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# Ways of Saint James in the Interior North of Portugal: An Analysis of Touristic Routes

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The Ways of Saint James are ancient routes of pilgrimage to Santiago de Compostela travelled from the 9th century and which in recent years have seen a profound revitalisation of tourism, based on the conversion of these routes into tourist-cultural routes, which in turn allows these routes to be valued and the existing heritage assets to be articulated. This study has as main goals to identify and analyse the transformation of the existing Ways of Saint James in the interior north of Portugal into tourist-cultural routes. At the same time, it is intended to demonstrate how these tourist routes allow dynamising and conferring a new role to these routes, through a process of transformation and recovery. In methodological terms, a quali-quantitative approach was employed, based on interviews with tourism agents, but it also involved the analysis of statistical indicators. This triangulation of data facilitated an understanding of measures and perceptions resulting from the revitalisation process of these Ways. The results obtained allow us to demonstrate that the conversion of the paths results essentially in three vectors: their recovery; the adoption of a continuous process of dynamisation in tourist terms and above all; a process of heritagisation and valorisation of the route itineraries.

**Key Words:** Ways of Saint James, itineraries, tourist-cultural routes, interior north of Portugal, heritagisation, tourism

## Introduction

According to UNWTO (2022), about 330 million international tourists visit religious shrines annually. Religious tourism and pilgrimage tourism have become one of the fastest developing forms of tourism on the European continent (Duda, 2014:35), one of the attractions leading to this development is the Ways of Saint James.

In 1987, the Way of Saint James was declared the first European cultural itinerary. This event set the tone for the conversion of various Ways into tourist-cultural routes in several countries, especially in Spain and Portugal. Moreover, the consequent transformations of these pilgrimage routes represents the conversion of a resource into a tourism product, since cultural tourism is one of the most important segments of tourism and one of the largest channels of culture consumption (Richards, 2013).

Recent studies report on the importance of European funds for the revitalisation of the Ways of Saint James (Roseman, 2004; Moscarelli, 2021) as well as for the creation and improvement of infrastructure (Bowman & Sepp, 2019).

This valorisation around the Ways of Saint James is the result of several heritagisation processes led by various agents and which has produced positive impacts at various levels, such as sustainable development, based on the promotion and marketing of endogenous territorial resources (Garrido *et al.*, 2015). This in turn allows the development not only of the routes themselves but also the territories where they are implemented (Balestrieri & Roseman, 2004). This process of revitalisation refers to a transformative process and reinterpretation of the paths, being understood as a continuous act, although distinct processes occur around each path.

This paper intends to analyse above all the process of transformation of the Ways of Saint James into tourist-cultural routes, but also to understand how these itineraries relate to other tourist products of the region; the way they are publicised; and how they end up reinventing themselves after centuries of decline.

The text will initially provide a historical contextualisation of the Ways of Saint James in the Iberian Peninsula and in Trás-os-Montes and Alto Douro; then a geographical contextualisation of the territory will be carried out. The third part explains the methodological assumptions

**Table 1: Official Statistics of Pilgrims to Santiago de Compostela Between 2011 and 2022**

Years	Number of touripilgrims <sup>1</sup>
2011	183,366
2012	192,488
2013	215,880
2014	237,983
2015	262,516
2016	277,854
2017	301,036
2018	327,378
2019	347,578
2020	54,143
2021	178,912
2022	(+) 200,000 <sup>2</sup>

1. A combination of the term's tourist and pilgrim, which is explained below.  
2. Data up to August  
Source: <https://oficinadelperegrino.com/>

adopted for the pursuit of the work, while the fourth part focuses on a theoretical foundation of routes. Following this, the results obtained will be analysed; and finally, in the sixth part, a discussion on the final considerations about the conversion of the Ways into touristic-cultural routes will be made.

## The Ways of Saint James: European and National Framework

### General Context

In 2019, the Ways of Saint James were walked by 350,000 pilgrims, setting a new record. Table 1 shows the evolution of the number of pilgrims from 2011 to the year 2022. However, in 2020 there was a significant drop in the number of pilgrims due to the COVID-19 pandemic, with only 54,143 pilgrims registered. In 2021 the number of pilgrims increased, reaching 178,912 pilgrims. The French Way was the most travelled Way of Saint James during the three years under review, according to the Pilgrim's Office (2022). It should be noted that the Portuguese Way is the second most travelled Way of Saint James after the French Way (Table 2).

In recent years, both at Iberian and European level, there has been a growing effort to recover and transform the ancient pilgrimage routes to Santiago de Compostela. This is a movement that is largely due to the European Union's push to create new territorialisation strategies through European funds (Lois González *et al.*, 2016). This situation is demonstrated in Figures 1a and 1b.

In the interior north of Portugal there are three main paths: the Portuguese Inner Way to Santiago de Compostela (PIWSC), the Torres Way and the Silver Way. There are two variants of the main route: the Terras

**Table 2: Most Travelled Ways of Saint James Between 2019 and 2021**

Ways of Saint James	Number of Pilgrims (2019)	Number of Pilgrims (2020)	Number of Pilgrims (2021)
French Way	189,937 (54.65%)	28,906 (53.39%)	98,090 (54.83%)
Portuguese Way	72,357 (20.82%)	10,252 (18.93%)	34,247 (19.14)
Portuguese Way of the Coast	22,292 (6.41%)	2,736 (5.05%)	7,942 (4.44%)
Northern Way	19,019 (5.47%)	3,804 (7.03)	9,595 (5.36%)
English Way	15,780 (4.54%)	2,932 (5.42%)	10,980 (6.14%)
Primitive Way	15,715 (4.52%)	3,399 (6.28)	10,143 (5.67%)
Silver Way	9,201 (2.65%)	1,125 (2.08%)	4,046 (2.26%)
Muxia-Finisterra	1,548 (0.45%)	263 (0.49%)	808 (0.45%)
Winter Way	1,035 (0.30%)	406 (0.75%)	932 (0.52%)
Other Ways	694 (0.19%)	321 (0.58%)	2,125 (1.19%)

