



formentera

THE CULTURAL HERITAGE
OF FORMENTERA

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The cultural heritage



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Megalithic tomb at Ca na Costa

Archaeological heritage



Nearby green routes: 2
Road from La Savina to La
Mola



Audioguide *



A burial site with a central circular chamber bordered with large vertical stone slabs, surrounded by three paved concentric circles and 22 radial stones, plus a corridor that leads to the middle of the construction. Discovered in 1974, the subsequent excavation revealed the remains of 8 individuals, 15 triangular and pyramidal bone buttons, fragments of flint and some examples of incised ceramics, which can now all be found in the Archaeological Museum of Eivissa and Formentera, in the main branch in Eivissa. The carbon-14 datings for the materials place the site around 2000 BC, which makes it the oldest megalithic site in the Balearic Islands. It was used for a long time, some 400 years, until approximately 1600 BC. It was declared a site of cultural interest in the archaeological site category in 1994.

** All audio guides are on www.formentera.es*

Roman *castellum* at Can Blai

Archaeological heritage



Nearby green routes:
15, Road from La
Savina to La Mola



Audioguide



A burial site with a central circular chamber bordered with large vertical stone slabs, surrounded by three paved concentric circles and 22 radial stones, plus a corridor that leads to the middle of the construction. Discovered in 1974, the subsequent excavation revealed the remains of 8 individuals, 15 triangular and pyramidal bone buttons, fragments of flint and some examples of incised ceramics, which can now all be found in the Archaeological Museum of Eivissa and Formentera, in the main branch in Eivissa. The carbon-14 datings for the materials place the site around 2000 BC, which makes it the oldest megalithic site in the Balearic Islands. It was used for a long time, some 400 years, until approximately 1600 BC. It was declared a site of cultural interest in the archaeological site category in 1994.

You can visit the Can Blai Roman Castle on route 15. If you continue on the main road, you will arrive at Es Caló de Sant Agustí. Its wooden boat houses were declared a place of cultural interest in 2002.





Prehistoric sites at Cap de Barbaria

Archaeological heritage



Nearby green routes:
8, 10, 11



From 1 July to 15 September, access by foot or by bike is free.



The Cap de Barbaria is a geographic area that ended up being densely populated during the early and middle Bronze Age (approximately 1600-1000 BC). As an example of this, we have the 20 or so sites from this period, three of which have been excavated. Cap de Barbaria II is the largest, a structure with a complex shape formed by different areas joined together, making various curved shapes: circles, semi-circles, horseshoes and ellipses. It seems that the compartmentation of this kind of construction was due to the space's use: areas for living, working and keeping animals. Cap de Barbaria I and III are simpler constructions.

From 1 July to 15 September, free access by foot or by bike. Access to cars and motorcycles is not allowed (free parking 1.7 km from the lighthouse).

Urban architecture

Historic complexes



Nearby green routes: All the routes that pass through Sant Francesc: 2, 4, 6, 7, 8, 10, 13, 15, 16.



During the 18th and 19th centuries the inhabitants of Formentera spread throughout the island evenly. They built isolated houses in the plots of land they had been given. It was not until the end of the 19th century/the start of the 20th century when they started to build housing in a more ordered fashion around the main churches and their access routes. Consequently, the constructions started to be planned in a more urban way, lined up with the old pathways, which ended up becoming the main roads of the towns. This changed traditional techniques, as rural housing was always built facing south or south-east. New buildings from the 1920s and 1930s, which always faced the access roads, typically had larger openings and were decorated with borders that were very often painted in colours such as blue or brown. Some examples representing this era: Bar Centro, Fonda Plater and the Can Manolo, all in Sant Francesc Xavier.





Capella de sa Tanca Vella

Historic
complexes



Nearby green routes: All the routes that pass through Sant Francesc: 2, 4, 6, 7, 8, 10, 13, 15, 16.



Audioguide



Visiting hours in summer: Monday to Saturday from 10 am to 2 pm.



A small chapel, rectangular in shape, with a tunnel vault roof. The archbishop of Tarragona authorised its construction in 1369 and dedicated it to Saint Valerius. In those years it served the small population of Formentera, which had been reduced some years before due to the Black Death in 1348. In the 18th century, when the island was repopulated, the Saint Valerius chapel was joined to a new house called Sa Tanca Vella, where the building gets its current name from. At the start of the 1980s the house, in ruins, was demolished to restore the chapel, which was purchased by the Formentera Council in 1983. It was declared a site of cultural interest in the monument category in 1993 and is located in the protected area of the Sant Francesc Xavier historic complex.

