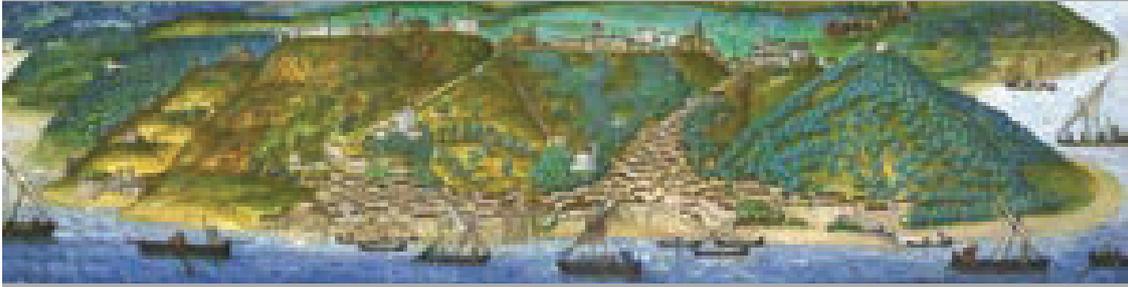


interpretation centre

Urbi Scallabis

From Scallabis to Santarém



Blessed with a good climate and a river that is fertile and easily navigated, Santarém's history begins before there was a written record. In the first millennium before Christ, it was influenced by the Mediterranean civilisation, taking on the features of a city-state. It was only in the mid-12th century that it was integrated in the kingdom of Portugal, but it assumed an important role in the principal moments of Portuguese history.

Heir of these legacies of multiple cultures and civilisations, perpetuated over the course of three millennia, Santarém surprises and constantly fascinates, not only those who want to learn about the city in the present, but also for those who have dedicated themselves to learning about its past.

General view of the Vila of Santarém (1530-1534), Illuminated manuscript by António da Holanda, in *Genealogy of the Royal Houses of Spain and Portugal*, British Library, Ms. Additional 12531

Glass, 3rd or 2nd b. C. [Chalcolithic period], MMS

Bowl in bare ware, 3rd or 2nd b. C. [Chalcolithic period], MMS



Pre-History and Ancient World

Santarém has always held a special attraction for poets, religious persons, travellers or artists. Cataldo Sículo wrote, in 1506, "A recent poet of our time compared this place to an eagle hovering in the air, with its wings unfolded and spread out, looking at the earth as a haughty creature: with its chest and beak he observes from on high the field, the river and the currents to eat and drink. With his two wings he covers and protects on one side and the other the dense and fertile vineyards, with his very long tail he watches over and guards the scattered olive trees."

The founding of the city of Santarém in the 18th century was linked to the Iberian mythology of Habis, compiled in the 3rd century A.D. by Justinus, the Roman historian. The legend speaks of a hero who was abandoned at birth and fed by a deer, and who would become king of the Tartessians, bringing peace, justice and progress.

The objects gathered show, however, that humans inhabited the site at least as far back as the fifth millennium before Christ. One of the vestiges of this period is the Neolithic vase found on the São Bento mount.

In the Iron Age, the settlement was influenced by the eastern Mediterranean civilisations, particularly by Phoenicia, located in the present-day Syrian-Palestinian strip. The heavy wager on sea trade led the Phoenicians to spread throughout the Mediterranean region in just three centuries, setting up trading outposts all along the coast. The Phoenician influence explains the ancient names by which Santarém was known in former times: *Moron* and *Scallabis*.

The Greek historian Strabo places *Moron* on a mount near the river, about ninety-two kilometres from the sea. The name of the place is derived from the Phoenician word *mârom*, which means “high place” and would have been given by the people coming from the region of Cadiz who settled here, starting at the close of the 9th century B.C.

The presence of these populations is attested by archaeological materials from the Iron Age found in the citadel.

