

TRAVELOGUE

Overview

During the Middle Ages several routes were used to go from Portugal to Santiago. Except for those that went near the border between Portugal and Spain, joining sooner or later the so-called Castilian route, all the other converged at *Ponte de Lima*, where the *Lima* river could be crossed, at first on a Roman bridge and later on the medieval bridge we will be crossing on our first walking stretch. The name *Ponte de Lima* means *Bridge over the Lima river*. The village itself goes back to 1125, and precedes the creation of the kingdom of Portugal in 1143. From Ponte de Lima, the most popular *Caminho Português (Portuguese route)* went up the hills and down the valleys towards *Valença* (at the South of *Minho* river) and *Tui* (on the North bank of the *Minho* river). During our **first walking day** we will do the first 12 Km / 7.4 miles (portion Ponte de Lima - Labruja). The main problem with this stretch was (and occasionally still is) the abundance of water, which sometimes causes significant floodings.

Because of this inconvenience and the subsequent development of the coastal areas of Portugal, an alternate Portuguese route to Santiago started being used in the 15th and 16th centuries – the so-called *Winter route* or *Maritime way (per loca maritima)*. From Ponte de Lima the pilgrims went along the North (right) side of the Lima river until they reached the city of *Viana* (or *Viana do Castelo*), literally *Viana of the Castle*, at the river mouth. The castle in question is the Santiago Fortress, in which we will have the lectures. From Viana on, the route went along the coast until reaching *Caminha*, at the mouth of the Minho. The river was crossed either at this point (Caminha – A Guarda) or, as in the previous route, further inland at Valença–Tui. During the **second walking day** we will do 12 Km / 7.4 miles of this “Maritime way” (portion Ancora – Caminha).

The two approaches – inland and along the coast – converge in *Padrón* after crossing the mouth of the *Ulla river* at *Pontecesures*, where - like in Ponte de Lima - there was (and still is) a medieval bridge built upon a preexisting Roman bridge. The two Roman bridges (Ponte de Lima and Pontecesures) belonged to the Antonine itinerary of the Romans that linked Braga (Bracara Augusta) to the ancient *Iria Flavia* (present day Padrón) which was the site of the Episcopal seat until its transfer to Santiago.

We will start the **third walking day** with a boat trip in the *Arousa* estuary and will do the last 12 km / 7.4 miles of the route (portion San Martiño – Santiago), to enter *Santiago* through the *Faxeira Gate*, the traditional entry to the city of the Caminho Português.

Detailed descriptions of the walking stretches

The first portion (Ponte de Lima – Labruja)

The first stretch starts in the center of Ponte de Lima village. Going along the tiny medieval streets we will proceed to *Camões Square* after passing by the *Matriz (parish) church*, the *Church and Hospital of the "Misericórdia"*, and the city's towered walls. We will cross the long *Romanesque Gothic bridge* over the Lima river, with 22 arches. On the other side of the bridge we will find the *Church of the Old Tower of Saint Anthony* and a 700-year-old small chapel devoted to the *Guardian Angel*.

In this walking portion and in the other two, we will pass by many churches, chapels, crosses and "*alminhas*", literally "small souls" (see portion Ancora-Caminha for details). Because Portugal and Galicia were poorer than Castilla and León, most of these religious monuments, built from the 15th to the 18th century, are different in size and richness from the magnificent monasteries and cathedrals one can find along the French route to Santiago, the two notable exceptions being the cathedrals of Tui and, of course, Santiago. Another major difference between the two routes concerns the natural and human landscape, which in the Portuguese route is heavily populated and with many small villages, extremely small farms and abundant vegetation.

After leaving Ponte de Lima we will plunge into the rural world following narrow (sometimes very narrow) paths in the basin of *Labruja river* which is a tributary of the Lima. The track is frequently flooded in winter and has quite a few wet patches during the spring that can make it slippery (please bring adequate boots). At variance with the vegetation of the flat, sandy soil of the second portion of our journey, the vegetation of this area is composed of fruit trees, olive trees, vineyards, and both deciduous and coniferous woods. From Ancora to Caminha there will be mainly naked sandy tracks and a very nice wood of pine trees and "acacias" at *Pinhal do Camarido* (Pine trees wood is *Pinhal* in Portuguese). These differences are also reflected in the mushrooms one can pick during the fall and early winter, such as *Boletus edulis*, *Lepiota procera*, and several species of *Cantharellus* and *Rhodopaxillus* near Ponte de Lima, and *Tricholoma equestre* and *Lactarius deliciosus* in the Pinhal do Camarido near Caminha.

