

3. Ways of Saint James in the region of Tâmega e Sousa: proposals of patrimonial valorization of the Resende Way

*Pedro Ricardo Coelho de Azevedo*¹⁵

1. Introduction

The declaration of the Way of Saint James in 1987 as the First Cultural Itinerary of Europe by the Council of Europe and the declaration of the French Way in 1993 as World Heritage, set the tone to start initiatives for the valorization and heritagization of several Jacobean itineraries. The recovery and respective reactivation of the Ways of Saint James have multiple dimensions and perspectives: economic, touristic, religious and cultural. Its recovery has a high capacity to regenerate and dynamize rural territories, namely in terms of tourism, promoting a sustainable tourism without causing negative impacts to the territories (Azevedo, 2021). Moreover, they promote territorial development namely at the various local and regional levels (Lopez and Santos, 2019).

Above all, they allow the valorization of the heritage, attract visitors to rural territories, generating several positive impacts not only for the territories where they are implemented, but also for their communities (Bindi, 2014; Moscarelli et al, 2020). The Way of Saint James is a cultural heritage, as it has a historical dimension visible in the various heritage assets, namely the Jacobean heritage. Currently, walking the Ways of Saint James means walking them for various motivations, cultural, historical, touristic, religious, spiritual, sporting, among others.

¹⁵ Researcher at the University of Trás-os-Montes e Alto Douro (UTAD) and at the Centre for Transdisciplinary Studies for Development (CETRAD), Vila Real – Portugal.

In addition to these valorization processes, the growing number of pilgrims, where during 2019 347,578 pilgrims arrived (Pilgrim's Office, 2021), justifies that some of the Ways of Saint James be recovered.

Other existing Ways in northern Portugal have been the target of recovery and revitalization initiatives (Nunes et al, 2016), such as the case of the Central Way, the Portuguese Inner Way to Santiago de Compostela (PIWSC), the Silver Way (Via de la Plata) and the Torres Way.

A recent news article by Jorge Oliveira Pinto tells us that the pilgrimages went through the Montemuro mountain range and then on to Resende¹⁶.

This brief study intends to trace the itinerary and identify the Jacobean evidences with the objective of this route to be implemented and mainly contribute to its tourism and heritage valorization. It is not a question of creating a new route, but rather of taking advantage of the evidence that constitutes tangible and intangible heritage (Bak et al, 2019), that is, in a material and immaterial heritage, which is materialised in the testimonies and the various historical marks existing on the ground.

Marks subsist in some municipalities, including in Resende, Cinfães, Baião and Marco de Canaveses. This territory is marked by its rurality, marked by its landscape and rural component.

This work is structured in four parts: initially it will be made a socio-territorial contextualization of these municipalities inserted in the NUT-III region of Tâmega and Sousa, to then be made a historical framework of the Ways of St. James. Afterwards, the methodology adopted will be explained and, finally, the results obtained will be demonstrated and analysed insofar as the implications of the implementation of this Way are shown.

¹⁶ <https://www.jornaldocentro.pt/noticias/colunistas/torres-villarroel-a-caminho-de-santiago-por-onde-passou-certezas-probabilidades-conveniencias>.

2. Socio-territorial context

The municipalities of Resende, Cinfães, Baião and Marco de Canaveses are located in the north of Portugal and integrate the sub-region NUT III of Tâmega and Sousa. These municipalities in 2020 counted 98,240 inhabitants, as shown in Table 1.

Table 1 - Population of the municipalities.

Municipalities	Nr. Inhabitants in 2020
Resende	10.080
Cinfães	18.123
Baião	18.662
Marco de Canaveses	51.375
Total	98.240

Source: (PORDATA, 2021).

In terms of tourism infrastructure, Table 2 illustrates the number of existing accommodation, museums and tourist offices in the municipalities under study.

Table 2 - Existing tourist infrastructures in the municipalities.

