

- The **network** of EmbleMatic Mediterranean Mountains consists of **nine** complex living **mountains** located around the **Mediterranean Sea**, in **France, Greece, Italy, Spain** and **Albania**. The respective territories are working together on common **challenges**:
- Preserving **patrimonial values** from endogenous and exogenous threats
 - Sharing **positive experiences** and good practices
 - Increasing **international recognition**



EMbleMatic Ecojourneys are nine routes of **experiential slow tourism** across **hinterland areas** of European Mediterranean Mountain regions. By enjoying these journeys, visitors have a chance to **explore** the areas' **singularities** and the **activities** offered by local providers. These are journeys where **nature** and **culture** meet, and the experience with **body** and **soul** is such that it generously conveys the **emblematic character** of the territory.



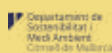
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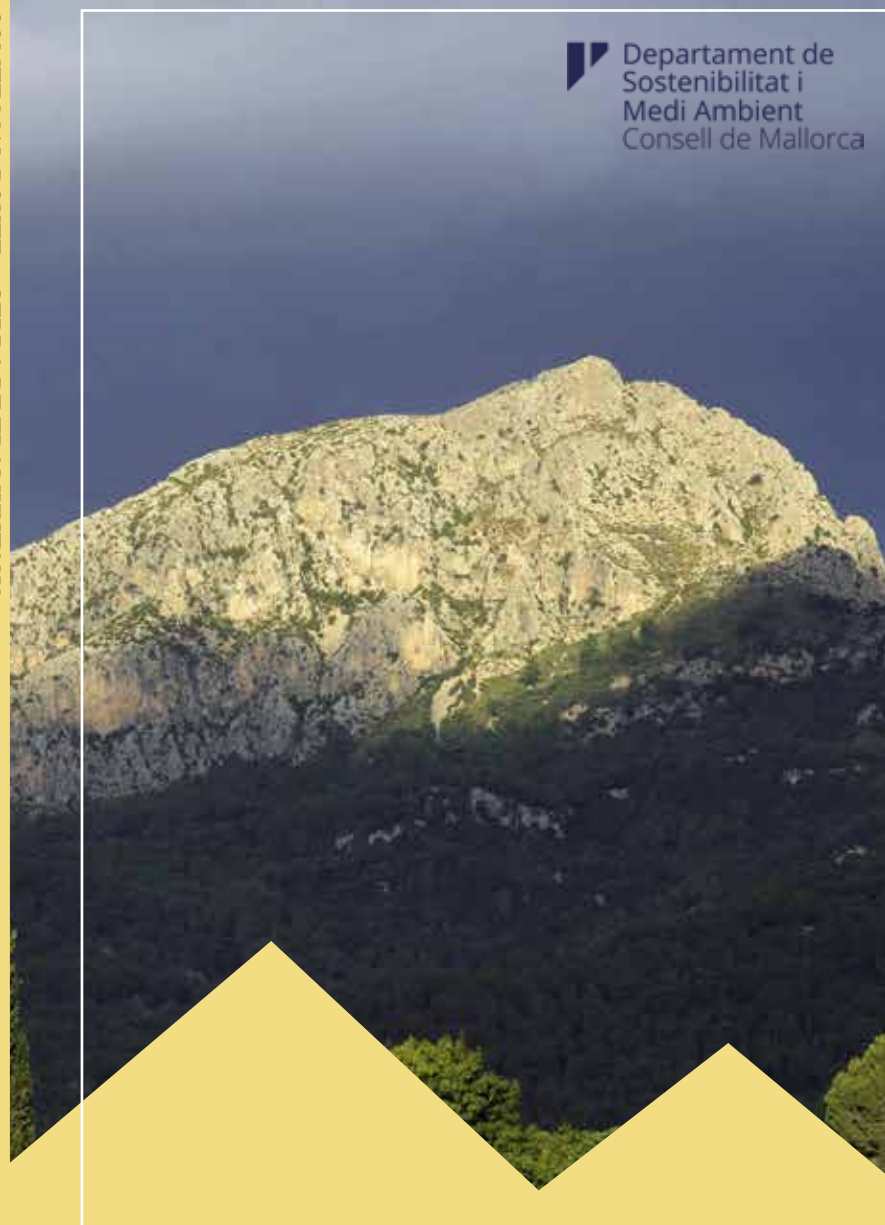


Project co-financed by the European Regional Development Fund



COMTE MAL ROUTE · SERRA DE TRAMUNTANA

Departament de
Sostenibilitat i
Medi Ambient
Consell de Mallorca



Comte Mal Route
Serra de Tramuntana



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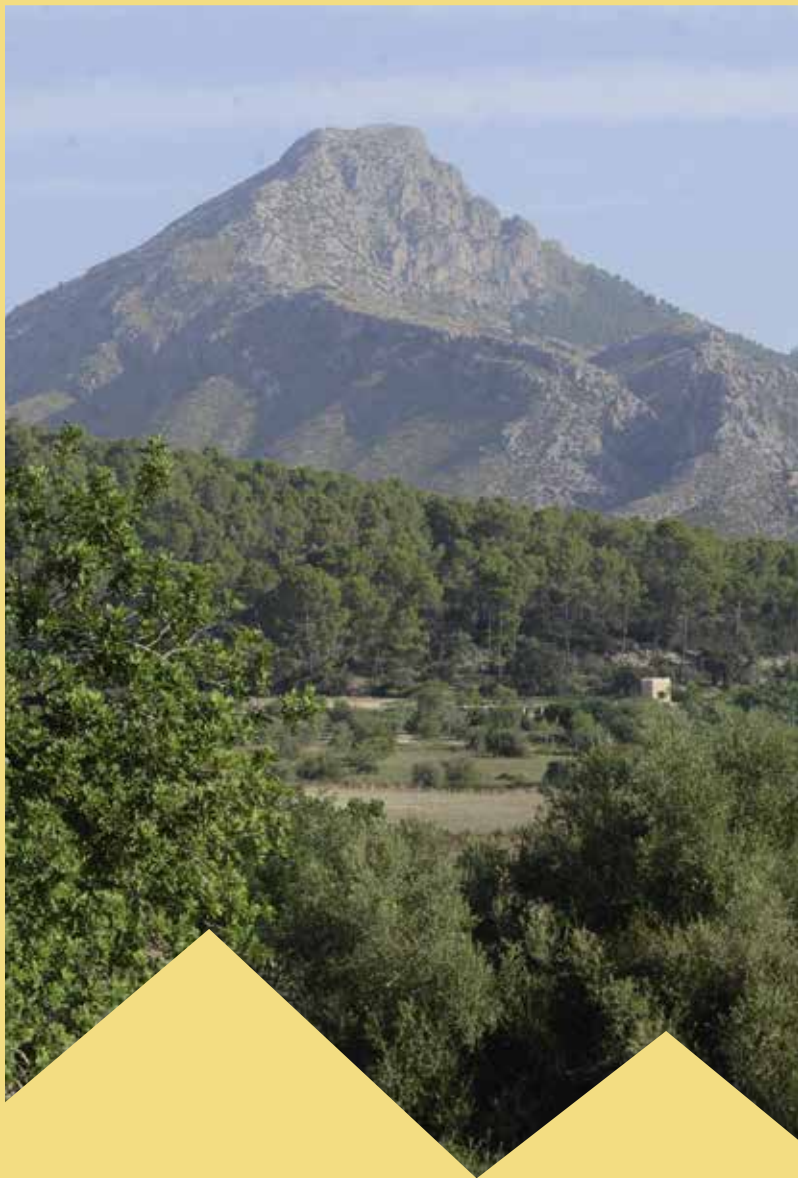
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Introduction