After passing the farming *parish of Arcozelo* (its church was built in the 13th century and rebuilt in the 16th century) we will keep following the Labruja river, which we will cross using a makeshift pontoon. We will pass some manor houses from the 18th century (such as *Casa de Pomarchão*) and the *Chapels of S. Sebastião and Our Lady of the Snows (Nossa Senhora das Neves)*, set up against a mixed background of agricultural fields and woods, until reaching the *parish of Labruja*. Many of the religious monuments exhibit signs of the medieval pilgrimages, such as statues of Santiago and scallop shells (*Vieira* in Portuguese and in Galician) in their doors and walls.

On leaving Labruja, there is a segment of about 2.5 Km / 1.24 miles (Labruja – Portela Pequena) that we will avoid because the landscape is not particularly interesting (wooden hills) and the slope is too inclined; this portion is considered the most exhausting of the whole Portuguese route. The only interesting point at the midpoint of this stretch is the Cross of the French (Cruz dos Franceses), where the population ambushed the latecomers of the retreat of Napoleon's army during General Soult's invasion of Northern Portugal and Porto (See also the Chapel of Good Success in the portion Ancora-Caminha).

The second portion: Ancora-Caminha

The second portion starts at the *Matriz church (Igreja Matriz)* of the hybrid rural and coastal village of *Ancora*, which is located at the mouth of the Ancora river. Ancora means anchor in Portuguese. The name is linked to a legend that, as many other legends in Portugal and Galicia, refers to the battle between Christians and Muslims (Moors from North Africa – "*mouros*" in Portuguese and Galician). In this particular case, the legend deals with a Portuguese queen who fell in love with a Moor prince. Her husband, the Portuguese noble, killed his rival and threw the adulterous wife into the river attached to an anchor.

The spring of Ancora is in *Serra de Arga (Mountain of Arga)*, a nearby mountain that served as the title and subject (*Protopoema da Serra de Arga*) for the most famous modernist poem of the Portuguese literature. The author, Antonio Pedro, created the Portuguese experimental theater and lived most of his life in *Moledo*, a small fisherman's village between Ancora and Caminha. When passing by Moledo, we will see the unfinished theatre Antonio Pedro was building by the sea when he died.

The walking stretch will start at the entrance of the *parish church of Ancora*, built in 1560 and remodeled in 1866. This is the place, where, during the second half of the 9th century, a church was built by the first settlers of the village. The village was located in the territory belonging to the Earl of Tui after being donated to his ancestors at the end of the 5th century by

the Suevic king. Like most villages in Northern Portugal, Ancora was donated to the church and in 1258 it “belonged” to the Bishop of Tui. During the 14th century, Ancora and its church were registered as belonging to the Archbishop of Braga. A similar “movement”, i.e. change of ownership from Spanish to Portuguese Church had occurred during the 12th century with the Chapel of Correlhã, near Ponte de Lima (see the *Pious Robbery* in the Brochure Introduction).

For many years, the geopolitical frontiers of Portugal (which is separated from Galicia in the north by the Minho River) did not coincide with the religious frontiers. A large portion of Northern Portugal – all the way to the south of the Lima River – was, at first, part of the possessions of the Archbishop of Santiago and, later on, of the Bishop of Tui. Before and during the Avignon period, numerous Galician monks were allowed to flee to northern Portugal and to collect the money due to the Bishop of Tui from Portuguese parishes. Many of these monks used the taxes to build monasteries in Portugal and were progressively integrated in the Portuguese society. In the meantime, the Archbishop of Braga had been taking over the former Galician-dependent parishes and during the 15th century, the religious limits of Portugal matched the geopolitical ones.

One of the buildings built by Galician monks was the *Monastery of Insua*. Insua is an island at the mouth of Minho that we will see during our walk along the seaside when passing by Moledo. The monastery was replaced centuries ago by a fortress because of its privileged location – and also because the monks got fed up with the frequent attacks from the pirates. This fortress witnessed ca. 1580 the capture by the Spanish army of one of the sons of D. Antonio Prior do Crato, heir to the Crown of Portugal in opposition to King Philip II of Spain, who was an “official” grandson of King D. Manuel I (D. Antonio Prior do Crato, a clergyman, was also a grandson of King D. Manuel I but with an “illegitimate” origin – his father was a “natural son” of D. Manuel). The Portuguese *Côrtes* (a sort of Parliament) decided in favor of Philip II, and D. Antonio Prior do Crato, after some halfhearted resistance, fled to France. Just to be on the safe side, the Spanish authorities imprisoned the natural sons of D. Antonio Prior do Crato scattered throughout Portugal (one of them absconded in the Monastery of Insua).