Municipalities	Nr. of tourist accommodations in 2019	Nr. of Museums in 2019	Tourist Offices
Resende	12	0	1
Cinfães	12	0	1
Baião	21	2	1
Marco de Canaveses	17	0	1
Total	62	2	4

Source: (PORDATA, 2021).

In 2014, the Tâmega and Sousa region accounted for 6% of total travel agencies, tour operators and other reservation services located in the North, 7% of companies providing accommodation services and 10% of restaurant and similar companies (Comunidade do Tâmega e Sousa, 2014, p. 109).

It is characterised by being a predominantly agricultural territory, where agricultural and livestock activities predominate. At the same time, there are some service and industry sectors. The territory is marked by its landscape component, with numerous villages scattered by mountain areas.

These municipalities correspond to ancient territory, assuming special preponderance during the Christian Reconquest period (Duarte, 1996).

This area is bordered to the north by the municipalities of Amarante and Mesão Frio, to the east by Lamego, to the west by Penafiel and Castelo de Paiva, and to the south by Arouca and Castro Daire.

3. Pilgrimage routes in Tâmega and Sousa

The numerous Jacobean evidences existing in the Tâmega and Sousa region date back to the times of the Christian Reconquest in the Douro valley, approximately from the year 1000, when the Muslim domain was pushed southwards.

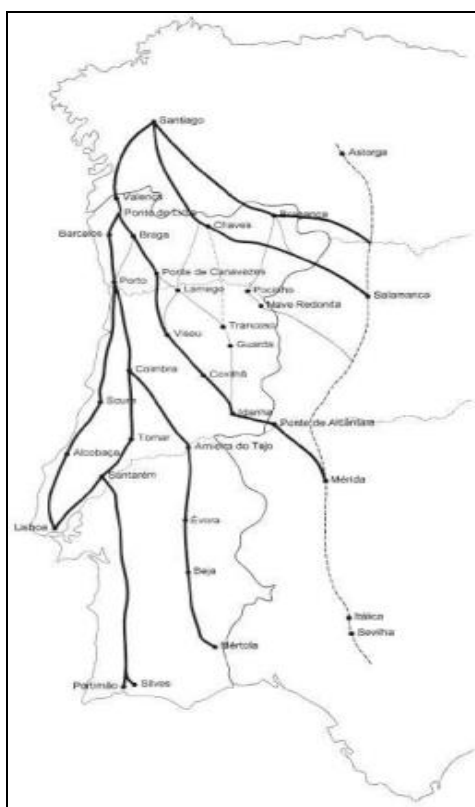
The Ways came from the central region of the country, which crossed the Douro in places like Resende and Cinfães, and eventually converged on different, alternative paths towards Santiago de Compostela, as shown in figure 1.

It is assumed that these variants came from the PIWSC (Pereiro, 2019) and the Torres Way, more specifically from Lamego, but also from the Beiras region, and as a way of shortening the route, they passed through Resende and Cinfães, where they crossed the Douro and reached Baião and Marco

de Canaveses, eventually junctioning further north, possibly again with the Torres Way (Fernandes, 2018). This situation is illustrated in figure 2.

