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# A New Pilgrimage in Portugal: following the steps of saint Nuno

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Tourism is an ever-changing reality. Pilgrimages need different stimuli to attract new followers. In this context we propose to create an itinerary following the steps of Saint Nuno of Santa Maria, canonized in 2009. Nuno Álvares Pereira was the real name of Saint Nuno, who was granted the title *Constable of Portugal*, and became a historic legend in the independence wars of Portugal during the political crisis of 1383-1385. After fighting against the power of Castile (Spain) he decided to devote his life to religion as a Carmelite Friar. He represents the perfect hero of the Middle Ages - associating military prowess with a religious character.

Our proposal is to create a religious itinerary based on facts of Saint Nuno's life, so that any visitor may easily discover the country following the steps of this saint who was deeply devoted to the Virgin - in fact, all temples he founded and restored were dedicated to Our Lady. One of his most famous foundations is the Carmelite Convent in Lisbon, which long after his death was an outstanding popular pilgrimage place, and today is still a strong visitor attraction.

This exploratory study is based on literature review and text analyses about religious tourism, itinerary design and the life of the saint. The fieldwork includes acknowledging the different sites related to the saint. We believe that it is possible to create an original religious itinerary in Portugal, which will attract not only foreigners but also domestic visitors, increasing the 'Production and Consumption of the Pilgrimage Tourism Experience'.

**Key Words:** Saint Nuno, pilgrimage, itineraries, Portugal

## Introduction

According to Ambrósio (2006) pilgrimages are becoming increasingly relevant in Portugal's religious tourism segment as well as in the rest of the Catholic world. In this context, the main purpose of this paper is to show that the life of the Portuguese Saint, Nuno of Santa Maria, canonized in 2009, justifies the existence of a pilgrimage itinerary in the country where the saint was born.

This paper aims to answer the question: is it possible to implement a pilgrimage route based on Saint Nuno of Santa Maria's life that will attract both international and domestic tourists? This exploratory study will anticipate a possible itinerary following the steps of

Saint Nuno, aiming to become a starting point from which different itineraries in Portugal can easily be developed by religious tour operators or local municipalities.

The method adopted is based on literature review and text analyses about the biography of the saint, religious tourism and itinerary design. The fieldwork includes acknowledging the main sites related to the saint, which were used for the itinerary design.

## *Cultural and Religious Tourism*

It is neither easy to define cultural tourism, nor to characterise it. Moreover, the characterisation of cultural tourism has been debated among scholars and the very act of practicing tourism is itself a cultural act,

**Figure 1: Typology of Cultural Tourism I**

Types of Cultural Tourism	Activities and Places of Interest
1. Heritage Tourism	Visits to monuments, museums, religious sites and archaeological sites
2. Art Tourism	Visits to theatres, concerts, galleries, exhibitions, festivals and events
3. Creative Tourism	Photography, painting, ceramics, crafts, language learning
4. Urban Cultural Tourism	Historic cities, riverfront development, artistic and heritage attractions, shopping, nightlife
5. Rural Cultural Tourism	Farms tourism, eco-museums, cultural landscapes, trails, parks
6. Indigenous Cultural Tourism	Trekking, arts and crafts, visits to cultural centres, festivals
7. Popular Cultural Tourism	Theme parks, shopping centres, pop concerts, sporting events, industrial heritage

Adapted from Smith, 2003: 37

so it is possible to argue that all tourism is cultural. Authors such as Melanie Smith (2003) suggest the following types and activities of cultural tourism (Figure 1).

Regarding this typology, we believe that religious tourism should not be included as part of heritage tourism, since heritage may or may not be the primary motivation of this type of tourist, who is also moved by faith and religion, i.e. both groups possess different degrees of hedonism. Thus, a separate classification is justified, also supported by the fact that this segment is deeply linked to religious calendars and events that influence tourist flows. A further problem is that many of these cultural activities can either be passive, or active, according to the type of experience being sought.