You can visit in the summer season from Monday to Saturday between 10:00 and 14:00.

Sant Francesc Xavier church



Historic complexes



Nearby green routes: All the routes that pass through Sant Francesc: 2, 4, 6, 7, 8, 10, 13, 15, 16.



Audioguide



The Ajuntament Vell Exhibition Hall is next to the church. It is free and open all year.

At the end of the first quarter of the 18th century the Sa Tanca Vella chapel was too small for a population that was clearly growing. Consequently, the archbishop of Tarragona, Manuel de Samaniego, was asked to grant authorisation to construct a new church, and the works lasted from 1726 to 1738. In addition to being a church, it was built as a defensive fortress, as pirates were still present during these years.

The church has one rectangular nave with 2-metre-thick walls supporting a tunnel vault roof, on top of which is the rectory. The door, which can be accessed from the choir, was lined with iron plates and has a protective window as well. It was declared a site of cultural interest in the historic complex category in 1996.





Sant Ferran de ses Roques church

Historic complexes



Nearby green routes:
All the routes that pass through Sant Ferran: 16, 17, 18, 21, 22.



The decree to create parishes for the Ibiza and Formentera diocese in 1785 included, in addition to the Sant Francesc and Pilar de La Mola churches, a third parish on Formentera dedicated to Saint Ferdinand (Ferran in Catalan) with a church built in Les Reials Salines. However, the church was not built, due to the area's insalubrious conditions. It was not until 1883 when the construction of the new church finally started, the location being chosen by the local people to cater to the large population increase: Ses Roques.

It was opened in 1889 and is the smallest of the three parish churches on the island. It has a Latin cross shape, due to the two chapels on each side of the presbytery. It was declared a site of cultural interest in the historic complex category in 1996.

El Pilar de la Mola church

Historic complexes



Nearby green routes:
All the ones that pass
through El Pilar: 25,
28, 29, 30, 31, 32.



In response to the various requests made by the inhabitants of La Mola since 1760, the archbishop of Tarragona, Juan Lario, finally authorised the construction of a second church on Formentera in 1771, this time located in La Mola, to give inhabitants here religious services, as it was far away from the Sant Francesc Xavier church. The construction finished in 1784, and the first bishop of the Ibiza and Formentera diocese, Manuel Abad y Lasierra from Aragon, consecrated the new church and dedicated it to the Our Lady of the Pilar. Rectangular in shape with one nave, it also has a tunnel vault roof.

The rectory is attached to the north-east side. It is the only church on Formentera that has a portico to protect the entrance doorway. It was declared a site of cultural interest in the historic complex category in 1996.





Es Cap de Barbaria Lighthouse



Coastal defence
and beacons



Nearby green routes:
8, 10, 11



Audioguide



From July 1 to
September 15: free
access on foot or by
bicycle, restricted to cars
and motorcycles.

The image of a virtually deserted landscape, a narrow road, the distant lighthouse in the centre and the sea as a backdrop forms part of our collective film imagination. The lighthouse in this photograph taken by Julio Medem in the film *Sex and Lucia* is Es Cap de Barbaria, located at the southwestern end of the island. The building is a round concrete tower, 3 m in diameter and 17.5 m high. The top lantern produces beams of white light every 15 seconds, which can reach up to 18 miles. This beacon is 78 m above sea level. It is a short distance away from Garroveret Tower, dating from the 18th century, which used to protect the island from invaders.

Access on foot or bicycle is free from 1 July to 15 September. It cannot be accessed by car or motorbike (free parking is 1.7 km from the lighthouse). Access for people with reduced mobility is permitted from 11:00 to 13:00 and from 18:00 to 22:00.

La Mola Lighthouse

Coastal defence
and beacons:



Nearby green routes:
29, 32



Audioguide



La Mola Lighthouse, the oldest on Formentera, stands on cliffs over 120 m high at the eastern end of the island. Its signal was designed in 1859 and its construction was completed in 1861. Next to the lighthouse you will find a monolith honouring the writer Jules Verne as he mentioned the lighthouse in his book *Hector Servadac: Travels and Adventures through the Solar System*. It has only stopped working twice, during the Spanish Civil War and the Philippine–American War.