It is probable that already at this time the spur had been fortified: its commanding view over the river and the fertile flood plains made it an ideal location for this purpose. The riverside area, on the other hand, was chosen for the installation of the trading port. The two areas were linked by pathways that snaked up the slope.

The Phoenician-Punic influence on the local economy and culture was only broken when Rome imposed itself on Carthage as a great sea power of the Mediterranean and conquered the Iberian Peninsula by military means, assuming the administrative control of the region.

The first traces of Roman presence in *Moron* date from the military occupation in 138 B.C. by the troops of Decimus Junius Brutus, proconsul of Citerior. The Romans called the name of the place *Scallabis*, based on two Syriac words, whose meaning would be “remove” and “forefather” – in this way indicating the start of a new era.

The Roman occupation profoundly changed the way of life of the local population. The urban area was redesigned in accordance with Roman models. Between 49 and 44 B.C., a fortified camp (or *praesidium*) was established in a location that has not been identified as yet. Pliny, the historian, attributes the founding of this camp to the Roman emperor Julius Caesar, calling it *Praesidium Iulium*.

Around the year 30 B.C., the *praesidium* of Scallabis became a *civitas* whose growing importance would make it the capital of one of the three *conventus* (or districts) of Lusitania. Two essential highways passed through it: one of them, coming from *Bracara Augusta* (or Braga) entered through the spur and crossed the plateau, turning to the south in the direction of *Olisipo* (ancient Lisbon); the linked *Olisipo* to *Emerita Augusta* (present-day Merida).

The exact area of the Roman city and the location of the necropolis are unknown, which makes it difficult to ascertain the number of inhabitants. Of the fifteen inscriptions related to Scallabis, only four refer specifically to the colony or its natives.

A series of buildings of public character date from the Roman period, the most notable example being the temple from the late republican era, of which remain the *podium* and part of the *cella*.

It is more difficult to ascertain the function of the Roman building located inside the main chapel of the Church of Santa Maria de Alcáçova. Only the west end of it still remains, but the three Roman capitals reused in the columns of the nave of the church must have belonged to it.

The set of cisterns discovered on the west side of the citadel, next to the wall facing the Alfange Highway, is also Roman.

Despite the scarcity of elements available for the period between the third and fifth centuries, it is possible that the military role of the colony of *Scallabis* was maintained at least until the invasion of Hispania by the Alans and Vandals, after which the settlement was given to the Visigoth king Suniericus, in 460.

Harpocrates,
(Horus child) 3rd Century, MMS





Seal of the Council of Santarém
(16th of May of 1255)
(Representation of the current
Door of Santiago)
ANTT, Alcobaca, m. 8, doc. 38



Medieval Period (5th - 15th centuries)

The Gothic occupation of *Scallabis* by Suniericus does not appear to have had significant effects on the urban development of the plateau. In compensation, the suburb along the riverfront shows evidence of expansion, perhaps due to a more intense port activity.

In 714, the Muslims conquered Santarém, which began to be called *Shantarîn*. During the Islamic rule, the valleys next to the citadel began to be defended by towers: the tower of Alcoba watched over the north slope, while the tower of Alfafa dominated the south slope.

Next to the castle gate, later called Santiago, a group of small houses lay against the wall, forming a small quarter outside the walls, known as *Alcúdia*.

A transition zone, called *Alpram*, interposed itself on the isthmus of the plateau. It was probably here that the old Islamic necropolis was located.

The Muslim governors also reinforced the walls of this area with bulwarks and towers to control the circulation between the citadel and the environs.

On the Marvilã plateau, the civil city (or *medinã*) was set up, having about three thousand five hundred inhabitants.

The central area of the *medinã* was the *aljãma* mosque, ordered built in the third quarter of the 11th century by the imam al-Hakam II. Next to it was the market (*sûq*) made up of small tents, grouped according to profession.

The principal necropolis of the *medinã* was located next to the western gate of the city, which leads us to believe that the area inside the wall was defined while under the Islamic dominion.