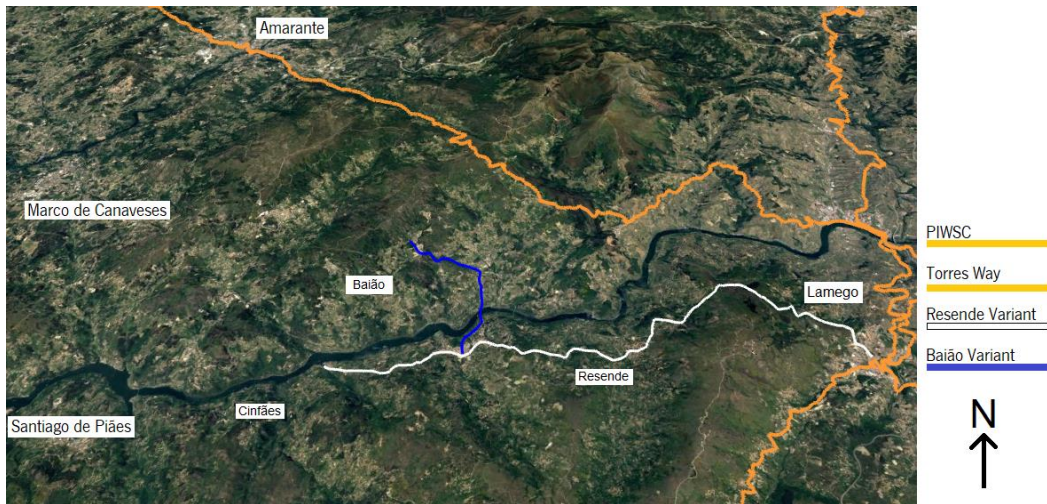
This Way through Resende was widely travelled during the Middle Ages and, despite witnessing a progressive decline over the years, it can be deduced that there was some movement of pilgrims still in the 15th and 16th centuries. However, the use of these routes by pilgrims eventually declined and the marks in space and time were lost. Despite this situation, considerable marks remain on the territory, such as the religious heritage with chapels and churches, place names, hostels, legends, among others, as represented in figure 3.

Figure 1 – Pilgrimage routes to Santiago de Compostela in Portugal.



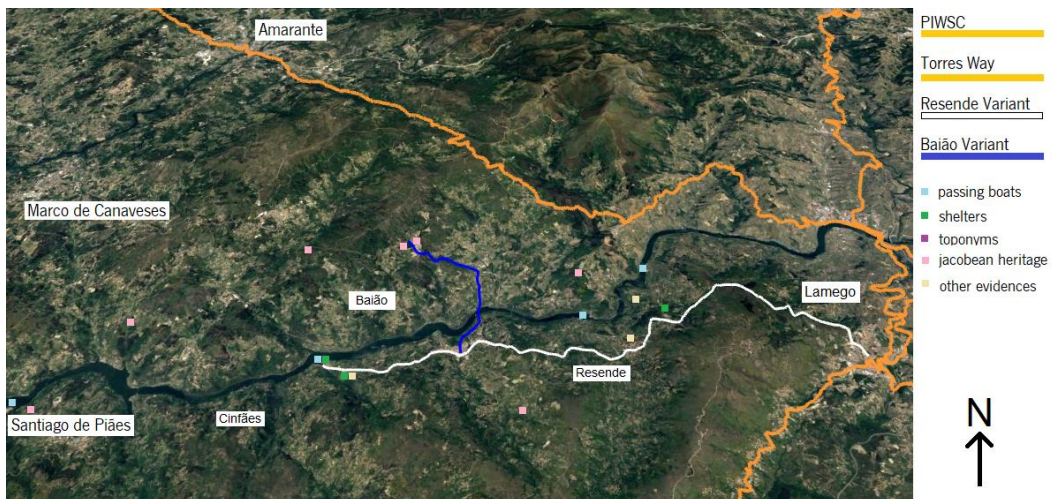
Source: Cunha, 2011, 2013, 2019, p. 8.

Figure 2 – Ways of St. James in the Tâmega e Sousa region.



Source: own elaboration based on google earth.

Figure 3 – Main Jacobean evidence in the Tâmega e Sousa region.



Source: own elaboration based on google earth.

Next, the itineraries will be explained and at the same time the main heritage related to the jacobean cult existing in the municipalities of Resende, Cinfães, Baião and Marco de Canaveses will be demonstrated.

3.1. Resende

Resende is characterised by being an ancient territory (Duarte, 2001) and will have played a major role in the passage of pilgrims towards Santiago de Compostela. It is considered to have been a secondary path, used to shorten the way or to enter the westernmost part. It came from the PIWSC, which was a main road that originated in Viseu and was the most travelled one. In reality, PIWSC allowed multiple connections and variants (Eixo Atlântico, p. 65).

