

RAFAEL KOPP ALVAREZ PROCOPIAK

**MEDIEVAL TOURISM EVENTS:
CASE STUDY OF THE ALGARVE**

Dissertation for obtaining the Master
Degree in Tourism

Work made under the supervision of:
PhD Cláudia Margarida Brito Ribeiro de Almeida
PhD Ana Isabel Aço Renda



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Work Authorship Declaration

I declare to be the author of this work, which is unique and unprecedented. Authors and works consulted are properly cited in the text and are in the listing of references included.

Rafael Kopp Alvarez Procopiak

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ABSTRACT

This thesis paper deals with Medieval Tourism events, with the case study of the Algarve (the events of Castro Marim's "Dias Medievais", Salir's "Salir do Tempo", and Silve's "Feira Medieval").

The main objective of this study is to analyze the medieval tourism events that happen in Portugal and Spain, with a case study on the Algarve region.

The side objective is: (i) To characterize the medieval tourism events in the Iberian Peninsula; (ii) To understand the evolution of these type of events in terms of supply and demand (iii) To know the opinion of those responsible for the organization of the medieval events in the Algarve, about the impacts of the same in the last two decades.

We shall analyze the field of tourism generally speaking, cultural tourism, medieval tourism, and events and tourism section by section in our literature review. We shall in our methodology collect secondary data via a database on medieval events in the Iberian Peninsula, and primary data on our case study via interviews on the three events organizers. The analysis of the contents of the three interviews will shed light on our main research question which is *"To what extent did the medieval events held in the Algarve, in the municipalities of Silves, Loulé and Castro Marim, contribute, in the perspective of their organizers, to the development of the localities and communities involved and to the increase of their awareness?"*

Finally, to conclude our study, we shall comment on future recommendations for research and directions for inquiry on Medieval tourism events.

Keywords:

Medieval events; Tourism; Algarve; Tourism impacts

RESUMO

A presente tese versa sobre os Eventos Medievais, com o estudo de caso do Algarve, onde se abordam em concreto os eventos de “Dias Medievais” de Castro Marim, “Salir do Tempo” de Salir e “Feira Medieval” de Silves.

O objetivo principal deste estudo é analisar num primeiro momento os eventos medievais que ocorrem em Portugal e em Espanha, salientando-se no estudo de caso aqueles que decorrem no Algarve.

O objetivo secundário é: (i) caracterizar os eventos turísticos medievais na Península Ibérica; (ii) compreender a evolução deste tipo de eventos em termos de oferta e procura (iii) Conhecer a opinião dos responsáveis pela organização dos eventos medievais no Algarve sobre os impactos que os mesmos tiveram nas últimas duas décadas.

A nossa revisão de literatura para por uma análise dos conceitos de turismo, turismo cultural, turismo medieval e eventos e turismo. A metodologia deste estudo apresenta a recolha de dados secundários relativos a eventos medievais na Península Ibérica e dados primários sobre nosso estudo de caso por meio de entrevistas nos três organizadores de eventos. A análise do conteúdo das três entrevistas permitiu-nos refletir sobre a nossa principal questão de investigação *"Até que ponto os eventos medievais realizados no Algarve, nos concelhos de Silves, Loulé e Castro Marim, contribuem, na perspetiva dos seus organizadores, para o desenvolvimento das localidades e comunidades envolvidas e para o aumento de sua consciência?"*

Finalmente, para concluir nosso estudo, comentaremos sobre recomendações futuras para pesquisa e instruções para consulta sobre eventos turísticos medievais.

Palavras-chave:

Eventos medievais; Turismo; Algarve; Impactos do turismo

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1. INTRODUCTION

Medieval tourism is emerging as a new and exciting form of tourism that re-negotiates our past to create new tourism experiences in the present. The main objective of this study is to analyze the medieval tourism events in general, with a case study on the Algarve region. The side objective is: (i) To characterize the medieval tourism events in the Iberian Peninsula; (ii) To understand the evolution of these type of events in terms of supply and demand (iii) To know the opinion of those responsible for the organization of the medieval events in the Algarve, about the impacts of the same in the last two decades. For our case study, we shall collect data on the three medieval fairs of the Algarve region: the Salir do Tempo event, the Silves fair, and the Castro Marim fair. For missing quantitative data and for in depth data of a qualitative nature three semi-structured interviews shall be conducted. The interviews shall consist in the bulk of our methodology, the resulting conversations shall be presented and discussed in our results, and we shall then conclude the study with final remarks on how medieval events have evolved over time in general and in the Algarve region.

This study begins with a section concerned with a general overview on what is tourism and what are tourists. The accepted UNWTO definition of tourism shall be presented, followed by definitions in a variety of fields (sociological, anthropological, psychological, economic, etc.) shall be given also for completion, followed by the generally accepted definition of a tourist. We shall discuss Leiper's model of the geographical dimensions of tourism, and we shall then give a description of the different platform tourism took in the last few decades.

Following the first section, we have an exhaustive literature review on what is cultural tourism, namely what are events, special events and hallmark events. Also, what are festivals and feasts, can fairs and festivals be re-enacted faithfully and if no the reasons why not, the classification of cultural tourists and the effect of culture consumption, the difference between cultural and heritage tourism.

Following this section, we concentrate on the meaning of "Medieval" tourism itself. The origin of the concept of a "Middle ages" shown as being of relatively early origin being coined only in the 17th century (though the actual terminology dates earlier as is discussed). We discuss the origins of medieval tourism and present a definition rooted on heritage tourism which medieval tourism is based upon. We discuss the

motivations to attend a medieval event, the motivations to set up a medieval event, who frequents a medieval fair or event, and how a loss of authenticity occurs every time a medieval event is organized, how there is no such thing as a “pure” middle ages.

Next, we focus on events in tourism. We start with the origin of event tourism and the definition and summary of what are hallmark events. We classify the different categories of events. We further note the link between hallmark events and the case studies being examined in the thesis paper. We discuss the importance of festivals and medieval events to their host venues. We examine the origin of such festivals, give a working definition for them, and state how they are one of the fastest growing forms of cultural tourism worldwide.

We dedicate the last section of the Literature review to an analysis of medieval events within the Iberian Peninsula. First events in Spain are reviewed (4 events). Next six events in Portugal are discussed.

After our literature review, we proceed to the methodology, where we explain in detail all the procedures inherent to the accomplishment of the present work, namely the criteria for the bibliographic research, the elaboration of the script of interview to be implemented, the accomplishment of the interviews, the treatment of the information collected in these same interviews.

The discussion and results present the data of the interviews. The data is both quantitative and qualitative in nature, consisting of the transcriptions of the in-depth interviews and their analysis. The results also contain the analysis of the database of medieval events taken from the website <http://mercadomedieval.pt/> and from the website <https://www.feriamedieval.es/>.

Finalizing the thesis, we present some conclusions and recommendations for future academic research in the subject of medieval tourism.

2. LITERATURE REVIEW

2.1 Tourism and Tourists

World Tourism Organization (UNWTO, 1995) defines Tourism as:

“The activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes.” (UNWTO, Collection of Tourism Expenditure Statistics, 1995)

There are other competing definitions for tourism in the literature. Outlined below are a few for the sake of historical interest:

Economic definitions (cited by Leiper, 1979:392):

“Tourism is an identifiable nationally important industry. The industry involves a wide cross section of component activities including the provision of transportation, accommodation, recreation, food, and related services” (Australian Department of Tourism & Recreation 1975:2)

“Tourism refers to the provision of transportation, accommodation, recreation, food, and related services for domestic and overseas travelers. It involves travel for all purposes, including recreation and business” (Ansett Airlines 1977:773).

As Leiper states, one economic definition “recognizes that tourism involves more than the business components themselves, it has a qualitative facet”, that definition is below:

“Tourism can be defined as the science, art and business of attracting and transporting visitors, accommodating them and graciously catering to their needs and wants.” (McIntosh 1977:9).

Further purely economic definitions can be given, below are three more involving the supply of goods to visitors. The three definitions given below cited from Renda (2012) emphasize that tourism is an industry, being mainly related to Leiper’s model.

“Tourism is the service industry, being analyzed from the point of view of supply and demand, the relationship between cost and profit” (Archer, 1996; Fletcher, 1989) (cited by Renda, 2012:21)

“Tourism is the organized supply of goods and services to visitors at a destination.” (Bull 1996) (cited by Renda, 2012:25)

“Goods and services used by visitors, some of these goods and services are intended exclusively for visitors and others can be used by visitors and residents.” Smith (1988) (cited by Renda, 2012:25)

As Leiper (1979:392) notes the economic definitions “state nothing explicitly about the tourist, the human element, who is arguably the focal point of the subject. Nor do they recognize spatial or temporal elements, which are equally significant” thus they are of very limited value to us. Of more use are interdisciplinary holistic definitions, we shall discuss these, but before a quick review of definitions given in several disciplines.

Ecological and Environmentalist definitions:

Ecological and Environmentalist definitions understand tourism as a human activity that occurs in an environment, analyze the environmental impacts caused in a context of sustainable development, caring about the relations between stakeholders and between these and the environment (Farrel and Runyan, 1991; Ryan, 1991 cited by Renda, 2012:21).

Geographical definitions:

Geographical definitions focus on the study of space and human presence in this space, the movement of people between places, the study of tourist movements, tourism development processes and their implications in the territories (Gunn, 1994; Mitchell and Murphy, 1991 cited by Renda, 2012:21)

Sociological definitions:

Sociology views tourism as a practice and a contemporary social phenomenon inserted in the leisure time of the individual, dedicating itself to the study of tourists and the impacts of the tourist phenomenon in the destinations and those that reside in them (Cohen 1988,

Dann and Cohen, 1991, Giddens, 2000, Gunn, 1994, Mitchell and Murphy, 1991, Urry, 1990 cited by Renda, 2012:21).

Anthropological definitions:

Anthropology understands tourism as a complex phenomenon, based on the experience of otherness of tourist and resident. He studies hospitality, meeting places with visitors, producers with consumers of tourism goods (Echtner and Jamal, 1997; Nash and Smith, 1991 cited by Renda, 2012:21).

Psychological definitions:

For psychology, the main concern are the individual processes of understanding and experience of tourism (Plog, 1977), for Boyer (1972), quoted by Joaquim (1994: 17), "Tourism is an act of mobility that seeks to satisfy, in the context of leisure, the cultural needs of industrialized civilization" (cited by Renda, 2012:21).

Further Technical definitions (aside from the WTO definition):

“It is the system involving the discretionary travel and temporary stay of persons away from their usual place of residence for one or more nights, excepting tours made for the primary purpose of earning remuneration from points en route. The elements of the system are tourists, generating regions, transit routes, destination regions and a tourist industry. These five elements are arranged in spatial and functional connections. Having the characteristics of an open system, the organization of five elements operates within broader environments: physical, cultural, social, economic, political, technological with which it interacts” (Leiper, 1979:404).

Holistic definitions (cited by Leiper, 1979:394):

“the sum of the phenomena and relationships arising from the travel and stay of non-residents, in so far as they do not lead to permanent residence and are not connected to any earning activity” (Hunziker & Krapp in Burkart & Medlik, 1974:40).

This definition has according to Leiper the advantage of allowing multidisciplinary research however the phrasing is unfortunately vague and does not “indicate methodical applications or extensions” (Leiper, 1979:394).

“Tourism is the study of man away from his usual habitat, of the industry which responds to his needs, and of the impacts that both he and the industry have on the host's socio-cultural, economic and physical environments” (Jafari, 1977:8).

Concerning this definition, Leiper writes:

“This definition is superficially attractive. The sub-definition of a tourist is too broad, and the spatial focus too narrow. "Men away from his usual habitat" ignores factors of distance, duration and purpose, and the concentration on host regions ignores the fact that spatially tourism necessitates a second region to supply a tourist inflow.” This definition also is problematic as a holistic definition. Below are further holistic definitions:

“Tourism is the human and social phenomenon of people being displaced on a temporary basis for a limited time and does not imply a transfer of their usual place of residence” Baptista (1997: 40) (cited by Renda, 2012:25). Also, “the activity of person at leisure who also travels. Tourism is presented as an antithesis to work activities” (Nash, 1981:462 cited by Renda, 2012:25). The previous definition does not include business and other forms of work within the definition of tourism. Other definitions (be they technical, holistic, economic, etc.) however sometimes do so. “Tourism is the temporary movement of people to destinations outside their normal place of work and residence, the activities developed during their stay and the facilities created to respond to their needs” (cited by Renda, 2012:25). It is important to make a proper distinction between tourism and events, which these definitions are making by emphasizing the movement of peoples. “Tourism is understood as a fragmented sector in parts and activities” (Mcintosh and Goeldner, 1990 cited by Renda, 2012:25). “The supply of tourism is highly fragmented (various types of business and levels of industrialization) for the purpose of satisfying the visitor” (Murphy and Watson, 1995 cited by Renda, 2012:25)

We shall now define the tourist. There are many criteria needed to demarcate a tourist from a simple visitor. A crucial one is the overnight stay. As Leiper (1979) writes, the use of time and money by the tourist outside the normal frame of the participant or employee is another factor. A third factor is that they are consumers of economic resources within the regions they visit (Leiper 1979). Finally, Leiper notes that tourist's trips are circular in nature, returning to the starting point.

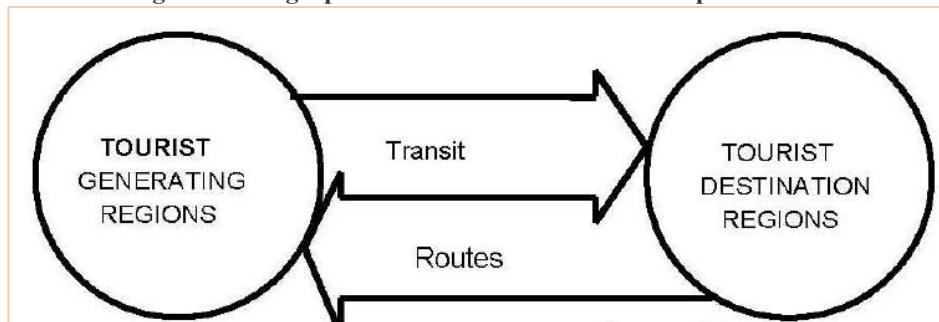
From these criteria, we can define a tourist as:

“A person making a discretionary, temporary tour which involves at least one overnight stay away from the normal place of residence, excepting tours made for the primary purpose of earning remuneration from *points en route*“(Leiper, 1979:396).

Smith (1989:1) present an alternative definition: “A tourist is the person who temporarily and voluntarily visits a place outside of their place of residence, in order to experience a change” (Smith, 1989:1 cited by Renda, 2012:25).

There are several important geographical elements to the tourist and to tourism:

Figure 1: Geographical elements of tourism in Leiper’s model



Source: Leiper (1979)

Tourist generating regions can be defined as the permanent residential bases of tourists, the place where tourist begin and end, in particular those features of the region which incidentally cause or stimulate the temporary outflow (Leiper, 1979:396).

Tourist destination regions can be defined as locations that attract tourists to stay temporarily, and in particular those features which inherently contribute to that attraction. In this context the attraction can be regarded as the anticipation by the tourist of some qualitative characteristic, lacking in the tourist generating region, which the tourist wishes to experience personally (Leiper, 1979:397).

Transit routes are paths linking tourist generating regions with tourist destination regions, along with tourists travel. They include stopover points which might be used for convenience or because of the existence of attractions. Transit routes are a vital element in the system. Their efficiency and characteristics influence the quality of access to particular destinations and accordingly they influence the size and direction of tourist flows (Leiper, 1979:397).

According to Kastenholz (2012), tourism is an “omnipresent phenomenon in modern society” (Renda, 2012). Statistics from the WTO (cited by Renda, 2012) state that 5% of the world’s economic activity, and 6-7 % of its employment are dependent on tourism.

It is of great importance to note the different paths and evolution of tourism in the last couple of decades. We shall discuss the different platforms tourism took in each period in the following table based on the work of Jafari (2005) as summarized by Renda (2012:19) in table 1.

Table 1 – Different platforms of tourism along the decades

PLATFORMS	PERIOD	MAIN FEATURES	DISCOURSE TONIC
Defense	60's "Tourism: the good"	Economic benefits: create employment; generate foreign exchange; uses existing infrastructures; uses local products; facilitates economic development; completes other economic activities; has multiplier effects. Socio-cultural benefits: improves education; promotes international understanding and peace; reduces barriers; enhances cultural identity and heritage; promotes cosmopolitanism participation in the global community; improves the appreciation of one's culture.	Tourist industry Press
Warning	Years 70/80 "Tourism: the bad"	Economic costs: causes inflation; increases superfluous imports; creates seasonality; contributes to unemployment; is susceptible to change; develops imbalances; creates external dependencies; creates demonstration effects; destroys resources and creates visual pollution. Socio-cultural costs: creates communication barriers; generates stereotypes; induces xenophobia; socially and environmentally polluting; commodifies communities and their culture, religion, arts, etc.; weakens the family structure; increases delinquency; conflicts in the welcoming communities.	Academics; Environmental Associations
Adaptation	1990s "Tourism: how?"	Identifies forms of alternative tourism; favors respect for the socio-cultural and natural environment; new experiences; emphasizes communities and local resources; benefits hosts and tourists; presents itself as an alternative to mass tourism; presents initiatives.	Public sector; Tourist industry
Knowledge	Last decade of the twentieth century "Tourism: why?"	It is scientifically grounded; defends objectivity; systematically studies the structure of tourism in continuity with various fields of research, or disciplines; it is assumed in the interdisciplinary context; it is analyzed in personal, group, business, governmental and systemic terms; identifies factors of influence associated with tourism; treats tourism as a complete, total phenomenon; forms a field of knowledge in tourism.	Members of the academic community and researchers
Public interest	After September 11 "Tourism: who?"	It turns tourism into a socio-political phenomenon; recognizes tourism as a public function of great social importance; a public platform of external agents that supports and is involved in the tourism industry and the industry itself.	Public sector; NGOs

SOURCE: Renda, 2012

These different platforms display the paths tourism has taken in the last few decades and are of great general value. In the next section, we shall go more in depth into the subject of cultural tourism.

2.2. Cultural tourism

Cultural tourism is rapidly becoming one of the most common forms of tourism. According to Prentice (2001:8) cultural tourism is defined as: “Tourism constructed, proffered and consumed explicitly or implicitly as cultural appreciation, either as experiences or schematic knowledge gaining”. Alternatively, the WTO defines cultural tourism as: “every trip that according to its nature satisfies the diversity need and the knowledge expansion present in each human being” (Delgado, 2013:1). Within the wide range of cultural tourism, one can find many different types of tourism, including cultural tourism itself, heritage tourism, and medieval tourism. Cultural tourism was in the past years something exclusively for the elites, the “grand tour” being the pre-requisite for a young man starting a career (Debes, 2011). Society filters heritage through a value system that undoubtedly changes over time (Granja, 2013).

The classification of cultural tourists can be made in a five-point system:

1. The purposeful cultural tourist – culture as their main concern.
2. The sightseeing cultural tourist – concerned with cultural highlights only.
3. The casual cultural tourist – not necessarily deeply involved in experiencing culture.
4. The incidental cultural tourist – superficially involved.
5. The serendipitous cultural tourist – cultural experience may not have been important; however, when in the destination, the new cultural experience accidentally becomes highly enticing” (McKercher and Du Cros cited by Debes, 2011:239).

“Culture has become one of the main means of consumption of cities and their differentiation” (Guerreiro, Valle, and Mendes, 2011:28). The importance of culture as a mechanism against the destruction of communities by globalizing forces cannot be understated:

cultural tourism and its impact go beyond mere economic gain, it also becomes a mechanism against vagaries of globalization’s encroachment upon landscapes and occupants (Waters, 2001), which reinforces the ‘placelessness’ through various invisible tentacles (Richards & Wilson, 2007 cited by Debes, 2011:235).

Thus, these forms of tourism affirm cultures in the face of globalization. Further definitions as well as the difference between cultural tourism and heritage tourism is as follows:

“Hall and Zeppel (1990) supply definitions for cultural tourism and heritage tourism. The former is tied with visual, performing arts, and festivals, whereas the latter involves visits to historical sites, buildings, and monuments. Heritage tourism is referred to as experiential tourism because visitors often wish to immerse themselves in the historical environment and experience” (Formica, S., & Uysal, M., 1998:16).

Heritage tourism is dependent on ancient sites and immerses the tourist in past eras, and emphasizes the “experience”.

Heritage tourism is of importance to those studying medieval tourism (since medieval tourism is a subset of heritage tourism). Dallen and Boyd (2006:1) note on the antiquity of heritage tourism:

“Heritage tourism, which typically falls under the purview of cultural tourism (and vice versa), is one of the most notable and widespread types of tourism and is among the very oldest forms of travel. As history shows, even the ancient Egyptians and Romans, as well as the nobility of medieval times, travelled to experience historic places of cultural importance (Towner, 1996)” (cited by Dallen and Boyd, 2006).

Thus, this form of tourism has deep roots and is not restricted to the forms which we shall discuss in the next section.

2.3. Medieval Tourism

Medieval Tourism is an increasingly important culture industry worldwide. It is reprehensible that the literature lacks a solid definition for such an important form of tourism, but this is not surprising since even the terms “Medieval” and “Dark Ages” have a disputed origin. As Matthews (2018) delineates, the term “Dark Ages” is not older than Petrarch in the 1330’s and obtained its present use from the protestant reformation dating itself to the protestant bishop of Salisbury John Jewel giving a sermon on psalm 69 to the English Queen Elizabeth I where he speaks of a return to Catholic worship (such as that

in nations such as England’s foe Spain, for instance) as going under a “marvelous darkness”. The return to a past age of Roman catholic worship would thus be a return to the “Dark Ages”. Matthews (2018) notes, this sermon, printed and re-printed along with dozens of others containing similar imagery were the source of the term “Dark Ages” as a denigrating term to the era prior to the so called “Renaissance”. This coupled with the Italian poet Petrarch’s previous division of time into an “ancient”, “middle”, and new “era” or “time” (this teaching was formalized much later) were the source of our notion of a “Medieval” era. The term “Middle Age” appeared for the first time in the vernacular in John Foxe’s “Acts and Monuments” (Matthews, 2018). Also of note in the confusion over this term was the use by the counter-reformer Cardinal Baronius’s term “saeculum obscurum” (the “Dark Age”) to the period of time between the 11th and 10th centuries long after the collapse of the original Carolingian empire, into the Ottonian era and prior to the great schism of 1054 A.D (Dwyer, 1998). The term simply refers to the scarcity of records in that period of time. It is crucial for us to note that: **“Middle Ages” only came into currency in the early seventeenth century**” (Matthews, 2018:212).

With this being said, let us thus proceed to an analysis of medieval festivals and tourism.

As mentioned, the literature lacks a solid definition for medieval tourism, however medieval tourism is a form of heritage tourism (itself a part of cultural tourism) which has been defined as ‘**the present- day use of the past**’ (cited by Dallen and Boyd, 2006:.2).

Medieval recreations have been occurring for a long time. In table 2 is possible to evaluate some examples (Table 2).

Table 2 – Examples of Medieval events

Name of Who Recreated Event	Date of Recreation	Type of Recreation
London trained bands of Charles I	1635	Mock battle
Parliamentary troops	1645	Mock battle
British navy (under Duke of Buckingham)	1821	Mock naval battle
Lord Glasgow	1840	Medieval tournament

SOURCE: Own elaboration based in Reis, 2013

There are many other examples of medieval historical recreations occurring in the cited time' period. With the development of a "middle age" one saw the recreation of such events spreading. Historical recreations have grown over the years, in the United States primarily those of the civil war, but medieval recreations are picking up pace. Carneiro, Eusébio and Santos (2016:195) note:

"Historical re-enactments, frequently known as "living history" events, combining entertainment and informal education, are a specific form of cultural event with a long tradition in some countries (Crang, 1996; Hunt, 2004; Light, 1996; Ray et al., 2006)".

Reis (2013:303) writes concerning the beginnings of medieval tourism (and historical recreations events) in Portugal:

"Living History began to take its first steps in Portugal, starting in the 80s of the 20th century. After being implemented with great success in England thanks to the action of The Historic Buildings and Monuments Commission for England in 1979, which promoted two programs for the schools of Suffolk: the reconstruction project of Havening Hall, an eighteenth-century, well-preserved Georgian mansion, inside Suffolk, where servant serve the owner and his family; followed by the project of the Castle of Oxford (almost in ruins), situated in the coast of the same county".

Let us now discuss what type of consumer a festival or re-enactment or event has. First let us deal with the motivation aspect. Several studies examine the motivations of those attending a festival. In their study on the cultural-historical Spoleto festival motivations of visitors, six motivations were identified by this study and two main patterns of distribution for the motivators: "Spoleto Festival attendees have diversified interests and place different emphasis on specific motivations. Six motivations were identified from this study: Socialization and Entertainment, Event Attraction and Excitement, Group Togetherness, Cultural/Historical, Family Togetherness, and Site Novelty. The cluster analysis identified two groups. The first was labeled Enthusiasts because these attendees consistently showed more interest in all of the motive items. In contrast, the second was labeled Moderates because of their mild interest in all of the motive items, especially socialization and group and family togetherness." (Formica, S., & Uysal, M.,1998:23).