Source: <https://oficinadelperegrino.com/>

Figure 1a and 1b: Official Pilgrimage Routes to Santiago de Compostela



Source: <https://easygalicia.com/en/blog/el-camino-de-santiago> and <http://www.saintjamesway.eu/en/>

de Basto Way and the Coração D'Ouro Variant. It is important to mention that a further alternative - the Way of Saint James - between Mirandela and Valpaços, called the Portuguese East Way of Saint James, is now being implemented. All these paths are signposted along the route, with the exception of the latter. Taking advantage of the growth of cultural and religious tourism that occurs both nationally and in Europe, based on the growing demand for experiences in mountains and rural areas (Kastenholz, *et al.*, 2014:46), the various Ways of Saint James - understood as pilgrimage routes - have been the target of enhancement programmes in tourism terms.

Along these Ways, pilgrims and travellers cross different landscapes, towns, villages and monuments. They meet people and keep in touch with other cultures (Cerutti & Dioli, 2019). The paths ultimately promote wellness (Hull, 2016). In view of this, the Caminos de Santiago present themselves as an important tourism resource, because inserted in a predominantly rural landscape, they constitute a valuable opportunity to boost tourism (Balestrieri & Congiu, 2017), allow the enhancement of heritage assets and mainly allow the economic-regional development of mountainous and remote regions (Olsen & Trono, 2018).

**Ways of Saint James in the Interior North of Portugal**

Since the Middle Ages there have been structural paths in the North of Portugal. Both the Portuguese Inner Way to Santiago de Compostela and the Portuguese Silver Way (Via de la Plata) have their origins in ancient Roman and medieval paths (Figure 2) (Almeida, 1968; Almeida, 1973; Brochado de Almeida, 2011) which

facilitated a marked pilgrimage intensity (Coelho and Carvalho, 1996:489). The two main routes in Portugal were the Central Portuguese Way starting in Lisbon and the Interior Portuguese Way originating in Viseu (Adrião 2011:224). Throughout the Modern Age, pilgrimages went into decline. Only in recent years, several Ways have been recovered and revitalised in tourist terms.

There are now six existing Ways of Saint James in the interior north of Portugal, as shown in Figure 2 and

Figure 2: Portuguese Ways (Caminho Português)



Source: [https://en.wikipedia.org/wiki/Portuguese\\_Way#/media/File:Caminos\\_Santiago\\_actuales\\_Portugal.svg](https://en.wikipedia.org/wiki/Portuguese_Way#/media/File:Caminos_Santiago_actuales_Portugal.svg)