Dear Reader,

What you have in your hands is not only a tourist guide of The Comte Mal route, but also the result of an ambitious project carried out by the Emblematic Mediterranean Mountains network. The Serra de Tramuntana belongs to a group of Mediterranean mountain areas that work together in order to offer you a more intensive, authentic and sustainable travelling experience. You can enjoy these experiences through 9 different Ecojourneys (see map above), which lead you to discover - with all senses - the hidden treasures in some of the most amazing mountains across the Mediterranean basin.

Each Ecojourney offers you a route or a set of routes round these mountains. Whilst enjoying this journey on foot, cycling or riding, or using public transport, you have a chance to explore the singularities of every area and to discover people and their customs, the way they are and the way they talk, their activities and their creations, the festivals and markets in each town. All routes are perfectly integrated in landscapes that still retain the imprint and the spirit of their ancient cultures and their beauty.



But there is more. Because we know how important sustainability and responsible tourism are for you, we are offering you a different experience:

- Located away from the usual (and overcrowded) touristic routes.
- Conceived and developed using and placing value on an already existing infrastructure.
- Resulting from a participatory process with local operators who are aware of good environmental practices related to water and energy consumption, waste management, promoting local and seasonal products and obtaining of ecolabels.
- Intended to favour interaction with local people and producers.
- **We believe, in short, that it will allow you to absorb for a while the essence of a Mediterranean mountain area, its nature, its culture, with the people who live there and who know it. We are here, waiting for you!**

Your EMbleMatiC Hosts

New EMbleMatic journeys

Once you have enjoyed the ecojourney in this guide, you will be very welcome to carry on visiting one of the other 8 slow tourism routes across the hinterland of the territories that form the Emblematic Mediterranean Mountains network. More information available on the network website www.emblematic_med.eu and below:

Canigó, França

The foothills of Mount Canigó

Come and explore, savour and be amazed whilst enjoying ever-changing views over the sacred mountain of the Catalans! The foothills of Canigó, the promise of a slow and interesting walk full of natural scents.

www.canigo-grandsite.fr



Çika, Albània

From Mount Çika to the beach

A scenic route running parallel to the crest of Çika, enriched with a path that divides into five branches reaching out to balconies and landscapes, to the natural and cultural heritage and to welcoming people, is at the heart of this journey.

<http://himara.gov.al/>



Pedraforca, Spain

The seven faces of Mount Pedraforca

The seven faces of Mount Pedraforca is a new experience that will enable you to discover all the secret places hidden in this magical mountain. From one to seven days to absorb it all!

www.elbergueda.cat / www.visitbergueda.cat



Gran Sasso, Italy

Gran Sasso, a mountain of saints and warriors

Ascend from the Tirino valley to Gran Sasso, the highest peak of the Apennine Mountains.

Enjoy an emotional journey through nature, ancient traditions, landscapes and tasty local products.

www.galgransassovelino.it / www.yesgransasso.com



Olympus, Greece

"Olympus Zeus", Cultural route

A mythical route that combines a grandiose environment with remarkable historical monuments in a unique harmony. Organised infrastructure and services offer this experience that is really worth the visit!

www.pieriki-anaptixiaki.gr



Etna, Italy

An ecojourney through the pathways of Mount Etna fields of blooming gorse and vineyards.

Discover traditions that have remained unchanged for hundreds of years. Live with the locals, experience their culture and everyday lifestyle until you fall in love with this very special part of the world.

www.galetnaalcantara.org



Serra de Tramuntana, Spain

The Comte Mal route

Under the shelter of the majestic Mount Galatzó, which rises above the sea, you will wander on a land of legends, through an outstanding cultural landscape, shaped over centuries by proud local people.

<https://caminsdepedra.conselldemallorca.cat/ca/-/la-ruta-del-comte-mal>



Mt Ida (Psiloritis), Greece

On the paths of myths

Through the ecojourney around Mount Ida (Psiloritis) you will discover the paths of myths, the history, the cultural heritage and natural wealth that unveil the more authentic facet and time value of Crete.