Mola Lighthouse was designed by the engineer Emili Pozo Bonet (1830–1888) and it was classified as a second-order lighthouse. The book *El Far de Formentera: La Mola* (Formentera Lighthouse: La Mola) by Pérez de Arévalo-Seoane, 2001, contains anecdotes, details and characteristics of its 140 years of activity.



Illa d'en Pou Lighthouse

Coastal defence
and beacons

i Due to their natural assets and biodiversity, the islets are protected areas. The regulations of Ses Salines Natural Park prohibit access to them and boats are not allowed to anchor along their coastline.



Illa d'en Pou Lighthouse stands on a tiny islet facing Espalmador Island called Illa d'es Porcs. Its signal was designed by the engineer Emili Pou Bonet (1830–1888) to light up the area of Es Freus, which separates Ibiza from Formentera. Once the construction was completed, the structure could not withstand the storm in its first winter. As a result, the living accommodation had to be demolished and the tower became freestanding. Based on a second design by the engineer Mateu Juan Mesquida, new homes were built on a higher level in 1899. That is why the lighthouse has two differentiated parts, the tower and the beacon, and a rectangular building with a tiled roof for housing the lighthouse-keepers and their families. It was one of the first lighthouses to be automated in 1935. It emits flashes of light every 20 seconds that can reach up to 11 miles. Its lamp is 28 m above sea level.

Coastal defence towers



Coastal defence and beacons



Nearby green routes:

- Torre de la Gavina: 4 & 5
- Torre de Punta Prima: 18
- Torre des Garroveret de Cap de Barbaria: 8, 10, 11
- Torre des Pi des Català: 13, 14, 20, 22.



Audioguide



You can visit the inside of Pi des Català Tower.

Apart from the La Mola plateau, which is already protected due to the cliffs, the rest of the island has a system of defensive towers spread along the coast. Located at strategic points with visual communications between them, they provided surveillance to raise an alarm, if a threat came in by sea. The Sa Guardiola tower, located at S'Espalmador, was the first to be built in 1749. The other four were constructed between 1762 and 1763 and have the following names: Sa Punta Prima, La Gavina, Cap de Barbaria and Pi des Català. They are all circular and have two floors, and can be accessed from the second floor for security reasons. They were declared sites of cultural interest in the monument category in 1949.

Pi des Català Tower was restored by the Formentera architect Marià Castelló in 2016. It is the only tower interior that can be visited on the island.





Ses Salines

Historic locations



Nearby green routes:
1 and 2



Audioguide



The precise moment the salt mines (ses salines) in Formentera were first mined is unknown. Possibly, they were being mined in antiquity, but the first written references are found in documents from the 13th century, due to the conquest of Eivissa and Formentera by the Crown of Aragon. Due to new legislation, they became state property in 1715. Subsequently, they were purchased by Antoni Marroig (1873) from Mallorca and then the company Salinera Española, S. A., which mined them until 1984. Ses Salines is a complex system that profits from the Pudent lake, which acts as a seawater channel in the surrounding area to get a higher salt concentration. This water was then pumped using different mechanisms to the lake system, where the salt crystallised and was then extracted.

Penitentiary colony on Formentera

Historic locations



Nearby green routes:
3, Road from
La Savina to La Mola



The republican prisoner camp, also known as *Campament*, is one of the material testimonies to Franco's post-war repression on Formentera. It was built in 1939, a little after the end of the Spanish Civil War, and was closed in 1942. It housed more than one thousand prisoners from different locations in the Balearic Islands and the rest of Spain. Fifty-eight of them, according to the municipal records, died due to the harsh conditions and the poor food they received. Remains of the walls, the flooring of some huts and three wells can still be seen today.

The publication *La guerra civil a Eivissa i Formentera (1936–1939)* (The Civil War in Ibiza and Formentera) by Artur Parrón Guasch (Edicions Documenta Balear, 2000) delves deeper into this historic period.





Sa Pujada route

Routes and territorial division



Nearby green routes:
24, 25, 26, 32.



Green route 25 includes all of this path. It is 4 km long, has a difference in level of 161 m and it is not suitable for bicycles.