The suburb of Sesarigo would grow up along the Runa brook, being the origin of the Atamãrma paved street. To allow for commerce and the river-sea transportation, this quarter was provided protection with its own walls at the end of the 11th century.

Downstream, the secondary wharf was transformed into a new suburb, *Alfansi*, with its own access route to the plateau.

An ample green belt of vegetable gardens, gardens, vineyards, orchards and olive groves surrounded *Shantarîn*. It is also probable that small oratories (*ribats*) were constructed on the nearby *rechões* (tablelands).

In the early morning of 15 March 1147, the troops of Afonso Henriques took *Shantarîn*. From this time onward, the city assumed the name *Sancta Herene* and was reorganised according to a parochial structure.

On the plateau, eight parishes were implanted. The oldest ones were Santa Maria de Alcáçova, Santa Maria de Marvila and São Martinho, set up after the Christian reconquest. The parishes of São Julião, São Salvador, São Nicolau, Santo Estevão and São Lourenço were created during the phase of political and military stabilisation.

In the two riverside centres, seven parishes were formed: Santiago, Santa Iria, São Mateus and Santa Cruz in Seserigo; São Pedro, São João Evangelista and São Bartolomeu in Alfange.

Up to the 14th century, the parish of Santa Maria de Alcáçova continued to be the main military, political and residential area. It was here that the king and the local nobility stayed, and the magistrates and good men of the municipality preferred to meet.

The parish of São Martinho occupied the rest of the spur. Here was where the Jewish quarter was located, formed during the reign of D. Pedro I.

Marvila was the commercial and artisanal centre par excellence, continuing the tradition of the Islamic city. The main crossroads of the parish corresponded in part with the present-day Terreirinho das Flores, where the pillory was located up until the 15th century.

São Salvador and São Nicolau were areas of urban expansion and São Lourenço was a marginal area.

Monastery of Saint Dominic of the Friars (western view) Maquette. Mário de Sousa Cardoso, CMS





*Taking of Santarém from the Moors by Afonso Henriques. Panel of Tiles.
Ceramic Factory of Sacavém (1932). Gardens of Portas do Sol*

In the riverside suburbs, the name *Ribeira* became dominant in the 14th century. The parish of Santa Iria revealed a strong commercial calling, although more artisanal than Marvilã. Installed along their own streets were money changers, merchants and various craftsmen.

The development of the parishes of São Mateus and Santa Cruz was directly linked to two manor houses of the local elite: *Villa Corrigia* and *Villa Nova*, founded by Gonçalo Pires Correia and Lourenço Domingos Minatos, respectively.

In the small walled quarter of Alfange, the fortification of the Almas gate barred access to the valley of Torres. Activities related to fishing were foremost here, as documented since the 14th century.

In the early 13th century, the waves of missionaries that arrived in the city defined a new area of urban expansion, called «fora de vilã» (outside town).

The implanting of monasteries was carried out over a half century. The Trinitarian Friars were the first to come, in 1208, being followed by the Dominicans, the Franciscans, the Poor Clare Sisters, and finally the Dominican nuns. This implantation generated conflicts that led to delays and instability in the development of the outskirts.

The fields bordering the gates of Leiria and Manços were the ones that developed the most. Both are called, from the last of the 15th century, «rossios» (commons), being linked together by the «Carreira dos Cavalos» (horse track).

The commons at the Leiria gate resulted from the moving of the Royal Palace, which probably took place in the reign of Sancho II. This «Nova Alcáçova» (new citadel) had a castled area and a palace area, and became predominant, starting with the reign of the Avis dynasty.

Beginning in 1302 an annual fair was held here, instituted by D. Dinis, and the space became known as the «chão da feira» (fairgrounds). The economic dynamics resulting from this also justified the creation of a place for the work of judges, notaries and clerks, entitled «alpendre da feira» (the porch of the fair). Later, the Santo Espírito Hospital was built here, run by a fraternity of good men of the municipality.