Therefore, it is possible to propose another representative picture of the cultural tourism typology, as illustrated in Figure 2. In this figure religious tourism plays a more prominent place in cultural tourism, which allows us to treat it separately and with the concern and accuracy which we feel it deserves, as it currently plays, both in Portugal and elsewhere in the world, a fundamental role with its subtypes: pilgrimages, events, international meetings, and

**Figure 2: Typology of Cultural Tourism II**

Types of Cultural Tourism	Activities and Places of Interest
1. Heritage Tourism	Passive - Visits to cities, monuments, museums, archaeological sites, theatres, galleries, exhibitions, assisting or participating in concerts, festivals and events
	Active - Execution of photography, painting, ceramics, crafts and other arts
2. Environment Tourism	Passive - Rural Tourism, eco-museums, cultural landscapes, trails and nature trails, parks, arts and crafts, visits to indigenous cultural centres
	Active - Participation in rural activities and local festivals, reconstruction of areas affected by disasters, aid to populations
3. Popular Cultural Tourism	Passive - Visits to theme parks, malls, shopping, nightlife, attendance at non classical music concerts, sport events, industrial heritage
	Active - Participation in concerts and sport events
4. Religious Tourism	Passive - Visits to religious places, including attendance at spiritual and religious festivities and events
	Active - Paths of pilgrimage and active participation in spiritual and religious events
5. Language Tourism	Passive / Active - Learning the local language and culture and participation in related activities

Source: Brito (2010)

festivities. In these events, visitors can participate actively or passively, modifying their attitudes and behaviours.

As suggested by Smith (1992), tourists to religious destinations can be split in several groups: those where the pilgrim motivation is the most important (pilgrim > tourist), those where the tourist component is more important (pilgrim < tourist) and those where there is balance between both components (pilgrim = tourist).

In the Portuguese case, the PENT (Plano Estratégico Nacional do Turismo - National Tourism Strategic Plan) sets the following strategic orientations for the cultural and religious tourism:

*Strengthening cultural and religious touring, designing experiential itineraries that are a showcase of the diversity of historical, cultural and religious celebrations and taking advantage of religious festivities as a topic for promotion.*

According to Catarino (2010), the most important place of worship in Portugal and the only one of international dimension is Fatima, where about 3.5 million visitors arrive annually, more or less motivated by religion (data for 2011 provided by the Sanctuary of Fatima). On the other hand, Saint Antony of Lisbon and Our Lady of Nazareth also have an international dimension and the church of Santíssimo Milagre (Holy Miracle) in Santarém, has a special significance for American and Irish visitors. To these religious sites others with a purely national dimension can be added, such as the Bom Jesus and Nossa Senhora of Sameiro, both in Braga, São Bento da Porta Aberta in Gêses, Nossa Senhora dos Remédios in Lamego, Nossa Senhora da Penha in Guimarães and Santa Luzia in Viana do Castelo.

Religious tourism in Portugal is not structured to operate in the international market, although Portugal is a deeply Catholic country where about 75% of the heritage sites are religious. According to the statistics of the Holy See (Catarino, 2010), 88.3% of the Portuguese consider themselves Catholic (data from December 2008), but the percentage of churchgoers is very small, not reaching 2 million (c.20%), and there are fewer churchgoers in the cities compared to the countryside. There is also a wide disparity in the number of churchgoers between North and South, with the North being more religious. Gender also plays a role with much higher numbers of women going to church.

Although there are no official statistics, religious tourism in Portugal involves about 7 million visitors a year, generating revenues of 700 million Euros, which represents 10% of the total tourism revenue (Catarino, 2010). Therefore, it is crucial to organise religious tourism in Portugal through the consolidation of existing destinations and the diversification of supply. In this context, a new religious and Marian itinerary, is proposed, based on the life of both Saint Nuno and Santa Maria.

### **The Life of Saint Nuno of Santa Maria**

Saint Nuno of Santa Maria was born Nuno Álvares Pereira, on the 24th June 1360. There are still doubts about the exact place of birth: Crato, in the South of

Portugal or Cernache do Bonjardim, in the Central region of Portugal. He was a natural son of Alvaro Goncalves Pereira, Headmaster of the Crato Convent, which was property of the Military Hospitaller Order of Saint John of Jerusalem, later to become Order of Malta.

In those days, King Ferdinand, who ruled Portugal, decided to recognize Nuno as a legitimate son. Therefore, he was educated in the Court and became armour bearer of Queen Leonor. Later on, he became a Knight of the Kingdom and got married to a rich young widow who gave birth to three children. One of them, Beatriz, married Afonso, 1<sup>st</sup> Duque of Braganza, natural son of King João I of Portugal. In 1640, the 8th Duque of Braganza became King of Portugal, as João IV, the first King of the last Portuguese Royal Dynasty. It is important to understand in this context that Saint Nuno is a fundamental symbol in the collective Portuguese memory, for three main reasons:

- he is instrumental in the genesis of the last Portuguese dynasty;
- he represents the wish for independence from Castile, furthermore he is an image of nationalism, which was vital in Portugal in the first half of the 20th century (Leal, 1997);
- he personifies the ideal of holiness and integrity (Nascimento, 2010).