To come to the seaside we will go along the beautiful valley of the Ancora river having Serra da Arga in the north and Senhora da Cabeça (Our Lady of the Hill) in the south. The beach of *Ancora* is situated in a wide bay at the mouth of river, with the *Fortress of Cão (Dog)* in the south, and the *Fortress of Lagarteira* in the north. The two fortresses were built at the end of the 17th century. Many similar fortresses were built along the coast of Portugal to defend the populations from European and North African pirates. The Fortress of Lagarteira is also known as many other similar fortresses in Portugal as Fortress of Lippe, after the name of General

Schaumburg-Lippe, who commanded the Portuguese troops in the middle of the 18th century and directed the reconstruction of most of the Portuguese fortresses. While going along the bay in Ancora, we will see the oldest and tallest Araucaria tree in Portugal. It was planted in 1886, has been used for many years by fishermen to approach Ancora's harbour, and it is officially considered a national monument.

Along the seaside in Ancora, Moledo and Caminha we will see a few remaining houses of fishermen: small, with a single door and a single window. Similar houses can be seen in every Portuguese-speaking country, such as Brazil, where they are called "*Casa de porta e janela*" (House with one door and one window). Incidentally, the Portuguese word for window, *janela*, derives from Janus, the god with two faces, which is also used for instance in Janeiro (January).

In the portion Ancora – Caminha we will pass by several very old "crosses" and "alminhas" (see pictures). *Alminha* means little soul – soul is "alma" and the suffix *inho/a* means little. These popular naïve religious monuments were meant to help the souls that are in Purgatory or in nobody's land to find the way to heaven. Along the coastal side of the village and on the way Ancora, Moledo and the Pinhal (woods) of Camarido, we will have the beautiful proximity of the waves of the Atlantic ocean. Our journey will also witness the social evolution that took place during the last centuries in Portugal, reflected in geographic and demographic changes, evolving from a predominantly inland localization and agricultural economy (Parish church of Ancora – 16th century) to the seaside, with fishing activities and a commercial economy (Chapel of Our Lady of Good Weather, at the beginning of the 19th century).

The small *chapel of Saint Isidoro* (picture) on the way between Ancora and Moledo is dedicated to the Spanish saint who is credited with many miraculous cures along his pilgrimage to Santiago. The chapel is the oldest religious monument in this area of Portugal. The present "*ermida*" was built in 1648, but there are records from the 14th century documenting its existence, as well as the annual organization of a procession, in honor of Saint Isidoro and Santiago, which went from the chapel to the cross that is situated in our way, 200m to the north. In the wall of the chapel there is an ear carved in stone, indicating that some of the miracles are related to ear diseases.

The even smaller *chapel of Our Lady of Good Success* located in Pinhal de Camarido was built in the beginning of the 19th century to thank the Virgin Mary for the victory over Napoleon's army in February 1809. Portugal was invaded three times by French and Spanish soldiers under the command of Napoleon's generals. The first (1807) and the third (1810) invasions took place in the central/southern region of Portugal. The second invasion, commanded by Marshal Soult, struck Porto directly in 1809, causing the drowning of many people who used

the boat bridge to cross the river Douro in an attempt to escape the invaders. The accompanying persons will have the opportunity to appreciate a touching monument devoted to this disaster on the margin of Douro river (Ribeira) during the sightseeing visit in Porto. General Soult and his soldiers were forced to abandon Porto and were beaten by Portuguese and British troops aided by local partisans while running to the Spanish border (See Cruz dos Franceses in the first day). In the center of the roundabout of Casa da Musica of Porto, there is a monument commemorating the victory of the British and Portuguese soldiers over Napoleon's army. It is called the Monument of the Peninsular War and depicts, on the top of the column, the British lion subjugating the French eagle.