The testimonies linked to the historical documentation enable us to substantiate the Way (Pinto, 1982). In Lamego, an important crossroads of the Trás-os-Montes region that had considerable importance in the medieval times, where a main route came from Guarda, Trancoso and Sernancelhe, and another crossroads led via Mesão Frio to Amarante, Guimarães and Braga, which corresponds to the current Torres Way (Eixo Atlântico, 2015, p. 66).

Resende é um território antigo, que desempenhou elevada relevância durante a Idade Média (Duarte, 2001). Leaving Lamego, it follows the road to Resende towards Souto Covo (Eixo Atlântico, 2015; Cunha, 2019, p. 15), passing through São Martinho de Mouros, then reaching the village of Resende until reaching Aregos, where there was a ferry crossing. This route is approximately 30 kilometres long and corresponds to the main variant.

The toponyms of Pousada (Anreade) and Pousadoiro refer to places where there were hostels to support the pilgrims. In the case of Pousada, it is assumed that a house in this locality, called Pousada, performed this function of shelter. In fact, there were two other shelters: one in Pousadoiro and another one in Caldas de Aregos, the latter being founded in the 13th century. There are other toponyms such as the place of Santiago in Cárquere and the place of Barco in Barrô that refers to a passage in the Douro River (Pinto, 1982, p. 454).

In terms of religious heritage, in the parish of Paus, there is the Chapel of São Tiago Maior. In São Martinho de Mouros there are legends dating back to the foundation of Portugal as a country which state that the warriors and the villages used Saint Tiago to help them fight the Moors. Moreover, the church of São Martinho de Mouros, built in the thirteenth century, is a building of Romanesque architecture, where locals say that over the portal, there are four corbels, which would support a porch, which currently does not exist, to house pilgrims.

The church of Barrô, as illustrated in figure 4, bears two Malta's crosses marked in stone, flanking the main doorway, which must date back to the 16th century, which formerly belonged to the Religious-Military Order of the Hospitallers, of which Barrô was a Commendation (Monumentos, 2021), which refers to a connection to the Ways of Saint James.

On the other hand, the consistent medieval road network that existed, namely bridges, allowed Resende to be inserted in the pilgrimage routes. The River Douro was a difficult natural barrier that had to be crossed by pilgrims on their way to Compostela by boat. In the 12th century, there was a ferryboat that operated between the quays of São Martinho de Mouros (Resende) and (Porto de Rei) and connected with the place Barqueiros, located on the other bank and belonging to the current county of Mesão Frio (Abreu, 2006; Duarte, 2007, p. 88; Eixo Atlântico, 2015, p. 69).

Figure 4 – Barrô parish church, Resende.¹⁷



Source: Monumentos, 2021.

As for iconography, two images of Saint James have been identified, one in the church of Paus and the other in the Parish Church of Resende. The last place on the itinerary in Resende is in Aregos, where during the Middle Ages the queen D. Mafalda, wife of Afonso Henriques, had an inn built. The name "albergaria" still exists today (Pinto, 1982, p. 253). There is also the Romanesque Chapel of Santa Maria Madalena on the site.

¹⁷ Available at: http://www.monumentos.gov.pt/Site/APP_PagesUser/SIPA.aspx?id=4279.

3.2. Cinfães

Cinfães also presents some Jacobean evidences. For example, the ancient "*carraria antiqua*" (Pinho, 1997, p. 39), a secular route, was widely travelled during the Roman period and the Middle Ages, and may have played a structuring role with other itineraries.