King Ferdinand of Portugal passed away in 1383, which resulted in dire political instability because there was no heir to the throne. John of Castile, the husband of King Ferdinand's only daughter for over two years continuously claimed his right to become King of Portugal.

This crisis resulted in many battles across the country against the Castilian troops in which Nuno always participated as a military leader. The most important one was the Battle of Aljubarrota, which took place on the 14<sup>th</sup> of August 1385. Before Aljubarrota he managed to win the battle of Atoleiros (1384), and after Aljubarrota he achieved the final victory at Valverde (October 1385). We must bear in mind that Nuno Álvares Pereira was the wealthiest and most important nobleman in Portugal, immediately after the new King John I, who designated Nuno as Constable<sup>1</sup> of the Kingdom (1385) in addition to having previously recognised him as Count of Ourem (1384).

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<sup>1</sup> Nuno Álvares Pereira was the second person to ever be given the title *Constable of the Kingdom* – effectively the supreme military leader and the right arm of the King.

**Figure 3: Nuno Álvares Pereira - Constable of the Kingdom**

Photo by Carla Braga

Besides being a military hero, this nobleman had a strong religious dimension, which is easy to understand in this medieval period (as discussed by Pereira, 1989 & Saraiva 1993). The Knightly values and codes were developed and probably defined according to the examples given by the tales of King Arthur and the Knights of the Round Table (Nascimento, 2010). Most probably, Nuno Álvares Pereira saw himself in search of the Holy Grail, maybe as Galaaz he sought to become the ideal medieval hero, in search of perfection throughout his life, being an example of good virtues. Evidence of this can be seen in Nuno's devotion to meditation and contemplation of the divine mysteries.

Saint Nuno revealed, throughout his life, a deep devotion to Our Lady, which is present on the flag he always carried in military battle throughout Portugal - which he knelt and prayed in front of before his battles. This flag is divided into four parts by a cross, heraldic symbol of the Pereira family, showing:

- Christ on the cross;
- the Virgin and Saint John the Evangelist;
- the Virgin and Child Jesus;
- Saint George kneeling and praying.

It is believed that Nuno had a special sword that was once sharpened in Santarem by a legendary prophetic

craftsman, in only one night. This sword showed a cross and a star with the name of the Virgin Mary engraved on it.

Nuno Álvares Pereira not only achieved important military victories in the Portuguese and Castilian territories but also participated as military counsellor in the important Portuguese expedition to Ceuta, in North Africa, in 1415. This activity defines the beginning of the great period of Portuguese Discoveries.

Only after the death of his only daughter, did he decide to become Friar Nuno of Santa Maria. This happened on the 15<sup>th</sup> of August 1423, the feast day of Our Lady of the Assumption. He joined the Carmelite Order in the convent that he had previously established in Lisbon. When he founded this convent he invited a community of Carmelite monks who had lived without prominence in the small village of Moura in the south of Portugal, from 1252. His decision on the precise date for commencing the convent's construction in Lisbon also demonstrates his belief – the first stone was laid on the 16<sup>th</sup> July 1389, the day devoted to Our Lady of Mount Carmel.

Nuno strengthened the Order and the church with his own lands and money, as well as a number of precious donations, like a gold and silver reliquary to keep a

**Figure 4: Church of Our Lady of Carmo in Lisbon**

Photo by Carla Braga

piece of the Holy Cross. In 1423 he succeeded in receiving autonomy for the Portuguese Carmelite Province, which no longer depended on Castile. The Marian Cult which he supported increased in the Medieval Period with the help of the Portuguese Carmelite Province, which was subsequently supported by several Kings. Thus, the Carmelite Order became quite central among the upper social class, because of the protection given by Nuno Álvares Pereira who devoted his life to the church and convent of Our Lady of Mount Carmel.

During the rest of his life he travelled the streets of Lisbon as a poor friar begging for alms. He wished to leave the country and die elsewhere as a simple unknown friar. However, the King of Portugal - Edward at that time - convinced him to accept a yearly pension, for his own subsistence and that of the friars in the Lisbon convent which he had founded<sup>2</sup>.