At the end of Pinhal do Camarido (Moledo) we will come to the mouth and estuary of Minho river (very nice view) and will enter *Caminha* through the old village door, near the *Chapel of Our Lady of Agony*. An old street along the town walls will lead us to the main square of Caminha, featuring a beautiful central "*chafariz*" (fountain), the *Pitas palace*, the precious *church of Misericórdia*, and the clock tower. Caminha is a medieval small town with towered walls and 16th century houses. Along the straight street we will pass by the beautiful *Matriz church*. Besides the magnificent doors and ceiling, the claim for fame of the church is one of its gargoyles featuring a boy defecating in the direction of Spain (This type of architectural provocation is also seen in several other religious or civil monuments on both sides of the Portugal-Spain border). After a stroll in Caminha (Don't miss the church of Misericórdia) we will cross by ferry boat the Minho river to come to *A Guarda*, a charming fishermen's harbour in Galicia. From A Guarda we will be transported by bus to the *hill of Santa Tecla* for lunch and a visit to the *Citania* and the Archeological Museum.

The third portion (Vilagarcía de Arousa–Santiago) will start with a catamaran trip from Vilagarcía along the Ria de Arousa (sea arm) to the mouth of Ulla river in Pontecesuras, close to Padrón. In Padrón, there is the *Church of Santiago*, with the stone mark (*padrón*) where the barge transporting the corpse of the Saint was tied up. Padrón is famous for its many historical monuments and for being the birthplace of two famous Spanish writers: the poetess Rosalia de Castro, who is buried in Iria Flavia, and the Nobel Prize winner, Camilo José Cela. Padrón is also known for a gastronomic specialty – a variety of small, green peppers (*Pimientos de Padrón*).

To the north of Padrón lies, in the *ancient Iria Flavia*, the Collegiate Church of Santa Maria, the Episcopal seat that preceded the Santiago seat. The designation Saint Mary (Santa Maria) linked with Iria Flavia will be seen in many other places in Portugal and Galicia, such as sacred sites, villages and chapels. In Portugal (and probably also in Spain) the name Santa Maria

was used in medieval times before the Reform. After the Counter Reform, the mother of Jesus Christ started being invoked as Our Lady (Nossa Senhora) or Our Lady Virgin Mary and not any longer as Saint Mary.

Iria Flavia (Padrón) is a crucial place in the legend of St. James:

According to the legend, Santiago, accompanied by some disciples went to Spain to spread the gospel but, his evangelizing labours having borne little fruit, he returned to Jerusalem. His teaching and miracles attracted the anger of Agrippa, under whose rule he was beheaded and his body left unburied. By night, his disciples recovered the body and carried it to the seashore, where they found a ship ready moored by unmanned. Guided by some unseen power the ship set sail, voyaged for seven days, and finally put in to the port of Iria Flavia (now Padrón) on the north-west coast of Spain in territory at the time ruled by a pagan queen, *Lupa* "(Storrs CM: Jacobean Pilgrims from England to St. James of Compostela; Xunta de Galicia, 1994).

After witnessing several miracles, queen Lupa converted to Christianity and granted Santiago's disciples land for the burial of the Saint.

The tomb of Santiago was discovered by the bishop of Iria Flavia, towards the middle of the 9th century. The King of Asturias Alfonso II (791-842) ordered the building of a small church of stone and clay over the tomb and this was replaced by a grander one ordered by the bishop of Iria Flavia in the end of 9th century. The news of the discovery of the Saint's tomb began to spread through the kingdom of Asturias. His reputation was also enhanced by the story, current within a few years of the finding of the tomb, that he was present in person at the battle of Clavijo (near Logroño, in the Ebro valley) assisting the king of Asturias, Ramiro I, in the struggle against the Moors [...]. In gratitude for the Apostle's aid in routing the Moors, Ramiro I issued a decree from Calahorra that all reconquered Spain should give an annual tribute in perpetuity of the first fruits of harvest and vintage to the church of Santiago. This tax, the "Voto de Santiago" was paid at various times during the Middle Ages". (Storrs CM, *ibid*).

From Padrón we will be transported by bus to *San Martiño*, where we will lunch and then start the last part of our walking journey. The walking portion San Martiño – Santiago varies a lot from place to place, alternating luxuriant sections (e.g. As Galanas) with quite arid ones. Alas, we

will also feel we are approaching the “big city” because of the depersonalized outskirts. In *Milladoiro*, a suburb of Santiago chosen by many pilgrims to end the journey in order to go very early next day to the Cathedral, we will see the *Chapel of Santa Magdalena* and we will have the opportunity to climb to the mountain *Agro dos Monteiros* to see, for the first time, the towers of the Santiago Cathedral.