As was the case in Resende, there were ferries that allowed the crossing of the Douro River, namely connecting the current towns of Várzea do Douro (Marco de Canaveses) to Escamarão (Cinfães), (Conceição, 2020, p. 59). There were other passing boats nearby, namely in Espadanedo and São Cristóvão de Nogueira. (Cunha, 2019, p. 26)

In the parish of Santiago de Piães, there is the church of São Tiago, whose primitive construction originates from the 11th century. It is important to mention that São Tiago is the patron saint of this parish and the coat of arms itself features a staff and a boat.

A tradition that still remains is for the farmers to perform a procession where they carry the "image of Santiago, from the church of Piães, to the Torneiros beach, by the Douro river, and there, they fill with water the gourd that the saint carries tied to his pilgrim staff; Then, they would sprinkle the image or wet its feet, say fervent prayers, return to the church with the Saint's litter or collect it in a chapel near the river, while waiting for the rain, after which they would definitively return the image to its church" (Guimarães, 1954, p. 147).

Table 3 - Jacobean religious heritage in Baião.

Church / Chapel	Parish
São Tiago Chapel	Parish Councils of Campelo and Ovil
São Tiago Chapel	Parishships of Loivos da Ribeira and Tresouras
Mesquinhata Parish Church / Church of São Tiago	Parishships of Baião (Santa Leocádia) and Mesquinhata

São Tiago Chapel / Church of São Tiago and Nossa Senhora dos Oferecimentos	Parish of Valadares
Valadares Parish Church / São Tiago Church	

Source: *Monumentos* (2021).

3.3. Baião

As far as Jacobean heritage is concerned, Baião has several religious buildings, as shown in the following table.

The Valadares Parish Church is an excellent example of Romanesque architecture. As São Tiago is the patron saint of this parish, the festival is held on July 25, Saint James day. Here we find other Jacobean symbols: the coat of arms has clearly Jacobean symbols and inside the church, there is a mural painting of pilgrim Santiago dating from the 14th and 15th centuries.

In another location, the Ancede Monastery has a triptych that appears to have two pilgrims.

3.4. Marco de Canaveses

Referring again to the boats, there was a ferry that crossed in Entre-os-Rios, in the strategic port of the mouth of the river Tâmega. From here, it would connect with the barge in Várzea do Douro, where it would cross this important watercourse towards Lamego and Viseu. (Conceição, 2020, p. 60).

The Canaveses bridge, built over the Tâmega river, was a major axis connecting Porto to the Trás-os-Montes region. In the vicinity of this bridge, there was also a shelter, considered one of the oldest existing in the region (Silva, 2017). Other evidence has to do with the chapel of "Senhor

da Boa Passagem", located at the exit of the bridge, which was located next to the Church of São Nicolau, and refers to a crossing point. The chapel was moved to a higher location when the waters of the Torrão dam rose.

It is important to identify other Jacobean evidence in this municipality, namely mural painting and iconography. As regards mural painting, the church of Vila Nova de Quires and the church of Marco de Canaveses have some evidence. In the first, there is a painting alluding to Santiago Matamouros and a coffered ceiling with Saint James, while in the second there is a mural painting of Santiago Peregrino.

Regarding iconography, the churches in the localities of Ariz, Sande and Soalhães each have an image of Saint James.

In terms of religious heritage, the chapels of São Tiago de Entre-os-Rios, of Soalhães and of Sande, from the 15th and 16th centuries, respectively, remain.

On a hill is the Castro de Santiago, where there is the chapel of São Tiago, built in the Middle Ages, overlooking a possible route used by pilgrims coming from Lamego on their way to Santiago de Compostela¹⁸.

In short, the heritage elements presented here provide evidence of the predominance of numerous Jacobean marks.

4. Methodology

In order to carry out this work, it was necessary to take a comprehensive approach that would allow us to reconstitute not only the Way itself, but also to identify the existing heritage. Therefore, two methodological phases were established.