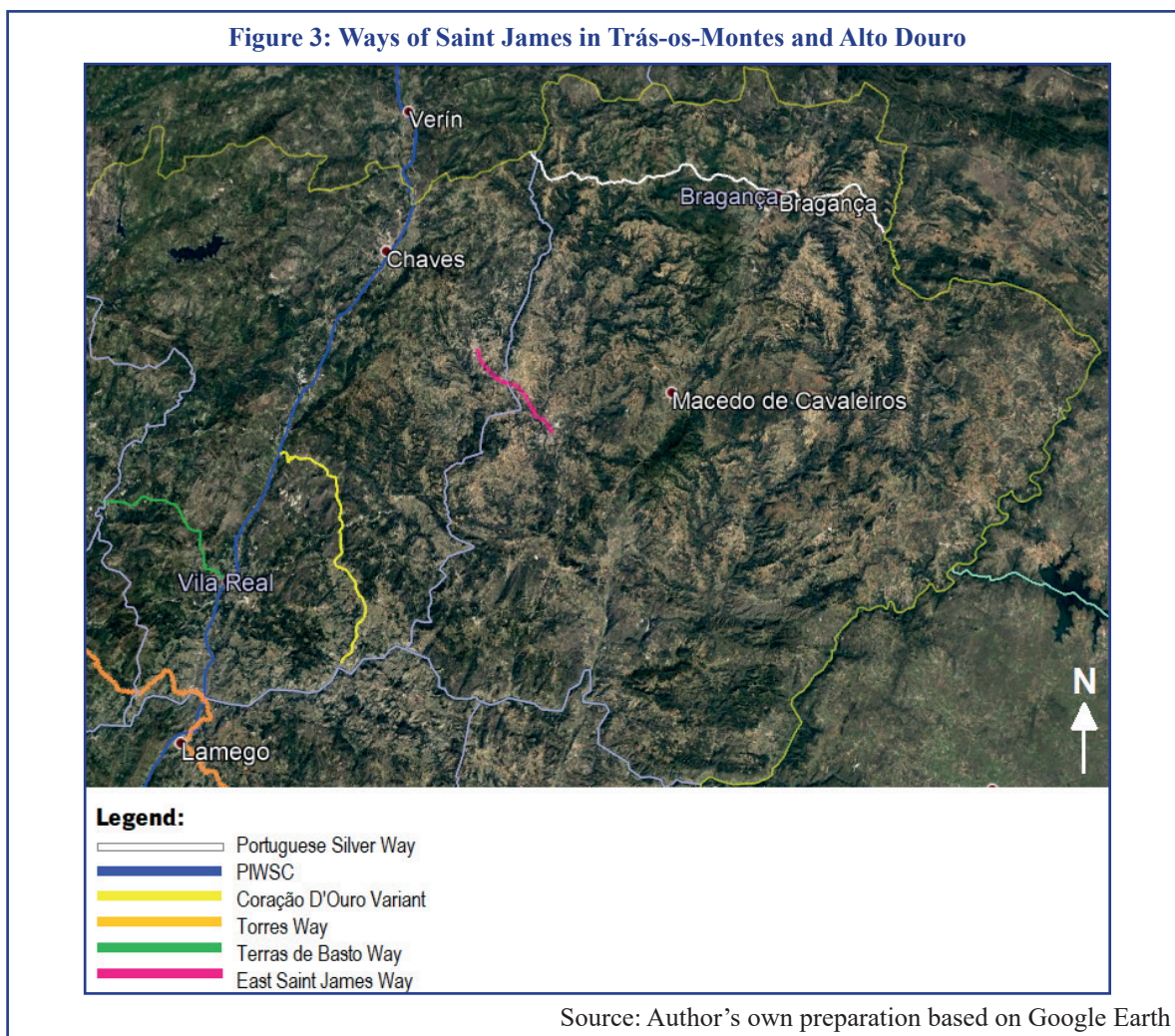


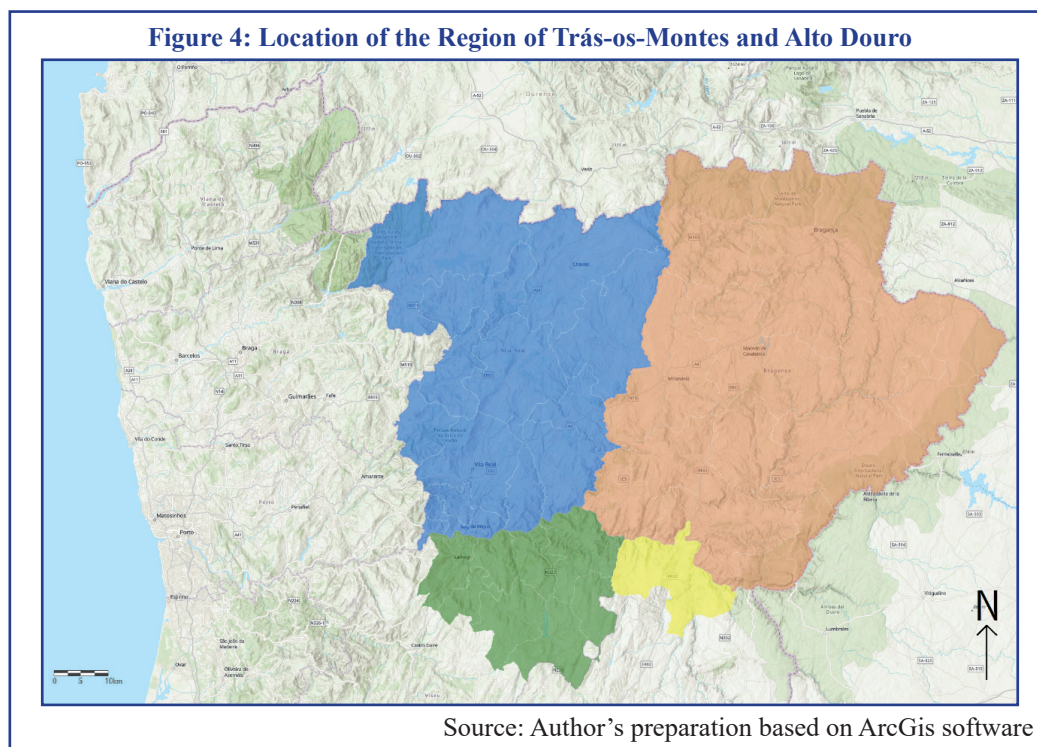
Figure 3, although we consider in this study the route that is implemented between Mirandela and Valpaços.

It is clear that the several Ways of Saint James in Trás-os-Montes and Alto Douro show a growing trend in terms of the number of pilgrims that walk them. It is important to mention that they are walked by about 2,500 to 3,000 pilgrims annually, despite the fact that the Pilgrim's Office does not include them in any official statistics. Many pilgrims walk the Way freely, without using official credentials, so there is no record of them in the Pilgrim's Office, which means they cannot receive the 'Compostela' (official document given by the Catholic Church that proves the completion of a Way of Saint James on foot, bicycle or horseback). These are little frequented Ways compared to other Jacobean routes. Most of the tourists and pilgrims on this route are Portuguese, although there are also pilgrims of other nationalities, mainly Swiss, Spanish and German. The Ways are most commonly travelled during the spring and autumn months.

In view of this, the Ways located in Trás-os-Montes and Alto Douro allow participants to obtain a unique pilgrimage experience (Pereiro, 2017:415) in contrast with other Paths which have become heavily used in tourist terms.

The Portuguese Inner Way to Santiago (PIWSC) and the Silver Way have a medieval origin. The Terras de Basto Way and the Coração D'Ouro Variant are based on ancient evidence and testimonies of pilgrims over the centuries, these two paths being presumed to have remote origins. Of these, only the Torres Way presents itself as a contemporary itinerary (in Figure 2 the Torres way is mapped as one of the 'Otros caminos' - and starts in Lamego).

PIWSC corresponds to one of the oldest pilgrimage routes in Portugal. It covers 205 kilometres on Portuguese territory and begins in Viseu, continuing through the municipalities of Lamego, Peso da Régua, Santa Marta de



Penaguião, Vila Real, Vila Pouca de Aguiar and Chaves. Although the Inner Way has a centuries-old history, it has been recently revitalized in the 21st century. It is the Way that claims to have more Jacobean elements along its itinerary than any other trail in Europe. The landscape is rural, dominated by a mosaic of crops, meadows and higher areas of the mountains that surround the region (Eixo Atlântico, 2015).

The Terras de Basto Way and the Coração D'Ouro Variant have been recovered and signposted in recent times, taking advantage of ancient Jacobean evidence, being an initiative that came from the local walkers' and pilgrims' associations.

The Portuguese Silver Way is one of the main Way of Saint James. It is an itinerary that goes from Seville to Santiago de Compostela. The section in Portuguese territory consists of a derivation of the Way through Bragança and Vinhais, called the Portuguese Variant of the Via de la Plata, ending in Verin - a total route of 80 kilometres.

