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Abstract Index

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Preface

The Principles of Cities, The Architect of Planning Practice; Elmslie

Summary of Gordon Cherry Memorial Lecture

Exploring Santa Cruz (SR): Social-Space-Temporal Territorialities. First Act: From Cosmological to Logical

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1774-1776: The Plans for Vila Real De Santo António and Nova Goa, The (Non) Circulation of the Cemetery Model

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Between 1774 and 1776, under the direction of the Casa do Risco, plans were drawn up and carried out in Vila Real de Santo António, a foundation town in the south of Portugal. Demonstrating an early concern for public health issues, the cemetery - built outside the town centre - is probably the first “modern” European cemetery.

As there were no similar hygienist solutions in the metropolitan area, the construction of this cemetery could be seen as an experiment in establishing a sanitation policy for the colonial settlements, which were developing intensively in the middle of the 18th century. As a confirmation of this hypothesis, the same cemetery option would reappear in contemporary urban plans carried out in India and Brazil.

Exactly during this period, between 1774 and 1777, in relation to the town of Goa four projects were undertaken: three refoundation plans for the urbs and another delineating a foundation town. The latter, the Projecto para a Nova Cidade de Goa (1776), certainly represented - in scale, time and circumstance - an ideal opportunity to put into practice the solution that was undertaken in Vila Real. Goa was conquered in 1510; but from the 17th Century, the existing monumental town was gradually abandoned by the population, owing to in particular the unsalubriousness of the area.

The foundation plan that was developed for Pangim was a response to the pressure to transfer the capital to a more appropriate location. Although we cannot find any reference to a cemetery in this plan, we can deduce that the traditional Christian burial ad sanctos apud ecclesiam was maintained.

Considering the difficult sanitary conditions experienced in Old Goa, it is surprising that the hygienist vision of burial had not manifested in the plans for New Goa, given that, one year before in Vila Real de Santo Antonio, the reproachable and dangerous abuse of inhumation inside churches had been forbidden.

Other groups (of the Protestant faith) responded to this question in a different way, resulting in the phenomenon of indigenisation of their culture. Impressed by the Hindu royal cenotaphs and Muslim mausoleums, the Dutch and English colonists built in India the first independent necropolises in western culture (Surat, 17th century; Calcutta, 18th century), practising funerary architecture that they would bring to Europe.

This cultural miscegenation would not have taken place under Portuguese Catholic occupation, and still today, the cemeteries of Goa, Daman and Diu, show no architectural or iconographic permeability in regard to autochthonous forms that commemorate the dead.

This paper aims to highlight a subject that could constitute an area of research into sanitary policy - particularly the thanatological aspect - in the Catholic colonial territories. It is a theme under study in areas occupied by people of Protestant origin, but requires study in the colonies of the Counter-Reformation, where resistance by the Europeans to the change in a custom that had been practised for approximately a millennium, might have been linked to a vigorous religious proselytism.