. In a monastery, both church and library traditionally represented the wealth and prosperity of the community, and their continuity through centuries, also came to display the good and bad moments endured by the institution. The image conveyed by monastic baroque libraries is the result of a specific effort to combine the practical functionalities of a library with the creation of an artistic environment made to represent the grandeur of the monastery and to be admired by visitors. The aim of this paper is to recreate the memory of some Portuguese monastic libraries, two of them still preserved, especially through contemporary descriptions made by historians, foreign travelers or monks. Those testimonies - that also refer to libraries destroyed by the 1755 earthquake in Lisbon - prove a desired balance between new architectural plans, choice of decorations and furniture and, of course, the active presence of books and readers, that was achieved, in many cases, through a fruitful dialogue between monks and artists.

Keywords: Baroque Libraries, Buildings, Collections, Decoration, Portuguese Monasteries

### **Fernanda Maria Guedes de Campos (CHAM/NOVA FCSH e UAç; CEHR - UCP)**

PhD in History, NOVA FCSH. Researcher at CHAM-Center of Humanities NOVA FCSH e UAç and Invited Researcher at CEHR UCP. Former Deputy Librarian at the National Library of Portugal (1992-2006), Member of the Director's Board of CERL-Consortium of European Research Libraries (2001-2006); Chair person of ECPA-European Commission on Preservation and Access (2002-2006). Currently develops research on History of the Book, Libraries and Reading especially religious libraries in "Ancien Regime" with the aim of re-constructing collections, organisation rules, reading practices and conservative vs modern models of libraries.

### ***17. Urban planning as a tool for the protection and tutelage of monastic heritage. Écija as a conventual exponent in the Betica***

Located in the Sevillian “La Campiña”, within Andalusia, Écija’s population has been known for its importance since ancient times. Its wide and rich convent architectural heritage is consistent with its prominence. It was one of the cities with the largest number of convents belonging to Sevilla’s Kingdom in the 16th century, occupying 11% of the urban scene.

The location of the convent, due to its position on the border with the Kingdom of Granada, generated transformations in the urban area, especially between the 16th and 18th centuries. Nowadays this location is patent, occupying full blocks and making urban characteristic landscape of the city. In spite of the trace marked by the different religious orders established in the so-called Astigi by the Romans, the confiscations carried out in the 19th century made it possible to disappear a large part of the convent structure.

Declared the city Historical Settlement in 1966, the conditions of damage of a significant part of the monastic urban structure, requires specific protection measures through town planning and protection plans. At present, catalogues are the most common resources used as a way of materialising this protection in urban planning, added to the protection figures of the Andalusian heritage law. Both instruments are not effective, as they do not guarantee a correct conservation, do not provide measures for their reuse, and do not integrate the decisive urban role of the conventual structures.

Understanding and protection of the Astigitan convent heritage requires that the urban condition of the convents must be addressed from the urban planning: their decisive role in the morphological construction of the city, the shape of the historic urban landscape and the socio-economic structuring of the population. Lack of knowledge of these factors led some cases of abandonment, deterioration, demolition and loss to the city.

Keywords: Convent Heritage, Écija, Urban Planning

#### **F. Javier Ostos Prieto (Department of Urban Planning - University of Sevilla)**

F. Javier Ostos Prieto, architect, (University of Seville, 2017) and research of the HUM-700 group in the Department of Urban and Land Planning of the School of Architecture, University of Seville. Currently, working as a research, developing publication works and conferences with the research group. In addition, within the Master's Degree in Architecture and Historical Heritage, with the Final Master's Degree on urban regeneration through historical heritage using the conventual structure, with the heritage city of Écija as a case study.

#### **José Manuel Aladro Prieto (Department of Urban Planning - University of Sevilla)**

José Manuel Aladro Prieto, architect (University of Seville, 1996) he was awarded his Ph.D. in 2012. He obtained a Master in Architecture and Cultural Heritage (Seville University and the Department of Culture of Andalusian Government) in 1997. Nowadays Associate Professor at Seville University since 1999, secretary of the department of Architectural History, Theory and Composition and attached coordinator of the Master in Architecture and Cultural Heritage. He has recognized a Six-year period of investigation by National agency of evaluation of the investigation of Spain. Member of the research group Heritage and Urban Territorial Development in Andalusia (HUM 700).