In the first phase, it was essential to carry out a bibliographical research about this region and to consult studies and technical reports about the Ways, such as the manual of the Eixo Atlântico (2015). In this way, it was

¹⁸ http://www.baixotamega.pt/uploads/writer_file/document/172/Percurso_Pedestre__PR1_-_Pedras__Moinhos_e_Aromas_de_Santiago_.pdf.

possible to compile information considered crucial to establish the route and collect indicators to understand and interpret this territory.

Subsequently, the second phase was based on carrying out fieldwork in order to identify the heritage assets on site and establish a possible route in the field. At the same time, between 12 and 19 July 2021, 10 interviews were carried out, 4 with technicians from tourist offices, 3 with town and parish council technicians and 3 with parish council presidents, with the aim of understanding the feasibility of implementing this route. Questions to be addressed were pre-defined, such as: - What are the advantages of revitalising the path? - Have any initiatives been carried out? - How would it be valued and implemented? These specific respondents were selected for the research because they know the terrain and in turn are the primary agents for implementing the route on the territory.

Thus, it was possible to obtain relevant information that led to the identification of the heritage and obtain various views and perspectives regarding the recovery of the Way.

5. Results

In recent years, some awareness-raising activities have been carried out to bring the Way of Saint James closer to the local community. However, these initiatives focus mostly on the Torres Way, a path already duly signalled and implemented in the territory. The Intermunicipal Community of Tâmega and Sousa, in partnership with other Intermunicipal Communities, promotes initiatives to proceed to the survey, from the historical and geographic point of view to the intervention, and to the valorisation of part of the route of the Torres Way. As already mentioned in the methodology chapter, ten interviews were conducted with agents of the four municipalities, namely with technicians of tourism offices, technicians of municipalities, technicians of parish councils and presidents of parish councils, with the aim of identifying the perceptions, knowledge and feasibility of this itinerary.

In an interview with a technician of the Resende tourist office, he states that "The village of Resende is not part of the current pilgrim routes. But since there is evidence, it would be an added value to create a route properly signposted to attract pilgrims to this region. Besides, it would allow diversifying the tourist offer and make tourists stay longer here" (technician from the tourist office, interview carried out on 19 July 2021). In other interviews with two mayors of parishes of the same municipality, their reports are unanimous in recognising the positive impacts that this Way would allow, as "the growing number of pilgrims arriving at Santiago de Compostela, it would be necessary to take advantage of the existing historical evidence to materialize the Way in Resende and integrate it into the pilgrimage routes" (Presidents of the Parish Council of Resende and São Martinho de Mouros, interview held on 16 July 2021), while another testimony notes that it is "necessary to revitalize a community heritage and that ends a legacy of the ancestors and the secular importance of this territory. People have a connection with their heritage, they protect it and value it, but they are not aware of their connection to the Caminos de Santiago" (President of the Parish Council of Junta de Aregos, interview held on 19 July 2021).

In Baião, the technician from the tourism office says that "the connection of this route to the Via de Torres would allow a greater sustainability of the route and greater visibility" (Technician from the tourism office, interview held on 16 July 2021). From another perspective, the interview conducted with the technician from the Valadares Parish Council, in Baião, defends the deep connection of the community to São Tiago, who is the patron saint of the parish, but also to the Jacobean heritage existing in the parish. In addition, it was important to link the Camino with other tourist resources in order to catapult the route. We developed a series of activities, especially walks, as a way of making the Way known" (Technician at the Parish Council of Valadares, Baião, interview carried out on 13 July 2021).

Considering the other interviews carried out, the interviewees are unanimous in recognizing the advantages that the reactivation of the route

allows, particularly in terms of territorial development. At the same time, they mention that it will be necessary to create the necessary infrastructures such as pilgrim hostels and other support structures.

This set of perspectives demonstrate the perceptions and, in some way, the possible viability of implementing the Way of Saint James through Resende.

6. Final considerations

The valorization of the Resende Way, understood as a cultural heritage of high historical value, allows not only the recovery of a Jacobean itinerary, but also rural and territorial development, since a large part of the Way goes through rural areas.