After crossing the railway (be careful) and the Sar river we will approach the town climbing the strenuous Choupana and walking along the avenues of Rosalia de Castro and Juan Carlos I. We will get to Ferradura Lane and enter the city through the Porta Faxeira (Faxeira Gate). From there, the Rua de Franco (Franco street) will take us straight to Obradoiro Square and to the Cathedral. The trip is over.

GLOSSARY

Porto (Oporto): Lectures at Almeida Garret Municipal Library. The name Portugal comes from Portus + Cale, from the city of Porto and its neighbouring village, now known as Gaia.

Best spots in Porto: Casa da Musica, Cathedral (Sé), three very impressive baroque churches (S. Francisco, Sta Clara, S. Pedro de Miragaia), old town (University, cafés, bookshops, museums...), Atlantic-Porto (Serralves museum, city park by the sea,...) and Porto-by-the-river-Douro – “Ribeira” (Eiffel bridges, House of Henry the Navigator, Stock exchange palace,...)

Viana (Viana do Castelo): Lectures at Fortress of Santiago. Medieval town with palaces from the 16th and 17th century, main square (Praça da República) with the old city hall, church of Misericórdia (Flemish style) and chafariz (Central fountain), church of São Domingos, near the Municipal Museum, with a unique rocaille shrine devoted to Our Lord of the Rosary, old hospital (Hospital Velho) which has been for many years the Pilgrims Hostel, and hill of St. Luzia (Citania, Basilica and the splendid hotel which will be the site of the Viana dinner).

Ponte de Lima: One of the most ancient villages of Portugal, Ponte de Lima received its law in 1125 from Queen D. Teresa, daughter of the King of Leon and Castilla, and mother of Afonso Henriques, future first King of Portugal (1143). Ponte de Lima is the site of the oldest open market in Portugal, still operating today. Besides the 14th-century walls and towers, Ponte de Lima has a number of quite impressive monuments from the 16th and 17th century.

Valença and Tui: Two small towns that will be visited by the accompanying persons during the lectures day in Baiona. Valença is a Portuguese fortified medieval town previously

named Contrasta (because of its contrasting location in front of Tui). In the 15th century the King of Portugal renamed it Valença in honour of its brave inhabitants. (Brave in Portuguese is "*valente*").

Tui is a charming medieval town with a magnificent cathedral built in the 13th century. Tui is separated from Valença by the Minho river. Pilgrims used to cross the river by boat; this can still be done nowadays using the piers on both sides, but it is easier to cross through the steel bridge designed by Eiffel.

Gastronomy: Unbelievably good all along the way: a) Tripes (stomach viscera – Porto dwellers are known as tripe eaters – see below; b) Egg sweets, traditionally made by nuns who got part of their taxes paid in fresh eggs. The names of many of these egg sweets, have a religious flavor: nun's belly (*barriga de freira*), angel's tummy (*papo de anjo*), heaven's bacon (*toucinho do céu*); c) Fish – Several types of fish and seafood are a must: sea bass, stone bass, hake, monkfish and all sorts of sea food, obviously including the scallops that correspond to the Santiago's shells; d) These regions of Portugal and Spain are also famous for lamprey (*lampreia*) which is a cyclostome that can be caught in the rivers Lima, Minho and Ulla. (Lamprey is a sort of a "living fossil" – one of the phylogenetically oldest known vertebrates). PS: there is also very good meat.

Table wines: Portugal and Spain have probably more indigenous grape varieties than any other country in the world. Besides Port Wine (see below), the Douro valley produces superb red and white table wines both in Portugal (Douro region) and in Spain (Ribera del Duero). If one sticks to coastal northern Portugal and Galicia, the best wines are the white ones which in Portugal are generically designated as *vinho verde* (green wine). These wines are light and crisp and should be drunk young, preferably within a year or two of release. The best known grape varieties are *Alvarinho* (*Albariño* in Galicia) which gives rise to a full-bodied, dry and aromatic wine often with a pronounced mineral character, *Loureiro* (alone or together with Trajadura), giving a wine with lower alcohol content and more bouquet than *Alvarinho*, and *Ribeira*, also giving a fruity, crisp and low-alcohol white wine. PS: In the past, *Alvarinho* was known in Portugal as *Galeguinho* (small Galician) showing that it was also imported from Galicia (like the monks, the nobles and the language – see below).