A study by Guerreiro and Mendes (2011) identifies the main motivations of those attending a medieval event, they identified novelty as the main motivator: “Socialization, Novelty, Intellectual enrichment, Rest and relaxation and City identity. The search for novelty, to learn about the roots of the city and the contribution of this event to intellectual enrichment are the most important factors” (Guerreiro and Mendes, 2011:33). Novelty was also identified as a motivator by Formica and Uysal in their research.

An important study by Light (1996) deals more in depth on the characteristics of those attending a heritage site at Caerphilly Castle, South Wales. The results of this study should be taken cautiously, but it’s results and those of other similar research backs that those who attend heritage events (such as medieval tourism events) tend to be middle aged middle-class men, professional and managerial workers mostly. Manual laborers tend to feel constrained to go to these events since they view them as “educational”, it is hypothesized that the young lack an interest in history so they do not go as well, and the elderly also do not attend these events in great numbers.

The reasons for setting up a fair or festival according to a study by Roche are varied: It has been claimed that festivals can be developed for a variety of reasons including; celebration, enhancement of community pride, and maintaining cultural identities (Roche, 2000 cited by Carnegie and Mccabe, 2008:352). The motivation to set up a medieval festival is essentially to increase the appeal and profitability of the host venue. Medieval fairs are special events. According to Ritchie special events are: “major one-time or recurring events of limited duration, developed primarily to enhance the awareness, appeal, and profitability of the host location” (cited by Guerreiro and Mendes, 2011:29). Thus, Medieval fairs increase the appeal of the host venue greatly if properly organized.

More can be said on who frequents a medieval event. Medieval events are a construction of the past within the present, using theatre as a technology for the organization of time and space. According to Taalas (2006:299), “simultaneously, the organization of medieval events is not just simple re-engagement with the past but construction of it in the present. Medieval history and practices are therefore today partially being constructed by organizing medieval events as consumer experiences (...) Theatre is employed here as a technology for organization, creating time and place of its own, allowing the realities to stand parallel” (Taalas, 2006”).

Medieval events are a reconstruction based in part on the benefits promised to the organizers of the events. They are not necessarily faithful as previous studies cited those who had the most pleasurable experience will be the ones who will talk the most about the event and be most likely to return, not necessarily the one who had the most realistic experience:

“People do not just live in society and occupy social space, we are producing history for living(...) it [a Medieval event or re-enactment] is not just making new history but reorganizing and re-negotiating the past” (Godelier, 1984/1987 cited by Taalas, 2006:305-306).

Important is the role of living history (re-enactments and staging of historical events and settings within a museum setting) which interprets and constructs for us the past: ‘living history’ has become an important educational tool, and also an important part of contemporary leisure life for participants and spectators as well as educators and historians (Carnegie and McCabe, 2008:364). Interpretation can be defined formally as follows (Granja 2013:21): “According to Tilden (1977), interpretation is the relation that the visitor acquires in his experience with a certain place or object, the meaning he attributes to him and the personal enrichment that he experiences”.

It is increasingly becoming difficult to find the difference between truth and interpretation in our fragmented reality: “Academics argue that it is too imposing to determine what is authentic within increasingly fragmented communities where such reference points are lost or changed” (Cohen-Hattab & Kerber, 2004 cited by Carnegie and Maccabe, 2008:358) cultures become commoditized through the interaction with tourists. There is a loss of authenticity. It should be noted that Cohen-Hattab and Kerber as well as most researchers argue that: “people are able to create new communities in the present creating or building on shared ideas about the past and drawing on material culture in ways that suits their present needs/interests.” (cited by Carnegie and Mccabe, 2008:358) as the means by which society avoids collapse in the face of the loss of authenticity.

Interestingly, Granja (2013:24) notes that: "Some visitors are extremely interested in the authenticity of the sites and may be disappointed if they are not 'real' " (Timothy; Boyd 2003: 239)". Those most determined to preserve the medieval era, culture, heritage and so forth are actually sadly and ironically the ones most doing damage as a loss of authenticity

occurs with commoditization. Carneiro, Eusébio and Santos (2016) notes this correctly:

“Cultural events have been widely studied in the anthropological literature, where tourism is frequently seen as an agent of change, contributing to the decline of cultural authenticity (Getz, 2008). Cultural events can be considered both a contributor to development, and a risk, imposing a negative effect on the community in terms of cultural change or commodification (Akerlund & Müller, 2012)”.

It can be thus argued that globalization and other such forces of modernity are gradually destroying our references for what is authentic culture. However, Carnegie and McCabe (2008:356) write in the context of reenactment events that: “Cohen (1988) and Cohen-Hattab and Kerber (2004) argue that academics are more concerned with authenticity than tourists are for whom the experience is key.”

Perhaps the best way to conclude this review of the two dueling lines of research is with Trigg critically state “**Whether we like it or not, there is no 'pure' medieval; there is only medievalism**” (Trigg, 2005:33).

2.4. Events and Tourism

Event tourism is a relatively new field in the study of tourism, the name “Event tourism” being coined in New Zealand in 1987 by the New Zealand Tourist and Publicity Department (Pike, 2015). Carneiro, Eusebio and Santos (2016:195) quote Getz on the different categories of events:

“According to Getz (2008:404) eight categories of events, based mainly on their form, may be identified:

- (1) Cultural celebrations (e.g., festivals, carnivals, commemorations, religious events);
- (2) Political and state (e.g., summits, royal occasions, political events, VIP visits);
- (3) Arts and entertainment (e.g., concerts, award ceremonies);
- (4) Business and trade (e.g., meeting, conventions, consumer and trade shows, fairs, markets);
- (5) Educational and scientific (e.g., conferences, seminars);
- (6) Sport competition (amateur/professional, spectator/participant);
- (7) Recreational (e.g., sport or games for fun); and
- (8) Private events (e.g., weddings, parties, socials).”

Of interest to us are the many fairs and re-enactment events. Over the years, events, fairs and re-enactments have increased. According to Getz cited by Guerreiro, Valle, and Mendes, (2011:29):

“Planned events are spatial-temporal phenomenon, and each is unique because of interactions among the setting, people, and management systems. They can attract great flows of tourists, media coverage, prestige and impact the local economy”

The precise definition of an event is noted by Sharpley & Stone, 2011:17, cited by Delgado (2013:1):

“As tourism may simply be defined as the movement of people, events may be simply defined by the gathering of people as a result of their movement”.

Similar to Ritchie’s definition of a hallmark event discussed below, according to Müller a mega-event must have the characteristics of being occasions of specific times that have large numbers of visitors, with large investments in the surroundings, in infrastructure (Müller, 2015). The Medieval fairs and re-enactments of heritage tourism can be classified as either medium sized events or mega-events, they are hallmark events for their respective cities (i.e.: Silves, Salir, and Castro Marin) where the name of the cities become synonymous with the yearly events.

Getz defines a special event as:

“1. A special event is a one-time or infrequently occurring event outside normal programs or activities of the sponsoring or organizing body.

2. To the customer or guest, a special event is an opportunity for a leisure, social or cultural experience outside the normal range of choices or beyond everyday experience” (Getz 2005 cited by Bowdin, 2006:15).

It is impossible to recreate the past one hundred percent with events. According to Goodacre and Baldwin (cited by Carnegie and McCabe, 2008:356):

...`contact with the living past is impossible and those living history interpretations in museums or at historic sites are as much illusions as any other form of peopling of historic space. Their chief benefit is that they allow us to explore our relationship with the past

through human contact’.

Thus, our interpretation of history via contact with others is what is of value in these festivals, events, re-enactments of historical events.

Special events are often Hallmark events and festivals (and festivals in turn are often Hallmark events). According to Ritchie’s classic definition, a Hallmark event is a:

“Major one time or recurring events of limited duration, developed primarily to enhance the awareness, appeal and profitability of a tourism destination in the short term or long term. Such events rely for their success on uniqueness, status, or timely significance to create interest and attract attention” (Bowdin 2006:17)

Special events serve to improve the quality of life, the profitability and appeal of the host venue. Special events in the host venue are often accompanied by the building of infrastructure that benefits the community for instance. Delgado (2013:9) states:

“Every event has a purpose and every event impact on communities, participants and other stakeholders, (Getz; 2007). These impacts... may be positive (expected benefits) or negative (costs and negative consequences that reduce the net benefit)”

Bowdin writes concerning the mass increase of festivals in the mid-twentieth century:

“Following the world wars, the promotion of popular celebration, festivals a type of special event, became a thriving sector of the new industrial economy. The Policy Studies Institute (PSI, 1992) notes that, since 1945, arts festivals have become a prominent feature in the UK. It adds that over 500 festivals now take place each year, plus hundreds more one-day community festivals and carnivals” (Bowdin et al, 2006:8).

Festivals are thus increasing at a tremendous rate since the end of the Second World War.

A Hallmark medieval event such as the ones in this case study will be a:

“... recurring event that possesses such significance, in terms of tradition, attractiveness, image, or publicity, that the event provides the host venue, community, or destination with competitive advantage. Over time, the event and destination become inseparable. (...). Increasingly, every community and destination needs one or more hallmark events to provide the high levels of media exposure and positive imagery that help to create

competitive advantage” (Getz, 1997: 5-6 cited by Bowdin 2006:17).

Of importance to us are these medieval festivals hallmark events that have become synonymous with the cities which they take place as Getz has stated above (such as the Silves, Salir, and the Castro Marim fairs of the Algarve). According to Težak, Saftić, and Šergo (2011:122) these have: “In addition to enhancing local pride in culture, these events also expose indigenous minorities and an increasing number of international visitors to new peoples and their customs as well as, other purposes including contributing to the local economy, and providing recreation opportunities (Long, Perdue, 1990)”.

The events of this paper’s case study for instance have most certainly improved the local economy, introduced the event’s counties to tourists, and enhanced the local pride as stated above.

On re-enactment events Carnegie and McCabe emphasize that:

“re-enactment events can be defined as forms of heritage festivals. We refer to re-enacted events as broadly within the wider class of ‘cultural heritage events’ since the main purpose is to present an aspect of a (located) culture’s past to an audience over a specified period as an event. Often these events are being performed (and organized) within the auspices of a historical or event society” (Carnegie and McCabe, 2008:351-352).

The type of event which are recreated are not the most accurate according to many studies. The research shows that the events which give the most satisfaction are those which are most likely to be recommended to others, participated in, and evaluated positively (da Silva Santos, et al., 2018).

Still Fernández, Mogollon and Cerro (2016:85) note opposing research that states that:

“Historical recreation encompasses various themes and genres, where authenticity and care in the recreated elements require the greatest care for details (Hart, 2007). This particularity can make the difference between different events, where the worth of authentic experience is increasingly valued (Cook, 2005). (...)” These events go beyond a simple theatrical performance, having the distinctive factor of the historical scene where they are celebrated, and the active participation of the local population that assumes the local patrimony as something of its own that must be maintained and defended (Agnew, 2005).

This study comments that tourism can have a constructive function, helping communities to take pride in maintaining their culture, and preventing its fragmentation and destruction. Carneiro, Eusébio and Santos (2016:195) on the same lines state that: “to be successful, cultural events should be considered authentic both by visitors and by the local community (Brida et al., 2012). “

Thus, according to this research an event will fail if it is not considered “authentic”. Perhaps the pleasure and arousal component are strongly correlated to the authenticity of an event. The previous research has shown that the events which were the most pleasurable were the ones which were most frequently revisited, and which were most talked about. As Pine and Gilmore write in their classic 1998 marketing article “Welcome to the Experience Economy” customers buy a set of memorable experiences. Events such as watching plays in a medieval fair while eating medieval foods, watching knights jousting, historical re-enactments with the guest as a co-creator, are part of the experience economy- staged events bought by a guest wishing for a series of memorable events. All of this is of critical importance for those studying heritage and medieval tourism since what the medieval tourist probably seeks is a pleasant show, a memorable event, not necessarily a dry, tedious re-enactment that might be closer to the historical truth.

Concerning the origin and study of festivals in general, they have as, the encyclopedia Britannica documents, been:

“originating in the dim past of man’s social, religious, and psychic history, are rich in symbols that have only begun to be investigated in the 19th and 20th centuries by anthropologists, comparative folklorists, psychoanalysts, sociologists, historians of religion, and theologians. Such investigations will not only elucidate mythological, ritualistic, doctrinal, aesthetic, and psychic motifs and themes but will also provide educative insights to modern people, who have been caught up in social and religious forces that they have found difficult to understand. Feasts and festivals in the past have been significant informational and cohesive devices for the continuity of societies and religious institutions. Even when the feasts or festivals have lost their original meanings in doctrinal or mythological explanations, the symbols preserved in the rites, ceremonies, and arts (e.g., pictorial, dramatic, or choreographic) have enabled persons in periods of crisis or transition to preserve an equanimity despite apparent evidences of disintegration within their cultures or societies” (Britannica.com, 2018).

These events are rich in symbolism that help societies cope with deterioration and enable periods of transition even while the original meanings of the symbols are lost. Hence, why so many events of this nature exist in the Iberian Peninsula, currently experiencing economic woes but have a rich history which can be affirmed in festivals. Delgado (2013:3) also writes concerning festivals origin and role: “festivals can be recognized as formal periods of pleasurable activities (Janiskee, 1980).”

A working definition for festivals is given by Bowdin et al (2006):

“A festival was traditionally a time of celebration, relaxation and recuperation which often followed a period of hard physical labor, sowing or harvesting of crops, for example. The essential feature of these festivals was the celebration or reaffirmation of community or culture. The artistic content of such events was variable and many had a religious or ritualistic aspect, but music, dance and drama were important features of the celebration” (cited in Bowdin et al., 2006:5).

Težak, Saftić, and Šergo (2011:123) note concerning the relationship between festivals and cultural tourism and the rapid growth of these events: “Festivals, in essence, are an indispensable feature of cultural tourism (Formica, Uysal, 1998). (...) According to Getz (1991), festivals and special events are among the fastest- growing forms of leisure and tourism-related phenomena.” Thus, festival special events are a form of cultural tourism and are being set up and celebrated in the Iberian Peninsula and worldwide at an increasingly rapid pace. Indeed, too also Delgado (2013:4) writes: “Festival and event tourism has been the fastest growing leisure industry (Getz, 1991; Nicholson and Pearce, 2001)”. Medieval festivals are thus a rapidly growing type of special event which merit further research, which are relatively poorly studied in the literature as a whole.

2.4.1. Medieval Events in the Iberian Peninsula

2.4.1.1. *Spain*

Some examples of medieval events in the Iberian Peninsula are as follows:

The Medieval Market of Córdoba is celebrated January 26th to 28th of 2018 (since 2001 without interruption) is one of the most well-known medieval fairs of Spain. It is a fair located in Cordoba, the ancient Moorish capital of the Emirate and later Caliphate of Córdoba. This fair trace itself in one form or other to this caliphate. The fair has Arab and

Berber music, Moorish cuisine, artifacts inspired by the crusades for sale such as swords, bows and shields, the show also has belly dancing from the middle east as well as many other things relating to medieval culture (Figure 2). This fair is of importance since it establishes itself in the ancient city of Córdoba, the capital of the Emirate of Córdoba. Within the fair there will be present historical artifacts, music, heraldry, and so forth of great value to the historian interested in this period of time of Spanish history.

Figure 2 – Flyer for the Medieval Market of Córdoba (2018)



SOURCE: retrieved 8/7/2018 from <https://www.feriamedieval.es/ferias-y-mercados-medievales-en-andalucia/ferias-y-mercados-medievales-en-cordoba/cordoba-mercado-romano/>

The “Jornada Medieval de Avila” is a fantastic medieval special event occurring the 7th, 8th, and 9th of September every year in Avila Spain, the first occurring in 1996, the present fair being the 22nd:

“The first Friday of September the city recovers its medieval image. Tenderetes, haimas, smells of incense, rosemary, spices, cheeses, sausages, sale of slaves, puppeteers, minstrels, knights, kings, monks, fairs occupy the streets and squares of the historic center. The city dresses up to return to the era of knights and maidens. Exhibitions, theater, costume contests, and other activities fill an intense program that takes place in different areas of the city” (Figure 3, 4 and 5).¹

¹ Translated from <http://www.avilaturismo.com/es/agenda/eventos-principales/item/25-jornadas-medievales>

Figure 3 – View of a Street of the Medieval Market of Avila



SOURCE: Retrieved 27/09/2018 from <http://www.diariodeavila.es/noticia/Z53735CCC-BCE88E4F7E588BFD296260EB/20130817/centenar/actos/componen/programa/mercado/medieval>

Figure 4 – Entertainments of the Medieval Market of Avila



SOURCE: retrieved 7/8/2018, http://www.avilaturismo.com/components/com_rsmediagallery/assets/gallery/original/ed7275c2adc58a84282cc99f182cf867.jpg

Figure 5 – Dancing Shows of the Medieval Market of Avila



SOURCE: retrieved 7/8/2018, from http://www.avilaturismo.com/components/com_rsmediagallery/assets/gallery/original/c0247c88ba94eb1999ab08834889ed28.jpg

Of interest is the “desfile de três culturas” (parade of three cultures) where the Christian, Muslim, and Jewish resident parade in the city with their standards. Avila’s center has monuments by all three cultures. (Mercado Medieval de Avila 2019) This is one of the high points of the fair. Avila is also the homeland of Saint Teresa of Avila, the popular Carmelite Saint.

An amazing medieval special event is the “**Semana Cervantina**” as celebrated in Alcalá. Knights dressed as Cervante’s Dom Quijote and Sancho Pança entertain guests as they eat medieval food and drink and as they watch jugglers, fire spitters, and as they also watch the amazing jousting between knights. The center of the festivities are the celebrated works of Miguel Cervantes. The Semana Cervantina occurs the 7th to the 12th of October every year in Alcalá de Henares, Spain, and there are expected to be over 100,000 participants. This is the largest “Semana Cervantina” event in Spain (Figure 6 and Figure 7).

Figure 6 – Flyer of the Semana Cervantina, Alcalá



SOURCE: retrieved 27/09/2018 from <https://www.escapadarural.com/blog/el-mercado-del-quiote-el-mas-grande-de-espana/>

Figure 7 – Entertainments of the Semana Cervantina, Alcalá



SOURCE: retrieved 27/09/2018 from <https://www.dream-alcala.com/semana-cervantina-de-alcala-de-henares/>

The semana Cervantina celebrates the works of the writer Miguel de Cervantes. It is both educational and pleasant for the students going to it. The semana Cervantina is a great way to promote Cervante's works to younger generations.

Another excellent Medieval event is the Gran Feria Medieval de El Alamo (Madrid) which occurs every year from the 28th of April to the 2nd of May, this year (2018) being the 23rd, the original first occurring in 1995:

“For five days, 100 artists from 28 companies of street theater, circus and music perform 60 animations daily outdoors, in the only medieval festival in Madrid of Regional Tourist Interest. 250 food and craft stalls and 30 old craft workshops complete this unforgettable trip to the Middle Ages...Knights, dragons, goblins, fairies, nymphs and witches take the Calle de las Escuelas and Avenida de Madrid every day to the Hermitage of Nuestra Señora de la Soledad from 11:00 to 24:00. There will be no lack of monks or buffoons who combine humor and juggling with the Veritas Nostra bagpipes (musicians and jugglers). There will also be acrobatics, Andalusian music and oriental dance (Figure 8, Figure 9 and Figure 10).”²

The fair has popular Andalusian music being played, with many exhibitors offering their goods, as well as oriental dance. A great experience for those interested on these events.

Figure 8 - Entertainments of la Feria del Alamo



SOURCE: retrieved 27/09/2018 from <https://www.fotonazos.es/2011/05/mercado-medieval-de-el-alamo-2011/>

² Translated from <https://www.madridhappypeople.com/ocio-madrid/feria-medieval-el-alamo-2018/?location=&type=&item-tag=>

Figure 9 - Moor playing instrument in the Feria del Alamo



SOURCE: retrieved 13/08/2018 from <https://www.fotonazos.es/2011/05/mercado-medieval-de-el-alamo-2011/>

Figure 10 - Articles being sold at El Alamo fair



SOURCE: retrieved 27/09/2018, from <https://www.fotonazos.es/2011/05/mercado-medieval-de-el-alamo-2011/>

2.4.1.2 Portugal

Good examples of medieval events in Portugal include as follows:

The parish council of Marvila organizes the **Marvila Medieval Fair** from 28th to 30th of September 2018 at the Mata do Vale Fundão. Craftsmen, Taverns, Dances, Bailias, Street Theater, Fire Shows and much more are present in the fair (Figure 11 and Figure 12).

The Medieval Fair of Marvila has a unique street theater show during the fair.

Figure 11 – Poster 1 of the Medieval Fair of Marvilla



SOURCE: retrieved the 24/09/2018 from <http://mercadomedieval.pt/2018/09/22/feira-medieval-de-marvila/>

Figure 12 – Poster 2 of the Medieval Fair of Marvilla



SOURCE: retrieved the 24/09/2018 from <http://jf-marvila.pt/index.php/noticias/1181-feira-medieval-de-marvila-2018>

In Leiria, besides the traditional medieval fair, the marriage of D. João I, D. Afonso de Portugal with D. Beatriz Pereira of Alvim, the formal the beginning of the house of Bragança was celebrated.

“There is a **royal wedding in Medieval Leiria** and admission to the wedding is free.

What greater party could Leiria receive than a royal wedding? The streets and squares begin to decorate themselves, the dust is shaken to the best linen, and the floor is swept, as a great party approach. And it's real.

For four days, the city goes back to medieval times. From July 19 to 22, hundreds of characters incarnate characters from Leiria of yesteryear. Merchants, nobles, plebeians, merchants, craftsmen, mystics and craftsmen give life to a time when Leiria assumed a decisive role in the construction of the Portuguese homeland”³ (Figure 13 and Figure 14).

Figure 13 – Outdoor of Leiria Medieval Event



SOURCE: retrieved 24/09/2018 from <http://mercadomedieval.pt/2018/07/22/feira-medieval-de-leiria/>

Figure 14 – Picture of the “Royal Wedding” at Leiria Medieval Event



SOURCE: retrieved 27/09/2018 from <https://www.jornaldeleiria.pt/noticia/leiria-celebra-nascimento-da-casa-de-braganca-8971>

³ Translated from <https://www.visiteleiria.pt/agenda/leiria-medieval/>

Leiria is celebrating a unique event relative to the other fairs, this marriage of D. João I, D. Afonso de Portugal with D. Beatriz Pereira of Alvim is a special event differing to a normal medieval fair. The marriage which occurs replicates a true marriage right up to a “bishop” asking for the king and queen to give their vows in front of a church.

The City Hall of Elvas organized this year the 12th **Medieval Festival of Elvas** (Figure 15) from the 29th June to the 1st July:

“As in previous years, the “tasquinhas” are concentrated in Rua da Cadeia and Praça da República, in a program that contemplates street theater, children's games, falconry, dances, art and crafts workshops and will also be permanently animated with clowns, trampoleiros, mountaineers, trapeze artists, archery, training of warriors, camel rides.”⁴

Figure 15 – Poster of the Medieval Festival of Elvas



SOURCE: retrieved the 24/09/2018 from <http://mercadomedieval.pt/2018/06/28/festival-medieval-de-elvas-2/>

What is unique to the Elvas fair are the delicious tasquinhas serving Alentejan local food.

⁴ Translated from <https://radiocampomaior.com/2018/06/29/comeca-o-festival-medieval-de-elvas/>

This year, a recreation of the battle of **Aljubarrota** of 1385 along with a traditional medieval fair takes place in village of Aljubarrota of the county of Alcobaca the 15th to the 18th August (Figure 16). The organization is by the Alcobaca City Council and Aljubarrota Town Council:

“In this great celebration nothing is forgotten, it recreates the environment of the medieval period, evokes the memory of the fighters and the glorious past of Portugal, with much joy and animation. For those who go there, it promises an excellent family atmosphere and socializing. One can taste the famous baker's bread, cheeses, sausages, game meats, liqueurs, sweets, honey and jam. Old crafts such as pottery, weaving and embroidery were recreated. Good salads are offered and enjoyed in the taverns, courtship, foot and horse tournaments, shows of arms and military encampment are appreciated. And there is still room for juggling and music. Entrance is free!”⁵

Figure 16 – Poster of the Medieval Festival of Aljubarrota



SOURCE: retrieved 25/09/2018 from <http://www.cm-alcobaca.pt/pt/destaques/24538/aljubarrota-medieval.aspx#prettyPhoto>

⁵ Translated from <http://www.cm-alcobaca.pt/pt/destaques/24538/aljubarrota-medieval.aspx>

A recreation of the 1385 battle of Aljubarrota is the main differentiator of this medieval event from the other traditional fairs and markets. This event even has a recreation of a humorous event involving a baker defending herself from invading soldiers which allegedly happened during the battle.

The **Medieval Market of Rio Tinto** organized by the parish council of Rio Tinto and the “ARGO- Associação Artística de Gondomar” occurs this year for the 9th time from the 13th to the 16th of September: “The Medieval of Rio Tinto is about to take place. On the grounds of the Quinta das Freiras they will camp nobles, bourgeois, military, horses and pilgrims who for four days will energize the space and make it go back to the medieval era...Along with this show, the 9th Medieval of Rio Tinto will return the horses to the traditional military camp, as well as the fire show that has marked the last editions. The enclosure, which will be extended for the entire Quinta das Freiras, will also have 71 exhibitors, including food, drink and sale of handicrafts”⁶ (Figure 17). The fireworks during the fair differentiate this fair from others.