The location of the convent on top of a hill, dominating the capital and facing the official residence of the king (Saint George's Castle) and the Cathedral, respectively the major political and the major religious symbols was not a coincidence. Hard work and countless difficulties were the day-to-day reality during the construction of

<sup>2</sup> It is questionable whether the attitude of Saint Nuno was totally sincere or if it was actually a strategy to obtain recognition for his convent.

this monument - due to the specific site chosen for its location on top of a cliff, which had been a limestone quarry (Pereira, 1989). Nevertheless, the most important idea to keep in mind is that this monument was the second largest and richest church in Lisbon, immediately after the Cathedral, thanks to the direct protection of the monarchs and important noble families who in exchange for their support would obtain prestige because of their direct connection with the work of Nuno Álvares Pereira.

The Carmelite Convent in Lisbon was to become his home even when he died. The cell where he possibly died can be visited inside the remains of the Convent, where today stands the Headquarters of Guarda Nacional Republicana (The National Guard). The most accepted date for Saint Nuno's death is the 1<sup>st</sup> of April 1431 (Wermers, 1963; Coutinho, 1971; Leal, 1997; Nascimento, 2010). He was buried in front of the main chapel, under a simple tombstone, as he had requested (Nascimento, 2010). This simple gravestone quickly became what we consider today as a centre of pilgrimage attracting people in search of the protection given by 'Saint Constable', as he became popularly known. Near the tomb there was a silver lamp permanently lit, donated by King Edward. Some Carmelite chronicles describe that the presence of pilgrims around the tomb of Saint Nuno was quite common. These pilgrims used to take with them some

of the earth in direct contact with the grave as people considered it miraculous.

Today we can only see an empty area where this gravestone was once placed, well covered by glass and containing a silver chest with part of the bones of Saint Nuno of Santa Maria. In 1522, the saint's relics were transferred to a magnificent alabaster tomb, made in Burgundy, and offered by Johanna the Mad (Juana la Loca), 4th granddaughter of Saint Nuno. In 1548, the tomb was placed on the Evangel side of the Carmo church, together with the remains of the saint's mother, as recognition of his great importance.

Nothing but a small rough drawing of the original alabaster masterpiece remains as the structure completely vanished with the earthquake that destroyed Lisbon in 1755. Nevertheless, due to the existence of that rough sketch it was possible to reproduce a simple replica carved in wood, which we can still find today in the Carmo Church. This replica has no true artistic value, but has a strong memorial importance.

Throughout his life, Nuno Álvares Pereira commissioned several churches, rebuilding and improving works devoted to Our Lady, such as: the Church of Santa Maria (and Church of St. George) near the location of the Battle of Aljubarrota; Church of Santa Maria in Vila Viçosa; Church of Santa Maria in Monsaraz; Church of Santa Maria in Portel; Church of Santa Maria in Sousel; Santa Maria of Seiça in Ourém and Our Lady of Assumar, among others.

Nuno Álvares Pereira was for a long time considered as a popular / non official saint in Portugal but in 1918 he was beatified by Pope Benedict XV, having an official day to be celebrated - the 6<sup>th</sup> of November. His image as a National Hero was deeply strengthened throughout the 1950's and 1960's, a period of strong Nationalism due to the dictatorship that lasted in Portugal from 1933 to 1974 (Leal, 2000).

In 1940 there was an official proposal for his canonization - without success because of diplomatic difficulties during the process<sup>3</sup>. Finally, in 2009 his official recognition as Saint Nuno of Santa Maria was accepted, after recognition by the Vatican of a miracle. This event happened near Lisbon, at Vila Franca de Xira, where a woman asked for the intervention and grace of Saint Nuno after receiving several final medical reports about a problem in an eye which she burned while cooking. All of the doctors stated there was no possible cure but when she showed them her healed eye, due to the healing received from Saint

**Figure 5: Saint Nuno of Santa Maria as a Carmelite with military symbols and flag**



Photo by Carla Braga

Nuno, doctors had no rational explanation for it.

After the canonization of Nuno of Santa Maria, a pilgrimage based on the life of the saint started making sense, some villages such as Cernache do Bonjardim, Sertã and Crato very recently presented discrete ideas having in mind this same message: 'Following the steps of Saint Nuno'. A well-designed pilgrimage makes sense if it can be undertaken in relation to Fatima, the most important pilgrimage centre in Portugal, which stands close to Batalha Monastery. This can then be linked to other sites connected with Saint Nuno.