In the same period, there was also strong urban growth in the commons at the gate of Manços. The São Lázaro Leprosy Hospital was transferred here, and nearby were two chapels of Santo António and Santa Maria Madalena. The palace for the bishop of Lisbon was built next to the monastery of São Domingos das Doas.

The death of prince D. Afonso, son of King D. João II, in Alfange, in 1491, marked the end of the frequent presence of the Court in Santarém.

Door of Atamarma (exterior view) demolished in 1865, Drawing by Cristino da Silva, BMS



Church of the Holy Mary of Marvila (previous to 1536), Illuminated manuscript by António de Holanda, Chronics of King D. João I, by Fernão Lopes, National Library of Madrid.





Modern Period

Santarém is shaken from the apathy in which it finds itself at the beginning of the 16th century when a strong earthquake partially destroys the medieval constructions. The city that rises from the rubble of the earthquake of 1531 absorbs the flavour of the Renaissance.

The citadel retained its role in defence and religion and its symbolic dominion over the city. In the 17th century, its walls were reinforced by a hornwork, of which only a bulwark remains today. Beginning in the second half of the 18th century, the entrance to the citadel was located at this point.

On the plateau, one of the areas that underwent the greatest transformation was that of the Royal Palace. The works campaign undertaken in the reign of D. Manuel included a change in the location of the Leiria Gate and the construction of the Chapel of São Sebastião outside the walls.

At the Praça de Marvila and as a consequence of the charter of 1506, improvements were made to the Church of Santa Maria, Town Hall was built and a new pillory was set up.

Also at the beginning of the 16th century the hospitals and inns of the Village were centralised in the Jesus Cristo Hospital, founded in 1426 by João Afonso de Santarém. The founding of the Santa Casa da Misericórdia, between 1502 and 1503, coincides with this centralisation.

In the 16th century there was a decrease in the nobility of the Village. The Teles de Menezes family rose to prominence among the principal families residing there, the Count of Unhão being one of their outstanding members.

With the crowns of Spain and Portugal united under King Philip II of Spain the presence of the Court became more sporadic. On the other hand, the Catholic Church reinforced its strategic weight in the Village, with the construction of the Church of Misericórdia, the remodelling of the churches of São Nicolau, the Santíssimo Milagre, Santa Iria and Santa Maria da Alcáçova and the construction of the monasteries of São Bento, Arrábidos Capuchos, Agostinhos Descalços, the Third Order of São Francisco, of Santa Teresa do Carmo and the Jesuit College.

This last one required a profound alteration of the area of the Castle and the Royal Palace, making it necessary to demolish the Manueline Leiria Gate, on which was built the Church of the Senhora da Piedade. The former Courtyard of the Palace took on at that time the form and proportions of the current Praça Sá da



Vila of Santarém (1669), Pier Maria Baldi in *Viaje de Cosme de Medicis by España and Portugal* (1668-1669), National Library of Madrid.

Bandeira, being transformed into the main entrance to the city.

Outside the walls, the most significant alteration was made at Chão da Feira, where some of the noble families, such as the Meneses and the Saldanhas built their palaces.

On the plateau, there are signs of a renewed stimulus to manufacture, not only with the development of the pottery and woodworking shops, but also with the planting of mulberry trees, to support the raising of silk worms. This activity was especially engaged in at Rossio da Porta de Maços, later known as the Largo das Amoreiras (the Plaza of the Mulberry Trees).

The riverside area of Santarém took on a new level of importance with the discoveries and the sea voyages, assuming a definitive role as a river port. Prominent among the more than one hundred vessels in existence were the barges for river crossings and the sailing ships (*caravelões*) that travelled up and down the Tagus between Lisbon and Abrantes.

Boatmen, fishermen, caulkers and rope-makers made up the large portion of the riverside population, but there were numerous other artisans and some merchants. The various place names refer to the active commerce of the riverside area, such as *Portagem* (Toll) and *Porta do Pão* (Bread Gate), and the *streets* of *Mel* (honey), *Cortiças* (Cork), *Estalagens* (Inns), *Pelames* (Tanners), or *Alambéis* (Tablecloths).