Figure 17 – Poster of the Medieval Festival of Rio Tinto



SOURCE: retrieved the 24/09/2018 from <http://mercadomedieval.pt/2018/09/08/feira-medieval-de-rio-tinto-2/>

⁶ Translated from <http://public.vivacidade.org/informacao/medieval-de-rio-tinto-espera-milhares-de-visitantes-de-13-a-16-de-setembro/>

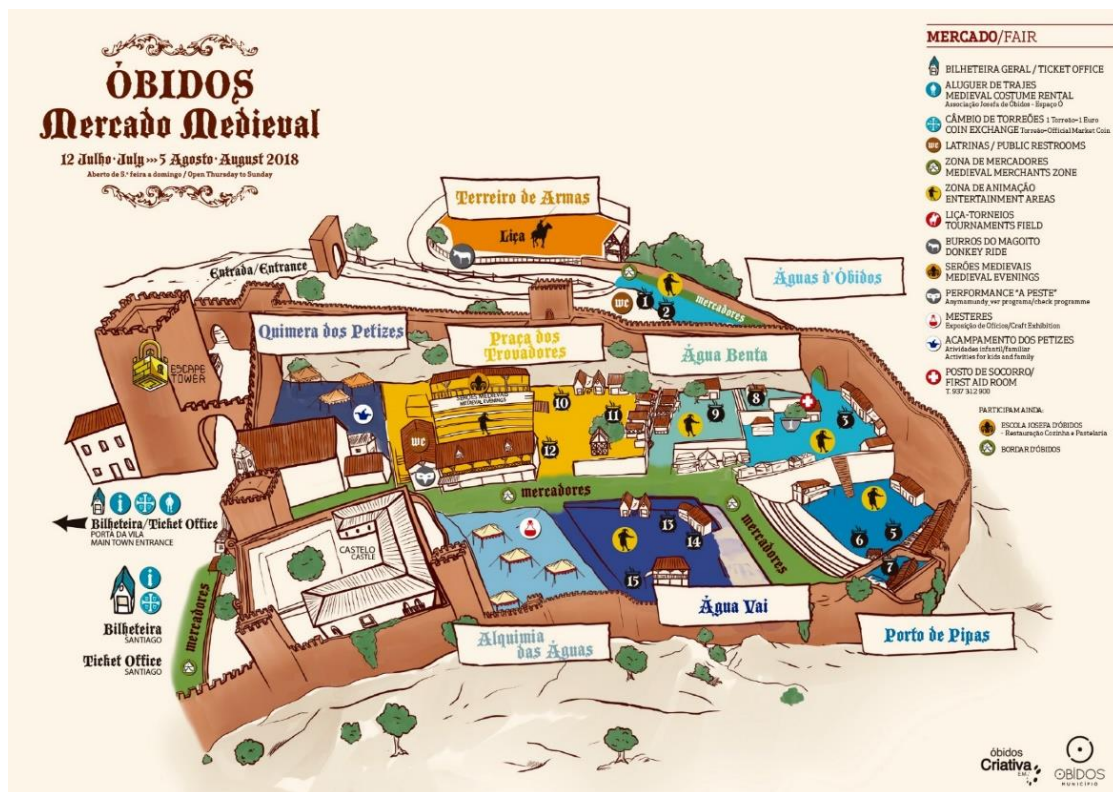
One of the most well-known medieval markets in Portugal is the **Óbidos Medieval fair** organized from the 12th July to the 5th of August by the City Hall of Óbidos and many sponsors (Figure 18 and Figure 19).

Figure 18 – Poster of the Medieval Fair of Óbidos



SOURCE: retrieved 24/09/2018 from <http://mercado-medieval.pt/2018/06/17/mercado-medieval-de-obidos-2/>

Figure 19 – Blueprint of Medieval Fair of Óbidos



SOURCE: retrieved 24/09/2018 from [http://mercado-medievalobidos.pt/#iLightbox\[9fa6dc85f2926db400c\]/0](http://mercado-medievalobidos.pt/#iLightbox[9fa6dc85f2926db400c]/0)

“In the Medieval Market of Óbidos come and browse among smells and tastes of taverns and benches, watch minstrels, dances and grimaces, to the trades and masters, between arms and knights.

Through the anchorages and harbors, between waterfalls and spouts, stories, songs and streets, loose the moorings awaken the senses and let yourself be carried away by the experiences and customs of that time”⁷.

The Óbidos fair is one of the most extensive Medieval Fairs of Portugal if not of Europe. There is a wide program of music, dance, food, and other forms of entertainment based on the medieval era. The program of the fair is quite impressive and lasts for many days. The theme of “Water” (for the year 2018) being used to construct the fair grounds and exhibits make this a differentiator of the Óbidos fair from others. It’s sheer size also makes it different from others, though “Viagem a Santa Maria da Feira” and the “Dias Medievais” are also large as well.

Lastly which must absolutely be mentioned is the fair in **Santa Maria da Feira**, an enormous fair such as that of Óbidos lasting a multitude of days. It features many activities such as falconry, archery, belly dancing, medieval music, and so forth and is the largest medieval fair in Europe. During the fair, five hundred thousand visitors visit the county in a massive event (Reis 2013). The official website of the fair is: <http://www.viagemmedieval.com>. The fair takes place in the impressive castle of Dom Pedro I, and each year there is a historical context for the event. The historical context for the 2019 event is as follows:

“At a time of great social and economic transformation of the Western world, as a consequence of the nefarious Black Death which occurred about for two decades, king D. Fernando, the Belo, entitled king of Portugal and the Algarve rises to the throne in 1367.

Notwithstanding the changes, the monarch will receive a kingdom in peace and a rich inheritance, so he can feed his great passions: hunting and fashions of artistic and cultural tastes, very refined, which were also practiced by the rest of the European aristocracy.

After the death of Dom Pedro, from Castile, in the context of the crisis of succession, Portugal enters into war with that kingdom in three different periods. D. Fernando claims for himself the Castilian throne, beginning the Fernandin wars with the invasion of Galicia, where he is acclaimed king in several of these cities for having many supporters there.

⁷ Translated from <http://mercadomedievalobidos.pt>

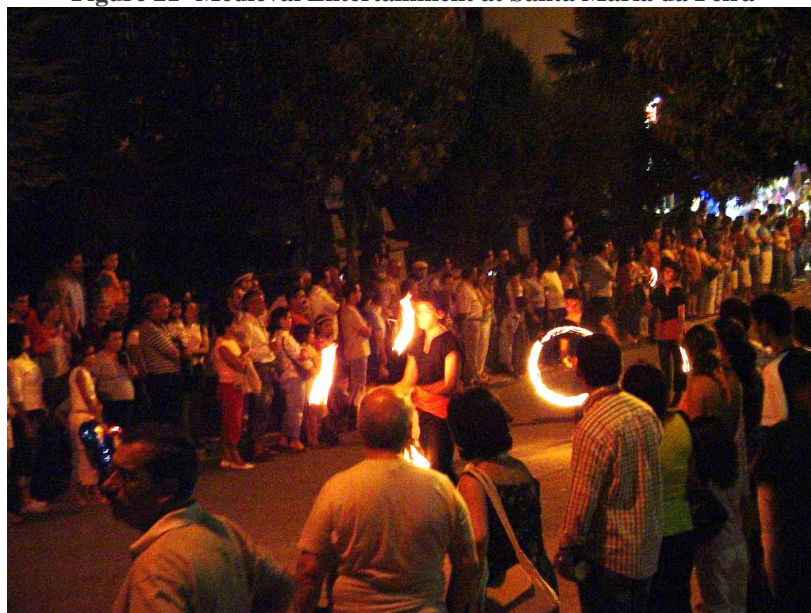
Being an unstable monarch in some of the decisions, his governance in times of peace was remarkable, initiating an innovative political project that he will share with the queen D. Leonor Teles. He assumed the construction of walls and large buildings in several cities, enacted the Law of Sesmarias, created the Torre do Tombo, the House of Tales and founded the Company of Naus, thus adapting the royal administration to the needs of the new times (Figure 20 and Figure 21).

Figure 20- Medieval music at Santa Maria da Feira



SOURCE: https://commons.wikimedia.org/wiki/Category:Viagem_Medieval_em_Terra_de_Santa_Maria#/media/File:Festival_medieval_-_sta._ma._da_feira.jpg

Figure 21- Medieval Entertainment at Santa Maria da Feira



SOURCE:

https://commons.wikimedia.org/wiki/Category:Viagem_Medieval_em_Terra_de_Santa_Maria#/media/File:FeiraMedieval_2005-08-03.jpg

Around 1379, there are references to an episode of attempted murder of D. Fernando, in which they gave venom to kill him. The consequences of this act left him with serious health problems, leading to a shift in governance, promoting a more active participation in the decisions and actions of the kingdom by queen D. Leonor Teles, the "unloved" by the people. D. Fernando weakened, slowly, until his death which occurred in the year 1383⁸.

What differentiates Santa Maria da Feira from other fairs? The first answer is the obvious size of the event this is the LARGEST medieval event in the Iberian Peninsula and maybe all of Europe. Santa Maria da Feira also has a yearly historical theme much like other fairs such as the Feira Medieval of Silves for example. Santa Maria da Feira lasts for 12 days not just four or five like the others. The number of activities are greater in number, and there are more exhibitors.

Considering the events mentioned there are some elements distinguishing one from each other (Table 3 and Table 4).

Table 3 – Elements that distinguish the Spanish Fairs

Name of fair or market	Date of fair in 2018	Elements distinguishing Event from others	Source
Medieval Market of Cordoba	26 th -28 th of January	Fair traces itself to ancient caliphate of Cordoba Arab and Berber Music	https://www.cordoba24.info/html/mercado_medieval.html
Medieval Market of Avila	7 th to 9 th of September	Avilan food and gastronomy Murals of Avilan castles and city	https://destinocastillayleon.es/index/avila-medieval-2018/
The Semana Cervantina of Alcala	the 7 th to 12 th of October	Live dramatizations of the works of Miguel Cervantes.	https://www.dream-alcala.com/semana-cervantina-de-alcala-de-henares/
Feria del Alamo	28 th of April to 2 nd of May	Andalusian music Animal farm	https://www.madridhappypeople.com/ocio-madrid/feria-medieval-el-alamo-2018/?location=&type=&item-tag=

SOURCE: Own elaboration

⁸ Translated from <https://www.viagemmedieval.com/index.php?pg=contexto-historico>

Table 4 – Elements that distinguish the Portuguese Fairs

Name of fair or market	Date of fair in 2018	Elements distinguishing Event from others	Source
Medieval Fair of Marvilla	28 th to 30 th of September	Street theater	http://mercadomedieval.pt/2018/09/22/feira-medieval-de-marvila/
Leiria Medieval Event	July 19th to July 22th	The Royal Wedding of Leiria	https://www.visiteleiria.pt/agenda/leiria-medieval/
Medieval Festival of Elvas	from the 29 th of June to the 1 st of July	“Tasquinhas” serving local Alentejan food	https://radiocampomaior.com/2018/06/29/comeca-o-festival-medieval-de-elvas/
Medieval Festival of Aljubarrota	15th to 18th of August	Recreation of the battle of Aljubarrota	http://www.cm-alcobaca.pt/pt/destaques/24538/aljubarrota-medieval.aspx
Medieval Market of Rio Tinto	from the 13th to 16th of September	Fireworks	http://public.vivacidade.org/informacao/medieval-de-rio-tinto-espera-milhares-de-visitantes-de-13-a-16-de-setembro/
Medieval Fair of Óbidos	from the 12th of July to the 5th of August	Water show and theme Medieval music by several groups, bands	http://mercadomedievalobidos.pt
Viagem a Santa Maria da Feira	1-12 August	The Largest Medieval event in Europe.	https://www.viagemmedieval.com

SOURCE: Own elaboration

3. METHODOLOGY

3.1 Research question

Considering the theme and objectives of this dissertation, the following research question below was formulated, based on several basic assumptions to be adopted in this research:

- (1) study and characterization of the three major medieval events of the Algarve tourist destination;
- (2) knowledge of the opinion of those responsible for the organization of these events in relation to their impact on the localities in which they take place and to the local communities.

Concerning this assumption our research question is:

To what extent did the medieval events held in the Algarve, in the municipalities of Silves, Loulé and Castro Marim, contribute, in the perspective of their organizers, to the development of the localities and communities involved and to the increase of their awareness?"

3.2 Exploratory Research

For this investigation, we started an exploratory research applied to the case study, in which the method of triangulation of data was adopted through:

- (1) Direct observation;
- (2) Collection of documentation relating to the events;
- (3) Informal contacts with people who already knew the events and who, to that extent, proved to be important for providing information and contacts for the next stage.

Regarding the direct observation, the author visit the three main medieval events of the Algarve region, the object of a case study in this work. The Feira Medieval of Silves, the Salir no Tempo of Loulé and Dias Medievais in Castro Marim events.

This trip was planned for the days of the events, in the summer of 2018, namely on one of the days in which each event took place. In the first place, the Salir event took place on July 20, 21 and 22 (annex 1), in the castle of Salir and surrounding area, and the observation was made on day 22nd of July. The Silves Medieval Fair, held in the historic center of Silves, took place between 10 and 19 August (annex 2), and the visit and participation took place on the day 18th of August. Finally, the research took place in the

event Dias Medievais in Castro Marim on day 25th of August, and the event took place between the 22nd and 26th of August (annex 3).

The main objectives of direct observation were to recognize the space in which the events occur, to know and experience each event directly, to observe the influx of visitors and their behaviors, to perceive the diversity and number of exhibitors and artists involved in the event as well as the organizers and partners present.

The collection of documentation on the events in this exploratory phase was also decisive as a way of preparing the visit to the events beforehand and for identifying doubts that needed to be clarified at a later moment.

Contact with people already familiar with the event also made it possible to prepare the visit to the events and to identify the main stakeholders with whom it was important to talk to gather more information.

3.3 Literature Review

For this research, we start with an in-depth review of the literature in the areas of tourism, culture, creative tourism and events, by examining issues related to historical recreations/staging applied to tourism.

The research was fundamentally carried out using articles and scientific journals, books published in the most relevant areas in this study, namely in the area of tourism and events. It was sought at this stage, on the one hand to identify the main concepts associated with the research problem and the authors and reference studies in these domains. On the other hand, from the comprehension of these events and their importance for tourism and their implications in tourist destinations, to identify the main dimensions to be taken into account for the construction of the interview script that would be the support of the interviews to be carried out during the primary data collection phase.

3.4 Retrieval of Secondary Data

The collection of secondary data was also carried out in order to characterize the offer of medieval events in the Iberian Peninsula and in this way to be able to compare later with the case study to be carried out in the Algarve.

In order to evaluate the dimension of medieval events in Spain, the various medieval events that are described on the website <https://www.feriamedieval.es/> were inventoried. This website is very comprehensive and presents the various medieval events

that take place in all regions of Spain, with reference to the month in which they occur as well as other important details that allow us to evaluate the grandeur of the event.

The search on this site was aimed at obtaining information about the localities and regions of Spain where the events take place, the type of event (fair, feast, journey, markets and other varied events) and the months of the year in which they take place.

In the same way and in order to evaluate the dimension of the various medieval events that took place in Portugal in 2018, the website <http://mercadomedieval.pt>. In this website it was possible to identify the typologies of events that take place in several districts of Portugal throughout the several months of the year. We use the information to identify the different typologies of events (fairs, markets and historical recreation) as well as the number, the months and localities in which they take place.

Direct contacts were made with the municipal councils where the medieval events are held in the Algarve. This information collection was carried out by direct research on the websites of the respective municipalities and by contacting by email or in person those responsible for the events to send us information and documents produced on the events.

This phase of the research was intended to provide us with information about:

- Number of visitors to events each year
- Number of exhibitors and participating artists
- Organizing entities
- Impacts of events in the locality and region
- Event scheduling
- Other relevant information

3.5 Retrieval of Primary Data

The methodology of primary data collection adopted in this study is qualitative in nature, having as its main objective the in-depth knowledge of the medieval fairs held in the Algarve region, namely the Medieval Fair of Castro Marim, the Silves Medieval Fair and the event Salir no Tempo. Since the information available on these events is still scarce and, on the other hand, there are no scientific studies on these case studies, it is considered convenient to conduct in-depth interviews with those responsible for organizing the three events. In this sense, several interview scripts were prepared in which the interviewees' opinions were thought for the questions presented in the table 5.

Table 5 – Questions and their main goals

QUESTION	MAIN GOALS OF THE QUESTION
How do you describe the importance of the Medieval Fair to the municipality?	Assess the importance of the fair for the municipality.
Specifically in relation to the impact of the event on the level of accommodation, commerce or catering in the city and in the municipality, do you consider that the event has a positive effect?	Identify the perceived economic impact of the event.
How do you rate the effort that the municipality makes for the accomplishment of this event?	Evaluate the resources and efforts needed to organize this Fair (human, financial and logistics).
With regard to the evolution of this event over the years as has been the evolution in terms of demand (number of visitors)?	Evaluate the resources and efforts needed to organize this Fair (human, financial and logistics).
With regard to the evolution of this event over the years as has been the evolution in terms of demand (number of visitors)?	Collect data that allow evaluate the evolution of the number of participants and visitors of the Fair.
Do you have any information you can give us about the evolution of the number of partners and extras that allow us to analyze the dimension that the event has had?	Assess the evolution of the number of partners and extras over the years of the event.
What about the participants in the event? Partners and extras?	Evaluate how many partners and extras participate in the fair in order to gauge the evolution that you have come to know over the last few years and in this way realize their involvement with the event. Understand what kind of extras (Actors, resident community and others) and what type of partners are associated.
Do you have any information you can give us about the evolution of the number of partners and extras that allow us to analyze the dimension that the event has had?	Assess the evolution of the number of partners and extras over the years of the event.
Concerning the sponsors of the event, have they stayed the same, has it been easy to get new sponsors? Who are the main sponsors and what importance do they have for the event?	Evaluate the sponsors of the event in order to see if they have been changing during the year in which the event is organized. Understand whether it has been difficult to raise new sponsors or even maintain existing ones over the years. Identify what the organization allocates to sponsors and what type of sponsorship is most common.

And with respect to the community. Is there participation and support from the local community in the event? To what extent is there active and positive involvement of the population? Does the population consider the event to be positive?	Evaluate the level of acceptance and involvement of the local community as well as the social impacts of this event on the level of population perception.
With regard to marketing strategy for the event what have been your main concerns?	Understand the main marketing strategies used for the event and the main formats used for its communication / dissemination.
For example, in terms of dimension, do you consider that the event still has a way to grow?	To gauge the opinion of the interviewee regarding the future of the event, both in terms of developing new concepts, as well as growth in the number of participants, sponsors and visitors.
With regard to the programming of the event, to what extent have they innovated or integrated new experiences for the visitors?	Identify the capacity of innovation of the event as well as of approach to the demands and expectations of the visitors.
Are you looking to attract other types of participants?	Check if there is an organization's willingness to change the concept of the event by replacing / reducing or even attracting new partners and sponsors.
At the level of your pricing policy, could you explain how your strategy has been?	Understand what strategies have been applied in the price component of the event entry and thus to understand which attributes are most valued for the change or decision of the final price.
Regarding the communication of the event, what are the main means that are used and that verify that the desired audience is reached?	Identify the main means of publicizing the event. Check if there are own channels of dissemination, such as a website, dedicated page in social networks, among others.
Do you consider the image of the event important for your success? How far? Do you consider that this event differs from the others in the Algarve?	Evaluate how the image of the event differs from the others that are also organized in the Algarve. Identify which characteristics the interviewee highlights as differentiating elements and which may constitute strengths or weaknesses of the event compared to the others that are held in the Algarve.

Source: Own elaboration

The author organized this phase of the research in three stages: (a) conducting the interviews; (b) transcribing of the interview; (c) treatment of interview information.

a) Conducting the interviews

In total, the author conducts three interviews, as described in table 6.

Table 6 - Summary of Interviews

EVENT	LOCATION	INTERVIEWEES	DAY/TIME	DURATION
Medieval Fair of Silves	Municipal Library	Pedro Garcia (Tourism Technician)	09/01/2019 – 15h00	60 minutes
Salir do Tempo	City Hall chambers	Carlos Carmo (City Councilor)	17/01/2019 – 10h00	40 minutes
Medieval days of Castro Marim	City Hall chambers	Amadeu Chaves (Member of the event organization)	28/1/2019 – 15h00	75 minutes

SOURCE: Own elaboration

All the interviewees authorize the recording of the conversation in order to ensure that all information was correctly analyzed. In all the interviews this authorization was granted, and the registration was done. This did not invalidate that notes were taken during the meeting to allow greater ease and accuracy in its subsequent transcription and, on the other hand, the recording of some observations on the attitude of the interviewee with regard to the questions raised, namely the demonstrated willingness or enthusiasm or the concern inherent in certain obstacles mentioned. The moment of the interview was used to ask the interviewees for additional documentation about the events which were then sent by email.

b) Transcription of the Interviews

The process of transcription of interviews is the next moment of the work. In this case the questions and answers were carefully transcribed, taking care to indicate the interveners and to guarantee the accuracy of the registration. In some cases, it was decided not to transcribe excerpts from the interview about contents that were revealed outside the scope of the work and that appeared naturally during the conversation in the interview.

c) Treatment of Interview Information.

All the data collected through the interviews was analyse by question, offering the opportunity to identify in deep the main issues related to each medieval event, helping also to justify our research question (Appendix 1).

4. CASE STUDY

4.1. The Algarve as a tourist destination

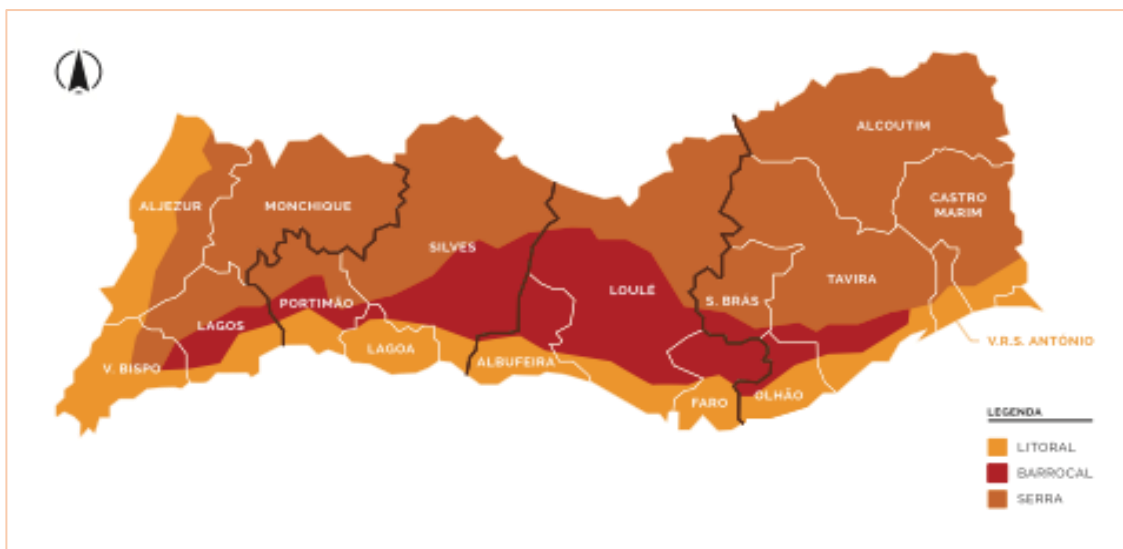
The Algarve, known throughout Europe as a premiere destination for sun and sea, is divided, as stated by Martins (2017), into 16 municipalities, confined to the North with the Alentejo, to the east is Andalusia and to the west is the Atlantic Ocean, covering an area of approximately 5 000 Km².

Half of the Algarve is the “Serra Algarvia” with a low agricultural capacity, human desertification and an aging, low-skilled population with weak entrepreneurial capacity. We can find also the Barrocal (Limestone), which represents about 25% of the regional area, with high agricultural capacity. The third big area is the litoral area of the Algarve where a large part of regional economic activity is concentrated in the services area, as well as the main urban centers (Lopez and Monteiro 2014 cited by Martins 2017)”.

As stated by Martins (2017), the Coastal region of the Algarve (the “Litoral”) is mature in its touristic potential; the Barrocal (Limestone) region of the Algarve is showing signs of development and is promising and the Serra region of the Algarve is stagnating in its tourism potential (Figure 18).

The Algarve developed to its peak as a tourism destination in the 80’s and 90’s, an increase in all tourism indicators continues up until the present time (Portugal tourism 2018). The authors of the article noted that 78.2% of the increase in the hotel overnights in 2017 occurred in the winter season, which is a decrease in the seasonality problem faced by the region.

Figure 22 - Map of the different regions of the Algarve



SOURCE: Martins (2017) citing Lopes Monteiro (2014)

In 2017, Portugal Tourism (2018) counted 118,000 hotel beds in the Faro region, accounting for 35.6% of the total hotel beds of Portugal. Portugal Tourism (2018) also stated that overall income was 1,028 million Euros and 762 million euros in income per room. The medium number of days stayed in the Algarve were 4.6, while the national were 3.6.