The interviews made it possible to verify that, on the one hand, there are civil measures of promotion and recovery, i.e., promoted by institutions and local communities, but on the other hand, there is an absence of official measures for the recovery of this route. It is clear that there is a need for legal valorization, defence and identification actions that lead to the tracing and signposting of the Way.

It should be noted that although several elements of cultural heritage are still active, i.e. in use, and although some are classified, as for example the religious assets, many of them are not associated with the Jacobean cult, but function in the collective memory as an important part of the identity of the local community.

The high number of heritage sites is one of the assets of the route. In addition to being used, the heritage can generate income. Moreover, it becomes functional again, since some of it is not accessible to the public. As it happens in other paths, it is necessary to resignify the local heritage and the path itself (Barrère, 2016). From another perspective, the adaptation of this Way into a touristic-cultural route allows on the one hand to recover the Way and, on the other hand, to articulate all the Jacobean heritage and other patrimonial assets (Ron and Timothy, 2018).

The heritage on route, is living and changing, where there is an exchange, which enables a movement of people.

Another potential of this route is its inclusion in the Romanesque Route¹⁹ with great advantages for this territory.

In terms of the limitations felt in this work, they are centred on the scant evidence existing in the field, which makes it difficult to accurately reconstitute the route. It is possible to do more extensive work involving a larger number of agents, taking advantage of the basis provided by this work.

In short, it has been shown that the Resende Way has the potential to be valued, based on the various Jacobean and other heritage testimonies. Above all, it allows the promotion of a sustainable development, based on the environmental, agricultural and natural components of this region; the development of a new religious and historical-cultural tourism product, which may even develop religious tourism; and the enhancement of cultural identity, since they are a historical legacy of the communities.

Acknowledgements

This work is carried out within the scope of the Research Grant with the reference SFRH / BD / 136459/2018 attributed by FCT - Portugal.

The Center for Transdisciplinary Studies for Development (CETRAD) is financed by national funds through FCT – Foundation for Science and Technology, I.P., under the project UIDB / 04011/2020.

Bibliography

Abreu C. (2006), Das antigas barcas de passagem no Douro Ibérico. *Douro-Estudos & documentos*, (21), pp. 45-75.

¹⁹ <https://www.rotadoromanico.com/pt>.

- Azevedo P. (2021), The Ways of Saint James in Trás-os-Montes and Alto Douro as an Example of Soft Tourism in Rural Areas, *European Countryside*, 13(2), pp. 314-329.
- Bak S., Min C. K., Roh T. S. (2019), Impacts of UNESCO-listed tangible and intangible heritages on tourism, *Journal of Travel & Tourism Marketing*, 36(8), pp. 917-927.
- Percurso_Pedestre_PR1_-_Pedras_Moinhos_e_Aromas_de_Santiago_.pdf).
- Barrère C. (2016), Cultural heritages: From official to informal. *City, Culture and Society*, 7(2), pp. 87-94.
- Bindi L. (2014), Intangible Cultural Heritage, Tourism and Local Impact. *HTHIC 2014*, pp. 364-376.
- Comunidade Intermunicipal do Tâmega e Sousa (2014), Plano Estratégico de Desenvolvimento intermunicipal, (https://www.norte2020.pt/sites/default/files/public/uploads/programa/EIDT-99-2014-01-008_TamegaSousa.pdf).
- Conceição R. (2020), A rede viária do Entre-Douro-e-Tâmega, Bragança e seus termos, nos meados do século XIII. Master Thesis in Medieval Studies. *Porto: FLUP*.
- Cunha A. (2011), A devoção e a peregrinação jacobéias em Portugal. *Ad Limina*, (II), pp. 85-114.
- Cunha A. (2013), A devoção e a peregrinação jacobéias em Portugal (II). *Ad Limina*, (IV), pp. 117-152.
- Cunha A. (2019), Viseu > Vila Real > Chaves: Da devoção ao turismo: O Caminho Português Interior de Santiago de Compostela. In *Xerardo P. (Coord), Património cultural jacobeu, turismo e peregrinação: O Caminho Português Interior de Santiago de Compostela (CPIS)*, Tenerife: PASOS, pp. 5-36.
- Duarte J. (1996), Resende e a sua história - As freguesias, 2nd vol., *Resende: Câmara Municipal de Resende*.
- Duarte J. (2001), Resende na Idade Média. *Resende: Câmara Municipal de Resende*.
- Duarte J. (2007), Casas e Brasões de Resende. *Resende: Câmara Municipal de Resende*.
- Eixo Atlântico (2015), Caminho de Santiago. Estudos dos Traçados no Norte de Portugal, Eixo Atlântico and Xunta de Galicia.
- Fernandes P. A. (2018), Guia dos Caminhos de Santiago, *Porto: Porto Editora*.
- Guimarães B. D. S. (1954), Cinfães: subsídios para uma monografia do concelho. *Porto: Junta de Província do Douro*.