A small part of the route that used to connect the Sant Francesc church to La Mola. It is some 900 m long and goes along the cliffs at the north-eastern point of the La Mola plateau. It has a large drop, which is why it has had to be paved in certain areas to prevent it from crumbling away. Pinpointing its age is rather difficult. Some have related it to the congregation of Augustine monks, who arrived in La Mola during the 8th century, as they were entitled to use the Verro well located at Es Caló. However, current documentation only shows that it existed in the 18th century, when it was repaired and modified due to its poor condition. It was declared a site of cultural interest in the monument category in 1993. Green route 25 includes all of this path. As you climb, you will marvel at the best panoramic views of the island, Racó de Sa Pujada and Pou des Verro.

Boundary stones



Routes and territorial division



Nearby green routes:

- All the ones that pass through Sant Francesc: 2, 4, 6, 7, 8, 10, 13, 15, 16.
- All the ones that pass through Sant Ferran: 16, 17, 18, 21, 22.

Together with the dry stonewalls, they set out the boundaries of property, making them visible. They come in different shapes: crosses cut into rock, stone and mortar rosettes and – the most common kind – groups of three small semi-buried slabs placed parallel to each other vertically. The definitive repopulation of Formentera originated from three land donations given by the Crown to private individuals. The first royal donation, granted to Marc Ferrer from Eivissa on 24 December 1695, measured half a square league in the middle of the island. A second royal donation was given to Marc Ferrer in 1699, this time all of La Mola and Es Carnatge. Finally, the third royal donation was given to Antoni Blanc, Marc Ferrer's son-in-law, in the same year: a quarter of a square league to the south of S'Estany des Peix.

Some of the boundary stones that marked out these royal donations have been restored and signposted in recent years.





Dry stonewalls

Routes and territorial division

i You will see dry stone walls along most of the routes (3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 22, 25, 27, 28, 29, 30, 31 and 32).

The framework of dry stonewalls is another unique element of Formentera's countryside, which carries out several functions at the same time: it marks out properties, separates areas for different uses, protects plants from the wind and helps to rid the fields of stones in order to use them. In short, it bears witness to how humans have formed and organised the countryside throughout the years, making the most out of one of the most abundant resources in Formentera: stone.

The land ownership documents given to the new inhabitants in the 18th century often mention the stonewalls they had to construct to set the boundaries of their property. In some cases, even the necessary features were described: 6 palms in height and paved. The construction process was based on a double row of stones filled with rubble (small stones); no clay or any other kind of material was used to bind the stones. The top part was crowned with slabs that jutted over one side, strengthening the structure and making it difficult for the animals to jump around.

Traditional houses

Ethnological heritage



Audioguide



You will find traditional houses along most of the green routes.

Since repopulation began in the 18th century, a system of human dwellings had been growing, where the inhabitants built houses on the land they were given. Consequently, the houses on the island are one of the most defining elements of the countryside in Formentera. Two kinds of housing can be distinguished. Firstly, there is the construction style from the 18th century, which remained until the last quarter of the 19th century. This is a direct import from the traditional architecture of Eivissa at that time, but it is even more austere: small houses, built by putting cubic volumes together with flat, waterproof clay roofs, gutters to get rid of rainwater and small windows. Subsequently, from the end of the 19th century to the mid 20th century, the flat roofs were gradually replaced by tiled gable roofs, and the windows tended to get larger.





Flour mills

Ethnological heritage



The presence of mills is linked to the importance wheat has had on the island of Formentera. This cereal was a basic food product for the population. But to make bread, the grain had to be milled and converted into flour. This process was initially performed by the so-called blood mills, which were operated by the power of an animal walking around it to make the millstone work. They were quite small and usually located in premises close to the house. However, in the 18th century they started to build bigger mills using a more complex system operated by wind power, which gave them a better yield.

There were **seven windmills** for milling grain in Formentera: Molí Vell and Molí d'en Botigues in La Mola; Molí d'en Teuet and Molí de Ses Roques near Sant Ferran; Molí d'en Mateu and Molí d'en Jeroni to the west of the Church of Sant Francesc, and the now disappeared Molí d'en Simon in Es Cap de Barbaria. They all had a similar construction and mechanism with a cylindrical tower and six arms.

Molí Vell de la Mola



La Mola. Nearby green routes: 28, 29, 32.

This is one of three windmills documented in the 18th century. The date 1778 is engraved in its machinery, and this is considered to be its year of construction. In 1781 Francesc Serra "Rempuixa" and Josep Costa sold the mill to Bartomeu Mayans "Moliner". His family owned it until 1993, when it was acquired by the Balearic Islands Foundation, the current owner. All the internal machinery in this mill has been preserved and it is open to the public from May to November.