Tradition in Fatima states that Nuno Álvares Pereira and his troops went to the place where Cova da Iria stands, on their way to Aljubarrota on the 13<sup>th</sup> August 1385. Legend says that the horses knelt at the site where the famous 'Sun Miracle' happened in 1917. Thus, Saint Nuno is considered by Carmelite historians as 'Fatima's Precursor'.

<sup>3</sup> In fact, the first attempt to have Nuno Álvares Pereira recognized as a saint occurred in the 15<sup>th</sup> century when an official request was made by King Edward.

Before considering the development of a trail, two final observations on his life must be made. Firstly, the most important dates in his life are August 14<sup>th</sup>, the battle of Aljubarrota and August 15<sup>th</sup> the feastday of Our Lady of the Assumption and also the day when Saint Nuno became a Carmelite friar. These occasions deserve to be celebrated. The second observation relates to his flag, described above, which should become the symbolic standard taken along by pilgrims who visit the Marian shrines founded by the saint and follow the path of the pilgrimages he made during his life.

## Methodology

### *Itinerary design*

There are key requirements for itinerary modelling: concept, structure and management. The essential concept should be expressed in the title of the itinerary, which must be understood by everyone, translatable clearly into several languages, suggestive and appealing.

According to Lew & McKercher (2006), in the structure of an itinerary a minimum number of elements should be considered:

- A strong departure point, which stimulates curiosity and gives a good reputation to the whole tour.
- A strong arrival point, which leaves a positive image of the whole tour and the will to come back.
- A combination of diversified and complementary elements along the tour, distributed in a balanced way (urban and natural sceneries, visits to monuments, walks, activity, rest).
- Quality connections between the components of the itinerary, including accommodation and restaurants, roads, transport, road signs, etc.
- Specific signage for each itinerary.
- An efficient support system for the tourist along the tour.
- Suggestions of different paths within the same itinerary, including timing and schedules for the different choices.

Once the route has been established, a commission should be in charge of managing cooperation among all institutions involved, defining patterns of quality and evaluating the components (PENT, 2006). Promotion, information and orientation material should be produced (maps, plans, information about the attractions and activities) as well as a symbol, which

will always be associated with the itinerary. The generated tourist information and interpretation must be accurate, interesting and appealing. And another important matter is human resource management, education and training.

Many problems related to prices could be easily solved with a system of vouchers, which could be used in hotels and restaurants included in the touring net. Moreover, discount coupons could exist along with a uniform system of prices, established according to service quality.

### *Touring concepts*

Touring constitutes a range of concepts, some of which are defined by The European Norm EN13809 (2003):

*Excursion* – tour of leisure or sightseeing, which may include one visit or more, accompanied or unaccompanied, usually without an overnight stay.

*Independent travel* – journey organised by a traveller, either personally or with the help of a provider of tourism services.

*Itinerary* – detailed plan of a journey usually setting out dates, times and places.

*Route* – itinerary defined by point of origin, point of destination and any stops and/or changes *en route*.

*Tour* – organised excursion or journey.

*Visit* – to physically enter a site of cultural or natural interest specified in the itinerary.

Regarding the development of a route, the concepts of origin and destination are fundamentally basic but are also crucial for touring. This has been discussed by many authors, but we find the following from Lew and McKercher, (2006, p. 406) particularly useful:

*For the tourism industry, trip-generating zones and points tend to be highly concentrated areas of hotels, motels, and resorts, as well as more dispersed second homes and those of friends and relatives. Like workday commuters, the overall flow of tourists will occur out from these points of origin in the morning, and return to them at the end of the day. [...].*

*The principal destination land uses consist of a range of attractions and potential attractions, some of which are discrete and independent entities in the landscape, and some of which are*

Figure 6 – Map of Central Portugal (partial) with the Steps of Saint Nuno



**Legend:** 1. Lisboa; 2. Évora; 3. Portel; 4. Monsaraz; 5. Vila Viçosa; 6. Sousel; 7. Atoleiros; 8. Assumar; 9. Flor da Rosa (Crato); 10. Sertã; 11. Cernache do Bom Jardim; 12. Tomar; 13. Seiça; 14. Ourém; 15. Fátima; 16. Batalha; 17. S. Jorge; 18. Aljubarrota; 19. Santarém; 20. Lisboa

*more amorphous and more suitable to a zone approach. The latter may include areas with distinct views, scenery, smells, and architectural or design textures.*

Touring can be either generalist or theme based. Therefore, in addition to considering origin and destination, this project is also predicated on assemblage of product around a specific themed route. In Portugal, themed touring is important, for instance, ‘the twenty medieval castles route’ represents 10% of all touring trips (PENT, 2006).