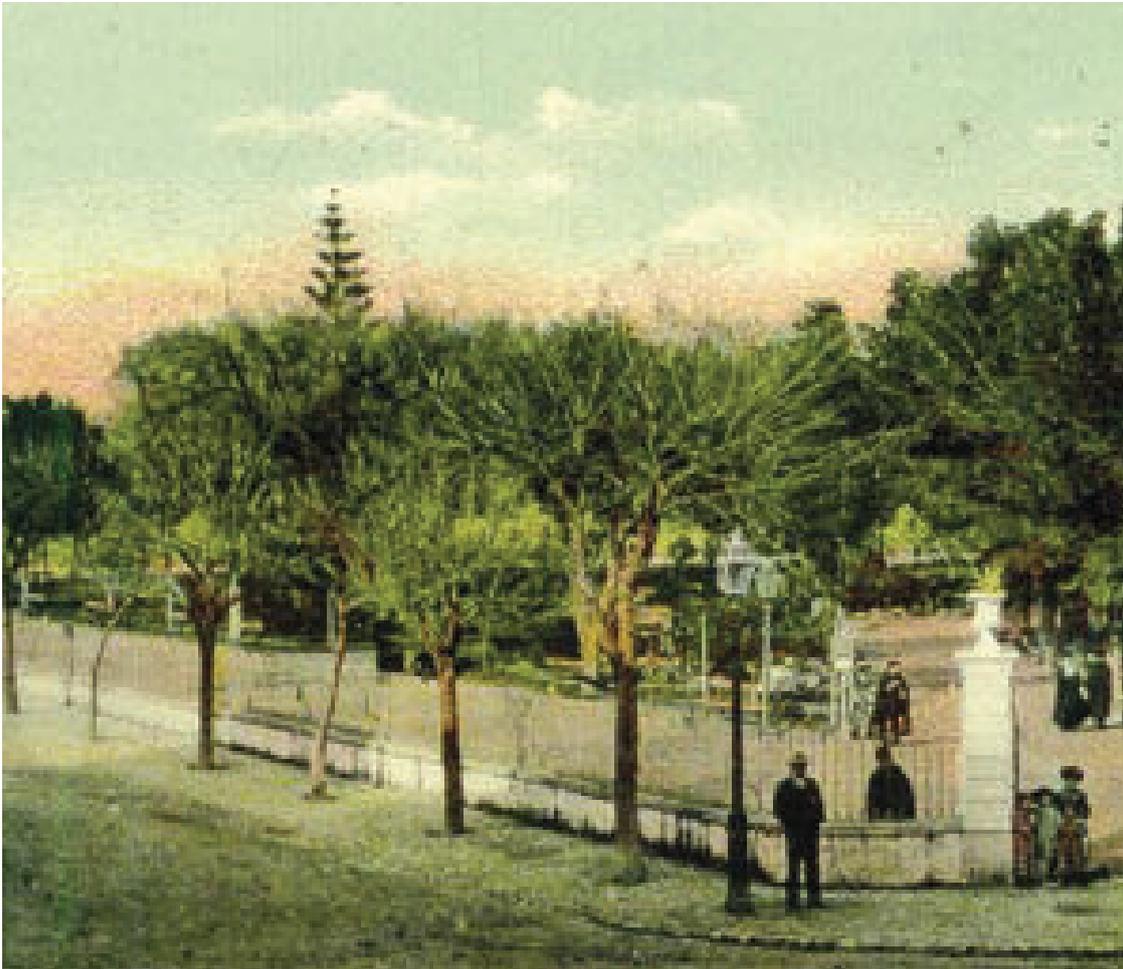
The tablecloths encouraged the organisation of the domestic spinning and weaving and were at the origin of an important surge in dyeing shops.