Molí d'en Botigues



La Mola. Nearby green routes: 28, 29, 32.

This mill is also located in La Mola, a short distance to the west from Molí Vell. Although no old documents have been found about this windmill, verbal information dates its construction at the end of the 19th century. It did not operate for very long, as it stopped milling around 1950.

Molí de ses Roques



Sant Ferran. Nearby green routes: 14, 15, 16 y 22.

This windmill has existed since 1797, as this is when Bartomeu Torres "Bet" registered it in his name. A few days later he sold it to Bartomeu Planells, and it was later taken over by the Mayans "Teuet" family, who also owned the Molí d'en Teuet Mill. It had already stopped milling by 1936 and it then deteriorated until it was adapted into living accommodation and attached to a new build house in the 1960s.





Molí d'en Teuet



Nearby green routes: 14, 15, 16.

This is the first flour windmill in Formentera for which we have found documents. On 11 May 1773, Francesc Aís sold it to Bartomeu Mayans "Teuet". Since then, the mill has always belonged to this family, as it still does today. It stopped milling in 1964.

Molí d'en Mateu



Sant Francesc Xavier. Nearby green routes: 4, 6, 7.

Molí d'en Mateu and Molí d'en Jeroni are usually jointly called the Mills of Sa Mirada or Sa Miranda. The Molí d'en Mateu Mill is closest to the Church of Sant Francesc Xavier. It was built by the Verdera "Mateu" family, almost certainly in the 19th century, considering that it is not mentioned in Miquel Gaietà Soler's 1797 royal property register. It stopped milling at the end of the 1950s.

Molí d'en Jeroni



Sant Francesc Xavier. Nearby green routes: 4, 6, 7.

This is the easternmost mill of the two Mills of Sa Mirada, located on the highest part of a rocky hill. It was built by the Tur "Jeroni" family and given that it is also not mentioned in the 1797 royal property register, we can be sure that it was not constructed before the 19th century. Like the Molí d'en Mateu Mill, it stopped working in the 1950s.

Molí d'en Simon

This mill was in the administrative district of Es Cap de Barbaria and it belonged to the Torres "Simon" family. The mill was demolished around 1950 and today there are only minor traces of the place where it once stood.

Cisterns and rainwater tanks



Ethnological heritage



Nearby green routes:
All the ones that pass
through Camí vell de
la Mola, Es Cap and
La Mola: 3, 6, 7, 8, 9,
10, 11, 15, 28, 31, 32.

Throughout its history, the supply of water has been an essential element for the population on Formentera. On such a small island with no rivers or sources providing fresh water, making the most of rainwater has been the main solution since ancient times. This is why cisterns and rainwater tanks were built.

The first ones consisted of a rounded or pear-shaped deposit dug into the earth, while rainwater tanks were dug out in a rectangular shape and covered with tunnel vaults. The openings of all of them are protected by vaulted niches, another characteristic element of the scenery in Formentera. Lots of the rainwater tanks on the island, especially common in La Mola, date from the 18th century.





Wells

**Ethnological
heritage**



Nearby green routes:

- Pozo de Ses Illetes: 1
- Pozo de Can Marianet: 15
- Pozo de Pere Blai: 15
- Pozo de Cala Saona: 3, 9



Wells were the alternative to rainwater tanks and cisterns to obtain water for human consumption or for giving to animals. Some of them are mentioned in documents from the end of the 17th century, such as the Cala Saona well. Others are mentioned during the 18th century. Even though they were located on private property, the inhabitants of the surrounding area were entitled to use them to get water. Some of these wells only had a small stone rim, but other, more advanced wells raised out of the ground and were covered at the top, creating a kind of vaulted niche similar to the rainwater tanks and cisterns. This is the case for the wells at En Marianet Barber and En Pere Blai, located at the edge of the Vell de la Mola route, both from the 18th century.

Waterwheels

Ethnological heritage



Nearby green routes:
Can Marroig 4 & 5.
Es Carnatge: 15 & 23.



These were mechanical systems powered by animals that extracted large amounts of water, which was stored in reservoirs and then distributed by channels to where it was needed. There are none at the highest points on the island, due to the depth that would have to be dug to reach the water level, but they are relatively common in areas close to lakes and the Ses Clotades and Es Carnatge areas. Water extracted and stored in this way enabled the small-scale cultivation of vegetables, in stark contrast to the dry land agriculture that predominates the island, mainly involving cereals, especially wheat and barley. You can see a representative example of the numerous waterwheels that used to be in operation on the island on the public land at Can Marroig.