Of extreme importance for the development of tourism in the Algarve region was the building of the international airport in Faro in 1965 (Martins 2017). The airport serves as the principal gateway of foreign tourists to Faro and in 2014 six million four hundred and thirty-seven thousand people came to Faro via the airport. Government strategies for the development of the tourist industry in the Algarve coast where most residents of the Algarve seek employment has resulted in an unemployment rate of a mere 4.8 percent (Martins 2017).

The population of the Algarve has increased steadily from 2000 to 2011 with 11.5 percent of the population being foreign (Martins 2017). Faro, Loulé and Portimão are the largest cities of the Algarve. Some of the first foreign tourist which came to the Algarve were British citizens and their families in the 1920's and 1930's thanks to publicities they viewed on this province (Martins 2017). As noted by Martins, the Algarve region in the past few decades has turned from a region of a mainly agricultural economy to one where both agriculture and heavy industry have little weight, and the service sector dominates.

In the aftermath of the economic crisis, the Algarve played an important role in the commercial balance of Portugal, bringing in a positive balance of 6.1 billion euros in 2014, this accounting for 3.4% of the gross national product of the nation (Vasco, 2014).

To attenuate the seasonality problem, which shuts down much of the Algarve during the winter season, the region invested heavily in many possible solutions, as mentioned in the National Strategic Plan for Tourism (PENT). In this strategic plan appear some measures for the Algarve region, mainly, as pointed out by Vasco (2014), the ones related to the development of five new areas other than Sun and Sea: (i) Residential tourism, restricted to resorts with a high standard; (ii) Nature tourism; (iii) Nautical tourism, making use of the "Costa Vicentina" for surf, sailing, and so forth; (iv) Business tourism; (v) Health tourism.

According to social exchange theory, residents are generally receptive to tourist activity as long as it represents an important source of economic development for the region (Guerreiro et al, 2008). It has been shown by Guerreiro (2008) that tourists in the Algarve ARADE region (comprising Monchique, Portimão, Lagoa, and Silves) are receptive to tourists since they believe these create employment, bring and cause investment to the region's infrastructure, and polls revealed that residents believed that tourists in the Algarve brought greater benefits than problems. Around 55% of respondents polled by Guerreiro in his study were satisfied with tourists. The results of this study can be generalized to much of the rest of the Algarve.

As mentioned, in the Algarve popular tourist activities include golf, bird watching, swimming, and especially surfing. This last activity has some interesting facts. As Hanna Frank (2014) states, Vila do Bispo is considered the perfect region for surfing since it is the only county in Portugal with two coastlines, and these have perfect waves, Sagres is the town most well-known by surf tourists. The study conducted by Hanna Frank (2014) found that a large proportion of the surfers in the Algarve polled tended to be female, students also they tended to have an income of 2000 euros or less.

The economic crisis had a deep effect in the number of hotels stays in the Algarve. However, since the recovery has started, the number of overnight stays has been steadily increasing and a very high number of 18.8 million is now reported by the Tourism Portugal website (this includes both nationals and international visitors, the number of international tourists is around 14.4 million). The number of tourists arriving in the airport of Faro in 2017 is 8.728.876 people (PORDATA, 2018). This is a significant increase from 2012 (during the economic crisis) where 5.674.223 million people arrived in Faro. Total income from hotel establishments in the Algarve during the year 2017 was 1.078.233 euros (PORDATA, 2018). This is also a significant increase since the economic crisis, marking a good recovery.

The PENT has been replaced with the agenda 2027 for Tourism development, knowned as *Estratégia Turismo 2027* (Turismo de Portugal, 2017).

As described in *Estratégia Turismo 2027*, the main goals of the *Agenda 2027* are:

- Social sustainability goals:
- Extend the tourist activity throughout the year, reaching in 2027 the seasonality index lower than ever;
- Double the level of secondary and post-secondary education in tourism

(from 30% to 60%);

- Ensuring that tourism has a positive impact on resident populations;
- Environmental sustainability goals:
- Ensure that more than 90% of tourism businesses adopt energy and water and develop environmental waste management actions.

The strategy has as its foundation ten strategic assets:

- 1) People (the only transversal asset)
- 2) Climate and light (a differentiator asset)
- 3) History culture and identity (a differentiator asset)
- 4) Ocean (a differentiator asset)
- 5) Nature (a differentiator asset)
- 6) Water (a differentiator asset)
- 7) Gastronomy and wine (a qualifier asset)
- 8) Artistic, cultural, sporting and business events (a qualifier asset)
- 9) Wellbeing (emergent assets)
- 10) Living - Living in Portugal (emergent assets)

Differentiator assets: Anchor attributes that constitute the basis and substance of the national tourism offer, having one or more of the following characteristics:

1. Endogenous - that reflect intrinsic and distinctive characteristics of the destination / territory, which have international tourist recognition and / or high development potential in the future;
2. Non-tradable - which are part of a specific destination / territory, not transferable to another location and not imitable;
3. Flow generators - that stimulate demand.

Qualifying assets: Assets that enrich the tourism experience and/or add value to the offer of the territories, leveraged by the differentiating assets of the destination.

Emergent assets: Assets that are beginning to be recognized internationally and which present a high potential for growth (Turismo de Portugal, 2017:46).

Besides the strategic assets which are to be developed, Estratégia 2027 has the strategic axes for Portuguese tourism. These are the following axes which are intended to develop the assets:

- 1) To value the territory and communities
- 2) To impulse the economy
- 3) To power the knowledge
- 4) To generate networks and connectivity
- 5) To project Portugal

All these press onto the People of Portugal, the residents, the tourists, the professionals. (Turismo de Portugal, 2017:50) The axes are the priorities of this new strategy as they dictate how the assets are to be developed and used.

In 2014, Algarve Tourism Board present their Strategic Marketing Plan (2015-2018) that describe a detailed SWOT analysis (Turismo do Algarve, 2014). Some of the weaknesses, strengths, opportunities and threats are outlined below:

Strengths:

- Geographical situation;
- Climate conditions;
- Beach quality;
- Quality of marinas and recreational ports;
- Quality of golf courses;
- Quality of gastronomy and wines;
- Extension and diversity of the coast;
- Existence of an international airport;
- Quality of supply at the level of accommodation;
- Diversity in terms of accommodation typologies;
- Perception of security at the regional level;
- Landscape diversity

Weaknesses:

- Seasonality;
- Management of public spaces;
- Quality of the built landscape;
- Excessive specialization in sun and sea product;
- Air accessibility for most markets;
- Mobility in the region (road and rail network);
- Large urban concentration on the coast;
- Offer of cultural activities;
- Accessibility of public spaces and tourist facilities for people with reduced mobility;
- Informational and guiding signage.

Opportunities:

- Low security perception in some competing destinations;
- Looking for new and different experiences; • Higher valuation of natural and environmental awareness (think green);
- Large percentage of the region's territory covered by protected areas;
- Increase in activities related to niche tourism;
- Political recognition of the economic importance of the tourism sector;
- Possibility of articulation with other sectors of activity.

Threats:

- Strong competitiveness of emerging destinations;
- Uncertainty in the European economic environment;
- The Algarve considered in phasing out in the distribution of community funds;
- Increase in the tax burden on companies;
- Strong increase, above all, of sun and sea products and golf, in competing destinations;
- Oil price oscillations;
- Economic crisis at national level;
- Vulnerability of the tourism sector to external factors;
- Price relevance in decision-making.

The Algarve Strategic Marketing Plan 2015-2018 (Turismo do Algarve, 2014) also contains sections which study strategic products which the Algarve region offers. These include (with their products):

- Nautical tourism (such as surfing in the Algarve beaches);
- Nature tourism (birdwatching and the cork route are examples of this);
- Health tourism (the healing waters of the Algarve springs are an example of health tourism);
- Touring of the Algarve region (according to a UALG study, 1477 cultural resources have been inventoried in the region);
- Gastronomy and wine (of note is the Mediterranean diet);
- Residential tourism (facilitated by the “Golden Visa” which attracts investments to Portugal);
- Business tourism (i.e.: the sophisticated Algarve “meeting industry”);
- Golf tourism (i.e.: Oceânico Victoria Golf Course is a fine example);
- Sun and sea tourism (i.e.: Falésia, Albufeira, Algarve beach);

In the Algarve Strategic Marketing Plan is possible to evaluate some figures regarding the profile of the tourist visiting the Algarve, summarized and presented below.

For traditional tourists the figure are as follows: Young adults (less than 30 years-18%), or between 30 and 44 years old 34%, or older people 45-54 years (24%). Individuals (23%) or married (73%) have a level of education ranging from full secondary (31%) or higher (66%), working for someone else (65%) or self-employed (16%) with incomes below 3000 € /), or more than 3000 € / month (34%), others still preferred not to mention their income (10%), suggesting a financial capacity that does not mean that they are better than average (Turismo do Algarve, 2016).

For residential tourists, the figures are as follows: are adults (30-44 years - 38%, 45-54 23%), close to retirement age (55-64 years - 13%). Singles (22%) or married (74%) have a level of education ranging from full secondary (34%) or higher (61%), working for others (63%) or self-), others are retired (13%). With income of less than 3000 euros / month (58%), or more than 3000 euros / month (28%), others still preferred not to

mention their income (14%), suggesting that their financial capacity does not mean declaring above the average (Turismo do Algarve, 2016).

The most represented foreign nationality in the Algarve are British tourists. They represent 29% of the guests in the region and 33% of the overnight stays (Turismo do Algarve, 2016). British tourists prefer to stay in hotels (55%) resorts (37%) or camping (10%). They prefer to have a simple overnight visit with nothing included (40%) or just breakfast (33%) and only 10% opt for all included. The main reason for vacations is leisure (90%) and health (7%). The main method for reservation is online, primarily via booking.com (46%) and homeway.com (11%). Travel agencies account for 11% of reservations. The main means for transportation to the Algarve is by plane (94%). Once in the Algarve, most of the Britons stay in the Barlavento region (74%) particularly in Albufeira (55%) and Loulé (13%). It is estimated that in a 9-day vacation a Briton will spend approximately 1194 euros vacationing in the Algarve (Turismo do Algarve, 2016).

4.2. Characterization of the Medieval Events in the Algarve

The three prime examples of medieval tourism in the Algarve are discussed below:

4.2.1. Feira Medieval de Salir

"An authentic medieval journey with more than 760 years of history. This event, which is based on the historical recreation of the Reconquista period, transforms into a stage of experiences of return to the past, where music, dance, performing arts, itinerant animation, stories, exhibitions and gastronomy are some of the components of this festival medieval."⁹

Salir do Tempo is a Fair that occurs during 22, 23 and 24 July 2018, the fair is held in Salir (Loulé). **The very first edition of the Salir do Tempo event was in 12, 13 and 14 of September**, the first edition of "Salir do Tempo".

⁹ Translated from <http://www.salir.pt/pt/eventos/salir-tempo/>

Figure 23 – Poster of Salir do Tempo



SOURCE: retrieved the 5/09/2018 from <http://www.salir.pt/pt/eventos/salir-tempo/>

Strengths and weaknesses:

Strengths:

- Music by the excellent medieval band “Strella do Dia” (Figure 20).
- Fine medieval food such as pig roasted on a spit, sandwiches, crepes, sweets and so forth.
- A wide assortment of goods loosely based on the Medieval ages such as spices, incense, statues, mosaics, all sorts of handicrafts.
- Shows such as belly dancing, lutes being played, etc.
- Tamed falcons and other animals shown to public for fun.

Weaknesses:

- Somewhat few goods on display.
- Smaller assortment of food being offered.
- fewer attractions offered relative to the larger fairs.

Figure 24 – Photo of Medieval band – Strella do Dia



SOURCE: retrieved 6/09/2018 from <http://uk.strelladodia.com/gallery/>

4.2.2. Medieval Fair of Silves

"The first Medieval Fair held in the city of Silves was organized by the Secondary School of Silves in 1996. On August 14 and 15, 2004, the Municipality of Silves organized a "16th Century Fair", as a way to commemorate the 500th anniversary of Foral Manuelino de Silves, during which a few characteristic moments of daily life were recreated and the reading the Foral.

In 2005 the first Medieval Fair was held, with the organization of the local authority, with a relatively small number of extras and groups involved, but with great commitment of all (Figure 25). From then on, every year in the month of August, Silves is filled with the sounds, the phrases, the colors and the aromas of the time when the city was the capital of the South of the country, and the Silves Medieval Fair at national level. **In this way, we arrived at the 13th edition of the Feira Medieval de Silves**"¹⁰.

The fair is held in Silves by the City Hall of Silves. The sponsors for the event in 2017 (besides the City Hall) were: Zoomarine and AlgarExperience. The media partners were: Sul Informação and Rua Fm.

¹⁰ Translated from <https://www.cm-silves.pt/pt/menu/767/historia-da-feira.aspx>

Figure 25 – Outdoor of Medieval Fair of Silves



SOURCE: retrieved 11/09/2018 from <https://www.cm-silves.pt/pt/menu/979/xv-feira-medieval-de-silves.asp>

During the fair, special coins were issued to be used in the fair by participants (Figure 26). The coins are based on Silves Islamic period art and were often taken as souvenirs by fair participants.

Figure 26 – Coins of Medieval Fair of Silves



SOURCE: Picture taken from Silves fair 2017 report

Strengths and Weaknesses of the fair:

Strengths:

- An enormous assortment of medieval goods to choose to buy and contemplate.
- Many different diverse types of food (inspired by the middle ages such as a pig on a spit for example).
- Food at an affordable just price.
- Excellent show with medieval knights.
- Shows such as belly dancing and lute playing.
- Offers the “royal banquet” for 65 euros.
- Displays the art of falconry for those interested in falcons.

Weaknesses:

- More options for meals could be suggested.
- Lacks the iconic castle of Castro Marim's "Dias Medievais" event and is instead a street festivity.

A brief description of the Silves Medieval fair:

The Silves Medieval Fair is usually held in the first fortnight of August, filling the historic center of this city with visitors and animation. For ten days, the historical period of the medieval period of the former capital of the Kingdom of Algarve / Al-Gharb is recreated. From the moment they enter the city, and then into the space of the fair, until they return to their homes, everyone is invited to experience unique adventures, memorable experiences that will make them return to other times, to the golden age of the city.

Elements such as dance, music and poetry are fundamental in this event, noting the diversity of the arts in medieval Arabic everyday life and revealing a vibrant city in which culture and the arts are concerned.

Two tournaments on horseback per day, exclusive animation in the Castle of Silves, medieval delicacies, dance and animation, a coin of its own, a children's space and a different proposal to live the event - the Medieval Experiences - take the visitors on a real trip in time, where it is possible to have a vision of what the city will have been in the past and its unprecedented importance in the history of the region.

The bustle in the streets of the historical center is constant, breathing an atmosphere that offer a unique environment and scenery, constituted by the peculiar layout of the urban fabric and the imposing monuments, many of them visited during the Medieval Fair.

More than two hundred exhibitors and taverns (artisans, merchants, mystics, taverns, confectionery, drinks and kebab), groups of different areas (theater, horses, gunship, music, dance, street animation, scenography, historical recreation, falconry, groups of weapons) fill the streets of the perimeter of the event with music and smells.

The care and tighter rules for separating waste for later recycling make it an eco-event, where recycling is a concern and where people are sought to engage in good practice.

Also the involvement of the communities of the county, not only in the dynamism of exhibition spaces and / or taverns, but also in the various services that the fair itself involves, since the wardrobes, the supply of drinks and the management of xilb) is one of the characteristics of the Silves Medieval Fair.

The Municipality of Silves, organizer of the event, maintains its commitment to this national reference event, which promises to continue to be one of the most attractive proposals of animation in the region and that has maintained a growth in visitors, having in the last editions registered more than 150 thousand people (Table 7)¹¹.

Table 7 – Data from Medieval Fair of Silves

Tickets	2015	2016	2017
Daily ticket+bracelet	113.339	116.688	123.603
Horse tournament	11.759	14.288	15.403
Medieval Experience	56	35	41
Other experiences	6.240	6.252	4.542
Total	131.394	137.263	144.821

SOURCE: Município de Silves (2018)

4.2.3. Medieval Fair of Castro Marim

The Castro Marim Medieval Fair held it's **21st edition in 2018**, in the 22nd to 28th of August. It is held in the town of Castro Marim.

Figure 27 - Banner for the Castro Marim Medieval Fair



SOURCE: retrieved 09/11/2018 from <https://diasmedievais.cm-castromarim.pt/site/noticia/xxi-edicao-dos-dias-medievais-em-castro-marim>

¹¹ Translated from <https://www.cm-silves.pt/pt/998/feira-medieval-de-silves.aspx>

Strengths and Weaknesses:

Strengths:

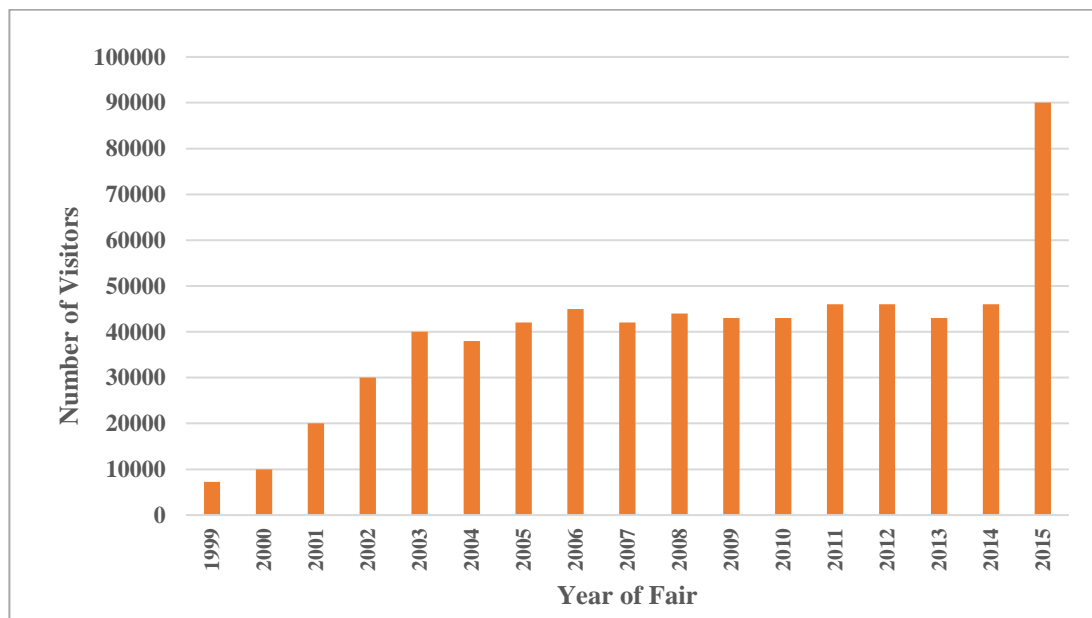
- An enormous assortment of medieval goods to choose from and buy.
- Many varied tasty dishes to choose from based on medieval food.
- Beautiful castle ruins to contemplate while shopping and eating.
- Re-enactment of medieval events such as knights jousting to entertain the crowd.
- The art of falconry and taming of wild birds is displayed.
- A gift shop has many interesting items, including books on preparing medieval food, books explaining the medieval heritage of Portugal, and so forth.
- Many medieval bands playing medieval themed music.
- The iconic medieval castle.

Weaknesses:

- Goods being displayed for sale in the castle shop could be more diverse.
- Separate ticket for castle.

The data provided by Castro Marim Council show a huge evolution in terms of Visitors since 1999 (Figure 28).

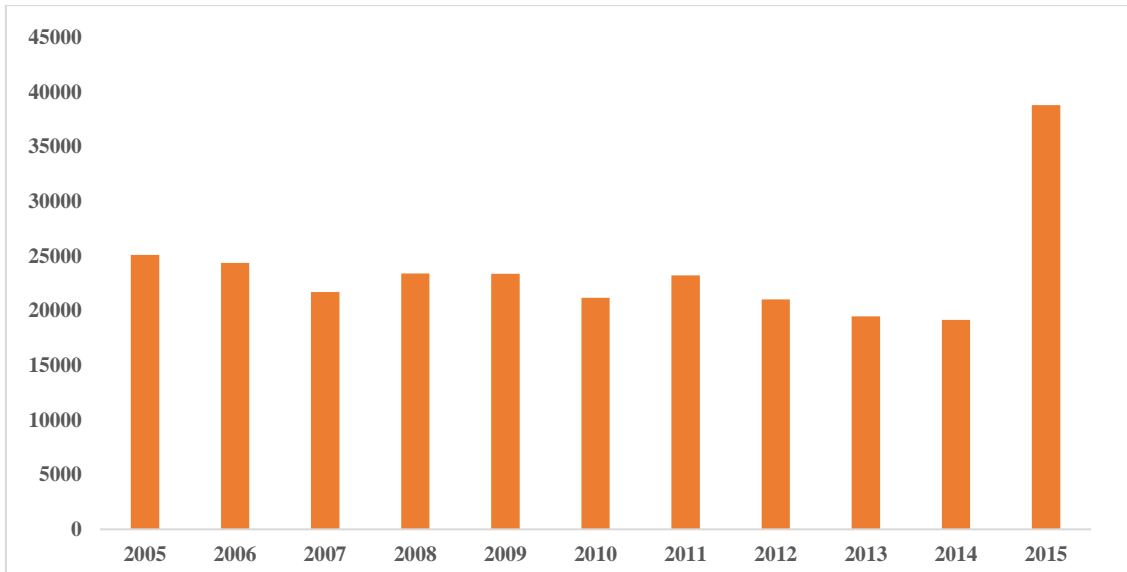
Figure 28 - Number of visitors to Castro Marim Medieval Fair (1999-2015)



SOURCE: Castro Marim, 2016

In terms of tickets sold data show also a huge evolution between 2005 and 2015 (Figure 29).

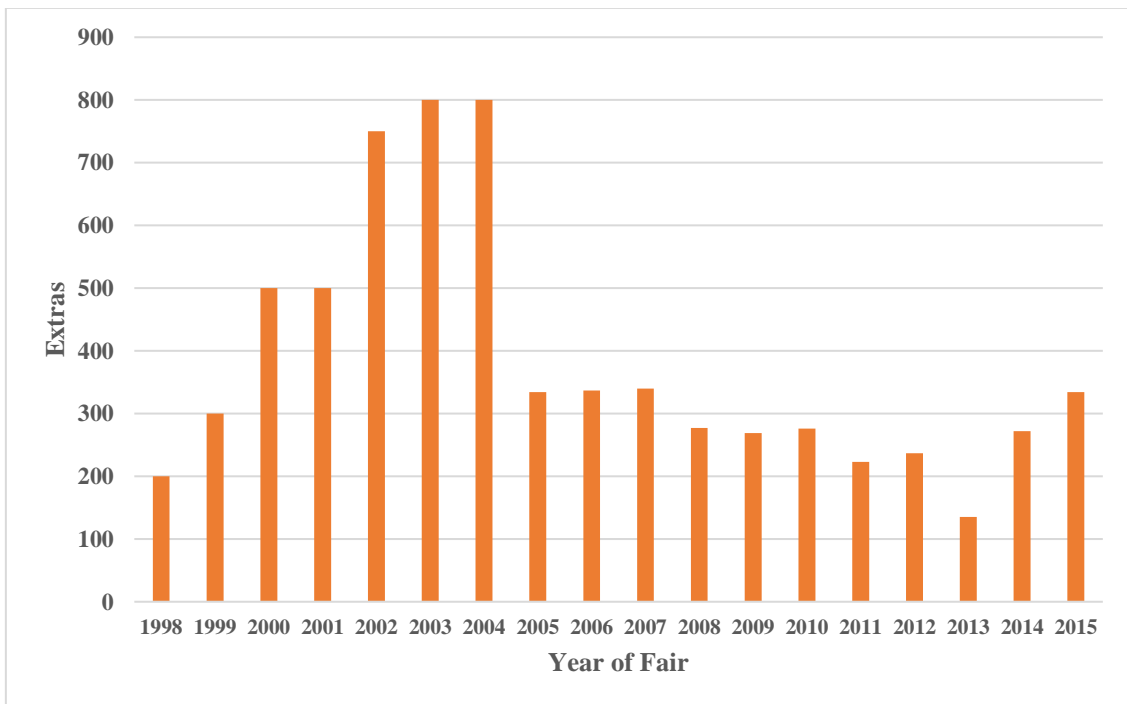
Figure 29 – Number of tickets sold at Medieval Fair of Castro Marim (2005-2015)



SOURCE: Castro Marim, 2016

The number of extras has decreased dramatically since 2004 (Figure 30).