www.psiloritisgeopark.gr/Home/2/1.html



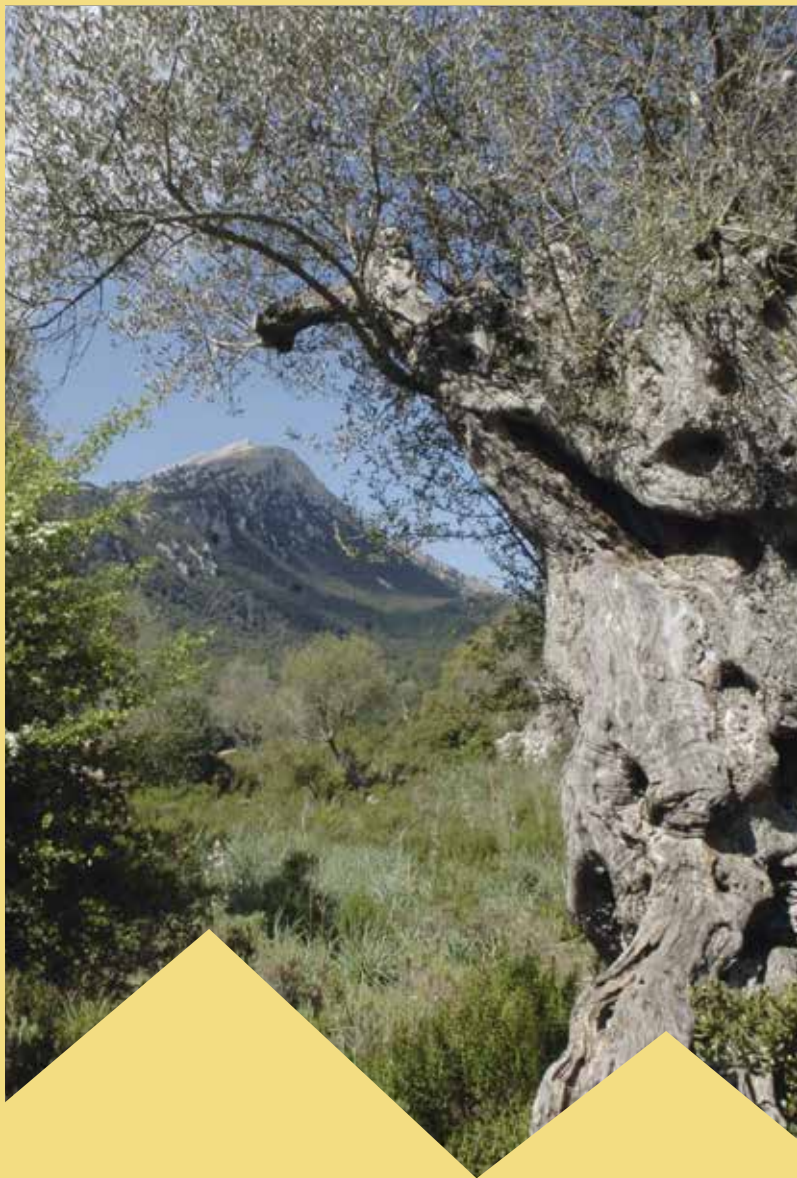
Sainte-Victoire, France

In the mood for Sainte-Victoire

We want you to enjoy the unexpected Sainte-Victoire and partake in its genuine spirit. Experience our local way of life and meet people who embody the spirit of our living territory.

www.fuveau-tourisme.com





Introduction of area



Those who have not been on the difficult path from Sóller to Lluç via the plain of Cuber and the Gorg Blau could hardly imagine the existence at the heart of the island of an almost Pyrenean world of fortified solitude... The peaks of Galatzó, Teix, Ofre, Puig Tomir, which dominate the valleys of Puigpunyent, Valldemossa, Sóller and Pollença, are a foretaste of this rocky and arid world.

Miquel Ferrà

The Natural Landscape of the Serra de Tramuntana is the largest protected natural space in the Balearics. It has an area of some 101,751 ha, of which 1,123.17 are marine. It extends, partially, over 20 municipalities.

It was declared a protected area by resolution of the Balearic government on 16th March 2007 and counts with a natural resource management plan approved by decree that same year.

Moreover, the Landscape includes in itself other protected elements such as the natural monuments of the Torrent de Pareis, the Gorg Blau artificial reservoir and Lluç (protected by decree 53 of 16th May 2003) and the natural monument of Ses Font Ufanes (protected by decree 111 of 31st August 2001).

It also includes various places within the Natura 2000 European protected areas network (sites of Community importance and/or Special Protection Areas for Wild Birds), holm oak conservation areas and urban protected areas such as the Natural Area of Special Interest of the Serra de Tramuntana. Unesco declared it World Heritage in the Cultural Landscape category on 28th June 2011.



The natural value of the Natural Landscape is enormously varied. First of all, we must stress its geological worth: it is the largest calcareous mountain in the Balearics (90 km long by 15 km wide), with a dozen peaks exceeding 1,000 m. It has 1,424 caves and chasms. It plays a key role in rainwater catchment and includes more than 700 freshwater sources.

Regarding the flora, 65 plant species indigenous to the Balearics have been identified. 15 plant species are in serious danger of extinction. Almost 70% of the Serra is covered with forest. It contains the largest holm oak area in the Balearic Islands. It is home to the last yew groves of the Balearics and is the last refuge of some deciduous trees.

As to the fauna, 60% of the cave fauna is endemic. It is the sole habitat of the last Majorcan midwife toads and the main habitat of protected spe-



cies such as black and tawny vultures, kites, falcons, fish hawks and Balearic shearwaters. Some 70 species of birds breed there. 39 species of mammals and 15 types of bats live there.

The Serra de Tramuntana has 16,000 ha of land with dry stone walls. Seen as a whole, it is a colossal work equivalent to a wall going round the Serra 80 times or to a 100-meter high wall surrounding it completely once. Why such a huge effort, one may ask, to terrace the mountains?

Man's historical obstinacy to build dry stone walls and overcome the geological inertia of landslides (caused by gravitational force, water erosion and earthquakes - fortunately rare or imperceptible) cannot be explained only by a need for subsistence. It obeys different reasons that varied during the course of history and through social changes.

At first, during the Islamic period, the construction of terraces was closely linked to the harnessing of water.

The Serra is where the largest quantity of rainwater is collected in Mallorca. The woods on the slopes of the mountains preserve the soil and contribute to the water being filtered slowly towards the aquifers. Substituting the woods for irrigated culture methods meant that a way of preserving the soil had to be found: terraces were an efficient and long-lasting solution.

The construction of the irrigation systems was a very precise engineering work, perfectly adjusted to the territory, put into practice by the Moorish tribal societies who inhabited the Serra before the Catalan conquest. First of all, you had to know the output of the source and, sometimes, harvest deeper with a qanat. The design of the major irrigation canal was the main priority when establishing the hydraulic system. Then, the slopes had to be adapted with platforms and dry stone walls. A cistern (safareig) often had to be built, as well as subsidiary canals to distribute the water. In some places, when the difference of level was sufficient, a watermill could be installed to grind the wheat. Finally, not too far but preferably outside the most fertile land, the house would be built.