#### **María Teresa Pérez Cano (Department of Urban Planning - University of Sevilla)**

María Teresa Pérez Cano holds a PhD in Architecture (University of Seville, 1993). She is a Senior Lecturer at the University of Seville, her teaching and research work focus on urban planning and heritage protection. She is Director of the research group Heritage and Urban Territorial Development in Andalusia (HUM 700) and Evaluator of the National Agency for



Quality Assessment and Accreditation of Spain (ANECA). She has supervised 15 doctoral theses, as well as, a large number of master's thesis. She has received several prizes, such as the Extraordinary Doctorate Award from the University of Seville (1993).

## ***18. Convent of Nossa Senhora da Esperança de Portimão***

The Convent of Nossa Senhora da Esperança, located in Portimão, stands on a headland that stretches into the Arade river. The monastic set, founded in the 16th century, belonged to a religious franciscan branch named “Frades Menores Capuchos” whose rigid characteristics of their austere ideals are deeply present in their architecture. After the extinction of the religious orders the former convent and its fence were sold and used as a warehouse and a support for the emerging local industries, which was in part responsible for the degradation of the building and the surrounding areas. Now abandoned, it is in an advanced state of ruin that translates into a problematic issue for the river path, for the city's image and moreover it represents the loss of an unique landmark that defines the identity and memory of that place. This investigation is formed by the study of the “capucha” architecture, whose examples reflect poor and simple way of that particular religious life; by the profound study of the Convent of Nossa Senhora da Esperança in its territorial and urban context, its historic and morphologic evolution in parallel with the city and simultaneously by the analysis of its spacial organization, its architectonic characteristics and its topography characteristics. Was also performed the analysis of approaches and interventions related to the reuse of the patrimony as a part of the safeguarding process. This aspects form a set of assumptions in the present dissertation and constitute the foundations of a critic position and development of a notion and knowledge related to the valorization of this patrimony. Therefore, it is reasonable to question how can contemporary architecture revitalize an abandoned landmark, thus reintegrating it back in the city with new prospects.

Keywords: Capucha Architecture, Convent, Nossa Senhora da Esperança, Cultural Heritage, Portimão

### **Rita Pereira (CHAIA - University of Évora)**

Rita Pereira was born in Portimão in 1991. She is a recently graduated architect from the University of Évora. Her master's thesis about Nossa Senhora da Esperança monastery was awarded with an honorable mention in the Archiprix Portugal 2018 competition.

After finishing her studies, and having participated in some competitions for architectural students, she is currently working in the office of the architect Rui Russo, being also a member of CHAIA.

***19. The eremitic complex of Abad Donato (Cuenca, Spain). A new rupestre group inside the iberian peninsula***

It presents an important rupestrian group - unpublished until now - made up of more than one hundred hermitages located in the interior of the Iberian Peninsula. They are linked to the arrival and installation of a monastic community of seventy monks headed by Abbot Donato at the end of the fifth century, coming from North Africa and arriving in Spain fleeing the vandals. This fact is known thanks to Saint Ildefonso, which also highlights the eremitical formation of the religious *Cuiusdam eremitae fertur in Africa extitisse discipulus*. The hermitages discovered are concentrated in a specific area located in the NE of the province of Cuenca (Spain). This area counts on a great archaeological diversity, with evidences in all the chronological periods. Nevertheless the research is scarce and focused in Roman time. The evidence of rock building have gone unnoticed by scholars. To alleviate this situation, an integral study of the rock habitat has been carried out. This has allowed to demonstrate a large number of hermitages of diverse morphology and dimensions. In each one of them, an exhaustive description and documentation work has been done through planimetric surveys, accompanied by a complete photographic repertoire. In addition, a complete record of them has been made through the use of photogrammetry and three-dimensional scanning. The application of this non-intrusive method has allowed obtaining 3D models of each of the hermitages with orthoimages that have absolute coordinates, which guarantees excellence in the record. All the above has allowed to generate a catalogue of the hermitages, in which clear differentiating patterns are appraised both in the building and in the dimensions and morphology of the engravings. A fact that helps to define the chronologies of the oratories and that can help in the interpretation of other similar rock elements.

Keywords: Abbot Donato, Discovered, Hermitages, Province of Cuenca, Three-Dimensional Scanning

**Miguel Ángel Valero Tévar (University of Castilla-La Mancha)**

Miguel Ángel Valero is a professor of Archeology and Ancient History at the University of Castilla-La Mancha. International doctor with extraordinary doctorate award. He has completed his training with several research stays in Portugal, Italy and Great Britain. He has published more than eighty articles in various international journals and nine monographs. His line of research focuses on Late Antiquity, mainly in Late Antique and Visigothic times. He has directed the research project of Vega Baja in Toledo, and currently directs the project of the village of Noheda, and also the Eremitorios project in the province of Cuenca.