Armoury also was concentrated in the riverside area and became specialised beginning with D. Manuel I. Place names include Rua dos Serralheiros. South of Alfange, an important arsenal was founded in this period, which served the river navigation.

In the surrounding fields, hemp was cultivated, which explains the oblong shape of the Arnado plaza, as it was the open-air location for the manual machines used in the manufacture of rope.

The leather-production activities remained in the Alcaçarias of the riverside area although there were leather shops at the Chafariz das Figueiras.

Besides the handicrafts and commerce, the riverside area of Santarém was linked to the farming activity of the surrounding fields. This aspect explains the appearance of important wine cellars and wine presses and gave the place an image of an agrarian city.



Contemporary Period

During the 19th century, Santarém began a new cycle in its urban history, but without losing the characteristics consolidated since the Middle Ages.

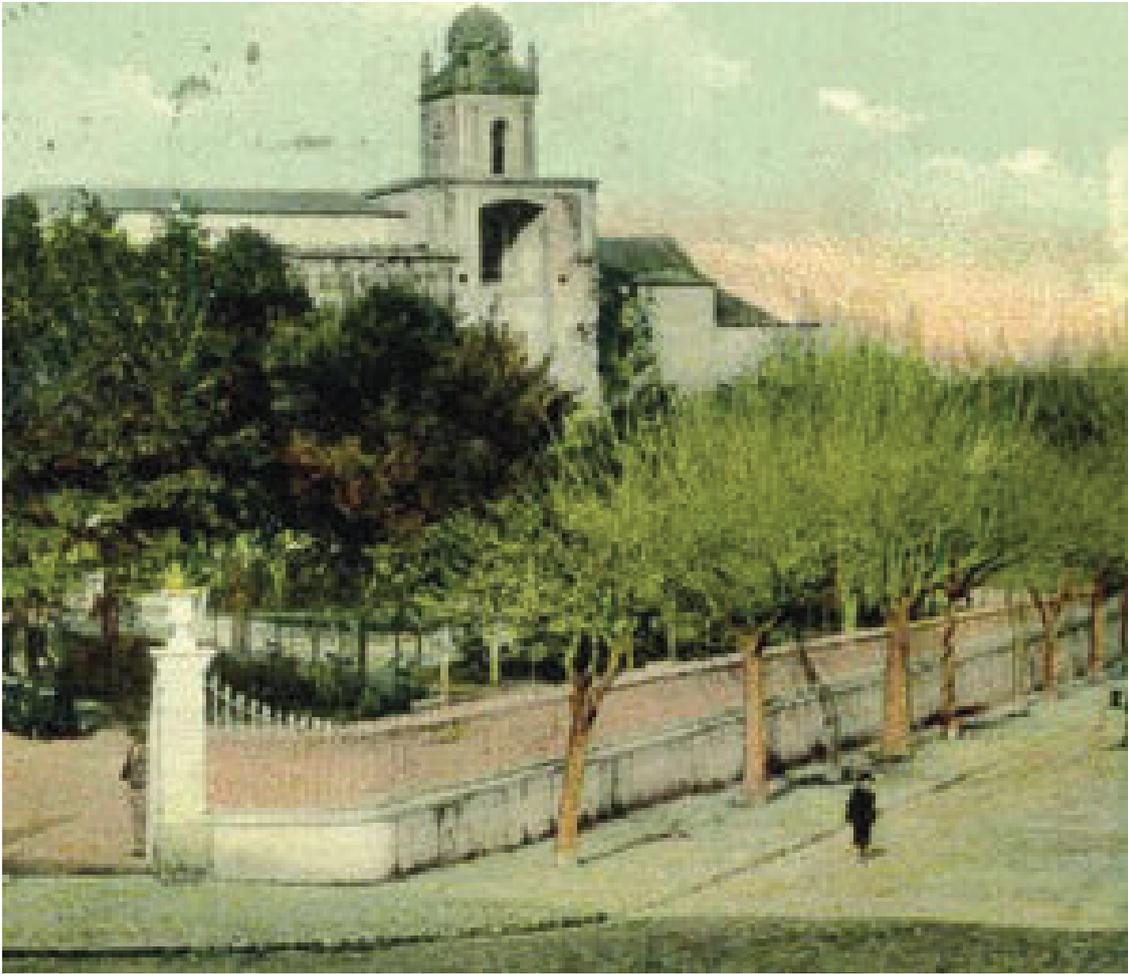
The contemporary period was marked by the earthquake of 1755, from which the Village, especially the riverside area, did not escape undamaged. As a consequence of this quake, many persons were left homeless and religious ornaments were moved from their original locations. Some of the gates of the Village were destroyed, and carriages were prohibited from passing beneath the Atamarma gate.