Those Moorish systems just modified the landscape at the bottom of the valleys with more water. Moorish agriculture consisted essentially in gardens. From the Catalan conquest onwards the production logic of feudalism imposed itself, encouraging the expansion of vineyards and olive groves, these crops being easier to trade once converted into the final product, i.e. wine and oil. The subsistence economy and equitable management based on pacts between the Moorish clans gave way to a land management



system controlled by the feudal lords through products that were easy to convert into currency, such as wine and oil.

Olive trees had been introduced by the Romans and had also been grown by the Arabs. But their decisive extension, in the Serra de Tramuntana, was launched in the 13th century and intensified from the 17th century onwards. The Serra 'specialised' almost exclusively in this crop, with the resulting expansion of the terraces and dry stone walls that have been the hallmark of the rural landscape of the Majorcan mountains up to now. During the second half of the 20th century olive tree cultivation was progressively abandoned for the benefit of the woods, which currently occupy large areas of the Serra.

As we shall see throughout this guide, Galatzó plays a part in many of these characteristics and also in other singular features that justify its designation as an emblematic mountain of the Serra de Tramuntana.





Presentation of the Eco-journey

Walking around Galatzó



There are three hamlets around the slopes of Galatzó. One overlooks the sea (Estellencs), the others face the plain (Es Capdellà and Puigpunyent). Their names evoke the geography of the area, the dry stone walls and slopes, the narrow paths we have to follow little by little. It is a landscape designed for walking. The journey we propose (and which you can see on the enclosed map) almost embraces the mountain. The route goes through the skirt of Galatzó. Its peak will always be nearby. It will walk with you, next to you. You will see its shape and colour change as the day goes by. Galatzó will be your guide, and your watch. If you can listen to its voice, to the wind, the birds, the people tilling the soil, the journey will have been worth it.

Puig de Galatzó has been described many times, but hardly ever twice the same way. It is about 1,025 m high. It's a one-thousander, there is no doubt about that. Traditionally it was regarded as number nine on a list of ten peaks exceeding a thousand metres in the Serra de Tramuntana in Majorca. The millimetric precision of today's measurements has allowed geographers to detect, in the Serra de Tramuntana, seventy elevations over a thousand metres high. Sometimes one gets the impression that the mountains are moving, growing or shrinking, that they are alive. Galatzó is a particularly vivacious mountain.

Some authors describe it as the 'largest mound' in the southern half of the Serra de Tramuntana, since the higher summits are situated in the central part of the Serra, therefore it towers above the mountains that surround it, the Mola de s'Esclop (927 m) and the Mola de Planícia (941 m). It stands out, in that area, not only because of its height but also because of its pointed shape against the roundish ridges of those promontories. The name of the Puigpunyent municipality, situated at the foot of Galatzó, is an allusion to this characteristic.



The legend of Comte Mal [Count Evil]



It is the most beautiful popular legend of the Balearic Islands. First, because it goes back such a long way. It includes elements of the age-old myth of the bad hunter. Second, because it is assimilated and confused with the legend of Count Arnau, from Catalonia. Third, because it was collected in many places throughout Mallorca, thus forming a very rich historical compilation. Fourth, because it is one of the few legends linked to the collective memory of serfdom, a non-censured account of the injustice suffered by the people. Fifth, because it had a great influence on literature and it is the source of many versions by contemporary authors. Sixth, because it is a legend about a complex, unfathomable and eternal topic, at the origin of the best literature of all time: the problem of evil.

Nowadays it is hard to place ourselves in the context of the moment when one of the main elements of this legend was collected and put down on paper: the popular song that goes with it. We have to imagine it sung by the women who, at the end of the 19th or beginning of the 20th century, left the plain and walked up the mountain to pick olives. They stayed in the mountain all winter. They lived in porches built between the dry stone walls and olive trees. They worked from sunrise to sunset, organised in smallish groups. While they picked olives, they sang following the rhythm of their steps and the movements of their hands. One of the women is the first voice and the others reply in chorus, like a litany which is repeated and travels from one ravine of the mountain to the other and keeps the harvesters company, then they laugh and celebrate. Comte Mal is a poor grieving soul condemned to ride aimlessly throughout eternity to make up for all the evil he committed during his life on Earth.



The story is well known: the countess is alone when her dead husband appears, surrounded with flames. While the doomed man says he has come from hell, fire flares all over his body. Outside, one can hear a neighing horse. The wretched man says he wants no help. Then the cockerel sings, it's midnight and he must go. She dares not give him her hand in case it burns.



Historical aspects of Comte Mal



Ramon Burgues Safortesa i Fuster (1627-1694), Comte Mal, was condemned for ordering the death of Baltasar Calafat, shot twice with an arquebus as he came out of his house. The crime must be seen in a climate of extreme violence between factions belonging to families engaged in deadly confrontation during the 17th century, the Canamunt and Canavall conflicts. The house of the counts of Santa Maria de Formiguera, of Safortesa descent, also confronted the people of Santa Margalida because of the censals, a taxation system they wanted to impose.

One must remember that the enormous fortune amassed by the Safortesa family came from their military intervention at the service of the last Habsburgs, more specifically Philip IV and the wars against Italy and Flanders. When it returned to Mallorca and its military activity was dissolved, the military detachment that accompanied the Count in these conflicts was socially marginalised and became a military corps at the service of the count.



Comte Mal supported a gang of about a hundred bandits - a hundred and fifteen according to the Santa Margalida representatives in litigation against the Count - who hid in the Galatzó surroundings. Apart from giving them a refuge, he paid them a salary and a shoe allowance as for the servants, slaves and personal bodyguards of the Count. According to the same source, when Ramon Safortesa, the father, bought the estate he already intended to convert it into a residence for bandits. In 1626 the first Count of Formiguera bought Son Pont for 31,000 pounds and a year after he bought the Galatzó estate for 35,000 pounds.



The Galatzó Estate



With a surface area of 14,013,500 m², it is one of the largest public properties in the Balearic Islands. It has a built-up area of more than 5000 m², divided between the main houses and the auxiliary and service buildings, together with other architectural sites away from the houses, such as Ca l'Amo en Biel or Es Tramuntanal, amongst others. The manor is remarkable for its architectural and monumental value and it is made up of various elements spread around the patio, such as the oil mill and the chapel.

A manor was the physical expression of power. Generally speaking, many manors are sumptuous ornamental buildings. Behind the building lay a system of which the house was only a symbol. The full representative was the 'lord' or 'the heir' whose personal importance was inferior to that of the manor.