## ***20. Preserving and promoting Montemor-o-Novo's convents through digital heritage***

Montemor-o-Novo, in Alentejo (Portugal), is a city whose urban evolution always went hand in hand with the appearance of various convents. Something that, curiously, progressed inversely with the evolution of the medieval village outside its own walls, with the first convent structure (Convento de São Francisco) founded precisely on the edge of the village and already outside the fortification. Only after this the first convent inside the walls (Convento de Nossa Senhora da Saudação) was built. Over the centuries, there were six convent structures to emerge within the perimeter of the city or just at its limit. Nevertheless, it is also essential to mention the presence of two other convents outside the city limits but still within the territory of the municipality. Especially if one considers that one of them, Santa Cruz de Rio Mourinho, is precisely the first architectural structure of this kind to appear in this area in the early fifteenth century.

Because of their size, these buildings are always difficult to preserve. Nevertheless, in some cases, through an associative, municipal and cultural dynamism, it was possible to repurpose some of these spaces, inhabiting them and creating conditions of preservation where, in their vast majority, the aggravated state of neglect was already notorious in the mid-twentieth century.

Through the heritage promotion platform of the Municipality and the Virtual Museum, created in 2017, a survey and registration campaign began with 3D registration of buildings of historical importance, with special emphasis on the convents of the county. Combining two techniques of photogrammetric survey, with and without drone, the objective was not only to register digitally but also to promote the knowledge of these structures of fundamental historical importance for the understanding of what was the evolution of this territory through virtualization.

Keywords: Convent, Digital Heritage, Montemor-o-Novo, Photogrammetry, 3D

### **Carlos Carpetudo (Morbase)**

Graduated in Archaeology by the Universidade de Évora in 2008, he has set up Cromeleque, a Public Archaeology company which has, among other projects, established the Morbase site, a Public Virtual Archaeology Project, with Montemor-o-Novo Municipality to which he is currently dedicated on full time. Due to his passion on Virtual Archaeology, he has taken three courses with the Universidad de Burgos in 2014: Introdução ao Blender para a reconstrução virtual do património; Blender para la reconstrucción virtual del patrimonio (avanzado); and Introducción a la Fotogrametría digital y su uso en patrimonio, 3ª edición. In 2016, he undertook the Patrimonio Virtual course at the Universidad de Alicante.

### **João Marques (GEODRONE)**

Geographer. Graduated in Geography and Regional Planning (2011) at UNL-FCSH and Master Degree in Remote Sensing and GIS (2014). In 2016 he received the (first prize) SANTANDER Award for the best entrepreneurship of the FCSH. He founded GEODRONE, where he is CEO and Pilot, a company linked to mapping, cartography and 3d modeling with drone since 2014.

## ***21. Documenting the past to build the future: the Convent of Chelas as a case study of digital documentation processes***

Throughout history, it is possible to understand the transformations of a building, as well as its previous and current uses. Like history, graphic documentation also preserves marks of the past and helps to fundament future interventions. In order to support heritage interventions and document a historic building, the importance of graphic surveys, such as Digital Photogrammetry and 3D Laser Scanning methods, should be emphasized since they safeguard the fragments that constitute the object's uniqueness.

From monastic house to General Archive of the Portuguese Army, Convento de Chelas, located in Lisbon, was chosen as a case study due to its significant role in the growth of city's eastern part and in other hand the challenge of document a building that after so many changes can still show memories of the past.

Hereby is presented the methodology of the documentation process used in this specific religious building to meet the final purpose: have a correct representation of planimetric and altimetric elements that allowed, not only an analysis of the conservation state but also helps in the final design's project. Even though a method was determined at the beginning of the work, the lack of existing data brought some challenges and difficulties both in the field survey and in the production of documentation.

To overcome these issues was important because at each architectural survey there's a moment of reflection, not only on the past, but also on the present and future that contributes to preserve the values and memories of the building and it surroundings.

Keywords: Digital Documentation Processes, Monastery, Photogrammetry, Religious Architecture, 3D Laser Scanning

### **Camila Franco Oliveira (FAUL - University of Lisbon)**

Camila Oliveira was born in Avis, Portugal. She is a 23 years old architecture student, currently finishing her Master Degree at Faculdade de Arquitetura da Universidade de Lisboa. In 2016, she was enrolled in Erasmus program for 6 months in England at University of Bath, where she discovered her passion for world heritage preservation. Ever since then, she has been collaborating with Investigation Group, ArchC 3D (FA-UL), on digital surveys and recently started working at Pedro Pacheco arquitetos on conservation projects.