Generally speaking, we can characterise these paths as being of medium-high difficulty, with gentle climbs and descents at the beginning and a strong slope at the end. The natural beauty is a constant presence on the path, being considered by pilgrims as 'a tonic' that helps to

overcome the difficulties of the route. The water courses and the diversified vegetation are also a constant (Eixo Atlântico, 2015).

### Geographical Background

The study area is located in the interior north of Portugal. In geographical terms it corresponds to the districts of Bragança (12 municipalities) and Vila Real (14 municipalities). The region also integrates some municipalities of the districts of Viseu (Armamar, Lamego, São João da Pesqueira, Tabuaço) and Guarda (Vila Nova de Foz Côa), as shown in Figure 4.

Considering European statistical regions (NUTS - Nomenclatures of Territorial Units), the region is divided into three sub-regions: Alto Tâmega, Douro and Terras de Trás-os-Montes, which in turn form the region of Trás-os-Montes and Alto Douro.

This region has its own characteristics, such as the Alvão and Marão Mountains and other mountains, which have a more complex orography where the altimetric amplitudes are higher, especially the northern interior of Trás-os-Montes and Alto Douro (Ribeiro, 1991), the climate and also the cultural characteristics are very distinctive of this region.

It should be noted that some of the Ways of Saint James covered in this study, which cross the Alto Douro Demarcated Region, are considered World Heritage by UNESCO, as is the case of PIWCS and the Coração D'Ouro Variant. In the territory under study there are also a National Park and a Natural Park: the Montesinho National Park, where most of the Silver Way between Bragança and Vinhais is located, and the Alvão Natural Park which is crossed by the Terras de Basto Way. These parks are important attractions in the region.

### **The Adaptation of the Ways of Saint James into Tourist-cultural Routes and the Conservation of these Itineraries**

Cultural tourism routes began to be created in the 1980s and 1990s by the Council of Europe and UNESCO (Hafele, 2013). The term 'route' is associated with cultural tourism and has been defined as an itinerary, i.e. a route, which passes through one or two countries or regions, organised around themes whose historical, artistic or social interest is clearly European (Briedenhann & Wickens, 2004). Currently, cultural routes can be defined as a circuit marked by sites and stages related to a theme, whose theme should be representative of a specific regional identity, to favour a sense of belonging, of recognition anchored in collective memory (Pereiro, 2009).

These formally recognised European pilgrimage routes are comprised of ancient or original paths and pilgrimage routes that are still in use today (Trono & Castronuovo, 2018:4) and that through the rediscovery of their original route as well as through the revitalisation of their experience under new perspectives, offer valorisation of the historical heritage, contributing to the cultural experience and dynamisation of the territory. These pilgrimage routes, include the Ways of Saint James, a transnational route between Portugal and Galicia, Spain (Pereiro, 2019). These types of cultural itineraries are based on a post-secular pilgrimage (Badone & Roseman, 2004) which highlights the fact that the tourist-cultural routes are based on a sustainable development derived from the promotion and marketing of endogenous territorial resources (Garrido *et al.*, 2015). The conversion of the Ways of Saint James in the interior north of the country into tourist-cultural routes involves

to two distinct situations: it allows the valorisation of the Ways and constitutes a development mechanism of rural territories and population nuclei (Balestrieri & Roseman, 2004). It is important to mention here that most of the Ways of Saint James existing in this territory were recovered and valorised through European funds attributed by the European Union, as shown in Table 5 in the annex, in particular through the European Regional Development Fund (ERDF).

Tourists and pilgrims travel the Ways for several reasons, among them sports, tourism, spiritual, religious and historical interest. In the case of the latter, authors such as Joan Prat (2011) and Peter Margry (2008) consider that the main motivation is that tourists and pilgrims travel the Ways as a historical and cultural route. This combination of motivations leads to the emergence of the concept of pilgrimage and pilgrims, which unites the terms pilgrim and tourist, since there are multiple motivations to walk the Ways, namely religious and touristic motivations. This perspective is explored in the scientific literature by Vitor Turner (1974) in his earlier work and in his later work with Edith Turner (1978).

In this context, landscapes assume a fundamental importance. As Santana and Alves (2019) point out, the testimonies of mountain landscapes coexist with the testimonies of the marks of the sacred implemented in the territories over time. Popular devotion has shaped the Ways of Saint James and the landscape itself, filled by structures of religious character, from the simplest constructions such as chapels and hermitages, to larger works such as churches and cathedrals, assuming themselves as sacralised elements in the landscape. The territories through which the Ways pass are considered a sacred region by local communities and visitors. In view of this, the heritage assets together with the attractive landscapes form unique destination areas for tourists and pilgrims (Liutikas 2015), as they travel to the religious destination simply out of curiosity or merely for the landscape (Zhang *et al.*, 2007).

The various municipal councils and local pilgrims' associations have transformed the Ways in their territory with the aim of turning them into a product-experience-itinerary for cultural and pilgrimage tourism (cf. Pereiro, 2018; Pereiro & Gómez-Ullate, 2019). This

situation is the result of a policy based on the recovery and ‘reconstruction’ of traditional pilgrimage routes to Santiago de Compostela (Gusmán *et al.*, 2017). The routes present themselves as a tool with various functions: ecological, recreational, economic, social (Kołodziejczyk, 2019) and above all, they are considered walking routes that continue to be a phenomenon of considerable importance in the economy of regions (Zemla 2014). The better known Ways of Saint James can lead to the resurgence of new pilgrimage routes to Santiago de Compostela (Urrutia 2017).

Currently, the Ways of Saint James represent a symbol of European identity as well as a tourism development strategy at various levels: local, regional, national and international (Lois González *et al.*, 2014).

### Methodology

To carry out this study, we used a methodology based on a quanti-qualitative approach. The methodology used to carry out this study essentially focused on two parts.