Figure 30- Number of Extras per Year of Fair



SOURCE: Municipio de Castro Marim (2018)

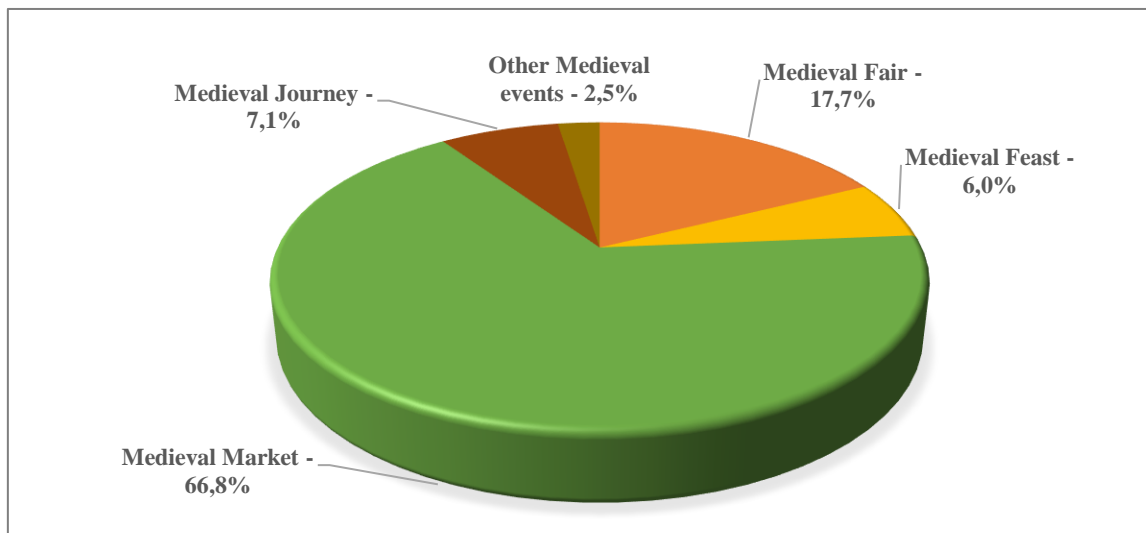
5. RESULTS PRESENTATION AND DISCUSSION

5.1 Analysis of secondary data concerning the medieval events in Iberian Peninsula

A detailed analysis of the medieval events taking place in Spain was undertaken, whose information was collected on the website <https://www.feriamedieval.es/>, there were identified and inventoried a total of 283 events, a high number that is distributed throughout the year and in the various regions of the country (Figure 31).

According to the information gathered, it can be seen that the medieval events are divided into several types, of which the Medieval Markets stand out (66.8%) and the Medieval Fairs (17.7%). Alongside these, the Medieval Journeys (7.1%), the Medieval feasts (6%) and other events were also identified, which by the reduced number were included in a more comprehensive typology (Other events).

Figure 31 - Typology of medieval events held in Spain

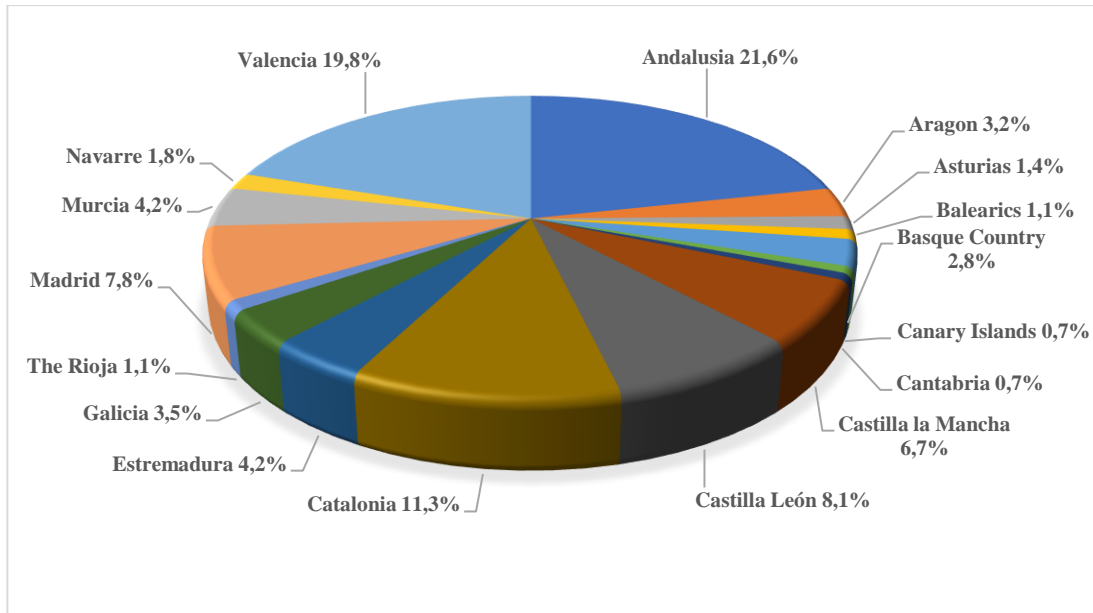


SOURCE: Own elaboration based on the information collected at <https://www.feriamedieval.es/>

According to the data collected, it was observed that the region of Andalusia is the one with the highest number of medieval events with 21.6% of the total, followed by Valencia (19.8%), Catalonia (11.3%), Castilla León (8.1%) and Madrid (7.8%) (Figure 32).

This fact is interesting since it allows us to perceive that the region that is located closer to the Algarve is one that presents a greater number and diversity of medieval events, which can from the outset compete with the events that also take place in this Portuguese region.

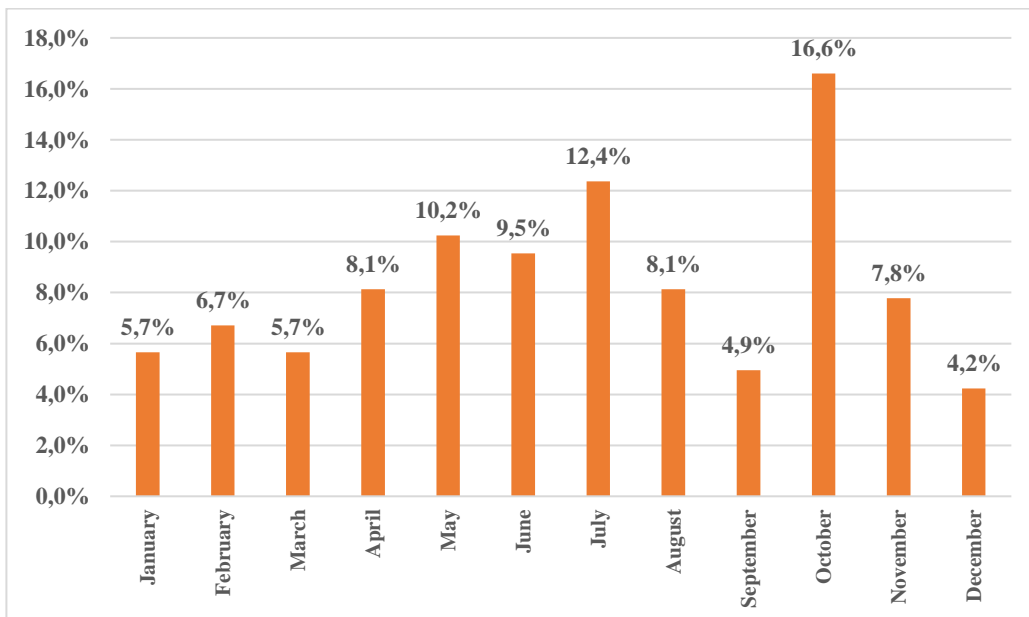
Figure 32 - Region of Spain where the medieval events take place



SOURCE: Own elaboration based on the information collected at <https://www.feriamedieval.es/>

In a detailed analysis of the months of the year in which these events take place, it is possible to notice that October is the most popular month with 16.6% of events (Figure 33). July (12.4%), May (10.2%) and June (9.5%), are also important months. These months have favorable weather conditions to the organize outdoor events due to pleasant temperatures and above all because the days have a longer daylight duration which allows taking advantage of the event.

Figure 33 - Months of the year in which the medieval events take place in Spain

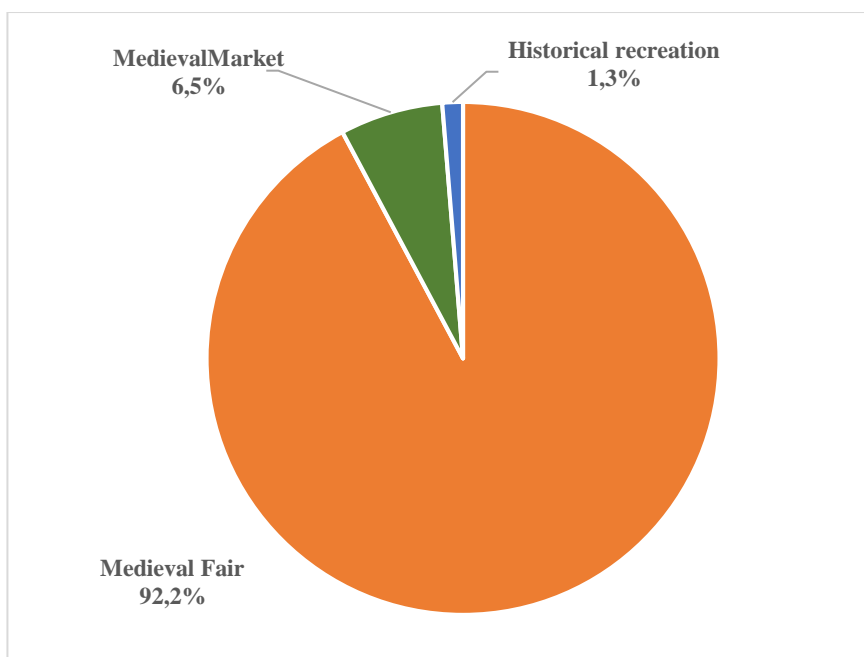


SOURCE: Own elaboration based on the information collected at <https://www.feriamedieval.es/>

A detailed analysis of the medieval events that took place in Portugal in 2018, whose information was collected on the website <http://mercadomedieval.pt> were inventoried, in total, 77 medieval events of three types (fairs, markets and historical recreation) were inventoried, as well as the months and localities in which they take place. This survey allowed us to extol the grandeur of this type of event a little throughout the country. a high number that is distributed throughout the year and in the various regions from the country.

According to the information gathered, it can be seen that the medieval events organized in 2018 are divided into three types, of which the Medieval Fairs (92.2%) and the Medieval Markets (6.5%) stand out. In addition to these, a historical Recreation (Figure 34) was also identified.

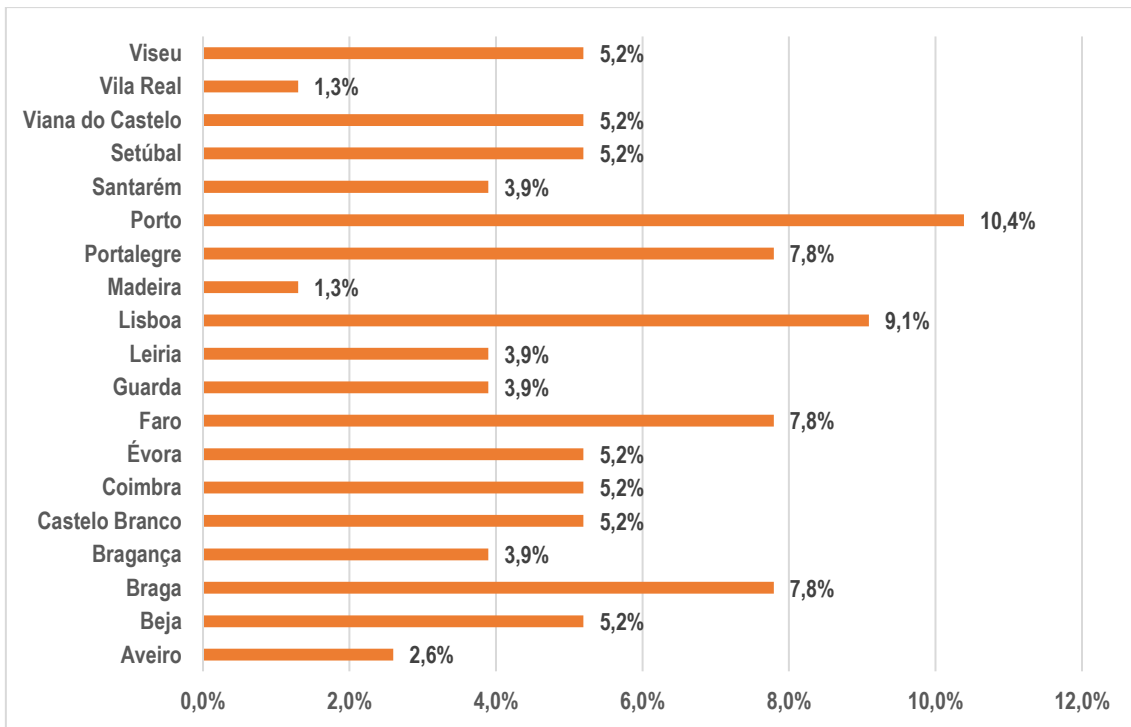
Figure 34 - Typology of medieval events held in Portugal in the year 2018



SOURCE: Prepared by the author based on the information collected at <http://mercadomedieval.pt/>

According to the data collected, it was verified that the Porto district is the one with the largest number of medieval events with 10.4% of the total, followed by the District of Lisbon (9.1%), Braga, Faro and Portalegre (7, 8% each) (Figure 35).

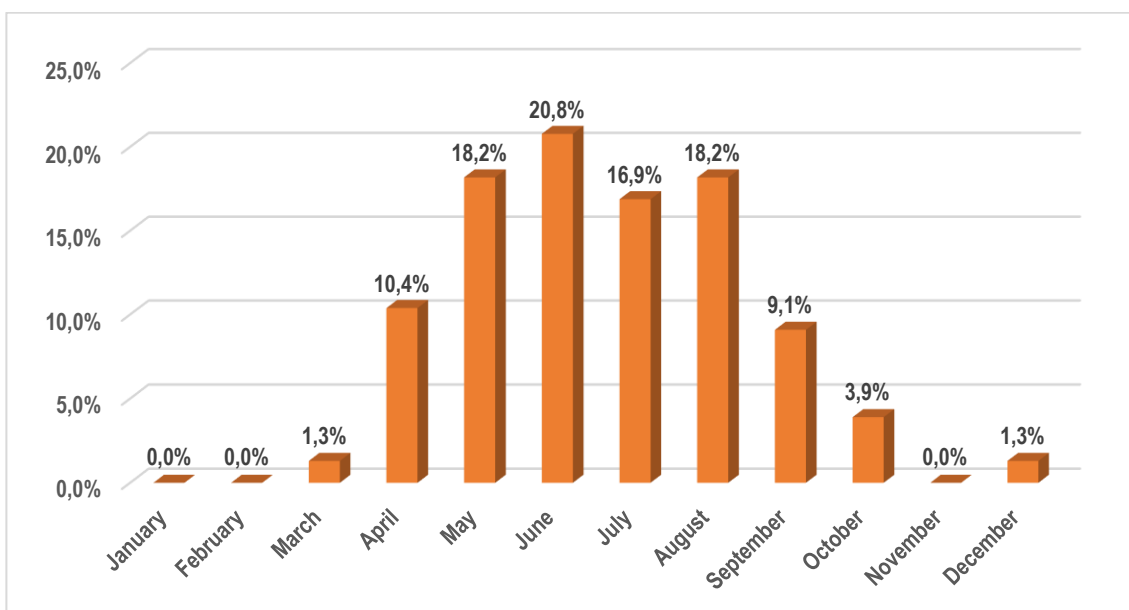
Figure 35 - Districts of Portugal where the medieval events took place in 2018



Source: Prepared by the author based on the information collected at <http://mercadomedieval.pt/>

In Portugal, during the year of 2018, the events mainly occur in June (20.8%), May and August (18.2% each) and July (16.9%). This can be explained by the fact that these offer the best climatic conditions that allow the accomplishment for outdoor events, besides which these are the months in which there are usually more events regardless of their typology (Figure 36).

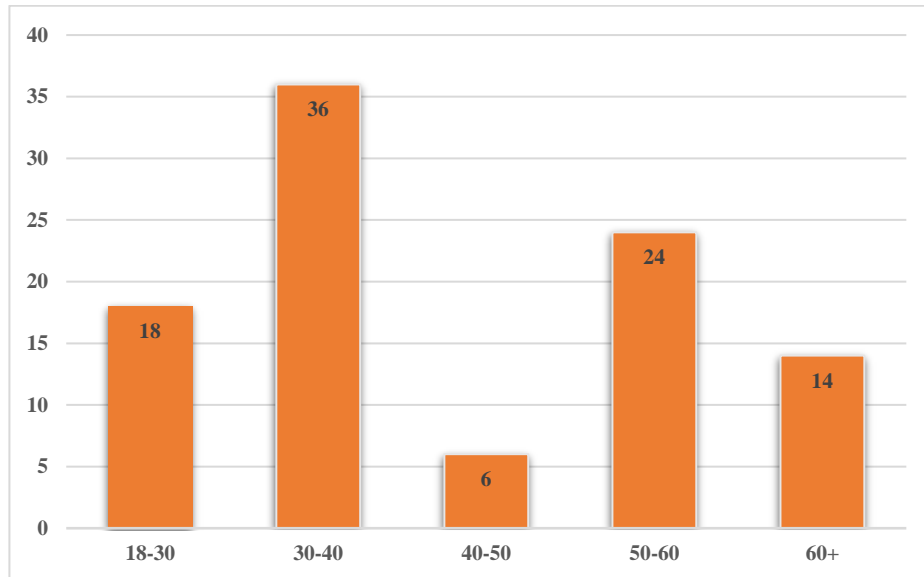
Figure 36 – Months of the year in which the medieval events were held in Portugal in the year 2018



Source: Prepared by the author based on the information collected at <http://mercadomedieval.pt/>

Data gathered from the Silves fair records shows us that the majority (54%) of fair participants were female, the following percentage was found for each age group in the fair (Figure 37).

Figure 37- Age group of Silves fair participants



Source: Prepared by the author based on the information collected from Silves fair archives

34% of Silves fair participants polled participated also in the Castro Marim “Dias Medievais” event as well (see Silves fair poll from archives). 52% of those polled said the event met their expectations and 42% said the event exceeded their expectations (see poll from archives).

Direct contacts were made with the municipal councils where these medieval events are planned. This allowed us to gather the following data:

- The number of people who purchased a Daily ticket plus bracelet for the Silves fair in 2015, 2016, 2017.
- The number of people who purchased a ticket for the Horse tournament for the Silves fair in 2015, 2016, 2017.
- The number of people who purchased a ticket for the Medieval Experience for the Silves fair in 2015, 2016, 2017.
- The number of people who purchased a ticket for the other experiences for the Silves fair in 2015, 2016, 2017.
- The number of visitors in Castro Marim fair from 1999 to 2015.
- The number of tickets sold in Castro Marim fair from 2005 to 2015.
- The number of extras in Castro Marim fair from 1998 to 2015.

5.2 Analysis of the data collected during the interviews

As stated in the methodology along the study, the author conducts three interviews that were transcript and analyzed in deep in order to answer our research question:

"To what extent did the medieval events held in the Algarve, in the municipalities of Silves, Loulé and Castro Marim, contribute, in the perspective of their organizers, to the development of the localities and communities involved and to the increase of their awareness?"

Having this research question in mind is possible to make some conclusions:

a) How did the events improve and develop the local economies?

In Silves the event has “a great economic impact on the community”. In Salir, “it is an event that intends to economically boost the interior of the county of Loulé” according to City Councilor Carlos Carmo one of the the intentions of the Salir do Tempo event is to boost the region economically before the major festival the “Festa da Espiga” the most traditional event of Salir occurs. In Casto Marim the event has reached such a level in terms of economic importance and dimension to the community that it is “constantly being scrutinized”. In Castro Marim the economic impact has been the most important.

According to event organizer, Amadeu Chaves, many new restaurants and accommodation opened due to the event (the recently opened restaurant the “Cavalinho”, next to the “tasca medieval” another restaurant which opened thanks to the event, was given as an example but the amount of commerce related to the event over the years has been tremendous). In Castro Marim the municipality now pays restaurants to decorate themselves for the event: “there was also the situation of the adherent establishments, we are going to invite them to decorate that and after that, a lot of money to beautify that to be well-dressed, and then make a contest and see which is the best and 1250 euros to the best, and then 600 to the second, to pull through it”. The Salt industry developed in Castro Marim as a side result in part due to the research for animation projects for the Dias Medievais. Research was done in France for the Dias Medievais, and the Salt mining was researched as well as an industry for the county.

In Silves the effect has also been large, on the local economy: “Whether it's volunteering or animation groups, the fair plays a key role for local associations, because our taverns, more than eighty percent, are operated by local associations and provide an important source of income for these associations. Over the past few years, we have been challenging the local association to participate in the organization of the event being responsible for certain services such as the "royal money" and the "royal wardrobes". Thus, the fair would not be able to effectively function without massive help from locals, it injects a substantial amount of resources back into the community each year. Pedro Garcia states on the importance of the Silves event for the local economy: “the event is a very important source of income, they in those days maybe make more money there than for the rest of the whole summer, so it is a very important source of revenue for the local community, be it local commerce or restaurants, housing units are completely crowded, sometimes we have to resort to neighboring counties because there is often no option. So it has a huge impact on the community. Essentially at the economic level”.

As for Salir, City Councilor Carlos Carmo states “yes, yes, yes! At the level of accommodation and...for example we can say that in this period the people should make the equivalent that they make in three four months of the year” the fair is thus an incredibly lucrative enterprise for the Salir parish community, bringing in much needed revenue.

b) Did the local community participate in the event developing their community in the process?

Absolutely yes. In Silves the community participated as mentioned mostly at the economic level: “there is a significant participation of the economic agents because the source, the event is a very important source of income, they in those days maybe make more money there than for the rest of the whole summer, so it is a very important source of revenue for the local community, be it local commerce or restaurants, housing units are completely crowded, sometimes we have to resort to neighboring counties because there is often no option . So, it has a huge impact on the community. Essentially at the economic level.” Silves is highly dependent on the revenue brought by the fair since tourism is one of Silve’s main sources of revenue. The fair is a hallmark event for the county much like the Dias Medievais is for Castro Marim, the community has much at stake and participate in the event. One of the ways they participate is in the cleanup: “for

the community what we do is before the event challenge the municipalities to deliver us in several areas of the county not only in the city more in other parishes also, a certain amount in kilos of waste to win tickets of the event.”. `At Salir participation is as follows: There is local participation of the community. “The event takes place practically in the heart of the town of Salir, therefore there is a great participation and availability of the residents to have noise for a few hours...then the commercial spaces within the area of the enclosure we ask them to try to readapt to what is the identity of the event. Many of the associations of the parish of Salir participate with their own bars and with their own restaurants. All people living within the area where the event takes place do not pay entrance obviously, having resident's ticket.” And in Castro Marim the community most definitely considers the event to be positive and the event has become a hallmark for Castro Marim, becoming synonymous with the city, bringing great joy and pride to the city’s dwellers. The community participates in the event in many ways. One of the most direct is as dressing as extras for the festival: “we had the costumes here at the disposal of anyone who wanted to use them. We started with the city hall employees dressing themselves. They were going to earn overtime. And then they're gone, they go in little dresses and we... dress them. No one wanted to dress as peasants they just wanted to dress as king and queen and I do not know what else. Those who worked from the taverns and those things were all dressed in the people's clothes, and at least the ones that we controlled went afterwards. We had more, I do not know how many costumes for the visitor that came that wanted them, entered, dressed, used and took them off.”

c) What marketing strategies have been used to increase awareness of the events?

In Silves the marketing strategy was “television ads, multi-channel reports, sometimes live programs, newspapers, radio programs, in the Lisbon metro too, in the most effective ways this is also the case. We have very effective aerial advertising in the Algarve region.” For Salir the strategy used was as follows: City Councilor Carlos Carmo, summarizing the marketing strategy of the Salir no Tempo event, said “I will use here the capacity that we have to establish differentiating communication plans for the various types of events that we have. We have a structure that levels the greatness of events and in view of this greatness in the associated communication plans. And the Salir do Tempo is within the middle level, we [therefore] apply a typology of the middle level. We use all the means that the municipality has at its disposal- digital levels, websites, social

networks. Then we use Static means, muppies, shops. Therefore, we use other means, we use radio advertising campaigns, we use a partnership there because there is a company in which the owners are natural of Salir and has a great network of rent-a-cars, inside the cars of rent-a-cars, next to the documentation that is delivered when a vehicle is usually rented is a brochure of the Salir do Tempo event. We also have in buses, between the urban parts not only here but also outside, ads in newspapers, ads in magazines.” Councilor Carmo further said that there are no television ads but a partnership exists with the media company SIC. Lastly for Castro Marim we can say that the strategy is as follows: flyers were mass produced (100,000) and placed in cars, in the beach, hotels, pools, parking lots, parks, and many other places. Also, the event was advertised in the famous show of Herman Jose, and further event organizer Amadeu Chaves said “we used the regional newspapers here, so we had to give them some publicity or we were not supporting the local press.” Also: “there is a page of the event itself, the autarchy where they are putting it.” also: “we made a great investment in level here in Spain, by chance also with some well-known friends of social communication, there by Elva an individual who was so connected here to some events.” All three events were thorough in their marketing strategies and they all had one element in common, namely they increased the awareness of the community, municipality they were in, be it Silves, the parish of Salir in the municipality of Loulé, or Castro Marim.

d) Are the events increasing awareness of the communities in a positive way?