## ***22. Interactive Information Model in Monastic Enclosures***

The application of digital tools allows us to analyze the scientific contents with a new look, showing topics in a more surprising, direct and precise way. It is therefore essential to use these digital tools that, as powerful tools of analysis, allow us to elaborate three-dimensional models containing different representations of the building in a certain timeline, realizing the evolution of the whole monastic set and allowing a better interpretation of its historical evolution.

As part of this reality, a document of digital format has been developed, which enables the monastic complex of the Convent of the Holy Spirit in Loures to be made public. Already recognized by the Municipality of Loures and where the museum of the municipality is currently installed, it was still little known in its spatial reconstitution. The positioning of the monastic heritage in Portugal has only recently begun to take relevance in the framework of preservation policies and in the awareness of the contribution that these communities had in the dissemination and application of the scientific knowledge that circulated in Europe. It has become, therefore, fundamental for the study by the academics and in the publicity to the public the importance that these sets have had over time and that still today can serve as models of study as self-sufficient communities, a subject so relevant in the current search of sustainability of the territory and in particular in large urban centers.

A three-dimensional model of the whole convent was elaborated as well as inter-disciplinary thematic contents in the scope of architecture, hydraulics, gardens, vegetable gardens and orchards. All these contents are condensed into an evolutionary digital support in an iBook format that presents itself as a document of analysis and dissemination so that this document can count on the constant valorization and enrichment of its contents.

Keywords: Gardens, Heritage, Hydraulics, Monasteries

### **João Puga Alves (Faculdade de Ciências da Universidade de Lisboa)**

PhD student at the Faculty of Sciences of the University of Lisbon in History and Philosophy of Sciences, is currently developing his thesis entitled "Water as a Guiding Matrix of the Organization of Monastic Fences in the Modern Age - Comparative Study". He is a member of the Interuniversity Center for the History of Sciences and Technology, focusing his lines of research in the study of organic functioning in monastic complexes and in particular in hydraulics, agriculture, horticulture and gardens. Integrated the organizing commission and also participating as a speaker at The History of Water Management International Workshop at the Water Museum in Lisbon with the theme "The Water That Passes Through Alcoa & Baça: The Hydraulic System Of The Monastery Of Alcobaça". He also participated in the Postgraduate Conferences of the Department of History and Philosophy of Sciences of the Faculty of Sciences with the Presentation entitled "The Use of Water in the Fences in the Modern Age".

With a Post-Graduation in Gardens and Landscape by the Faculty of Social Sciences and Humanities of the New University of Lisbon. Graduated in Architecture from the Lusíada University of Lisbon with complementary training in bioclimatic.

### **Organizing Committee**

Alexandra Paio (DINÂMIA'CET-IUL; ISTAR-IUL | ISCTE-IUL)

João Luís Inglês Fontes (IEM - NOVA FCSH; CEHR-UCP)

José Saldanha (DINÂMIA'CET-IUL | ISCTE-IUL)

Luís Mateus (CIAUD-UL)

Paula André (DINÂMIA'CET-IUL | ISCTE-IUL)

Paulo Simões Rodrigues (CHAIA - UÉvora)

Rolando Volzone (DINÂMIA'CET-IUL)

### **Scientific Committee**

Alexandra Paio (DINÂMIA'CET-IUL, ISTAR-IUL | ISCTE-IUL)

António Camões Gouveia (FCSH/UNL-CHAM/NOVA; CEHR-UCP)

Aurora Carapinha (CHAIA - UÉvora)

João Luís Inglês Fontes (IEM - NOVA FCSH; CEHR-UCP)

José Saldanha (DINÂMIA'CET - ISCTE-IUL)

Luís Mateus (CIAUD-UL)

Maria Filomena Andrade (U. Aberta; CEHR-UCP; IEM - NOVA FCSH)

Maria del Mar Graña Cid (Universidad de Comillas, Madrid)

Paula André (DINÂMIA'CET-IUL | ISCTE-IUL)

Paulo Simões Rodrigues (CHAIA - UÉvora)

Rolando Volzone (DINÂMIA'CET - ISCTE-IUL)

Sofia Aleixo (OBU/Oxford; CSH/UNL-CHAM/NOVA; EA, CHAIA and IHC-pólo  
CEHFCEI/UÉvora)

Soraya Genin (DINÂMIA'CET-IUL; ISTAR-IUL | ISCTE-IUL)

Stefano Bertocci (DIDA - UNIFI)