The first phase consisted of information collection and documentary analysis (Bardin, 2008), in order to elaborate a historical framework of the existing Ways of Saint James in the interior north of Portugal, but also to verify the state of valorisation of each of the routes. At the same time, it was necessary to perform a theoretical review of the concept of touristic and cultural routes. Statistical indicators were also analysed to contextualise the number of pilgrims.

The second phase focused on conducting interviews with participants linked to institutions directly involved with the Ways, which would allow the extraction of information considered crucial by the researchers (Pereiro & Gómez-Ullate, 2019). Based on a script with an open structure, interviews were undertaken during the months of April and June 2021 with 26 experts from municipalities and tourism offices, presidents of parish councils, and members of local associations (Table 6 in Annex), with the aim of identifying aspects inherent to the process of conversion of the Ways of Saint James in this region into tourist-cultural routes. The script was comprised of 4 central questions:

- The implementation time,
- The main objectives for the creation of the routes,
- The perspective of the entities involved
- The obstacles encountered in implementation.

It should be noted that 14 interviews were conducted in person at the experts’ workplace, and 12 were conducted by telephone, due to the difficulty in questioning them personally. The interviews allowed us to characterise the measures and perceptions linked to the transformative process of the Ways in tourist itineraries.

To further add depth to the research the authors walked some stages of the Ways, which allowed an analyse *in situ* of the routes and made it possible to identify the main components existing in these itineraries, such as signposting, shelters, tourist structures, among others. This triangulation of techniques allowed the production of a n exploratory qualitative and quantitative knowledge of the revitalisation of these pilgrimage routes (Richards & Munsters, 2010).

### Results

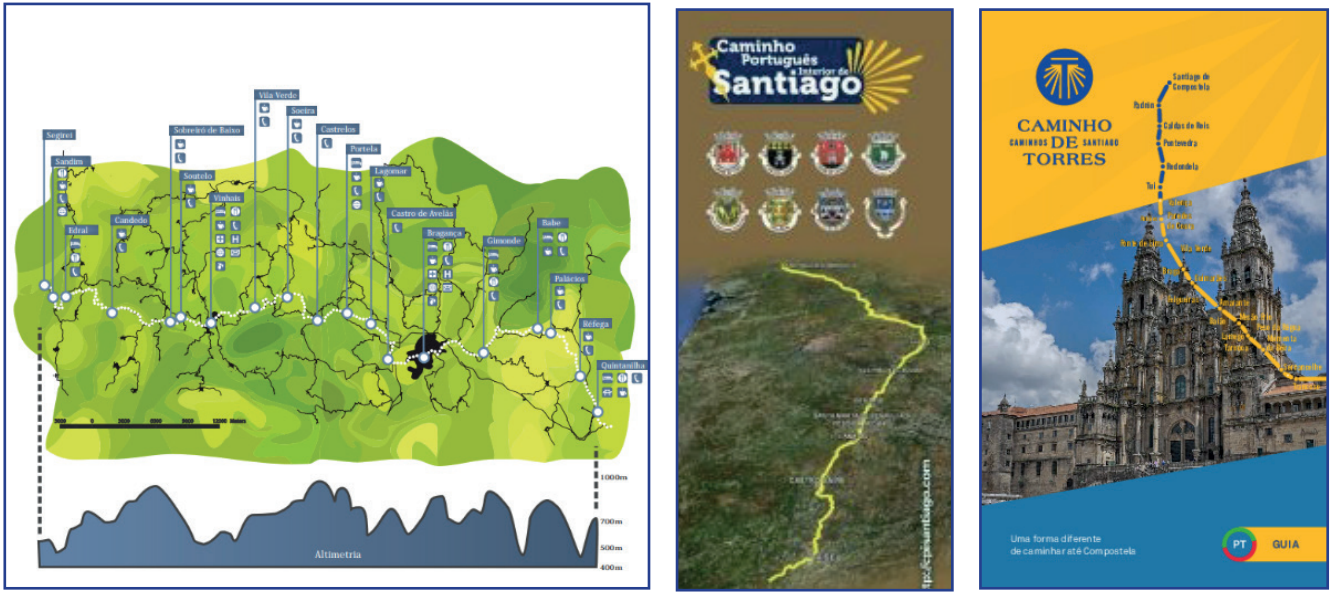
The results obtained are divided into two parts: the first part focuses on an analysis of the process of valorisation of the Ways, including the identification of the European funds earmarked for the Ways (Table 5 in Annex). The second part corresponds to an analysis of the interviews carried out with tourists and pilgrims who have walked the Ways of Saint James addressed in this study.

#### *Documentary Analysis and Fieldwork*

In recent years, there has been a growing effort to recover and transform the old pilgrimage routes to Santiago de Compostela into touristic-cultural routes, as for example the PIWSC (Viseu-Chaves), the Torres Way, the Silver Way (Bragança-Vinhais) and its variants. Being a recent process, only the PIWSC, the Silver Way and the Torres Way have flyers / touristic guides, revealing their touristic adaptation, while the remaining routes have no support materials. Figures 5 and 6 illustrate flyers for the Silver Way between Quintanilha (Bragança) and Segirei (Chaves) and the PIWSC (Viseu-Chaves), which are already promoted as touristic-cultural routes.



Figure 5, 6 and 7: Silver Way, PIWCS and Torres Way Flyers



Source: <https://www.cm-braganca.pt/pages/299>

All six of the Ways covered in this study have been signposted (Figures 8 and 9).

identified. In the case of PIWSC, there are 12 shelters (Figure 10).