The answer is yes. In Castro Marim, event organizer Amadeu Chaves stated that before the Dias Medievais event: “you see, the people here from Castro Marim said when a person asked them where they were from, they said "I'm from Vila Real de Santo Antonio", so nobody wanted to be from Castro Marim”. Now people know Castro Marim and visit it as a tourist destination thanks to the Dias Medievais. The situation effectively reversed itself thanks to the event. Buses now pour in with tourists, many restaurant and accommodation projects are underway as mentioned, as event organizer Amadeu Chaves says “on the level, the Medieval Days began to have an impact on people getting to know Castro Marim”. The event most definitely raised awareness of the community in a positive manner. In a somewhat similar way, in Salir, Councilor Carmo said that the events organized by the municipality of Loulé are considered “above average quality” benefiting from a team which works in other events (the “festival med”, the “Noite

Branca” and other events). So the event has elevated the awareness of the community in a positive way by the quality of the event, much like the other events funded by the municipality of Loulé which are of a high quality. In Silves the event is raising the awareness of the city of Silves as a hotspot to the outside world since there are many foreign tourists going to the event: “In the last few years we have had many French. Many. Many Italians, I have not seen this many Italians for years, there are the traditional English, Dutch, German, French nationals have grown a lot, and Italians have grown a lot too.” Also in Silves “is the Islamic presence which we have here in our event in relation to others which is much more notorious, and we make a point in having a mosque which is animated by the exhibitors of Arab origin we have here” thus the Silves event increases the awareness of the community by having a functioning mosque during the event. Speaking on whether he believes the image of the event is important for him Pedro Garcia states the following: “The image has been building over the years and has naturally been impacting the city's own notoriety as it serves as a motivator for more people to visit the event. This image has been built both by visitors and essentially by exhibitors and animation groups who are perhaps the two publics that have more terms of comparison because they do this for the whole country, have these two audiences that are essential for the construction of the image of the event.” Thus, the image of the event is raising the awareness of the community in a positive way slowly year by year as the festival improves itself increasingly more.

e) What are the main ways the events differed from one another?

The events also increased awareness of their respective municipalities by differing from themselves in special ways from each other. Let us analyze how each event differentiate themselves. In Silves the event differs itself from the other 2 events in the Algarve of this nature as follows: “At least in the last four years we have been presenting unique shows that were purposefully made for this event and have the line of historical contextualization that is chosen each year that is another important aspect... a historical contextualization with true facts that have happened in this territory. “also, this is done “every year”. Also, the vast dimension of the event also differentiates it from others in the Algarve (though the “Dias Medievais” of Castro Marim is also large). Also: “the issue of historical contextualization for me is the issue that sets us apart. And another very important issue is the Islamic presence that we have here in our event...” as previously mentioned Silves

has a mosque with 50 Muslim worshippers. Salir differentiates itself in the following way: city councilor Carlos Carmo says the distinguishing feature of the Salir do Tempo event from other events of its nature in the Algarve is “our own identity where the event is held” (namely the geography of the event). According to city councilor Carmo the difference is basically: “the other two are made in the headquarters of the municipalities - one is inside the castle, the other is in the streets outside the castle. In Salir there were already castles, there must have been, there are ruins ... I really think it's the identity itself and the fact that we are inside the county”. A further differentiating factor is that the Salir do Tempo event has no sponsors for the event and is entirely funded by the municipality of Loulé. Further, Councilor Carmo said that the events organized by the municipality of Loulé are considered “above average quality” benefiting from a team which works in other events (the festival med, the “Noite Branca” and other events). As for Castro Marim, it differentiates itself in the following manner: what distinguishes this event from the Silves and Salir events is the Castle: “Silves has already gone through two phases, so it was initially inside the castle, made inside the castle and had slight nuances outside, and then abandoned but the essence was in the castle. After they abandoned this situation and started to make say a market through the streets of the city or town. What we created here was a concept that was the experience of the Middle Ages here in the castle of Castro Marim. We begin with "Dias Medievais" in the castle of Castro Marim. And then, at a certain point, we had to remove it from Castro Marim Castle and go to Castro Marim’s [streets as well]”.

f) Have the events reached a great dimension for the communities?

Absolutely for all three. In Silves the importance of the fair is “enormous both to the community and the municipality”. In Salir City Councilor Carlos Carmo states: “I would say that the medieval fair is important for the parish of Salir and the interior of the county, because it is an event that takes place in an interior parish where in those three days it attracts 3 to 4 times the population of the parish of Salir, it is an important tourist attraction for the interior of the county, obviously for the county as a whole.” And as mentioned, event organizer Amadeu Chaves stated that “the event has reached such a level that it is constantly being scrutinized” for the Dias Medievais event.

In terms of partners and extras the events have reached their climax. For Silves: “since 2012 the event alone is self-sustaining. Through this, we have several sources of revenue, we introduced the paid tickets in 2012, there is a regulation of occupation of the public highway at that time, a specific regulation for the medieval fair, and the source of revenue through this ...”.

For Salir, according to councilor Carlos Carmo the event has reached its “largest dimension” at the moment, and “will need to either restructure itself into a new type of event featuring two or three different types of events within a single celebration, or will only be held once every two, three years.” The number of partners and extras has fluctuated with the event reaching the maximum number sustainable at the moment.

As for Castro Marim : Inside the castle of Castro Marim are the native Portuguese exhibitors. Outside are the foreign “Moorish” merchants. There are many merchants, this arrangement came about precisely because of the large dimension of the event, the castle was no longer sufficient to house all the exhibitors, visitors, and animation, the outside of the castle, the streets of Castro Marim needed to be used. In Silves the event has reached such a large dimension that it now attracts foreign tourists from several European countries as mentioned previously.

As for the events reaching the peak of their dimension Silves has-they have already established themselves as an eco-event: “For the community what we do is before the event challenge the municipalities to deliver us in several areas of the county not only in the city more in other parishes also, a certain amount in kilos of waste to win tickets of the event.” The event cannot increase its capacity since there is no way to increase the capacity for further people without possible problems in medical and police resources reaching people. Salir also has reached its peak- no major alterations are planned for the event on the short term since medieval events as a whole in Portugal are “at a time of stagnation and reconversion” also “the event is entering a time of stagnation, it is not an event that has a very high budget, but it is not low. So, before that budget we try to realize what to reinvent, or do we want to maintain that level?”.

City Councilor Carlos Carmo also stated that the utensils, statues, objects, etc. used for a medieval fair were already purchased and in place for the fair year after year, if the fair is reconverted into another type of event, much of this material will be lost and new material will have to be purchased. As for Castro Marim, event organizer Amadeu Chaves has been working for 21 years researching events of this nature to bring the best to the Dias Medievais in Castro Marim, he sees little which can be changed though, however

there is one major project which can be done, a new door in the castle in the fair: event organizer Amadeu says that he “sincerely” believes it is “very difficult” for the concept of the Dias Medievais “to change”.

There is one major project though, to create another door in the castle: “a project that is to create another door, it always existed.” The project is to create another door in the castle allowing more people to enter and leave it and allow more exhibitors in it and possibly more shows and animation in the castle area.

6. CONCLUSIONS

In retrospect, we can conclude with many suggestions concerning the number and placement of events within the Iberian Peninsula and the Algarve. Our secondary data, our database of events within Spain and Portugal, revealed to us first of all that there is a crushing number of these events occurring within the region and our research indicates that a period of possible stagnation and re-evaluation is happening for these events. Next our research showed that most of medieval events were the medieval fair, events of a different typology were much reduced. Thus, our research suggests that if more of these events are to occur, it would be beneficial for events of a different nature to be held. Next our research crucially noted that a very large number of the events in Spain occur within the province of Andalusia. Thus, our research recommends that it is prudent for Portuguese event planners to plan their events away from the south of the Iberian Peninsula to avoid competition. We also noted that crucially the events tend to occur during the months where daylight and good climactic conditions reach their peak. Concerning now our primary data, we most certainly can conclude that these events within the Iberian Peninsula, and in our case study of the Algarve, have developed the communities involved and increased their awareness. An example of this is the community of Castro Marim and the Dias Medievais" event. Before the "Dias Medievais" the community was ashamed of even saying they were from Castro Marim county- they said they were from the neighboring county, Vila Real de Santo Antonio. After the event was organized year after year the situation effectively reversed itself: members of the county are proud of their community, buses pour in each year with tourists, new businesses have opened, and new industries such as salt mining have developed aside from the festival but partly due to it. The same could be said in a more subtle way in the Salir parish "Salir do Tempo" event: the municipality of Loulé which is known for creating high profile events such as the Festival Med has invested considerable resources to create a high quality event which will raise positive awareness of the community and at the same time inject considerable resources back into the parish (in this period some make more money than what they make in 3-4 months according to City Councilor Carlos Carmo). The number of visitors to the "Salir do Tempo" event are three to four times the size of the parish, so they promote the parish to the outside world greatly as well. The "Feira Medieval de Silves" event raises awareness of the community in several ways.

One prominent way is the Islamic presence, the Silves fair operates a mosque with over 50 worshippers. Foreign tourists are coming to the event each year bringing positive awareness of the Silves fair and community to the outside world as well. We conclude also that an immense economic benefit is gathered from the event since in our interview it was noted that “the event is a very important source of income, they in those days maybe make more money there than for the rest of the whole summer, so it is a very important source of revenue for the local community”. In closing comments, it can be said that these events give us a small taste of the lost empyrean of those forgotten centuries, nearly always leaving an imprint of the local community on the visitor, and are an abundant source of revenue for those organizing them which can be clearly shown by the overwhelming over 350 events of this nature in the Iberian Peninsula. These events thus help develop local economies and promote communities in a positive way to others.

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ANNEX/ APPENDIX

APPENDIX 1 – RESULTS OF THE INTERVIEWS

Appendix 1 – Detailed analysis of each question of the interviews

QUESTION	SILVES (Pedro Garcia)	SALIR (Carlos Carmo)	CASTRO MARIM (Amadeu Chaves)
<p>How do you describe the importance of the Medieval Fair to the municipality?</p>	<p>The importance of the fair is “enormous both to the community and the municipality”. There is a great “economic impact on the community”.</p>	<p>“I would say that the medieval fair is important for the parish of Salir and the interior of the county, because it is an event that takes place in an interior parish where in those three days it attracts 3 to 4 times the population of the parish of Salir, it is an important tourist attraction for the interior of the county, obviously for the county as a whole, more in particular it is an event that intends to economically boost the interior of the county of Loulé so it has its relevance and this very well contextualized.”</p>	<p>The impact upon the municipality of Castro Marim has been massive. After the Fair, people in Castro Marim have felt pride in their county, for the first time proudly saying they were from Castro Marim “this event has reached such a dimension that it is constantly “being scrutinized”. To understand the scope of the event’s influence upon Castro Marim, before the event, people did not say they were from Castro Marim: “you see, the people here from Castro Marim said when a person asked them where they were from, they said “I’m from Vila Real de Santo Antonio”, so nobody wanted to be from Castro Marim”. The situation now has been reversed, people now proudly state they are from Castro Marim because of the “Dias Medieval” event. As Councilor Chaves has also said “on the level, the Medieval Days began to have an impact on people getting to know Castro Marim”.</p>
<p>Specifically, in relation to the impact of the event on the level of accommodation, commerce or catering in the city and in the municipality, do you consider that the event has a positive effect?</p>	<p>“Whether it's volunteering or animation groups, the fair plays a key role for local associations, because our taverns, more than eighty percent, are operated by local associations and provide an important source of income for these associations. Over the past few years, we have been challenging the local association to participate in the organization of the event being responsible for certain services</p>	<p>City Councilor Carlos Carmo states “yes, yes, yes! At the level of accommodation and...for example we can say that in this period the people should make the equivalent that they make in three four months of the year”</p>	<p>The impact on all levels of accommodation, commerce, catering within the municipality have been immense. Buses now pour into Castro Marim bringing tourists which previously did not come to the county, new restaurants have opened such as the “Cavalinho”. The municipality now pays restaurants to decorate themselves for the event: “there was also the situation of the adherent establishments, we are going to invite them to decorate that and after that, a lot of</p>

	such as the "royal money" and the "royal wardrobes".		money to beautify that to be well-dressed, and then make a contest and see what is the best and 1250 euros to the best, and then 600 to the second, to pull through it." The Salt industry has developed in Castro Marim as a side result in part due to the research for animation projects for the Dias Medievais. Research was done in France for the Dias Medievais, and the Salt mining was researched as well as an industry for the county when not preparing for the Dias Medievais.
How do you rate the effort that the municipality makes for the accomplishment of this event?	Concerning the contribution of the municipality: "perhaps it is the only municipality that organizes everything, of an event of this dimension. For example, if we compare with Santa Maria da Feira or Óbidos or even Castro Marim they have municipal companies and other types of resources, here the Camara [municipal] covers the costs."	"The Salir do Tempo until 2014 was organized by the parish board with the support of the municipal chamber, except that the event began to gain dimensions, that the budget of the parish board did not therefore entail what was needed to maintain the level and quality that the event required, so there was a decision to move the organization to the municipality... it is the municipality that bears all the costs (not costs to us they are investments) of both the investment in the Salir do Tempo event." The event is "totally organized and supported by the municipality of Loulé."	The municipality pays for most of the event. Sponsorship by private companies is almost "nothing". It is an event of a massive nature and under intense scrutiny.
With regard to the evolution of this event over the years as has been the evolution in terms of demand (number of visitors)?	The placement of paid entries had "almost no effect "on the number of visitors to the fair, who remained at a constant number. Questionnaires made by the fair measured the occurrence of "repeaters" and the profile of visitors. They are mostly families. Also, "In the last few years we have had many French. Many. Many Italians, I have not seen this many	The event has grown and now reached its maximum capacity as City Councilor Carmo explains when asked why he does not wish for television ads: "we could spend a thousand or two or three but a thousand to publicize, but we have the notion that the existing capacity of burden can be a reverse, here we have a way of organizing events that the person has to reach	The event has grown greatly across the years and sharply in the last few years when the streets of Castro Marim were opened for the event and the castle loosened. The visitors coming each year to the fair are always the same people", by this meaning that the same customers return always: "unless a Dom Sebastião comes and appears, we look and see and they are the same, same, same."

	Italians for years, there are the traditional English, Dutch, German, French nationals have grown a lot, and Italians have grown a lot too.”	easily, has to know how to get there, has to buy his ticket quickly, and has to buy food or drink very easily, and have good mobility and information inside the events, and we have to take this into consideration. If I start spreading with a high density, I can start having people to come and have nowhere to park, cannot get dinner because the capacity in and around to eat is very residual, very residual indeed”	
Do you have any information you can give us about the evolution of the number of partners and extras that allow us to analyze the dimension that the event has had?	According to Pedro Garcia: “since 2012 the event alone is self-sustaining. Through this, we have several sources of revenue, we introduced the paid tickets in 2012, there is a regulation of occupation of the public highway at that time, a specific regulation for the medieval fair, and the source of revenue through this ...”	The event has reached its largest dimension at the moment, and will need to either restructure itself into a new type of event featuring two or three different types of events within a single celebration, or will only be held once every two, three years. The number of partners and extras has fluctuated with the event reaching the maximum number sustainable at the moment. There is no other data available.	Inside the castle are the native Portuguese exhibitors. Outside are the foreign “Moorish” merchants. There are many merchants, this arrangement came about precisely because of the large dimension of the event, the castle was no longer sufficient to house all the exhibitors, visitors, and animation, the outside of the castle, the streets of Castro Marim needed to be used. Thus, there has been a large increase in visitors but data shows a sharp decrease in the number of extras hired for animation despite this.
What about the participants in the event? Partners and extras?	“We have exhibitors, we have animation. We have everything quantified.” As for the number of extras they are “very reduced”. For the animation, the number of extras is around 130. The expositors pay a fee to exhibit their merchandise, there is a 10 percent discount for the locals. Animation is done by the Municipality of Silves itself, initially it was a hired company.	“we have a mixed participation here. We have a company that has for some years, I cannot say for sure a large part of the events is a company that collaborates with us, we hire a set of animations, decorations, because it is a company that is already very involved in this type of events, it does many medieval events and now also with other characteristics, then ourselves”. Therefore, there is a mixed participation of animation and extras.	There are “a proliferation of Moroccan Indian, Pakistani Arabic [merchants], with all these handicrafts, and wanting to come and walk all around here, and then we are, yes, Madame, that's fine. The Moorish caravans stay outside [the castle], and the inside is only the Christians [the native Portuguese merchants].” As for extras, there are many for the animation but over the past few years they have decreased sharply. Local restaurants and merchants participate in the event as well. The number of extras hired for

			animation in Portugal compared to those in Spain is substantially higher the show has partnerships with local craftsmen and businesses such as a local smith with an old forge: “We have a blacksmith here in the junqueira. The old man has a forge of those old ones and such. We would dismantle the forge and rebuild it and he would come there. It's been about three years.”
Concerning the sponsors of the event, have they stayed the same, has it been easy to get new sponsors? Who are the main sponsors and what importance do they have for the event?	There are “two or three” sponsors giving money to the event. Also, “the associations aid in the dynamization of some of these services, then we have partners at the level of support, the Algarve region of tourism ...” As for the sponsors of the event they are “aqualand, Fiesa, and Alsultão which is a kebab company, then we have the Amendoera golf resort which gives us the value of 3 thousand euros in accommodation, then we have the support of Algar, we are already an eco-event, we have Delta that make the sugar packets with our images”. According to Pedro Garcia there is no major sponsorship at the moment. Also the event tried major sponsorship in the past but the demands of the sponsors were deemed unreasonable.	There are no sponsors for the event According to City Councilor Carlos Carmo (the event is fully supported by the municipality of Loulé).	There is barely any sponsorship from private institutions in the “Dias Medievais” event. According to him “there was a time when they gave us 5000 euros and the work that it was! Then the general tourism commission was another time to consider, and I at that time was a lawyer of the general tourism commission and so I introduced it to the event, to support it.” Also on this: “There was for example a brewery that gave 20 thousand euros but then we had to put the flags and I do not know what and what else. So we look at it and said, "This is very cool, but it's no longer ... it modifies the medieval event." There was a resort here, a venture that gave but wanted in front of the stage their publicity,” In short sponsorships were unpractical for the “Dias Medievais” event.
And with respect to the community. Is there participation and support from the local community in the event? To what extent is there active and positive	“here participates actively above all in the event itself, attending the event, and then there is a significant participation of the economic agents because the source, the event is a very important source of income, they in those days maybe make more money there than for the rest	There is local participation of the community. “The event takes place practically in the heart of the town of Salir, therefore there is a great participation and availability of the residents to have noise for a few hours...then the commercial spaces within the area of the enclosure we ask	The community most definitely considers the event to be positive and the event has become a hallmark for Castro Marim, becoming synonymous with the city, bringing great joy and pride to the city’s dwellers. The community participates in the event in many ways. One of

<p>involvement of the population? Does the population consider the event to be positive?</p>	<p>of the whole summer, so it is a very important source of revenue for the local community, be it local commerce or restaurants, housing units are completely crowded, sometimes we have to resort to neighboring counties because there is often no option . So it has a huge impact on the community. Essentially at the economic level.”</p>	<p>them to try to readapt to what is the identity of the event. Many of the associations of the parish of Salir participate with their own bars and with their own restaurants. All people living within the area where the event takes place do not pay entrance obviously, having resident's ticket.”</p>	<p>the most direct is as dressing as extras for the festival: “we had the costumes here at the disposal of anyone who wanted to use them. We started with the city hall employees dressing themselves. They were going to earn overtime. And then they're gone, they go in little dresses and we... dress them. No one wanted to dress as peasants they just wanted to dress as king and queen and I do not know what else. Those who worked from the taverns and those things were all dressed in the people's clothes, and at least the ones that we controlled went afterwards. We had more, I do not know how many costumes for the visitor that came that wanted them, entered, dressed, used and took them off.”</p>
<p>With regard to marketing strategy for the event what have been your main concerns?</p>	<p>“television ads, multi-channel reports, sometimes live programs, newspapers, radio programs, in the Lisbon metro too, in the most effective ways this is also the case. We have very effective aerial advertising in the Algarve region.”</p>	<p>City Councilor Carlos Carmo, summarizing the marketing strategy of the Salir no Tempo event, says “I will use here the capacity that we have to establish differentiating communication plans for the various types of events that we have. We have a structure that levels the greatness of events and in view of this greatness in the associated communication plans. And the Salir do Tempo is within the middle level, we [therefore] apply a typology of the middle level. We use all the means that the municipality has at its disposal- digital levels, websites, social networks. Then we use Static means, muppies, shops. Therefore, we use other means, we use radio advertising campaigns, we use a partnership there because there is a company in which the owners are natural of Salir and has a</p>	<p>flyers were mass produced (100,000) and placed in cars, in the beach, hotels, pools, parking lots, parks, and many other places. Also, the event was advertised in the famous show of Herman Jose, and further “we used the regional newspapers here so we had to give them some publicity or we were not supporting the local press.” Also: “there is a page of the event itself, the autarchy where they are putting it.” also: “we made a great investment in level here in Spain, by chance also with some well-known friends of social communication, there by Elva an individual who was so connected here to some events.”</p>

		great network of rent-a-cars, inside the cars of rent-a-cars, next to the documentation that is delivered when a vehicle is usually rented is a brochure of the Salir do Tempo event. We also have in buses, between the urban parts not only here but also outside, ads in newspapers, ads in magazines.” Councilor Carmo further said that there are no television ads but a partnership exists with the media company SIC.	
For example, in terms of dimension, do you consider that the event still has a way to grow?	The event has already established itself as an eco-event: “For the community what we do is before the event challenge the municipalities to deliver us in several areas of the county not only in the city more in other parishes also, a certain amount in kilos of waste to win tickets of the event.” The event cannot increase its capacity since there is no way to increase the capacity for further people without possible problems in medical and police resources reaching people.	No major alterations are planned for the event on the short term since medieval events as a whole in Portugal are “at a time of stagnation and reconversion” also “the event is entering a time of stagnation, it is not an event that has a very high budget, but it is not low. So, before that budget we try to realize what to reinvent, or do we want to maintain that level?”. Also stated that the utensils, statues, objects, etc. used for a medieval fair were already purchased and in place for the fair year after year, if the fair is reconverted into another type of event, much of this material will be lost and new material will have to be purchased.	Councilor Amadeu has spent 21 years searching for the most innovative experiences to incorporate into the event. The event now takes place both in the castle and the streets of Castro Marim to allow more visitors and exhibitors than just the castle. Councilor Amadeu says that he “sincerely” believes it is “very difficult” for the concept of the Dias Medievais “to change”. There is one major project though, to create another door in the castle: “a project that is to create another door, it, it always existed.” The project is to create another door in the castle allowing more people to enter and leave it and allow more exhibitors in it and possibly more shows and animation in the castle area.
With regard to the programming of the event, to what extent have they innovated or integrated new experiences for the visitors?	A new experience being introduced into the event is video mapping technology which was introduced in the 2017 show. Every year there is a new storyline for a new show, the storyline often involving historical figures from the Algarve.	“we try to create the most characteristic and most genuine medieval context possible. And when I say the most genuine thing possible is because there are always many constraints. The very practical example, we try not to use cutlery for example, and there is always great resistance, so there are no normal iron or aluminum, we go	Councilor Amadeu says regarding his search for new and innovative experiences for visitors: “. It took me years to visit events of this nature. I've been 21 years at this, so I walked, and the concern I had was walking outside and seeing original things, seeing original craftsmen, seeing original arts and shows, and therefore going, I

		<p>for plastic, it is even worse, so we try to create some pedagogy there, in we put on our own stands, we have clothes that we distribute by all the operators, that they are all contextualized, the gastronomy itself, we tried to make it the image of what it was once there were one or two operators making bread dishes, to escape the need to have a porcelain dish or whatever. Now with the new evolutions there are already operators who carry wood cutlery, there is already a very strong work in this direction. Not everything was achieved often, we still sell plastic bottles and Kraft paper cups.” Councilor Carmo says that the municipality of Loulé is known for the originality of its events, the fair of Salir benefits from a team of planners with experience in other events such as the festival med, the “noite branca, etc.</p>	<p>got to the point of having to go to events in disguise so that I hardly saw the exhibitors, the merchants did not leave me alone precisely because they wanted to come here. I was in search for things, I knew what it was, what I could get, and I was looking for new things. I came in, asked for their [entertainer, merchant, cook, etc.] little card discretely, then later came in contact with the people to bring here what we thought was more genuine, inserted in this context, we always avoided this "everything gets in" thing” I went to many places, many places.” Further concerning possible changes in the program councilor Amadeu says: I wish there was a momentum. Now it is also very difficult for us to make a major change.”</p>
<p>Are you looking to attract other types of participants?</p>	<p>The original show was inside the castle, since the number of visitors increased, the show now is in the streets of Silves with a special permission to be closed for the show. The capacity for visitors is probably at it’s a maximum for the moment, the INEM and police are busy with the existing number of visitors at the fair. So no, no new visitors are expected. The number of exhibitors have however been increasing because of the proliferation of medieval events in the south of the country, “the exhibitors have been growing. For a very simple reason, precisely because of the proliferation of events of this nature, in the</p>	<p>The fair has reached its apex and that new participants are not being sought after, rather the fair is to be either reconverted or the fair being celebrated once every 2-3 years instead of yearly. The fair already has enough animation, attractions, and so forth, it does not seek to expand since medieval festivals in Portugal at the moment are in a period of “stagnation”.</p>	<p>The participants who come to the fair are individuals who know what to expect and who enjoy their work in the fair: “Now it is also very difficult for us to make a major change [to the fair]. I'll tell you why. At the level of animation, because those who come already know what's next. You know what to do next. Now we are going to hire someone new, who is coming here, and who is put before the difficulties, the groups to walk, to work, to stumble over those stones, that whole thing, and the conditions that we submit ourselves, to execute their jobs is because they come because they like [the conditions].”</p>