The reconstruction following the earthquake brought a new image to the Village, in which the façades of the buildings revealed Romantic Eclecticism.

With the extinction of the male religious orders on 30 May 1834, many monasteries of the village began to be turned over and adapted to a wide variety of uses. Others were purely and simply demolished.

As a consequence of the new liberal policies, stretches of wall were privatised and demolished, as well as the gates of Palhais, Valada, Atamarma and Manços, thus creating the notion of an "open city".

At the same time, the city saw the number of its parishes reduced from thirteen to four. However, the structural image of



The Outing of the Queen (previous to 1910). Illustrated Postcard M&R Collection (Lisbon), nº 348.

the city, made up of three nuclei, is still found represented in the maps and drawings made by the English and French troops.

Over the course of the 1800's, the expansion of the upper part was of little consequence, excepting the low-rent quarters and *villas* and the working-class *pátios*.

The Campo Fora-de-Vila (Outside town field), now called *Sã da Bandeira*, began to be used as a place for processions and parades, free fairs and cattle fairs, horse races and letting bulls run loose, which the construction of the bull-fighting ring accentuates more. Here the Hotel da Boa Vista was built, the synonym of modernity.

Nearby, the *Rossio do Sítio* was a leisure area.

The steam locomotive arrived at Santarém on 1 July 1861. But the railway destroyed a significant part of the downtown area, forcing upon the inhabitants a divorce with the river which continues until our day.

The construction of the D. Luís I Bridge became the link between the north and the south and was a valuable aid to the emerging bourgeoisie of large landowners in Ribatejo.

The river highway was still an important reality, not only for the transportation of goods, but for carrying passengers, which gave the local landscape the colour of tradition with modernity.



*River Transport of Ribeiro of Santarém, near the monument of Santa Iria.
Cliché by A. Gueifão*

The new engineering works meant, in local terms, a material and spiritual advent. In the second half of the 19th century, the city was endowed with lighting, a water supply and sewers, hotels, the district penitentiary and the municipal slaughterhouse. Also dating from this time are the theatres, the primary schools, the National Lyceum and the School of Agricultural Regents, the Public Library and the District Museum.

The Romantic city was also characterised by the profusion of public gardens, in the style of that time. In Santarém, the most important one was located at the citadel, which required the opening of an avenue between Alporão and the citadel.

But the society of Santarém of the 1800's demanded a public walkway. In 1878, the Passeio da Rainha came into being, an English-type romantic garden, closed off with an iron railing.

During the 19th century, new necropolises appeared, surrounded by high walls and placed far from the urban centres. In Santarém, the Arrábidos enclosure was adapted for a cemetery.

Upon entering the 20th century, the city was modernised and benefited from its proximity to Lisbon, which brought it all that was new in commerce, art, architecture and culture. Continuing to be an administrative centre, it became possible to maintain a standard of living and quality of life adapted to the new times.

Santarém thus fell in step with other average-size cities, affirming its role as a large regional centre and creating conditions for a policy of development based on educational, habitation and basic sanitation infrastructures, the base for which had been laid in the 19th century, and which are given continuity by the new projects.



Technical File

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