Regarding the existing fabric, tourism structures such as shelters, restaurants, accommodation and tourism offices predominate. The shelters present themselves as crucial in supporting tourists and pilgrims. In the region under study, 18 overnight accommodation structures were

*Analysis of Interviews*

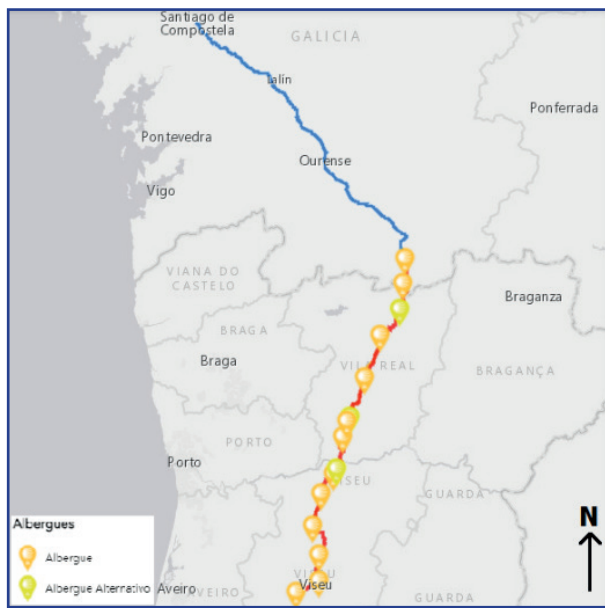
The 26 interviewees which were undertaken included 12 men and 14 women who belong to official institutions, such as municipalities and parish councils, as shown in Tables 3 and 4.

Figures 8 and 9: Signposting of the Ways



Source: From the Author

**Figure 10: Shelters Existing in PIWSC**



Source: www.cpis.utad.pt.

The following sections analyse the answers obtained from the questions pre-established in the script.

The first question consisted in the degree of involvement of the interviewees in the creation of the routes. 17 respondents (65%) refer not having played any role in the implementation of the routes, while 9 (35%) claim to have directly contributed to their materialisation.

Regarding the time it took to create and materialise the Ways as routes (Figure 11), 9 respondents (34,62%) said

**Table 3: Interviewees' Functions**

Role	No (%) of Interviewees
Technicians Tourism Offices	13 (50%)
Technicians from Local Authorities	2 (7,69%)
Members of Associations	5 (19,23)
Presidents of Parish Councils	3 (11,54%)
Trainees	1 (3,85%)
Museum Managers	2 (7,69%)
<b>Total</b>	<b>26 (100%)</b>

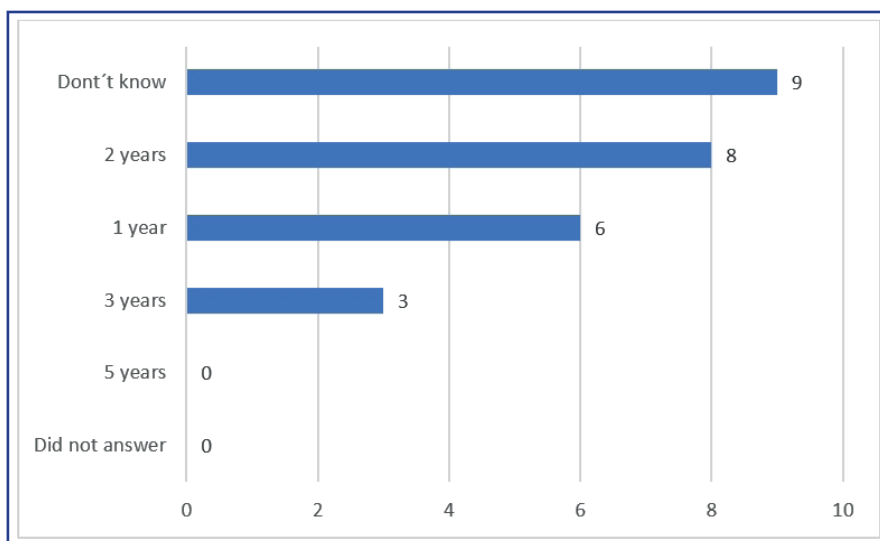
Source: Author's preparation based on interviews

**Table 4: Interviewees' Connection to the Ways**

Connection	No (%) of Interviewees
Terras de Basto Way	4 (15,38%)
PIWSC	6 (23,08%)
Torres Way	3 (11,54%)
PIWSC / Torres Way	2 (7,69%)
Coração D'Ouro Variant	4 (15,38%)
Mirandela / Valpaços (Portuguese East Saint James Way)	4 (15,38%)
Portuguese Variant of the Silver Way	3 (11,54%)
<b>Total</b>	<b>26 (100%)</b>

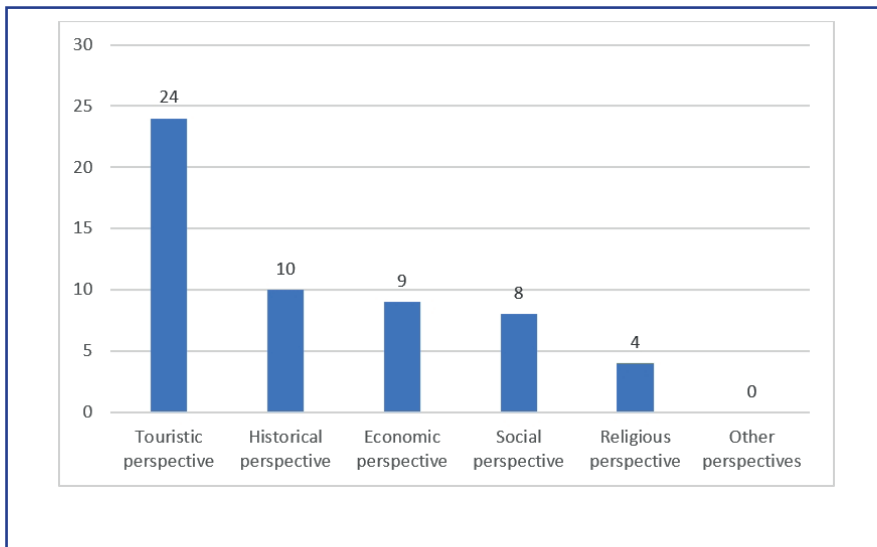
Source: Author's preparation based on the interviews