	<p>past we had many exhibitors from the North, many, many ... they were the majority. Nowadays they think like this: the fair of Silves is bigger than Matosinhos, larger than that of Braga, bigger than here than so forth. They do the math they can go there to four or six fairs and spend less than they come here, because they come at this distance with trucks, fuel, tolls, accommodation in the Algarve ... they think I'm here at home in the North, I'm going here at five six, seven ... so we have fewer exhibitors which is a problem.” However, the number of exhibitors is up because of more events of this nature in the south for exhibitors.</p>		
<p>At the level of your pricing policy, could you explain how your strategy has been?</p>	<p>A one day ticket costs 3 euros, a bracelet for ten days costs 30 cents a day, a “symbolic value”. Revenue from tickets is important though pricing is very liberal.</p>	<p>Entrances are paid. A one day visit costs 3 euros, there is a ticket for the three-day festival, and a ticket for residents. Most revenue does not come from the tickets.</p>	<p>The pricing policy is three euros for the entrance to the site which includes the local restaurants and tascas, and an extra four euros for the castle, where you receive a clay mug to carry around to drink with. Children are exempt from paying as are those who come with medieval costumes. Bracelets for the full days of the festivals can be bought which give a discount for each individual day. Then there are the banquets. These used to have a Michelin star. They are roast piglet and other type of roasted meats eaten with a table cloth as a napkin.</p>
<p>Regarding the communication of the event, what are the main means that are used and that verify that</p>	<p>“we have a vast communication plan. We have television ads, multi-channel reports, sometimes live programs, newspapers, radio programs, in the Lisbon metro too, in the most effective ways this is also the case. We have</p>	<p>The municipality of Loulé divulges the Salir no Tempo event taking advantage of the large number of people in the “Festival Med”, flyers are used, as are posters. muppies, special flyers for the inside of rent-a cars, websites, ads on</p>	<p>The event uses television, printed media such as flyers, posters, newspapers.</p>

<p>the desired audience is reached?</p>	<p>very effective aerial advertising in the Algarve region at this time.” Also, the event is divulged in the south of Spain.</p>	<p>radio, and printed ads in magazines and newspapers.</p>	
<p>Do you consider the image of the event important for your success? How far? Do you consider that this event differs from the others in the Algarve?</p>	<p>This event differs from others in the Algarve since “we usually make a point of having a daily show that is purposely commissioned by this event in recent years, at least in the last five has been like this, we have always tried to have groups that debut here. At least. At least in the last four years we have been presenting unique shows that were purposefully made for this event and have the line of historical contextualization that is chosen each year that is another important aspect... a historical contextualization with true facts that have happened in this territory. “also, this is done “every year”. Also the vast dimension of the event also differentiates it from others in the Algarve (though the “Dias Medievais” of Castro Marim is also large). Also: “the issue of historical contextualization for me is the issue that sets us apart. And another very important issue is the Islamic presence that we have here in our event in relation to the others is much more noticeable, we make a point of having a mosque that is energized by the exhibitors of Arabic origin that we have, they do their prayers, there is the prayer call here, this Islamic influence differentiates us.” Being asked on if he considers the image of the event important for its success Pedro Garcia states “I have naturally. The image has been building</p>	<p>The distinguishing feature of the Salir do Tempo event from other events of its nature in the Algarve is “our own identity where the event is held” (namely the geography of the event). According to city councilor Carmo the difference is basically: “the other two are made in the headquarters of the councils - one is inside the castle, the other is the back of the castle. In Salir there were already castles, there must have been, there are ruins ... I really think it's the identity itself and the fact that we are inside the county”. A further differentiating factor is that the Salir do Tempo event has no sponsors for the event and is entirely funded by the municipality of Loulé. Further, Councilor Carmo said that the events organized by the municipality of Loulé are considered “above average quality” benefiting from a team which works in other events (the festival med, the “Noite Branca” and other events). “As for the image of the event and its evolution: there is a thread, but each year we try to reinvent what is the identity image of each edition so that people do not look "oh look at the posters they are all the same!" no, we are reinventing ourselves, we always have the details of the identity of the event, the details of the historical recreation, this again is done "indoor". We have a team in the event office that is multidisciplinary, from the area of</p>	<p>What distinguishes his event from the Silves and Salir events is the Castle: “Silves has already gone through two phases, so it was initially inside the castle, made inside the castle and had slight nuances outside, and then abandoned but the essence was in the castle. After they abandoned this situation and started to make say a market through the streets of the city or town. What we created here was a concept that was the experience of the Middle Ages here in the castle of Castro Marim. We begin with "Medieval Days" in the castle of Castro Marim. And then, at a certain point, we had to remove it from Castro Marim Castle and go to Castro Marim” Speaking about the original concept, councilor Amadeu Chaves says: “The concept was inside the castle, and there was nothing there, it was all full of bush, there was practically no construction, there were one or two buildings, the church this and that, and we had to clean and organize. So we had to make a series of stalls and put by them a series of reeds by peaks to cover, and we prepared that, we created a set of situations, we went to look for people from the county and surrounding areas that came and we went looking for people who knew traditional arts, who knew how to do, and we put a series of people to perform the tasks, and then we went to find animals and we put some corrals, all that</p>

	<p>over the years and has naturally been impacting the city's own notoriety as it serves as a motivator for more people to visit the event. This image has been built both by visitors and essentially by exhibitors and animation groups who are perhaps the two publics that have more terms of comparison because they do this for the whole country, have these two audiences that are essential for the construction of the image of the event.”</p>	<p>communication, the area of events, the design, that is, we can put together communication plans, images of events, without resorting to outside companies.</p>	<p>came we were looking for, people walked inside the castle and from the moment they entered the castle, they forgot what was out there and they were walking around and they had to say that a vision of what was medieval was like that. And it was very interesting to see families who came, parents with children and with grandparents and grandfathers say "ah this" to the grandchildren, a kind of didactic visit, that was what made it interesting.”</p>
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Source: Own elaboration

ANNEX 1 - BROCHURE OF SALIR DO TEMPO FAIR

SALIR DO TEMPO

FESTIVAL DE ARTES MEDIEVAIS

20.21.22
JULHO

2018 - Zona Histórica

SALIR

BILHETES À VENDA
NO LOCAL



WWW.CM-LOULELE.PT

f SalirDoTempo



LEGENDA:

- 1 - BILHETEIRA
- 2 - ENTALDARISADAS
- 3 - LATRINAS (WC)
- 4 - PRAÇA DO SUSTENTO I
- 5 - PRAÇA DO SUSTENTO 2
- 6 - PRAÇA DO SUSTENTO 1
- 7 - KARBEM
- 8 - CASTELO DOS INRANTES E PRITZES
- 9 - ACAMPAMENTO MOUZO
- 10 - ACAMPAMENTO CASTRENSE
- 11 - VABANDA DA MOUBA ENCANTADA
- 12 - BEGO DOS MISERÁVEIS
- 13 - FALCO I
- 14 - FALCO 2

RECREAÇÕES HISTÓRICAS, ESPETÁCULOS CIRCENSES
TEATRALIZAÇÕES, TORNEIOS DE ARMAS, ANIMAÇÃO
ITINERANTE, MERCADO MEDIEVAL, FALCOARIA
MÚSICA, ACAMPAMENTOS, GASTRONOMIA ...



SEXTA - FEIRA

- 19H30 - Abertura do mercado
- 20H00 - Teatro para a Infância | Castelo dos Infantes e Felizes
- 20H00 - Concerto "La Giostra" | Palco 2
- 21H00 - Rhakata | Praça do Sustento 3
- 21H30 - Cortejo de Aclamação dos termos de aceitação da tenência de El-Rei D. Diniz sobre o reino do Garb'Al Andaluz conforme o Tratado de Badajoz firmado ainda em vida de seu pai, El-Rei D. Afonso III e o seu avô, El-Rei D. Afonso X do reino de Leão | Varanda da Moura
- 22H30 - Ataque ao burgo por uma mesnada castelhana e seu resgate pela milícia / Viv'Arte | A rota de Santiago e o agasalho aos peregrinos
- 23H30 - Os festejos da vitória com El-Rei D. Diniz e Dona Isabel, a Rainha | Itinerância
- 00H30 - Aparição da moura encantada, malabares de fogo | Palco 2

SÁBADO

- 19H30 - Abertura do mercado
- 20H00 - Convocatória para o Torneio e inscrição de escudeiros | Liça
- 20H00 - Concerto "La Giostra" | Palco 2
- 20H30 - Concerto "Strells do Dia" | Praça do Sustento 1
- 21H00 - As mulheres do sonecho | Beco dos Miseráveis
- 21H00 - O Rabi anuncia a realização da Ketuba (cerimónia matrimonial sefardita)
- 21H30 - Cantigas de amigo "Eduardo Ramos" | Harém
- 21H30 - Cortejo dos escudeiros para o Torneio e da Fidalguia pelas praças do burgo

- 22H00 - Torneio d'armas a cavalo pelo sucesso do tratado de Alcanizes seguindo-se adubamento de novos cavaleiros / Viv'Arte | Liça
- 22H00 - Espetáculo de malabares de fogo / Satori | Palco 2
- 23H30 - Concerto "Al Mússa" | Praça do Sustento 1
- 00H00 - Os Sons da Serra na rua do Castelo
- 00H30 - Uma taberna virada do avesso / Teatro de Fogo com acrobacia aérea / Viv'Arte / La Giostra | Palco 2
- 01H30 - Encerramento e ronda dos aguazais

DOMINGO

- 18H30 - Abertura do mercado
- 20H00 - Convocatória para o Torneio e inscrição de escudeiros | Liça
- 20H00 - Concerto "Zukra" | Praça do Sustento 2
- 20H30 - Os eunucos enamorados | Harém
- 20H30 - A rotina do acampamento castrense
- 21H00 - Os mendigos e pedintes | Beco dos Miseráveis
- 21H30 - Cantigas de amigo "Eduardo Ramos" | Harém
- 21H30 - Cortejo dos escudeiros para o Torneio e preito de vassalagem dos mouros do Garb'Al Andaluz a El-Rei D. Diniz
- 21H30 - A cetraria de Diana Falco e os dromedários da "Rent a Camel" | Acampamento Mouro
- 22H00 - Torneio d'armas a cavalo em preito de menagem a El-Rei e adubamento de novos cavaleiros / Viv'Arte | Liça
- 22H30 - Concerto "La Giostra" | Palco 2
- 23H30 - Encomenda das almas à luz das tochas
- 00H00 - Espetáculo de fogo / Satori | Praça do Sustento 1
- 00H30 - Uma taberna virada do avesso / Teatro de Fogo com acrobacia aérea / Viv'Arte / La Giostra | Palco 2
- 01H00 - Auto de Encerramento.

ANNEX 2 - BROCHURE OF MEDIEVAL FAIR OF SILVES





OS PROTAGONISTAS DA CONQUISTA DE 1189

OS CIDADÃOS ANÓNIMOS QUE VIVERAM O CERCO

Muitos foram os cidadãos anónimos que viveram os 45 dias do cerco de Silves, partilhando tudo o que ele representou de alterações nas suas vidas, não somente ao nível político e administrativo, mas no que toca aos sentimentos, às ligações, aos afetos ou aos ódios desses momentos tão marcantes e tão duros. Os medos e os sentimentos de todos os que experimentaram o assédio, de um lado ou do outro da muralha, são a história que conta a XV Feira Medieval de Silves, dando nota da vida desta cidade e dos factos que alteraram para sempre a vida dos seus habitantes no século XII.

De entre todos os anónimos desse período, o mais conhecido dos que passaram por Silves em 1189 terá sido cruzado e terá deixado um manuscrito que descreve a campanha militar que proporcionou a ocupação cristã. Este manuscrito que se encontra na biblioteca da Academia das Ciências de Turim, foi descoberto e adquirido em Aix-en-Provence pelo académico italiano Costanzo Gazzera, que foi o seu primeiro transcritor e editor. João Baptista da Silva Lopes, estudioso da história algarvia, também publicou este texto (pela Academia de Ciências), tendo-o traduzido para Português e acrescentado comentários. Foi, todavia, Charles Wendell David, outro investigador, quem lhe atribuiu o título pelo qual é hoje conhecido: *Narratio de itinere navali peregrinorum Hierosolymam tendentium et Silviam captentium*, a. d. 1189.

O Cruzado Anónimo, como ficou conhecido, descreve, num estilo muito direto e com linguagem simples, o sistema defensivo de Silves, os grupos que faziam parte da sociedade local, regista nomes de lugares no território da Xilb habitados e dá nota das particularidades da construção e da magnificência das localidades sob domínio muçulmano. O seu testemunho será o resultado da observação direta, mas também de relatos que lhe

terão sido transmitidos e acredita-se que teria recorrido ao saber de alguns clássicos (como Varrão e Plínio), bem como de alguns importantes estudiosos muçulmanos, como Idrisi, o geógrafo que visitou e descreveu Silves em torno ao ano 1100.

Onde e quando foi escrito o original deste texto não se sabe, pois a cópia conhecida é do início do século XIII. Do seu autor também pouco se sabe, mas acredita-se que seria de origem germânica, pois compara Silves a Goslar, provavelmente a sua cidade natal e, portanto, pertenceria ao grupo de Cruzados que, a caminho de Jerusalém, ajudaram Sancho I na Conquista da Cidade.

SANCHO I

Outro dos que marca, indelevelmente a Conquista de Silves é D. Sancho I (1154-1212), o segundo Rei de Portugal, filho de D. Afonso I e de D. Mafalda e o primeiro monarca a intitular-se Rei de Portugal e dos Algarves. Casou com D. Dulce de Aragão (1174) e, após a morte de seu pai, foi solenemente aclamado em Coimbra. Grande administrador, protegeu e fomentou a indústria, tendo sido o povoamento das terras uma das suas maiores preocupações (criou concelhos e concedeu cartas de foral). Foi, ainda, responsável por mais um período de expansão do território, sendo o conquistador de Silves (que era na altura uma cidade com uma população de cerca de 6200 habitantes, durante o cerco aumentada com os que, vivendo nos campos envolventes, ali se refugiaram em busca de proteção e uma das mais ricas do Gharb al-Andaluz) e Albufeira, que depois perderia.

Contou com ajuda de cruzados estrangeiros que se dirigiam à Terra Santa, participando na III Cruzada, após a conquista de Jerusalém pelo Sultão Saladino (Nácer Salá Adim Içufe ibne Aiube) para concretizar a conquista de Silves, que aconteceria a



SILVES 2018

3 de setembro de 1189, após um longo cerco. Sancho I negociou a rendição das hostes muçulmanas e concordou com a sua saída da cidade, devendo deixar todas as riquezas, levando somente uma muda de roupa. Os cruzados, a quem o rei concedera o direito a saquear a cidade vazia, concordaram inicialmente com esta proposta, mas atacaram e chacinaram os muçulmanos quando estes abandonavam a medina.

Para além dos conflitos que liderou contra os muçulmanos, também esteve em guerra com o reino cristão de Leão.

Preocupou-se igualmente com a necessidade de tornar mais coeso o seu poder enquanto rei, e com esse objetivo lutou contra o forte poder do clero.

Apesar das suas características beligerantes era interessado na cultura e foi também poeta, tendo enviado muitos bolseiros portugueses a universidades estrangeiras.

Pai de uma descendência numerosa (de entre a qual se destacam as Beatas D. Teresa, mulher de D. Afonso IX de Leão, D. Sancha e D. Mafalda, Rainha de Castela, bem como D. Berengária, rainha da Dinamarca pelo seu casamento com Valdemar II) deixaria o trono a seu filho, D. Afonso II.

ABU BECRE IBN WAZIR

Do lado oposto, à frente das tropas muçulmanas encontrava-se o bravo Abu Becre Ibn Wazir Al-Xelbi (ou Wazir), a quem os cruzados chamavam Abainus. Era filho de outro Ibn Wazir, de Évora, em tempos partidário de Ibn Qasi, personagem que foi figura central da Feira Medieval de Silves de 2016.

A sua ação no cerco da cidade, dizem algumas fontes, poderá ter sido resultado de inexperiência, de não terem sido fechadas as fronteiras e do medo, que não o levou a contra-atacar, mas é descrito por autores muçulmanos como um guerreiro hábil e experimentado e que foi, e, 1191, muito preponderante na reconquista da cidade pelos árabes, liderada por Yakub al-Mansur (que em 1189 estava no Norte de África). Após a rendição, Ibn Wazir é poupado e segue para o exílio em Sevilha.



Permanece uma personagem pouco conhecida e de quem pouco se fala, mas que importa recordar quando relembremos este episódio tão importante da história de Silves.

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ANNEX 3 - BROCHURE OF MEDIEVAL FAIR OF CASTRO MARIM

DIAS XXI EDIÇÃO MEDIEVAIS CASTRO MARIM

22 A 26
AGOSTO
2018



DIAS XXI EDIÇÃO MEDIEVAIS CASTRO MARIM



Animação Infantil:

Oficinas, marionetas e contadores de histórias
Abertura: Dia 22 às 20h Dias 23, 24, 25 e 26 às 18h

Locais:

Vila: Rua Dr. José Alves Moreira
e Rua Combatentes da Grande Guerra;
Castelo: próximo da loja medieval



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diasmedievais.cm-castromarim.pt



Mais info. : 281 510 778; gam@cm-castromarim.pt

TURISMO DE PORTUGAL **algarve** REPÚBLICA PORTUGUESA CMT



Mapa da Vila



- GNR
- Bombeiros
- Farmácia
- Primeiros Socorros
- Multibanco
- Parque Organizado 1, 2, 3, 4 e 5
- Parque Livre 6, 7 e 8
- Ponto de encontro
- Guarda Canino de Bébé
- Igreja N.º Sr.ª dos Mártires
- Casa do Sal

- Entrada
- Posto de Informação
- Bilhetaria
- Mercado Medieval
- Destila Medieval
- Posto de Câmbio Medieval
- Espaço Infantil
- Acomodamento Árabe de Sheik FAL KAAD
- Acomodamento Medieval Visitável
- Artes e Ofícios
- Exposição de Animais
- Zona de Animação
 - 1 Praça dos Artistas
 - 2 Língua
 - 3 Terreiro

Mapa do Castelo



- Banquete
- Igreja
- Painel Expo de Instrumentos de tortura e punição
- Tobornas Medievais
- Loja do Castelo



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**QUARTA-FEIRA
DIA 22 AGOSTO**



- 18.00 • Recepção aos convidados no Adro da Igreja Matriz
- 19.00 • Desfile medieval pelas ruas da Vila de Castro Marim
- 20.00 • Animação de rua com cavaleiros, equilibristas, arqueiros e cuspidores de fogo
- Animação infantil, oficinas, marionetas e contadores de histórias
- 20.30 • **Gruppo Folklorístico Medieval Spadaccini**
 - A arte e a destreza no manejo da espada
 - **Al Medievo** - Deambulações Musicais medievais
 - **Alius Vetus** - Grupo de Danças antigas
 - Abertura da exposição de "Instrumentos de Tortura e Punição" no Paio! do Castelo
- 21.00 • Início do Banquete Medieval (mediante reserva)
- **Lourobros | Al'Varez | Compagnie Entr'Act**
 - Acrobacia, Malabarismo e Música em movimento
 - **Compagnia La Giostra** - Música étnica medieval
 - **Pifaradas e Zabumbadas** - Arruadas pelo grupo de pastores da Serra da Estrela
- 21.30 • "Uma Taberna virada do avesso", Companhia de Teatro Viv'Arte - Teatro de fogo na Liça do Castelo
- "Le Chariot à Foin", Compagnie Ande Mouro Ilo
 - Música e Dança em desfile
 - **Urro das Manés** - Deambulações musicais medievais
 - **Alhambra** - Música tradicional árabe
- 22.00 • **Associazione Folkloristica Sbandieratori**
 - Coreografia de Bandeiras em movimento
 - **Ensemble Musical Le Condor** - Música folclórica e tradicional do País d'Arles
 - **Cornetas & Fanfarus** - Banda Musical Castromarinense
 - **Medievus Chorus** - Grupo Coral na Igreja do Castelo
- 23.00 • Concerto grupo **Barbarian Pipe Band** Palco da Praça dos Artistas



**QUINTA-FEIRA
DIA 23 AGOSTO**



- 18.00 • **Abertura da festa, feira e mercado**
 - Animação de rua com espadachins, bobos, saltimbancos e almocreves
 - Animação infantil, oficinas, marionetas e contadores de histórias
- 18.30 • **Associazione Folkloristica Sbandieratori**
 - Coreografia de bandeiras em movimento
 - **Urro das Manés** - Deambulações musicais medievais
 - **Ensamble Musical Le Condor** - Música folclórica e tradicional do País d'Arles
- 19.30 • **Torneio de armas a cavalo pela Companhia de Teatro Viv'Arte na Liça do Castelo**
 - "Le Chariot à Foin", Compagnie Ande Mouro Ilo, Música e Dança em desfile
 - **Compagnia La Giostra** - Música étnica medieval
- 20.15 • **Barbarian Pipe Band** - Música celta medieval
- **Pifaradas e Zabumbadas** - Arruadas pelo grupo de pastores da Serra da Estrela
- **Medievus Chorus** - Grupo Coral Medieval
- 20.30 • Início do Banquete Medieval (mediante reserva)
- 21.00 • **Gruppo Folklorístico Medieval Spadaccini**
 - A arte e a destreza no manejo da espada
 - **Al Medievo** - Deambulações musicais medievais
 - **Alius Vetus** - Grupo de danças antigas
- 22.00 • **Lourobros | Al'Varez | Compagnie Entr'Act** - Acrobacia, Malabarismo e Música em movimento
- **Alhambra** - Música tradicional árabe
- **Cornetas & Fanfarus**, Banda Musical Castromarinense
- **Ensamble Moçarabe Eduardo Ramos** - Música ibero Mediterrânica na Igreja do Castelo
- 23.00 • "Ataque ao burgo por uma mesnada castelhana e seu resgate pela Comenda de Santiago"
 - Companhia de Teatro Viv'Arte



**SEXTA-FEIRA
DIA 24 AGOSTO**



- 18.00** - **Abertura da festa, feira e mercado**
- » Animação de rua com gafeiros, zaragaleiros, malabaristas e encantadores de serpentes
 - » Animação infantil, oficinas, marionetas e contadores de histórias
- 18.30** - **L'ouroboros | Al'Varez | Compagnie Entr'Act** - Acrobacia, Malabarismo e Música em movimento
- » **Ensamble Musical Le Condor** - Música folclórica e tradicional do País d'Aries
 - » **Pifaradas e Zabumbadas** - Arruadas pelo Grupo de pastores da Serra da Estrela
- 19.30** - **Torneio de Armas a Cavalo pela Companhia de Teatro Viv'Arte, na Liça do Castelo**
- » **Gruppo Folkloristico Medievale Spadaccini** - A arte e a destreza no manejo da espada
 - » **Al Medievo** - Deambulações musicais medievais
- 20.15** - **Barbarian Pipe Band** - Música Celta Medieval
- » **Companhia de Dança Splash** - Dança Acro Oriente
 - » **Medievus Chorus** - Grupo coral medieval
- 20.30** - Início do Banquete Medieval (mediante reserva)
- 21.00** - **"Le Chariot à Foin"**, Compagnie Ande-Mouro Ilo
- Música e Dança em desfile
 - » **Alus Vetus** - Grupo de danças antigas
 - » **Cornetas & Fanfarrus**, Banda Musical Castromarinense
- 22.00** - **Urro das Marés** - Deambulações musicais medievais
- » **Associazione Folkloristica Sbandieratori** - Coreografia de bandeiras em movimento
 - » **Compagnia La Giostra** - Música étnica medieval
 - » **Alhambra** - Música tradicional árabe na Igreja do Castelo
- 23.00** - **"O Festim do Capitão d'Armas"** - Teatro de Fogo
Companhia de Teatro Viv'Arte na Liça do Castelo



**SÁBADO
DIA 25 AGOSTO**



- 18.00** - **Abertura da festa, feira e mercado**
- » Animação de rua com trovadores, contorcionistas, jograis e adivinhos
 - » Animação infantil, oficinas, marionetas e contadores de histórias
- 18.30** - **Gruppo Folkloristico Medievale Spadaccini**
- A arte e a destreza no manejo da espada
 - » **Urro das Marés** - Deambulações musicais medievais
 - » **Medievus Chorus** - Grupo coral medieval
- 19.30** - **Compagnia La Giostra** - Música étnica medieval
- » **El Mago Otoman** - Magia de proximidade de Cortegaria
 - » **"Le Chariot à Foin"**, Compagnie Ande-Mouro Ilo, - Música e Dança em desfile
 - » **Cornetas e Fanfarrus**, Banda Musical Castromarinense
- 20.15** - **Barbarian Pipe Band** - Música Celta Medieval
- » **Alus Vetus** - Grupo de Danças Antigas
 - » **Companhia de Dança Splash** - Dança Acro Oriente
 - » **Pifaradas e Zabumbadas** - Arruadas pelo Grupo de Pastores da Serra da Estrela
- 20.30** - Início do Banquete Medieval (mediante reserva)
- 21.00** - **Associazione Folkloristica Sbandieratori**
- Coreografia de Bandeiras em movimento
 - » **Al Medievo** - Deambulações musicais medievais
 - » **Ensamble Musical Le Condor** - Música folclórica e tradicional do País d'Aries
- 22.00** - **"Juízo de Alá"** - Companhia de Teatro Viv'Arte
Palco da Praça dos Artistas
- » **L'ouroboros | Al'Varez | Compagnie Entr'Act** - Acrobacia, Malabarismo e Música em movimento
 - » **Alhambra** - Música tradicional árabe
 - » **Duo Galvão** - Música medieval e renascentista na Igreja do Castelo
- 23.00** - **Torneio Medieval a Cavalo** - Esquadrão de Cavalaria da GNR Alentejo e Algarve, na Liça do Castelo



Recriação Histórica no Forte de S. Sebastião

Associação Companhia Livre
Guarnição Militar Século XVI "A Gesta Marítima"

DIA 22

Desfile pelas ruas da Vila

DIAS 23, 24, 25 E 26

16.00 - Abertura do Forte de S. Sebastião

- Recriação histórica do quotidiano de uma guarnição militar do Século XVI
- Exposições interactivas nas salas do Forte com:
 - * Estábulo - Cavalo Lusitano
 - * Taverna - Condições e Marinheiros - Os Senhores dos Mares
 - * Taracena - do aço à pólvora
 - * Celaria - das especiarias às sedes

19.30 - Torneio de armas

21.00 - Encerramento do Forte

Acampamento Árabe no Sítio "Al-Rubik"

Quotidiano de uma caravana árabe de comércio de sal e especiarias em passagem por Castro Marim.
Composta por Sheik, pajem, guardas, músicos, bailarina, falcão e ainda dromedários, burro, falcão e cão "saluki", pernoitam em tenda "original" feita em pelo de dromedário e cabra, decorada tradicionalmente, permitindo a sua utilização na vertente social, artes e lazer, cozinha e higiene.