Port wine (Wine of Porto): The name Vinho do Porto was coined during the 16th century for the table wines that were exported from Porto's harbour, at that time located on the mouth of

the Douro. Today's Port Wine, which includes the addition of brandy to the wine produced in the vineyards of the upper Douro valley, started being made in the 17th century. In 1756, one year after the earthquake of Lisbon (1755), the Prime Minister of Portugal demarcated by law the Port Wine Region in the Douro valley, thus creating the world's first wine region. The Prime Minister also regulated the production and commerce of *Vinho do Porto* and decreed that the brandy used to enrich the Porto Wine "should be made from the grapes of his property in Oeiras, near Lisbon" (sic).

Tripe eaters and Henry the Navigator: Henry the Navigator was born in Porto, in a house near the Douro river that can be visited by the accompanying persons during the lectures day in Porto. Prince Henry was one of the sons of King João I (John the first) and Queen Filipa de Lencastre (Philippa of the Lancaster House, daughter of John of Gaunt) who got married in Porto in 1387. To arrive in Porto from France *via* Galicia, the British entourage of Filipa de Lencastre did a sort of Portuguese Way backwards, crossing the Minho river in the Bridge of the Moors a medieval bridge over the Minho, northeast of Valença, and then passing by Ponte de Lima towards Porto.

The inhabitants of Porto are known as "*tripeiros*" (tripe eaters). One of the most characteristic gastronomic delicatessens of the Porto area is indeed "*Tripas à moda do Porto*" (Tripes, Porto style). It is thought that this name was coined in 1415, when Prince Henry organized in Porto a fleet of 70 boats to conquer Ceuta in North Africa and the Porto inhabitants kept the viscera of the cattle that were used to provide the meat for the army. Despite the strong belief of most Portuguese people in this legend, it is possible that the name tripe eaters stems instead from the common use of tripes by Suevic people in France, Spain and Portugal (Porto was the capital of the Suevic Kingdom during the 5th and 6th century). The expedition to Ceuta in 1415 was successful and allowed Prince Henry to understand the value of exploring the African coast. It was after returning from Ceuta that Prince Henry started the establishment of his School of Navigation in southern Portugal.

King D. Manuel I and the Portuguese-Spanish inbreeding: King D. Manuel I enters this story because he was the first Portuguese king to use, in his pilgrimage to Santiago, the maritime way and to emphasize the importance of Viana do Castelo (Rebuilding of Pilgrims Hostal and Santiago Fortress) in the post-discoveries period of Portugal.

D. Manuel I has received, as cognomen, the designation of "*O Venturoso*", meaning the guy with good luck. He was indeed very fortunate because Vasco da Gama arrived to Calicut in

India in 1498 and Pedro Álvares Cabral in Brazil in 1500. Also in 1500, Gaspar Corte Real arrived in Canada, expanding the knowledge on the North American continent which had been discovered in 1492 by Christopher Columbus under the patronage of the parents in law of D. Manuel I, D. Ferdinand and D. Isabella, the Catholic Monarchs of Spain. The Catholic Monarchs unified the territory and successfully fought the Moors (Granada fell to the Spanish in 1492). D. Manuel had no problems with the Moors – the last Moorish city of the Portuguese territory of today was conquered in 1249 – but he got in trouble with the Jews forced by his first wife, Isabella, daughter of the Catholic Monarchs of Spain. After her death, D. Manuel married a younger sister of Isabella and after her death, he married yet another daughter of the Catholic Monarchs.

D. Manuel I came to Santiago in 1502 to thank God for his good fortune and donated a huge amount of money to help refurbishing the Pilgrims Hostel whose construction had been ordered by the Catholic Monarchs in 1486. This Hostel is now named Hostel dos Reyes *Catolicos* (Catholic Monarchs Hotel) and stands close to the Cathedral in the Obradoiro (main) Square of Santiago.

A daughter of D. Manuel I, also named Isabella, married Charles V. There are two beautiful portraits of Queen Isabella of Portugal made by Titian in the monastery of Yuste, where Charles V died in 1558 after abdicating in favour of his son Philip II. (It was thought that Charles V had gout and this diagnosis was recently confirmed through the analysis of a small piece of his falangete made by our colleagues from the Pathology Department of the University of Barcelona – Jaume Ordi et al. The Severe Gout of Holy Roman Emperor Charles V. *N Engl J Med* 2006;355:516-520).