The economic system of the whole place was based on trusteeship, i.e. on the explicit mandate that the family property be kept and transmitted undivided to the heir of the house or lineage. The heir, turned lord, was under the obligation to protect the whole family, to support all the brothers and uncles who were single and lived at the manor, choose the convenient ties and get canonries and benefits for those who had entered the Church. The system of kinship was based on pre-arranged and often endogamic marriages.



The 17th century was a century marked by economic recession, which affected mainly the lower class. The decline of trade and guilds, together with the stunting of agriculture caused by a lack of new techniques, did not affect every layer of society in the same way. The majority of 17th century noble families proceeded, closely or remotely, from the merchant class. Unlike other places in Europe, the generalised downfall of the dominant class did not occur in Mallorca. The general trend for that dominant class was an increase in properties and wealth.



Life in the woods



The kilns, bread ovens and huts that we find in holm oak forests from time to time are simple monuments, spatial symbols of collective memory. They recall generations of anonymous workers who used to make charcoal. During the post-war, the last generation of charcoal burners survived in the woods.

Charcoal is obtained from the partial combustion of wood, which loses water and gains calorific power. The wood burns in a pile covered with soil called *sitja* in Mallorca. Nowadays we can still find in the woods the circles of stones that supported the clamps, the shelters and the bread ovens, thus recalling the work and the lifestyle of those charcoal burners. Their occupation was already described by Theophrastus in *Historia Plantarum* in the 3rd century BC. In Mallorca it was fully documented by Ludwig Salvator in the 19th century. We owe the best literary portrait of charcoal burners to Prudenci Bertrana.

Joan Coromines explained that *sitja*, the name given in Mallorca to the clamp, is not exclusive to the island but that it has a specific meaning here. Generally speaking, a *sitja* is a grain silo, usually buried, like a small gully. This is why *sitja* also means prison. It could be that the charcoal was first produced in half-buried charcoal kilns, similar to lime kilns. Another possible explanation is that the term comes from the 'eye of the *sitja*', through which torches were thrown to set it alight. This 'eye' is a rather large opening at the top of the clamp. It looks like the hole at the top of a grain silo.



Prudenci Bertrana praised the charcoal burners' shelters and the simplicity of their life in the woods; the fact that the harshness of the work was compensated, however, by a life away from urban pressure: 'We, the poor, the miserable, are the ones who are going to envy the charcoal burner, and his treasures; his heroic simplicity, his native strength, the serenity in his eyes and the beautiful rusticity of his palace'.



Dry stone walls overlooking the sea



The municipality of Estellencs has an area of 13.12 km² and is situated at the foot of Puig Galatzó. The dry stone walls around the village and the irrigation system, so typical with its canals and reservoirs, its gardens and orchards, give the landscape a distinctive character. The largest spring is s'Ull de s'Aigua at Son Fortuny. It irrigates various gardens and serves the village. It once powered two mills and served four oil mills. Olive trees, carobs and pine groves are also an important part of the forest and rural drylands. Besides the church tower other guard and defensive towers have been preserved, such as the Telm Alemany tower in the village and those at Son Fortuny and Es Collet. The Cala is an 80 m long by 10 m wide cove, one and a half kilometre away from the village. Its attractive features are the fishermen's slipways and the Cala spring, nearly always flowing, also known as the 'The Stream'. Near the cove we have the Bufador, a system of rock cavities along the coast from which pressurised air and water come out, propelled by the waves. The Estellencs municipality includes six kilometres of steep coast with small inlets such as Sa Clota.

The Serra de Tramuntana has, undoubtedly, the most spectacular shores of Mallorca. From the cape of Sa Mola in Andratx to the cape of Formentor there are about 50 (nautical) miles - nearly 90 km - of cliffs and varied seabed far away from the fishing ports and marinas. Sailing from one end to the other, when you reach the foot of the Tramuntana rocks you feel as if you were discovering the island for the first time. These deep recesses between serrated mountains and the unoccupied and fierce landscape confronted with the empty sea horizon are still relatively unknown, even by the islanders.



This setting is still the daily working place of some fishermen in Andratx, Sóller, Escorca and Pollença. These ports have a float of about 60 boats dedicated to fishing. But there are also some small ports or simple traditional boatyards scattered along the coast. The slipways we find there are a wonderful example of the traditional architecture related to the sea. Some of them are protected, such as the cluster of slipways at Port des Canonge or those at Cala San Vicenç.

The scope of the Natural Landscape of the Serra de Tramuntana includes the protection of 4 marine zones over an area of 1,123 ha: Es Rajolí (Andratx), Port des Canonge (Banyalbufar), Sa Foradada (Valldemosa and Deià) and Cala Figuera (Pollença). They are remarkable for their posidonia meadows and as the habitat of various species of birds and marine mammals.



At the foot of puig punyent



*If Galatzó is wearing a hat
and Ofre puts on his cap,
whoever has legs, do start running,
if you don't want to get drenched.*

Towards the evening, when the night falls, Galatzó puts on his hat and cape, the twilight brings all the banners and the clouds, pushed by the mistral, draw courses on which trots the horse of bad weather. It is going to rain. Every corner of the mountain harbours a place name and a story. The ridges are calligraphy, the geological folds are pages from an ancient book. The Galatzó peak is the first word of an endless narrative.

To start with, we are surprised by the personality of this name, 'Galatzó', - of unknown origin - at the heart of all the tales. What does Galatzó mean? Where does the word come from? Who is 'Galatzó'? The philologist Joan Coromines linked it to water. Is it water that gives its name to the mountain and provides a background for its history? When mentioning the place, the ancient chroniclers first of all evoked the profusion of springs and the fertility of the valleys.

In 1789, Jeroni de Berard said that the mountain took its name from the Galatzó estate, which is the most famous in Calvià due to its abundance of freshwater, although a good part of the water comes from the Son Nét spring in Puigpunyent and it is so lively and comes from so far above that it serves two watermills and an extensive garden. And also, when talking about Son Fortesa, in Puigpunyent, he says that Son Fortesa is



a great mountain estate with a garden and a windmill, by the Salt, an abundant spring which falls from a considerable height.

In Mallorca, Galatzó is dissociable from the literary portrait made by Salvador Galmés in the short story 'Between Two Worlds', set in Puigpunyent. His Galatzó is human, vigilant, benign, indifferent, eternal, 'the fanciful old man who often likes to adorn his head with stone and shrouds of mist', 'the old soldier, in ecstasy with a kiss from the light evening mist', 'the old Galatzó, raising his head above the umbrageous mountain range, already received the first fruits of the golden kiss of the sun...'