Junta de Freguesia de Soalhaes (2021), Pedras, Moinhos, Aromas de Santiago. *Baixo Tâmega*. (http://www.baixotamega.pt/uploads/writer_file/document/172/Percurso_Pedestre_PR1_Pedras_Moinhos_e_Aromas_de_Santiago_.pdf; Accessed on 20/02/2022).

Lopez L., Santos X. (2019), Analysis of territorial development and management practices along the way of St James in Galicia (Spain). *Managing religious tourism*, pp. 112-123.

Monumentos (2021), (http://www.monumentos.gov.pt/Site/APP_PagesUser/SIPA.aspx?id=4279).

Moscarelli R., Lopez L., Lois González R. C. (2020), Who is interested in developing the way of Saint James? The pilgrimage from faith to tourism, *Religions*, 11(1), p. 24.

Notícia do Centro (2021), (<https://www.jornaldocentro.pt/noticias/colunistas/torres-villarroel-a-caminho-de-santiago-por-onde-passou-certezas-probabilidades-conveniencias>).

Nunes G., Ríó M., Álvarez-García J. (2016), The Camino de Santiago (the Way of St. James) in Gaia. Religious itinerary tourist itinerary, *Caderno Virtual de Turismo*, 16(3), pp. 106-122.

Pereiro X. (Coord.) (2019), Património cultural jacobeu, turismo e peregrinação: O Caminho Português Interior de Santiago de Compostela (CPIS), *Tenerife: PASOS*, (<http://www.pasosonline.org/Publicados/pasosoeedita/PSEedita25.pdf>).

Pilgrim's Office (2021), (<https://oficinadelperegrino.com/en/statistics>).

Pinho L. (1997), Património arqueológico do Vale do Bestança. *Vale do Bestança: Associação para a Defesa do Vale do Bestança*.

Oliveira Pinto J. (2021), Torres Villarroel a caminho de Santiago por onde passou? (certezas, probabilidades, conveniências...), *Jornal do Centro*, 17/11/2021, (<https://www.jornaldocentro.pt/noticias/colunistas/torres-villarroel-a-caminho-de-santiago-por-onde-passou-certezas-probabilidades-conveniencias>; Accessed on 20/02/22).

PORDATA (2021), (<https://www.pordata.pt/Municipios>).

Ron A. S., Timothy D. J. (2018), Heritage Trails and Cultural Routes, *Contemporary Christian Travel: Pilgrimage, Practice and Place*, Bristol: Channel View Publications, pp. 121-144.

Rota do Românico (2021), (<https://www.rotadoromanico.com/pt>).

Silva L. M. C. (2017), Arquitetura das estruturas de assistência no Norte de Portugal (século XII a XVI), Tese de Mestrado em Arqueologia, *Porto: FLUP*.