Unique trees

Ethnological heritage



Nearby green routes:
15, 23, 24.



The largest fig tree is in Can Mestres and it is known as the "Blanca (White) d'en Mestres". It is found at km 9 on the main road.

Human intervention in the natural world has always been characterised in terms of balance and moderation. A representative example of this is the traditional way of supporting the fig trees, one of the most common fruit trees on the island. As time has passed, humans have moulded them using a system of stakes to support and stretch out its branches, making them grow considerably more horizontally rather than vertically. The result: large shady areas in summer, with a height that makes it easier to collect the figs, while still making it impossible for goats and sheep to eat them. It is still common to see this kind of "humanised" fig tree. You can see good examples at km 9 on the Savina to La Mola road, between this road and the Vell de la Mola route. Some of these fig trees are catalogued as unique in the Balearic Islands in the *White Book on the Protection of Species*, Government of the Balearic Islands.

Escars (Dry docks)

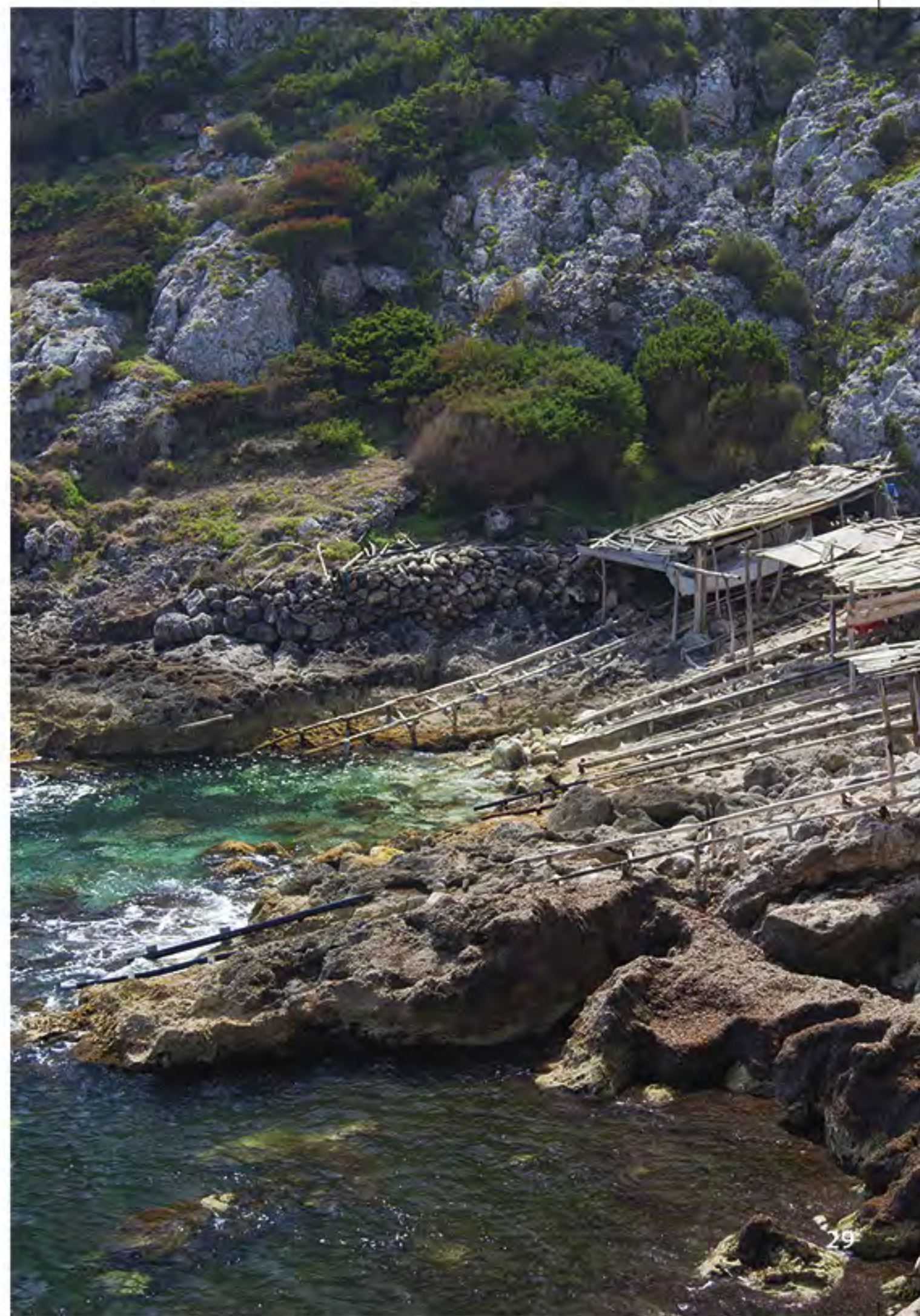
Ethnological
heritage



Nearby green routes:

1. Escars de ses Xalanes: 1, 19.
2. Escars des Mollet: 1.
3. Escars de sa Pedrera: 4, 5.
4. Escars des Banc: 4, 5.
5. Escars de Cala Saona: 3, 7, 9.
- 6 & 7. Escars des Torrent Fondo y des Torrent de s'Alga: 11, 12.
8. Escars Ca Marí: 13, 14, 20, 22.
- 9 & 10. Escars de Caló des Mort y des Ram: 26 y 27.
- 11 & 12. Escars des Pou des Verro & des Caló: 15, 24, 25.
13. Escars des Pujols: 2, 17, 18, 19.

Formentera's land on its own very often did not provide enough food, so its inhabitants had to turn to the sea. This is why most families had a boat to go out fishing, when the weather was good. This custom is still alive, just like the constructions used to bring in the boats and repair them out of the water: the dry docks. They are made up of a system of inclined wood guides, on which the boat can slide to be released into the water, and it also acts as a ramp to pull it out. In many cases, the uppermost part has a roof made from wood and branches to protect the boat from the sun and rain. You can see examples of this kind of traditional dry dock at many points on the island's coast: Cala Saona, Es Caló, Es Torrent de s'Alga, Es Pujols and Ses Illetes are just some examples. Jointly they were declared a site of cultural interest in the location of ethnological interest category in 2002.





Dancing

Intangible
heritage



Audioguide



You can see traditional dances during the main festivals on the island.

Traditionally, dancing was one of the most important leisure and social activities on Formentera. It could take place at gatherings held in people's houses or in public areas, such as when coming out of church on the most important festivals. Two basic rhythm patterns were used for dancing: a la llarga (long style) and a la curta (short style), which correspond to the dances of the same name (*la llarga* and *la curta*). Styles such as jotas, fandangos and boleros did not succeed in Ibiza and Formentera as they did in Mallorca, Menorca and a large part of the eastern coast of Spain in the 18th century. The old dances of Eivissa and Formentera, therefore, come from earlier examples, possibly from the fast and slow dances from the end of the Middle Ages and the Renaissance. Currently, the traditional dancing groups still maintain this dancing style, and they show off their skills at the main festivals on the island: Sant Ferran (30 May), Sant Joan (24 June), Mare de Déu del Carme (16 July), Sant Jaume (25 July), Santa Maria de les Neus (5 August), Mare de Déu del Pilar (12 October) and Sant Francesc Xavier (3 December).

Cantades

Intangible
heritage



Audioguide



Cantades take place during the Santa Maria de les Neus Festival (5 August).

Together with dancing, singing was also very important in its day. It consisted of nighttime meetings with neighbours and family members in someone's home. People came together to listen to the songs sung by men and women in a style called cantar redoblat, featuring vocal ornamentation at the end of each verse. The lyrics of the songs, having been created and memorised previously, were lengthy narrations structured in long verses called mots, which contained assonant or consonant rhyme schemes. They were usually about love or descriptions of personal successes.

Nowadays, the songs have lost the social relevance they once had, but they are still sung at the main festivals. This takes place in the different clubs for retired people on the island, except the Santa Maria festival, which has taken place in the Jardí de ses Eres in the open air in past years.





Caramelles

Intangible
heritage

These are a musical and religious offering related to two specific dates on the liturgical calendar: Christmas and Easter Sunday. Both the Christmas and Easter caramelles are sung by two men, who also play the castanets and the espasí (small percussion instrument), while a third man completes the group with a drum and flute. They consist of two series of goigs (couplets in honour of the Virgin), plus a final flourish, and they are sung using the same technique as the songs, called cantar redoblat. They are sung inside the church, either during mass after the reading of the Gospel, or when it has finished. The Christmas caramelles were declared an example of heritage of cultural interest in the intangible category in 2005.



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