Gastronomy



The formula to keep under control situations that easily turn to disaster is always the same: calmness and good food. Not because one complements the other but because they inevitably go together: there can be no calmness without good food and you cannot grow and prepare good food in a state of anxiety or unrest. We are talking of a fortunate duality threatened with extinction, one of the few archaeological remains of the earthly paradise we once were.

Guillem Frontera

Within the agricultural food production of the Balearic Islands some products undergo special quality controls before they are allowed to bear a series of seals or distinctive marks issued by the European Union. Such distinctions imply official and public acknowledgement of the high quality index of these products and also enable buyers to identify them as the bearers of a singularity that differentiates them from other products of the same type.

Designation of Origin, Specific Name or Protected Geographical Indication, Geographical Indication, Generic Designation and Collective Guarantee are the different quality categories a product may belong to. They are all subject to specific rules that regulate the conditions of production of the product to be protected, and are normally coordinated by a Regulatory Board.

The Binissalem wines, the Pla i Llevant wines, the Mahón-Menorca cheese, the sobrassada from Mallorca, ensaïmadas, palo, gin, herbes,



organic fruit and vegetables, offer a set of guarantees and a quality that make them particularly recommendable. We must emphasise that this district produces the Serra de Tramuntana-Costa Nord regional wines made with red grape varieties (Cabernet Sauvignon, Merlot, Syrah, Monestrell, Ull de Llebre, Callet, Manto Negro) and white ones (Malvasia, Muscat of Alexandria, Small-Grain Muscat, Moll, Parellada, Macabeo, Chardonnay and Sauvignon blanc). Malvasia wines, particularly famous in Banyalbufar and Estellencs, have a distinctive fruity aromatic flavour; they are dry robust wines, complex and well structured.

The writer Miquel Ferrà remarked that around Galatzó we will find two very different types of cooking. The aristocratic landowners, an elitist minority composed of lineages and houses that advocated the Bourbon monarchy, favoured French gastronomy, of which remains the dessert called 'gató' in Majorcan, which is in fact the 'gâteau aux amandes' published in the 1761 encyclopaedia sponsored by Louis XV of France.

Next to this cuisine with courtly components, the sharecroppers made traditional soups from wild chicory, chards, wild garlic and wild leeks, and some wild mushrooms when the season allowed it. Pulses, snail stew, rice with fried vegetables, trempó in summer, etc. are dishes still present in a more or less refined version in our daily cooking and they can also be found in restaurants, along with more famous dishes such as the frit de matances, arròs brut or roast suckling pig.



Where to find local produce



5% of people in the world consume 30% of the planet's resources, and 20% of them accumulate 80% of the wealth. Nowadays this is not only morally scandalous, it is also a totally unsustainable ecological imbalance that makes the viability of the world and our species questionable.

If all countries eventually behave this way, like developed countries, it is highly unlikely any of them will manage to remain so. The quantity of exploited resources and the waste generated would soon transform the world into a desert.

To face the problem generated by consumerism, there are common-sense alternatives we can easily put into practice, since it only depends on us:

Fair trade is an alternative to traditional trade which, apart from the economical criteria, takes ethical values into account. The production process of the items that bear the 'fair trade' label must meet certain requirements, such as ensuring that the workers who make these products receive a living wage, and avoiding child labour, amongst others. Some of these products can be found at the traditional markets or in specialised and fair trade stores.

Responsible consumerism or consumer awareness implies reconsidering our whole way of living. First of all, we must ask ourselves whether we really have a need for everything we are about to consume, then how we can satisfy this need and, finally, if we do so through the



market, which of the options on offer appear to be the soundest. This may lead us to choose products that are not easily accessible, or the cheapest, but above all we'll stop buying many unnecessary items and in the long run we'll be saving money.

An interesting concept when it comes to assessing the products we consume is what we call the ecological backpack, which is the quantity of materials that are mobilised and transformed during the lifetime of a consumer item. It takes into account, for each product, the true overall production cost, from the extraction of raw materials to waste disposal.

Products from industrial agriculture, for instance, have a much bigger 'backpack' than those from organic farming, given that the latter use less water, less chemical products, and they cause less erosion and less pollution, to name but a few advantages; what's more, if you use local produce you eliminate the expenses and the negative effects that are related to transport.

Responsible consumerism implies, therefore, being aware of the products, of the hidden production procedures and their effects on the environment and on our health, as well as the working conditions of the workers; in essence, being a little questioning about what we buy, being careful but also being interested about things.



What to do



Mallorca was traditionally a land of peasant farmers, fishermen and artisans. Many of the skills needed for the treatment of raw materials found on the island have survived through the crafts and art produced all over Mallorca nowadays. Master craftsmen working with clay, glass, leather, palm, wood, iron; goldsmiths, jewellers, ceramists, winemakers, shoemakers, blacksmiths, turners, bookbinders and restorers; cooks, bakers, herbalists, soap makers, painters, sculptors, photographers and engravers. Craftsmen live in their workshop. They are easy to find.

Pottery was a more lively tradition and is still practiced with some intensity near the clay deposits. Various municipalities in Mallorca have large areas of pottery clay of different qualities and colours: white, grey or red. No wonder they generated all kinds of very useful baked clay objects such as jugs, pots, bowls, jars, basins, plant pots, tiles and gutters that we still see from time to time in the Majorcan homes that have resisted the plastic empire. Not to mention the enigmatic siurells, the ocarinas and the 'embroidered earthenware'.

The glassmaking tradition in Mallorca goes back to the 14th century. Medieval glassmakers got the silica or glassmaking quartz from quarries in the Serra de Tramuntana, in the municipality of Banyalbufar, and the soda they needed to melt it down came from salt pans and other places on the coast of Mallorca. During the Middle Ages the majority of workshops were within Palma and the presence of Venetian glassmakers working there, especially during the 16th and 17th century, has been documented. In the 18th century the Gordiola family set up its workshop, which it has kept until now, first in Palma and from the mid 20th century



onwards in Algaida. Still in the 20th century, other businesses were set up such as Menestralia (in Campanet), founded in 1965, and Lafiore (in s'Esgleieta). Currently, there are also a few small artisanal glassmakers' ateliers in Palma or Sant Joan. One of the most highly valued techniques in this tradition is glassblowing, which consists in introducing an iron tube, the blowpipe, in a piece of burning glass and blowing through the other end to model empty objects inside. In the workshops open to the public you can watch the artisanal glassmakers work, and marvel at the vast array of crystalline colours in the display cabinets: jewellery, glassware, candlesticks, lamps, jars, bottles, amphorae, cruets - an endless crystal palace from a fairy tale.