It was at the service of Charles V, after falling out with King D. Manuel I, that the Portuguese sailor and captain Fernão de Magalhães – Ferdinand Magellan – started in 1519 his trip around the world. Magalhães is thought to have been born in a small village 10 km / 6.2 miles away from Ponte de Lima.

The Portuguese-Spanish inbreeding went on and on: the son of D. Manuel I, King D. John III, married the sister of Charles V, and King Philip II (Son of Charles V and Queen Isabella, and grandson of D. Manuel I) married a Portuguese princess.

After the death without descendants of the great-grandson of D. Manuel I (D. Sebastião), Philip II of Spain was crowned, in 1580, as King Philip I of Portugal. He recruited in 1588 many Portuguese sailors to the *Invincible Armada* that sank near the British Islands. Some of those sailors swam to Ireland and a couple of Irish families with the Portuguese variant of the Familial amyloidotic polyneuropathy (FAP or Andrade's disease) are thought to descend from such

survivors. We will pass by the Moledo house of Dr. Corino Andrade, the neurologist of Saint Anthony Hospital (Porto) who described FAP, during our second walking day.

It is thought that the reacquisition of the independence of Portugal was critically influenced by the attempt of Catalonia on the other side of the Iberian Peninsula, to become independent from Spain. Portugal was under the rule of Spanish kings from 1580 to 1640.

Galicia & Portugal: The territory that corresponds to today's Galicia and northern Portugal was occupied after the fall of the Roman Empire by the Suevi, one of the Germanic tribes that invaded the Iberian Peninsula. The Suevi were overcome in the 6th century by the Visigoths. The end of the Visigoth Kingdom during the early 8th century was caused by internal rebellions and by the invasion of an Arab army coming from Morocco (the so-called Arab conquest), from which most of the Iberian Peninsula came under Muslim domination:

Although in the north, in the region of the Asturias, behind the Cantabrian mountains, a nucleus of Christians entrenched themselves to keep alive the Visigothic tradition and form the inspiration and spearhead of the Reconquest whose first victory they won at Covadonga in 718 under the leader Pelayo, who was subsequently elected King. For the most part, however, the Muslim occupation was confined to the richer Southern half of Spain and the harsher North was a no man's land across which incursions and border forays were made for booty rather than for settlement. It was after about a century and a half of such co-existence that there occurred the strange event known as the discovery of the tomb of St. James" (Storrs CM, *ibid*).

During the 10th and 11th century there were several kingdoms and counties in the Iberian Peninsula (Navarra, Asturias, Leon and Castilla) that wanted to extend their dominions westwards to the borders of Galicia. In the west, there was the small county of Portugal that had been "separated" from Galicia and given by king Alfonso VI to his son-in-law, Henry of Burgundy, as a reward for his aid in the recapture of Toledo. The son of Henry of Burgundy, Afonso Henriques, fought his mother to become totally independent from Galicia. He declared himself King of Portugal in 1143 and afterwards, extended his control southwards over lands loosely held by Muslims. He was recognized by the Pope as the first king of Portugal in 1179 (papal bull *manifestis probatum*).

Just as the northern kingdoms had obtained help in the Reconquest from strangers across the Pyrenees and had allowed them to colonize the pilgrim route, so too Portugal,

with her long western seaboard, accepted help from seafaring Crusaders, Englishmen among them, who, on their way to the Holy Land, visited the Apostle's shrine, fought in the siege of Lisbon of 1147 and, in some cases, remained as settlers in the new king's domains, thus establishing England's links with Portugal". (Storrs MC, *ibid*).

Besides counting with the crusaders help, King Afonso Henriques was supported by the Bishop of Porto and his troops in the conquer of Lisbon. Lisbon (Lisboa) is the capital of Portugal since 1255.

The Burgundy origin of his father (D. Henrique) contributed to the individualization of King D. Afonso Henriques from his "Spanish" ancestry and for the emphasis he and his successors placed in the Religious Order of Cister (Citeaux) to occupy the territories progressively conquered from the Moors. As stressed above (See portion Ancora-Caminha) most of the monks building monasteries in Portugal in the 12th and the 13th century came from Galicia. The same holds true regarding nobles and businessmen who also came from "Spain" to Portugal and became progressively integrated in the Portuguese society. Together with the monks and some educated people (not the nobles) came the written language. That is the reason why the Portuguese language evolved from (and is very similar) to the Galician language (As a matter of fact, the spoken and written "Galician" is closer to "Portuguese" than to "Spanish").