### The Steps of Saint Nuno – the proposed itinerary

Saint Nuno of Santa Maria Pilgrimage is a theme-based itinerary, where the main attractions are religious, although other attractions should not be ignored as part of a tourism system. That is why they will also be included in the programme of the tour. Therefore, we

suggest an itinerary subdivided into five clusters:

#### a) Lisbon

*Jerónimos Monastery* – An image of Saint Nuno exists in the transept. He is represented as a friar, with his helmet near his feet

*Santo Condestável Church* – Built at Campo de Ourique in honour of the saint; his relics were brought to this church on the 14<sup>th</sup> of August 1951. Saint Nuno is depicted in the main Chapel and there is a statue of him as a friar with a sword. On the façade, he is represented as a friar.

*Santa Engrácia Church* – Contains a Cenotaph of Saint Nuno. On the façade Saint Nuno is represented as a Carmelite Friar.

*Downtown* – At the Rua Augusta Monumental Arch in Black Horse Square the saint is represented as the Constable of the Kingdom.

*Carmo Church and Convent* – Founded by Saint Nuno, where he lived as Carmelite friar, there is his original gravestone and a replica of the second tomb. There is also a replica of his sword and the cell where he died.

**b) Lisbon – Évora - Portel – Monsaraz – Vila Viçosa**

*Évora* – Chronicles comment that Saint Nuno lived in Évora.

*Portel* – Nuno Álvares Pereira had the local church built and dedicated to the Virgin Mary.

*Monsaraz* – The original church of Santa Maria in Monsaraz was built under the instruction of Nuno Álvares Pereira.

**c) Vila Viçosa – Sousel – Atoleiros – Assumar – Crato**

*Vila Viçosa* – The parish church was founded by Nuno Álvares Pereira. On the main altar, there is an image of the Virgin which was donated by Saint Nuno. Near the Church, there are the vestiges of where Saint Nuno lived while he was owner of this village.

*Sousel* – According to tradition, this village was constructed by order of Saint Nuno, on the place where his troops rested before the Battle of Atoleiros. The local 15<sup>th</sup> century Church dedicated to Our Lady of Orada (Prayer) was built on the spot where Nuno Álvares Pereira prayed before the Battle of Atoleiros. The interior of the church is covered in glazed tiles depicting the life of Saint Nuno as well as the life of the Virgin. We can also see a statue at the Church of Saint Nuno represented as a Carmelite and a painting of him in the Sacristy.

*Atoleiros* – The site of the Atoleiros Battle. After victory in this battle, Saint Nuno went to the Church of Our Lady of Assumar.

*Assumar* - Church of Our Lady of Assumar - At the entrance of the church there is a stone telling that Saint Nuno came to this church to thank God for victory at the Battle of Atoleiros. Near the entrance of the Church there is a replica of his sword.

**d) Crato (Flor da Rosa) – Sertã - Cernache do Bonjardim – Tomar**

*Crato (Flor da Rosa)* – This is the headquarters of the Military Hospitaller Order of Saint John of Jerusalem, later the Order of Malta. This is one of the possible places of birth of Saint Nuno. His father lived there.

*Sertã* – The Sanctuary of Nossa Senhora dos Remédios, known as Nossa Senhora do Olival or Nossa Senhora do Meio. According to tradition, Saint Nuno was baptized here. Later on, he went on pilgrimage to this important Shrine after victory in the Battle of Valverde and before the Battle of Vila Nova del Fresno. In the interior of this Sanctuary, we can see a copy of his sword. There is an inscription on a stone at the entrance, remembering the Saint's visit. It is said that over many centuries, pilgrims came to take with them a piece of an image of Saint Nuno, made in wax, because it was believed it had curative powers.