**Figure 11: Time of Development and Materialisation of the Ways into Routes**



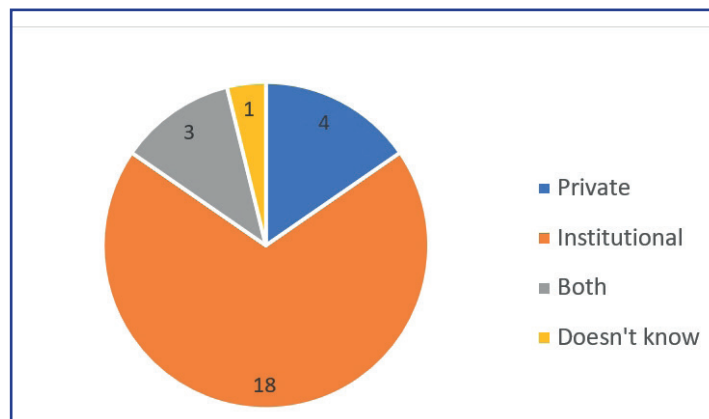
Source: Author's analysis based on interviews

**Figure 12: Objectives of the Creation of the Routes**



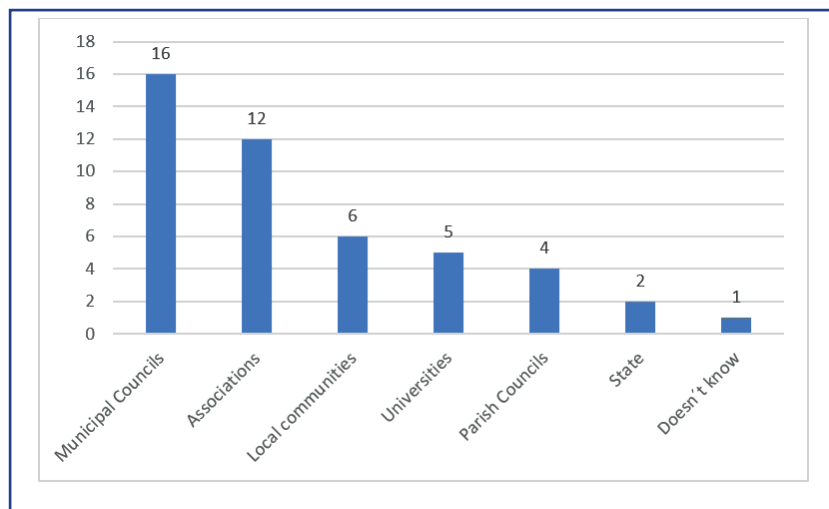
Source: Author's preparation based on the interviews

**Figure 13: Typology of Initiatives**

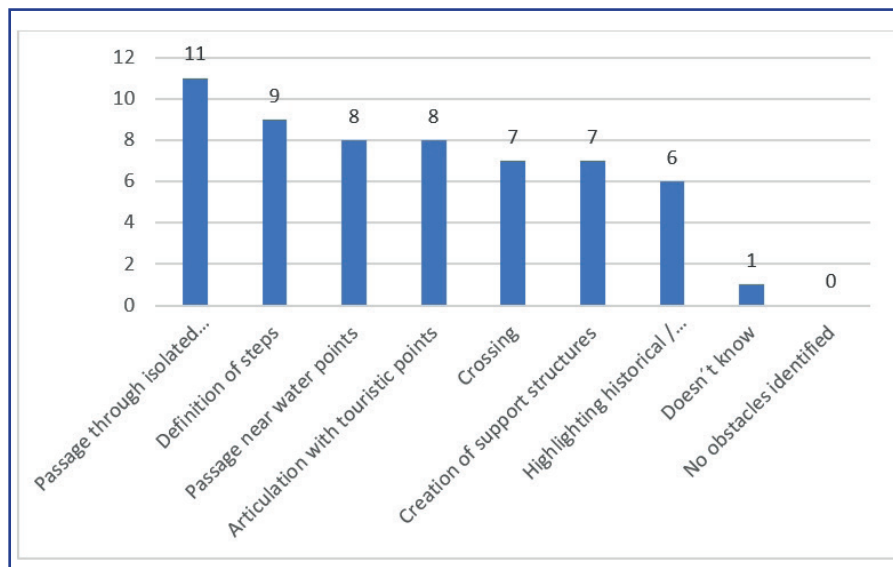


Source: Author's preparation based on the interviews

**Figure 14: Entities Involved in the Creation of the Routes (multi-response)**



Source: Author's preparation based on the interviews

**Figure 15: Major Obstacles Identified in the Creation of the Routes (multi-response)**

Source: Author's preparation based on the interviews

they did not know and 8 experts said it took approximately two years, 3 persons indicated that the implementation time was 3 years while 6 persons responded that it took one year to implement the route.

Regarding the objectives of creating the routes, several respondents identified multiple objectives, as shown in Figure 12. With greater enthusiasm, 24 respondents stated that there was primarily a tourism objective, followed by a historical perspective (10 responses) and an economic perspective (9 responses). The religious perspective was only mentioned by 4 interviewees. This can be explained by the fact that the Ways of Saint James are less and less travelled for purely religious reasons.

Regarding the perception of whether the transformation process was based on private or institutional initiatives (Figure 13), 4 respondents affirmed that it was a process led by private initiatives such as associations while 18 maintain that it was institutional. 3 respondents consider them to be joint initiatives, i.e. institutional and private.