The crafts related to stone, iron and wood are well alive in many municipalities of Mallorca. Goldsmithing, jewellery and pearl-makers reign over premises easily found in conventional routes. The same can be said about the shoe industry, which has won well-deserved recognition. The vegetable fibre crafts may be more surprising and marginal. The hand-dyed textiles known as *llengües* are related to the oriental ikat, based on a selective dyeing technique to create blurred and recurrent patterns on the fabric. Its use became popular in the 18th century to produce decorative curtains, upholstery and also dressmaking fabrics. It comes in different types of supports: mainly silk, linen and cotton. *Llata* is what you get when braiding strands of the fan palm leaves. In the municipalities where fan palms grow, this craftsmanship was preserved, until not long ago, to make food baskets, shopping baskets, hats, fans or brooms. Both the harvesting of fan palms and basketry are vestiges of a culture that goes back to the Stone Age.



It is true to say that nowadays festivals are more and more alike and often overcrowded. There is a struggle between the community spirit of a festival and the ephemeral and consumer-oriented show of many current festivities, which could be defined as carnival. But the art of celebrating is still alive. Popular tunes, the music of the Majorcan bagpipe players, street decorations, festive dresses, masks, giants, pyrotechnic shows, dancing, folk dances, wine and food tasting, and above all outdoor meals and public banquets can be an art.

Here is a list of the major festivals and fairs you may find on this route:

Estellencs

Wine and cheese festival, 1st May.

Food fair, beginning of October.

Throughout the year you will find wines made with Malvasia grapes.

Puigpunyent

Puigpunyent organic, artisanal and agricultural fair, end of May and beginning of June.

Puigpunyent music festival, month of July.

Puigpunyent craft beer tasting, month of November

Es Capdellà (Calvià)

Es Capdellà autumn agricultural fair, end of October and beginning of November.





Responsible behaviour

General rules



Being a responsible traveller and minimising the impact your visit creates is important for the sustainability of the area. After all, sustainable tourism is a way of travelling and exploring a destination whilst respecting its culture, its environment and its people.

General rules



Respect nature (**flora, fauna and land**) and don't introduce alien species of flora and fauna.



Stay on the waymarked paths and **trails** and **camp** only in authorised places



Light **fires** only in the authorised areas



Don't **drop** any litter, take it with you



Always keep **pets** on a leash and under your control



Circulate and park **motorised vehicles** only in authorised **areas**

Further rules

- When entering a protected area, follow the rules and the instructions from the staff
- Take care not to damage any signalling and other itinerary facilities
- Respect any kind of private property, including buildings and croplands
- Respect cultural heritage (churches, ruins, walls, and any other construction)
- Be polite and fair with the locals and other users, including hikers, horse riders, and cyclists
- Respect the peace and calmness of the place

Recommendations before you start

- If walking alone, tell someone of your itinerary
- Don't overestimate yourself and choose the route according to your physical abilities
- Choose the appropriate clothes and equipment
- Check the weather forecast before leaving and adapt your route to the weather conditions
- Remember to take enough water
- Report any damaged equipment to the corresponding authority





How to come



Travelling responsibly in times of climate change? Yes, you can! Just offset your CO² emissions...

- Reaching our mountain areas from other parts of Europe or the world would not be possible without air travel. However, aviation is one of the biggest emitter of greenhouse gases and, therefore, contributes to the anthropogenic climate change in a decisive manner.
- Fortunately, you can offset the generated carbon footprint on a voluntary basis with one of the existing carbon offsetting initiatives. These initiatives usually offer a web tool with a calculator so that everyone can calculate the price of their carbon offsets. By purchasing the emitted CO₂, you can mitigate your own greenhouse gas emissions caused by transportation (for instance, your flight), and also those caused by the use of non-renewable energy sources during your stay.
- The received revenues are usually dedicated to on-site or off-site forest management projects, but also to the conservation of biodiversity in collaboration with local managers. You can contribute to these projects with small amounts. For instance, offsetting a flight from Berlin to Thessaloniki (return journey) costs less than 20 euros, and from Stockholm to Catania, about 30 euros.
- You can offset your emissions wherever you like. We suggest using 'Atmosfair', one of the most well-known and reliable platforms. Just have a look at www.atmosfair.de.
- **Thank you for making responsible and sustainable travelling possible!**