*Cernache do Bonjardim* – This is possibly Saint Nuno's birth place. The ancient Palace of the Hospitaller Order of Cernache was destroyed to allow the building of the Seminary, but the part where it is believed that Saint Nuno was born, was kept and can be visited. Inside the Seminary, there is a Chapel, dedicated to Saint Nuno, where some of his relics are kept, and there is a statue where he is represented as a Carmelite friar. The main roundabout of the village has an enormous statue of Saint Nuno, represented as military chief. On the Parish Church of the village, Saint Nuno is depicted as a Carmelite Friar.

*Tomar* – This is the site where the Troops of John of Portugal (later to become King John I of Portugal) and the troops of Constable Nuno met before the Battle of Aljubarrota. There is a monument and a panel of glazed tiles remembering this fact, next to Saint Laurence Chapel.

**e) Tomar – Seiça – Ourém – Fátima – Batalha – S. Jorge – Santarém – Lisboa**

*Seiça* – Saint Nuno prayed in the Church of Santa Maria de Seiça before the Battle of Aljubarrota to ask protection from the Virgin. After the Battle, he went again to the church to give thanks for the divine protection.

*Ourém* – One of Saint Nuno's titles was Count of Ourém. Facing the castle, we find a monument where he is represented as the Constable. On the slope of the castle there is a fountain constructed by Nuno and near it, a cross of stone which he also had constructed over the place where he buried one of his brothers, who was killed in the Battle of Aljubarrota.

*Fátima* – According to tradition before the Battle of Aljubarrota horses kneeled in the place where Our

Lady later appeared many centuries after. Our Lady appeared several times to three little shepherds and on this site a Sanctuary was constructed. On the balustrade just along the façade of the Basilica, we can find the Statue of Saint Nuno .

*Batalha* – The statue of Saint Nuno in front of the Monastery of Batalha is a testament to his victory as he is represented outside as the Constable. Inside the Church, however, he is represented as Saint Nuno.

*S. Jorge* – This is the site of the Aljubarrota battlefield and represents the main victory of Saint Nuno before becoming a Carmelite friar. He ordered the construction of a Chapel dedicated to Saint George and Santa Maria and in the same place, people have the opportunity of visiting *Aljubarrota Interpretation Centre*, a museum which explains the battlefield and the strategies of the Battle.

*Santarém* – This is the place where, according to tradition, the sword of Saint Nuno was made, by a legendary prophetic craftsman, the Alfageme of Santarém. Santarém was the city where Nuno Álvares Pereira was presented to the Court and where he lived. Today we find a Cathedral on the spot where the previous royal palace existed. Nuno Álvares Pereira received the title of Count of Ourém;

## Conclusion

It became clear in the course of this project, that a route following the steps of Saint Nuno of Santa Maria could be, and should be implemented.

A symbol of the route should be present at the entrance of each relevant monument in the life of Saint Nuno. This symbol could be his flag, which could be easily recognized by anyone who would choose to follow the Route of Saint Nuno.

Besides the large existing bibliography about Saint Nuno, written with more, or less, historical accuracy as recognized by experts (Moiteiro, 2010 and Leal, 2000), it would be interesting to publish a written guide directly connected to this route. This publication should be based on the route which is suggested and designed in this paper and should offer not only historical and religious information about Saint Nuno's life, but also precise information about where to sleep, what and where to eat, what and where to shop, among other information.

It would be important to have an official Internet site to allow global direct access to the route, with an appealing layout, a map of the location and the itinerary. Site information should be published in several languages – Portuguese, Spanish and English would be the essential ones. The route should be available in multiple ICT formats such as GPS tour, podcast or audio guides for example, and these should be available for multiple platforms such as smartphone application, mp3 download etc..

This route should continuously be managed from a central point, located either in Batalha or Lisbon, where each pilgrim and tourist can find specific information about the saint, as well as general touristic and religious information. Management should seriously consider accurate information for visitors with any form of disability.

Developing the Route of Saint Nuno will facilitate development of cultural tourism in less developed touristic areas, attracting visitors with different motivations. However, even after its development, the route can be improved, offering deeper experiences connected with different themes, in order to increase tourism, both domestic and independent. Partnerships between these routes and travel agencies, restaurants, hotels, etc., can be improved quite easily, and heritage preservation can be enhanced if profits connected to these routes are well invested. Finally, cultural tourism consumers should have access to bibliographic references related to the route. This provision should range from flyers to specific studies. Information should be present on-site along the route.

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