Participações (animação) não incluídas no programa:

Saltimbancos Malatish e Kinessis
Emad Selim Dança Sufi
Staticman - António Santos
Teatro em Caixa
Décadas de Sonho
Fazenda dos Animais
Juan das Serpentes
Ateliers Baluarte
Guildas Auras Recreação Histórica
Guadison
Sonido Rayman

DOMINGO 26 AGOSTO



17.00 - Desfile Medieval

dos Grupos de Animação pelas ruas
da Via de Castro Marim

18.00 - Abertura da festa, feira e mercado

- Animação de rua com contadores de histórias, músicos, mágicos e fakíros
- Animação infantil, oficinas, marionetas e contadores de histórias

18.30 - Companhia La Gostra - Música étnica medieval

- Bailarinas Orientais
- Aius Vetus - Grupo de danças antigas

19.30 - Torneio de Armas a Cavalo pela Companhia de Teatro Viv'Art e na Liça do Caçido

- Associazione Folkloristica Sbandatori - Coreografia de bandeiras em movimento
- Barbarian Pipe Band - Música céltica medieval
- Rifarradas e Zabumbadas - Arruadas pelo grupo de Pastores da Serra da Estrela

20.15 - Al Medieval - Deambulações musicais medievais

- Ensemble Musical Le Condor - Música folclórica e tradicional do País d'Arles

20.30 - Início do Banquete Medieval (mediante reserva)

21.00 - "Le Charot à Fojm", Compagnie Ange Mourgo

- Música e Dança em desfile
- Alhambra - Música tradicional árabe
- Cornetas & Fanfarnus Banda Musical Castromarimense

22.00 - Gruppo Folkloristico Medievale Spadaccini

- A arte e a destreza no manejo da espada
- Urro das Marés - Deambulações musicais medievais
- Medievus Chorus - Grupo coral medieval
- La Mar de la Música - Música medieval das Três Culturas na Igreja do Castelo

23.00 - Concerto pela Compagnie Entr'Act

- "Notes de Voyages"
- Palco praça dos artistas

ANNEX 4 – LIST OF MEDIEVAL EVENTS IN SPAIN

ANNEX 4 – List of Medieval events in Spain (2018)

MUNICIPALITY	EVENT	MONTH
Álava	Medieval Market in Labastida	July
Álava	Medieval Market in Vitoria	September
Albacete	Medieval Market and market of solidarity in Caudete	December
Albacete	Medieval Market in Elche de la Sierra	February
Albacete	Medieval Market of Albacete	June
Alicante	Medieval Alicante fair	May
Alicante	Medieval Fair in Elda	May
Alicante	Medieval Fair in Tibi	October
Alicante	Medieval Fair of Llíver	March
Alicante	Medieval Feast and market in Campello	October
Alicante	Medieval Feast in Elche	October
Alicante	Medieval Feast in Monforte del Cid	April
Alicante	Medieval Feast in Villena	March
Alicante	Medieval Market in Banyeres de Mariola	July
Alicante	Medieval Market in Callosa de Segura	November
Alicante	Medieval Market in Teulada-Moraira	August
Alicante	Medieval Market in Villajoyosa	May
Alicante	Medieval Market of Crevillent	September
Alicante	Medieval Market of Dénia	December
Alicante	Medieval Market of Holy week in the castle of Santa Pola	April
Alicante	Medieval Market of La Nucia	July
Alicante	Medieval Market of Orihuela	February
Alicante	Medieval Market of Redován	February
Alicante	Medieval Market of San Antón in Alicante	January
Alicante	Medieval Market of Sant Vicent del Raspeig	October
Alicante	Medieval Market of the Pilar de la Horadada	March
Almería	Medieval Artisan Market in Zurgena	December
Almería	Medieval Market in Mojácar	June
Asturias	Medieval Fair of Llanera	July
Asturias	Medieval Market in Avilés	August
Asturias	Medieval Market in Vegadeo	July
Asturias	Medieval Market of Luarca	August
Ávila	Medieval Journey in Arévalo	July
Ávila	Medieval Journey in Ávila	September
Ávila	Medieval Journey in El Tiemblo	September
Ávila	Medieval Madrigals program in Altas Torres	August
Ávila	Medieval Market of La Adrada	May
Badajoz	Medieval Fair of Alburquerque	August
Badajoz	Medieval Journey “desgusta el Medieval” in Olivenza	November
Badajoz	Medieval Market in Aceuchal	April
Badajoz	Medieval Market in Puebla de Alcocer	October
Badajoz	Medieval Market of Llerena	July
Badajoz	Medieval Market of Valencia de Mombuey	August
Badajoz	Templar Medieval Fair of Jerez	July
Baleares	Ibiza Medieval Fair	May
Baleares	Medieval Fair of Inca	October
Baleares	Medieval Market of Capdepera	May
Barcelona	Medieval Fair in Al Poble Espanyol	November
Barcelona	Medieval Fair in Castellefells	December
Barcelona	Medieval Fair in Montornés del Vallés	June
Barcelona	Medieval Fair in Sabadell	May
Barcelona	Medieval Fair of Canyamars	October
Barcelona	Medieval Fair of Cardona	June
Barcelona	Medieval Fair of Cubellas	March

Barcelona	Medieval Fair of Parets	January
Barcelona	Medieval Fair of Súria	November
Barcelona	Medieval Fair of Viladecans	November
Barcelona	Medieval Feast of Badalona	April
Barcelona	Medieval Festival of Sant Pere de Vilamajor	July
Barcelona	Medieval Festival of Vilassar de Dalt	July
Barcelona	Medieval Market in Vic	December
Barcelona	Medieval Market of Barberà del Vallès	June
Barcelona	Medieval Market of Esparraguera	February
Barcelona	Medieval Market of Palau- Solita iand Plegamans	April
Barcelona	Medieval Market of Sant Vicenç de Montalt	January
Barcelona	Templar Medieval Fair	February
Bizkaia	Medieval Market in Ermua	October
Bizkaia	Medieval Market in Extebarri	May
Bizkaia	Medieval Market in Gadalkao	May
Bizkaia	Medieval Market in Mundaka	June
Bizkaia	Medieval Market in Ugao Mirabelles	June
Bizkaia	Medieval Market of Balmaseda	May
Burgos	Medieval Feast in the Sala de los Infantes	June
Burgos	Medieval Market in Miranda de Ebro	May
Cáceres	Medieval Fair in the Sierra de Fuentes	October
Cáceres	Medieval Market in Plasencia	October
Cáceres	Medieval Market in Tornavacas	December
Cáceres	Medieval Market of Miajadas	November
Cáceres	Medieval Market of the three cultures in Cáceres	November
Cádiz	Medieval Fair “Semana Medieval” in Vejer de la Frontera	July
Cádiz	Medieval Journey in Chiclana de la Frontera	March
Cádiz	Medieval Market in Espera	February
Cádiz	Medieval Market in Puerto de Santa Maria	June
Canarias	Medieval Market in Breña Alta	November
Canarias	Medieval Market in Santa Cruz de la Palma	January
Cantabria	Medieval Market in Cartes	June
Cantabria	Medieval Market of Comillas	June
Castellón	Medieval Fair in Onda	August
Castellón	Medieval Fair of Castellfort	April
Castellón	Medieval Feast in Forcall	January
Castellón	Medieval Market in Llosa	November
Castellón	Medieval Market in Mascarell	November
Castellón	Medieval Market in Moncofa	November
Castellón	Medieval Market in Viver	August
Castellón	Medieval Market of Bejís	July
Castellón	Medieval Market of Jérica	July
Castellón	Medieval Market of Peñíscola	December
Castellón	Medieval Market of San Blaise in Burriana	February
Castellón	Medieval Market of Sant Andreu in Almassora	November
Castellón	Medieval Market of Sant Mateu	July
Castellón	Medieval Market of Seorbe	May
Ciudad Real	Medieval Feast in Alcazár de San Juan	June
Ciudad Real	Medieval Journey in Manzanares	October
Ciudad Real	Medieval Market in Fuente el Fresno	October
Córdoba	Medieval Fair in el Priego de Cordoba	October
Córdoba	Medieval Fair in Palma del Río	October
Córdoba	Medieval Journey and market in Fuente Obejuna	July
Córdoba	Medieval Journey in Muntorque	July
Córdoba	Medieval Market in Hornachuelos	March
Córdoba	Medieval Market in La Victoria	November
Córdoba	Medieval Market of Córdoba	January
Coruña	4th Medieval Market in Neda	April

Coruña	Medieval Fair and Galician feast in Malipica	August
Coruña	Medieval Fair in Betanzos	July
Coruña	Medieval Fair in Ferrol	August
Coruña	Medieval Fair in Padrón	July
Coruña	Medieval Market in Corcubión	July
Coruña	Medieval Market of Andrade in Pontedeume	July
Cuenca	Medieval Feast in Iniesta	July
Cuenca	Medieval Feast in la Alvarada in Canete	July
Cuenca	Medieval Market of San Clemente	May
Gipuzkoa	Medieval Market in Hondarribia	June
Gipuzkoa	Medieval Market of Behovia	May
Girona	Medieval Fair in Hostalric	April
Girona	Medieval Fair in Llagostera	March
Granada	Medieval Market and feast in Purchil	May
Granada	Medieval Market in Alhama	February
Granada	Medieval Market in Maracena	March
Granada	Medieval Market in Zubia	March
Granada	Medieval Market of Almuñecar	December
Granada	Medieval Market of Baza	December
Granada	Medieval Market of Cúllar Vega	October
Guadalajara	Medieval Fair of Cifuentes	October
Guadalajara	Medieval Fair of Pareja	April
Guadalajara	Medieval Feast of Hita	July
Guadalajara	Medieval Journey of Sigüenza	July
Huelva	Medieval Journey in Cortegana	August
Huelva	Medieval Journey in Hinojos	February
Huelva	Medieval Market in Alfarque	September
Huelva	Medieval Market of San Bartolomé de la Torre	November
Huelva	Templar Medieval Journey in Lepe	October
Huesca	Medieval Market of Barbastro	August
Huesca	Medieval Market of Jaca	August
Huesca	Medieval Market of Monzón	May
Jaén	Medieval Carnival and Feast in Jódar	February
Jaén	Medieval Feast in Sabiote	May
Jaén	Medieval Market in Calatrava	July
Jaén	Medieval Market in Castellar	July
Jaén	Medieval Market in Pegalajar	June
Jaén	Medieval Market in Villacarillo	May
Jaén	Medieval Market of Arjonilla	September
Jaén	Medieval Market of Peal de Becerro	October
Jaén	Medieval Market of Porcuna	July
Jaén	Visigoth Medieval Feast of Torredonjimeno	October
La Rioja	Medieval Fair in Agoncillo	June
La Rioja	Medieval Journey in Cornago	October
La Rioja	Medieval Market in Nájera	April
León	Medieval Market in Valencia de Don Juan	July
León	Medieval Market in Villadangos del Páramo	August
León	Medieval Market of León	October
León	Medieval Market of Robla	June
Lleida	Medieval Fair of Ciutadilla	May
Lleida	Medieval Fair of L' Alberca	February
Lleida	Medieval Market of Canonjas in La Seu d'Urgell	June
Lleida	Medieval Program of Balaguer	September
Lugo	Medieval Fair in Monforte de Lemos	April
Lugo	Medieval Market of Mondoñedo	August
Madrid	Medieval Fair of Arroyomolinos	April
Madrid	Medieval Fair of el Álamo	April
Madrid	Medieval Fair of Pedrezuela	June

Madrid	Medieval Journey in Fuentidueña de Tajo	September
Madrid	Medieval Market in Chinchón	February
Madrid	Medieval Market in Ciempozuelos	October
Madrid	Medieval Market in Colmenar Viejo	June
Madrid	Medieval Market in Fuenlabrada	April
Madrid	Medieval Market in Humanes de Madrid	May
Madrid	Medieval Market in Leganés	October
Madrid	Medieval Market in Mejorada del Campo	May
Madrid	Medieval Market in Miraflores de la Sierra	June
Madrid	Medieval Market in Parla	May
Madrid	Medieval Market in San Fernando de Henares	June
Madrid	Medieval Market in Sebastián de los Reyes	March
Madrid	Medieval Market in Torrejón de Ardoz	June
Madrid	Medieval Market of Boadilla del Monte	September
Madrid	Medieval Market of El Escorial	March
Madrid	Medieval Market of Guadarrama	August
Madrid	Medieval Market of Pozuelo de Alarcón	May
Madrid	Medieval Market of San Sebastián in La Calzada	January
Madrid	Medieval Market of Villalbilla	September
Málaga	Medieval Market in Alhuarín de la Torre	May
Málaga	Medieval Market in Casabermeja	November
Málaga	Medieval Market in Fuengirola	August
Málaga	Medieval Market in the Rincón de la Victoria	December
Murcia	Medieval Market el Zacatin in Bullas	February
Murcia	Medieval Market in Archena	January
Murcia	Medieval Market in Beniel	March
Murcia	Medieval Market in Caravaca de la Cruz	December
Murcia	Medieval Market in Librilla	February
Murcia	Medieval Market in Moratella	October
Murcia	Medieval Market in Ricote	January
Murcia	Medieval Market in Totana	February
Murcia	Medieval Market of Cartagena	November
Murcia	Medieval Market of Era Alta	October
Murcia	Medieval Market of Lorca	November
Murcia	Medieval Market of Totana	November
Navarra	Medieval Fair of Aibar-Oibar	October
Navarra	Medieval Market of Burlada	May
Navarra	Medieval Market of Tudela	September
Navarra	Medieval Program in Estella	July
Navarra	Medieval Program of Marcilla	June
Ourense	Medieval Feast in Maceda	August
Pontevedra	Medieval Feast in Baiona	March
Segovia	Medieval Market in Ayllón	July
Sevilla	Medieval and Christmas market of Gines	December
Sevilla	Medieval Journey in Alcalá de Guadaira	May
Sevilla	Medieval Journey in Benacazón	July
Sevilla	Medieval Journey in la Puebla de los Infantes	October
Sevilla	Medieval Journey in Villanueva del Rio	October
Sevilla	Medieval Market in Alcalá de Guadaira	November
Sevilla	Medieval Market in Alcalá del Rio	June
Sevilla	Medieval Market in Camas	October
Sevilla	Medieval Market in Castillo de las Guardas	March
Sevilla	Medieval Market in el Palmar de Troya	October
Sevilla	Medieval Market in El Viar	October
Sevilla	Medieval Market in el Viso del Alcor	October
Sevilla	Medieval Market in Gerena	October
Sevilla	Medieval Market in Herrera	October
Sevilla	Medieval Market in Lora del Rio	January

Sevilla	Medieval Market in los Molares	October
Sevilla	Medieval Market in Pedrera	April
Sevilla	Medieval Market in Pilas	April
Sevilla	Medieval Market in Villaverde del Rio	March
Sevilla	Medieval Market of Alcolea del Rio	November
Sevilla	Medieval Market of Gerena	November
Sevilla	Medieval Market of Tomares	October
Soria	Medieval Market in Berlanga de Duero	August
Tarragona	Medieval Fair in Selva del Camp	October
Tarragona	Medieval Feast in Salou	September
Tarragona	Medieval Market in Calafell	July
Tarragona	Medieval Market in Ulldecona	April
Tarragona	Medieval Market of Tarragona cathedral	October
Tarragona	Medieval Program of Montblanc	April
Tarragona	Medieval Templar fair of Tarragona	February
Teruel	Medieval Market of Alcañiz	April
Teruel	Medieval Market of Cretas	April
Toledo	Medieval Fair of Consuegra	August
Toledo	Medieval Journey in Oropesa	April
Toledo	Medieval Market in Ontígola	October
Toledo	Medieval Market in Recas	February
Toledo	Medieval Market in Torrijos	June
Toledo	Medieval Market of Toledo	August
Valencia	Medieval Fair in Sant Antoni em Canals	January
Valencia	Medieval Fair of Alfafar	January
Valencia	Medieval Market Alaquás	August
Valencia	Medieval Market in Benetusser	May
Valencia	Medieval Market in Benirredrà	January
Valencia	Medieval Market in Benisanó	February
Valencia	Medieval Market in Buñol	June
Valencia	Medieval Market in Canet d'en Berenguer	January
Valencia	Medieval Market in Cheste	October
Valencia	Medieval Market in Cullera	April
Valencia	Medieval Market in Gavarda	September
Valencia	Medieval Market in Gilet	January
Valencia	Medieval Market in Manises	October
Valencia	Medieval Market in Montaverner	October
Valencia	Medieval Market in Otinyent	February
Valencia	Medieval Market in Requena	April
Valencia	Medieval Market in Sagunto	October
Valencia	Medieval Market in Xàtiva	January
Valencia	Medieval Market of Burgassot	October
Valencia	Medieval Market of los Silos in Burjassot	May
Valencia	Medieval Market of Valencia, plaza del Carmen	October
Valladolid	Medieval Fair in Quintanilla de Onésimo	October
Valladolid	Medieval Market in Fresno el Viejo	November
Valladolid	Medieval Market in Tordesillas	October
Valladolid	Medieval Market of Peñafiel	May
Zamora	Medieval Market in Zamora	September
Zamora	Medieval Market of Benavente	July
Zamora	Medieval Market of Puebla de Sanaria	August
Zaragoza	Medieval Fair in Daroca	July
Zaragoza	Medieval Journey in Sos del Rey Católico	March
Zaragoza	Medieval Market in Épila	July
Zaragoza	Medieval Market in Zaragoza	June

Source: <https://www.feriamedieval.es/>

ANNEX 5 – LIST OF MEDIEVAL EVENTS IN PORTUGAL

ANNEX 5 – Medieval events in Portugal (2018)

DISTRICT	CITY	MEDIEVAL EVENT	MONTH
Coimbra	Figueira da Foz	Feira Medieval de Buarcos	April
Setúbal	Moita	Alhos Vedros Medieval	June
Viana do Castelo	Caminha	Caminha Medieval	July
Portalegre	Marvão	Feira Medieval Al Mossassa - Marvão	October
Castelo Branco	Covilhã	Feira Medieval da Covilhã	July
Porto	Póvoa de Varzim	Feira Medieval da Póvoa de Varzim	August
Setúbal	Sesimbra	Feira Medieval da Quinta do Conde	March
Faro	Albufeira	Feira Medieval de Albufeira	June
Santarém	Santarém	Feira Medieval de Alcanede	June
Lisbon	Azambuja	Feira Medieval de Alcoentre	September
Lisbon	Sintra	Feira Medieval de Algueirão	June
Leiria	Alcobaça	Feira Medieval de Aljubarrota	August
Beja	Almodôvar	Feira Medieval de Almodôvar	April
Setúbal	Santiago do Cacém	Feira Medieval de Alvalade do Sado	September
Faro	Portimão	Feira Medieval de Alvor	July
Portalegre	Avis	Feira Medieval de Avis	May
Braga	Barcelos	Feira Medieval de Barcelos	June
Castelo Branco	Belmonte	Feira Medieval de Belmonte	August
Portalegre	Gavião	Feira Medieval de Belver	June
Lisbon	Lisboa	Feira Medieval de Benfica	May
Viseu	Canas de Senhorim	Feira Medieval de Canas de Senhorim	October
Bragança	Miranda do Douro	Feira Medieval de Canelas do Douro	July
Viana do Castelo	Viana do Castelo	Feira Medieval de Castelo de Neiva	August
Portalegre	Castelo de Vide	Feira Medieval de Castelo de Vide	August
Guarda	Guarda	Feira Medieval de Castelo Mendo	April
Faro	Castro Marim	Feira Medieval de Castro Marim	August
Coimbra	Coimbra	Feira Medieval de Coimbra	June
Setúbal	Seixal	Feira Medieval de Corroios	May
Portalegre	Elvas	Feira Medieval de Elvas	June
Évora	Estremoz	Feira Medieval de Estremoz	May
Évora	Évora	Feira Medieval de Évora	May
Bragança	Freixo de Espada á Cinta	Feira Medieval de Freixo de Espada á Cinta	April
Portalegre	Fronteira	Feira Medieval de Fronteira	April
Braga	Guimarães	Feira Medieval de Guimarães	June
Braga	Guimarães	Feira Medieval de Guimarães	June
Viseu	Lamego	Feira Medieval de Lamego	June
Porto	Matosinhos	Feira Medieval de Leça do Balio	September
Lisbon	Oeiras	Feira Medieval de Linda-a-Velha	September

Aveiro	Santa Maria da Feira	Feira Medieval de Lourosa	August
Porto	Lousada	Feira Medieval de Lousada	May
Madeira	Machico	Feira Medieval de Machico	June
Porto	Marco de Canaveses	Feira Medieval de Marco de Canaveses	August
Guarda	Mêda	Feira Medieval de Marialva	May
Beja	Mértola	Feira Medieval de Mértola	May
Viseu	Castro Daire	Feira Medieval de Mões	July
Viana do Castelo	Monção	Feira Medieval de Monção	August
Castelo Branco	Monsanto	Feira Medieval de Monsanto	May
Leiria	Leiria	Feira Medieval de Monte Real	June
Lisbon	Odivelas	Feira Medieval de Odivelas	April
Viseu	Penedono	Feira Medieval de Penedono	July
Coimbra	Penela	Feira Medieval de Penela	May
Santarém	Golegã	Feira Medieval de Pombalinho	April
Évora	Portel	Feira Medieval de Portel	September
Porto	Gondomar	Feira Medieval de Rio Tinto	September
Faro	Loulé	Feira Medieval de Salir	July
Beja	Serpa	Feira Medieval de Serpa	August
Faro	Silves	Feira Medieval de Silves	August
Lisbon	Sintra	Feira Medieval de Sintra	July
Bragança	Torre De Moncorvo	Feira Medieval de Torre De Moncorvo	April
Santarém	Torres Novas	Feira Medieval de Torres Novas	May
Braga	Famalicão	Feira Medieval de V. N. De Famalicão	July
Viana do Castelo	Viana do Castelo	Feira Medieval de Viana do Castelo	June
Lisbon	Vila Franca de Xira	Feira Medieval de Vila Franca de Xira	May
Braga	Famalicão	Feira Medieval de Vila Nova de Famalicão	July
Vila Real	Vila Real	Feira Medieval de Vila Real	May
Porto	Vila Nova de Gaia	Feira Medieval de Vilar de Andorinho	June
Castelo Branco	Idanha-a-Nova	Feira Medieval do Castelo de Monsanto	May
Guarda	Sabugal	Feira Medieval do Sabugal	September
Beja	Serpa	Feira Medieval Serpa	August
Coimbra	Oliveira do Hospital	Festa do Bodo - Feira Medieval	July
Aveiro	Santa Maria da Feira	Viagem Medieval de Santa Maria da Feira	August
Braga	Barcelos	Mercado Medieval de Barcelos	June
Leiria	Óbidos	Mercado Medieval de Óbidos	July
Porto	Marco de Canaveses	Mercado Medieval de S.Nicolau no Marco de Canaveses	August
Porto	Vila do Conde	Mercado Medieval de Vila do Conde	October
Faro	Albufeira	Paderne Medieval	December
Évora	Mourão	Medievália no Castelo de Mourão	July

Source: <http://mercadomedieval.pt>