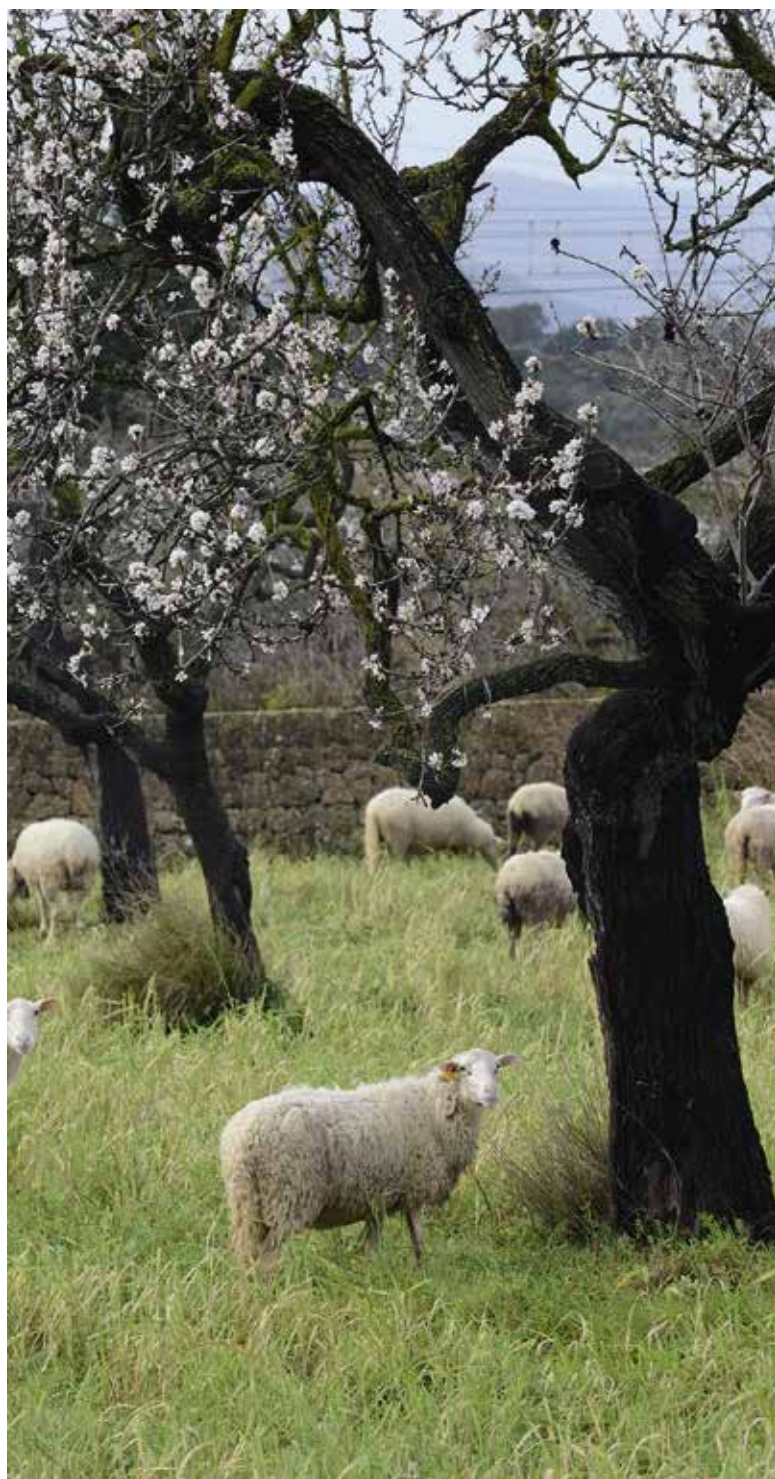


It may sound incredible but there are times of the year when the Palma airport is empty, planes are not full, motorways are not saturated or congested, road traffic is reasonably fluent and country lanes are silent and peaceful as in the olden days. It may sound incredible but the island, at times, looks like a liveable land rather than some unbridled industry consisting in stuffing tourists into concrete casings. The first recommendation for you to make a sustainable visit is to avoid agglomerations, to go a little against the tide, to look for the quietest times of year.

We can say the same about road transport: avoid rush hour, and the days with more traffic jams, use public transport whenever you can and, if none is available, make a claim for this service to be provided. Sustainability is a global commitment, we all have a responsibility to do our bit.

The municipalities around Galatzó are linked with Palma through various bus services, a list of which you will find at the end of this page. By using public transport you will enjoy advantages that you won't get with a car. The peace of mind of not having to drive and being able to admire the landscape. A higher viewpoint, from which you can see the fields beyond the fences and the walls that delimit the estates. While travelling, you can read and consult maps, ask the locals, listen to conversations, to the way people talk, make acquaintances.







Collection of legends

THE MANHUNT

It says that Comte Mal used to go round the western villages, Andratx, Calvià, Galilea, etc., accompanied by twelve bandits on their horses. If he came across someone he didn't like because he had spread rumours about him, or had robbed him, etc., he had him caught by the bandits who tied him to their horses and set them free to dismember him, then he had him buried in a pit known as the Pla del Fossar (still known under this name to-day). He killed many of them this way.

Capdellà, 12th April 1927. The bailiff of Can Mollà, aged 88, told me this story.

THE COUNT HAS BEEN CAUGHT

One day the Comte Mal, going on the manhunt alone, went as far as L'Auqueria (estate) and, instead of catching the people who lived there, he was caught by them and kept prisoner for four or five days. Eventually, some people from L'Auqueria got him out and took him, well tied, to the boundary with Galatzó. The story says that he was alone because the bandits, seeing that they were outnumbered, had run away.

They freed him at the boundary, and he swore he would take revenge. Soon after, he managed to catch a few from L'Auqueria and eliminated them at the Pla del Fossar.

Capdellà, 12th April 1927. The bailiff of Can Mollà, aged 88.

THE EYE BOLT

Within the Tramuntanal, which is a plant bed area at the Galatzó estate, we can find the 'eye bolt', two large embedded stones with a hole, where rumour has it that Comte Mal tied those he wanted to kill. People say that whoever refused to believe him was taken there and, once dead, the count either threw him in the chasm just before the 'eye bolt' or took him to be buried at the Pla del Fossar. With so many deaths he acquired such a bad reputation that even nowadays, to emit a judgement on a bad man who is much disliked, they say: 'he is worse than Comte Mal'.

Capdellà, 12th April 1927. Guillem Pons, the current bailiff of Sant Martí and the son of the old bailiff of Galatzó.

THE DEATH OF COMTE MAL

They say that when Comte Mal died, at the Galatzó farmhouse, his body was immediately taken to a large room and people went out, leaving him alone. When they returned to bury him, they couldn't find him; the box was empty and they believed that, due to his badness, the devil had taken him away body and soul.

To keep it a secret, the occupants of the house put a fig tree stump in the coffin and they took him to be buried in the countryside. The place where he was buried is now called 'Es Pla des Fossar' and they built a 'galley'¹ on top.

Capdellà, 11th April 1927. Madò Maria Vich aka des Carreter, born in the village and aged 53.

¹ A very large stone wall to conceal a large quantity of rubble and shingle.

COMTE MAL APPARITIONS

At Son Pont in Puigpunyent, one of the estates owned by Comte Mal, only last year, one evening, the sons of the bailiff who was there heard a strange noise above the room and told their father and the errand boys about it. They shouted aloud:

– Who is it? Who is it?

But nobody answered.

The bailiff went up with the children, who said to him:

– Can you see that smoking man?

Their father looked, saw Comte Mal and fainted.

The children shouted again and the bailiff's wife came up with the errand boys but all they could see was the bailiff on the floor and the children saying that a smoking man had appeared before them.

They believed it was Comte Mal; they made the bailiff recover consciousness and left the place. They refused to live there ever again.

Capdellà, 12th April 1927. Mateu Cunill aka Sineu, from Galilea, told me the story.