In the same vein, a further question aimed to identify the main entities involved in the creation of the routes. As represented in Figure 14, the interviewees mention that the Municipal Councils (16) and the local and pilgrims' associations (12) are the main entities with a key role in creating the routes. Respondents also attribute an

important role to local communities and universities, 6 and 5 answers respectively. Conversely, 4 respondents consider that Parish Councils and the State (2) have some intervention in the Ways.

Regarding the main obstacles detected in the creation of the routes, several problems were listed in Figure 15. The main obstacle is the fact that the routes pass through isolated places (11 answers), manifesting other problems such as the length of the stages or steps (9 answers), the lack of connectivity with touristic points (8) and likewise the need for water points (8). Other aspects such as the routes passing through busy roads (7 answers) and the difficulty of linking up with Jacobean heritage (6 answers) were also mentioned.

This analysis makes it clear that the process of adapting the Ways of Saint James into tourist-cultural routes is somewhat complex, but at the same time it is a dynamic process that relies on various agents and distinct synergies.

## Main Conclusions

The revitalisation of the six existing Ways of Saint James in the Northern Portugal such as PIWCS, the Torres Way, the Silver Way, the two variants - the Terras de Basto Way and the Coração D'Ouro Variant, and the Portuguese

East Way of Saint James, has enabled the creation of a development mechanism at local and regional level, as well as allowing the sustainable development of this territory. The transformation of these old pilgrimage routes is a highly effective and visible form of the processes of heritagisation inherent to the Ways.

The results obtained allow us to conclude that the valorisation around these paths illustrates three main consequences:

- The conversion of the Ways into tourist-cultural routes can constitute a fundamental mechanism for the sustainable development of the territory in tourist terms; interconnecting them with other points of tourist interest such as natural areas, classified heritage;
- Since the new tourist preferences value landscapes and the material and immaterial heritage, they contribute in this way to the emergence of rural territories as tourist destinations;
- There is an increase in the number of pilgrims and tourists on the Ways of Saint James identified in this study. When they walk the Ways, they confer a dynamic character to the landscape. It is clear that there is a close interaction with nature, with the existing heritage and with the diversity of landscapes, thus constituting new points of interest;

Above all, the Jacobean Ways transformed into tourist routes are strong dynamisers of the region and that allow visitors to know and experience the rural and urban landscapes of the interior north of Portugal and Galicia, in Spain.

The 26 interviews carried out with members of institutions involved with the Ways allowed us to understand the process of transformation and materialisation of these secular pilgrimage ways into tourist-cultural routes. It is clear that it is a complex process that integrates multiple agents, but at the same time dynamic, as it brings together a series of structures that go beyond the Way itself.

At the same time, the adaptation of the Ways into routes provides countless advantages such as the creation of specific structures such as hostels (public and private hostels); the creation of a new tourist product based on

a touristic-cultural route; diversification of the tourist offer in the region; a boost to new economic dynamics; in addition to hostels, several restaurants and other accommodation units such as hotels, boarding houses and local accommodation have been developed; historical-religious spaces such as churches have opened; local identity is reinforced and; several cultural attractions have been realised.

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## Annexes

**Table 5: Funds and Amounts Invested in the Ways of Saint James in the Interior North of Portugal**

Municipalities	Programmes and Funds	Amounts (in euros)
East Saint James Way - Mirandela and Valpaços	European Regional Development Fund (ERDF) (Fundo Europeu de Desenvolvimento Regional (FEDER))	85% subsidised. Approximately €250,000
Portuguese Silver Way – Bragança, Vinhais and Chaves	Support Line for Tourism Development in the Interior (Linha de Apoio à Valorização Turística do Interior)	€366,000
Torres Way <sup>1</sup> - Five Intermunicipal Communities: Tâmega e Sousa (leader entity), in partnership with the Intermunicipal Communities of Alto Minho, Ave, Cávado and Douro	Northern Regional Operational Programme (Norte 2020), through the ERDF (Programa Operacional Regional do Norte (Norte 2020), através do FEDER)	85% co-financed: 1.000.000€ (Requalificação do Caminho de Santiago   Portugal 2020)
PIWSC - Valorization of the Way of St. James - Portuguese Inner Way to Santiago de Compostela	Support Line for Tourism Development in the Interior (Linha de Apoio à Valorização Turística do Interior)	Unidentified amount
Terras de Basto Way	Not applicable - private initiatives	Not applicable - private initiatives
Coração D'Ouro Variant	Not applicable - private initiatives	Not applicable - private initiatives

1. The programme entitled “Cultural and Touristic Enhancement of the Way of Saint James – Torres Way”  
Source: own elaboration with various data supplied

**Table 6: Distribution of Interviewees Along the Ways of Saint James in the Interior North of Portugal**

<b>Route / Way</b>	<b>Location</b>	<b>Role</b>
<b>Terras de Basto Way</b>	Mondim de Basto	Technical Tourism Office
		Tourism Office Trainee
		Member of Association
		Member of Association
<b>PIWSC</b>	Vila Real	Technical Tourism Office
		Town Hall Technician
	Vila Pouca de Aguiar	Town Hall Technician
		Technical Tourism Office
	Chaves	Technical Tourism Office
		President of Junta de Freguesia Vilarelho da Raia
	Peso da Régua	Technical Tourism Office
Lamego	Technical Tourism Office	
<b>Torres Way</b>	Mesão Frio	Technical Tourism Office
	Amarante	Member Association / Technician
		Technical Tourism Office
<b>Coração D'Ouro Variant</b>	Alijó	Chairman of Pinhão Parish Council
		Member Association
		Museum Director
		President of the Parish Council (Sanfins do Douro)
<b>East Saint James Way</b>	Mirandela	Technical Tourism Office
	Macedo de Cavaleiros	Technical Tourism Office
		Regional Museum functionary
	Valpaços	Technical Tourism Office
<b>Portuguese Silver Way</b>	Bragança	Technical Tourism Office
		Member of Association (Azimute)
	Vinhais	Technical Tourism Office

Source: Author's own elaboration

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