

Intangible Symbolic Heritage

“O caso da Santa Maria da Serra – Turismo Religioso”

Ofélia M. Nogueira Tavares, UA
Maria Manuel Baptista, UA

Summary

This research, especially literature, is to present an analysis of national religious tourism, Fatima, and, simultaneously, as if a more limited in size and located off the beaten track even for religious tourism. We refer to Santa Maria da Serra.

The culture and religion are connected in several dimensions and that is what we will try to clarify a broader sense part one. In the second part, we try to understand the impacts of religious tourism development has to offer a certain location, based on the example of Fatima, although in a different dimension to our case study.

Keywords

Religious Tourism, Cultural Tourism, Sustainable Infrastructure, Resources.

Introduction

"Sacred space has an existential value for religious man, because nothing can get, nothing can be done without a previous guidance - and any orientation implies acquiring a fixed point." (Eliade, 2004, p. 36)

This theme, Intangible Heritage Symbolic, was chosen based on the interest about religion and culture and reflect a real case of a “Santa” who receives visits from many places, though sometimes the pilgrims did not know their true history. This work aims to perform a religious script and enable the revitalization of the region, starting from a point of leading tourist attraction site to other nearby locations with religious references.

In fact, as the Portuguese Confederation of Tourism on *-Reinventing Tourism in Portugal (2005, p. 645)*, "travel for religious reasons (worship) or spirit is growing. However, like much of historical and cultural heritage is of origin or religious nature, it is often difficult to define the boundary between religious tourism and cultural tourism. "Often, people visit these places of worship, not for its religious dimension, but by its unique character, leading even to that, sometimes, religious tourism is considered as part of Cultural Tourism.

This research proposes a transformation from a place of worship, unknown to the general public, a tourist attraction which can lead to a mass movement of people and boost its surroundings, while using tourism to transform and revitalize a town with a reduced economic activity .

First, we analyzed the dichotomy of culture / religion, two components that are linked by their setting and characterization. We have examined how religious tourism can develop a site and transform it into an attractive product for a particular kind of religious tourists with specific interests, with the example of Fatima.

In this national example, we try to show the elements that played the religious tourism and what are the impacts for local development.

In the second part, we characterize the site, where we intend to focus our study, and the surrounding area, outlining the major geographic features, physical and historical tourist attractions for the location.

Literature Review

This article was a literature search based on notions of culture and religion in the thematic context of tourism.

We know that culture is something that belongs in religion and something that "consumes" and that passes from generation to generation. Some countries who are devotees of a certain religion and that their descendants are, early on, that same devotion acculturated. (BORGES, 2008)

The main idea of this research was to assess the impact of religious tourism, which wrapped up in culture, the root of a people or community can develop and sustain themselves with the integration of the tourism phenomenon. This relationship is evident in the work of Maria Santos, 2006, "Spirituality, Tourism and Planning." This is to give emphasis to the roadmap presented in this work, with prospects of local development, will show what culture and religion can do for a location.

Methodologically, the research literature and the field was of great importance, serving as the basis for the work. An analysis of economic progress, especially in the expansion of services and the relationship between them. Synergies provide a coordinated effort by operators to collaborate in order to meet the needs of tourists.

Meetings were proposed with some locals in the study, aiming to reconstruct the religious history of the site and gather some historical information about the surrounding region.

The central issue is to design a prospective study putting the hypothesis that the creation of a roadmap in the religious sphere may contribute to the development of tourism in Talhadas.

Possessing the location numerous historic and cultural resources, was also analyzed the possibility of using the religious elements existing around the middle of Santa as a tourist attraction. We did a survey of religious elements in the locality, which was detected, despite the limitations in terms of publications, there were no initiatives for promotion, dissemination and development of what is already on the ground, such as the existence of a megalithic script with references Religious of the season, dropped into oblivion, without paying their maintenance and do not prepare for courses organized the visit. But, with the capability of existing resources, we believe, after the study, resulting in a cultural promotion project in this location with inevitable impacts on socio-economic structure of the region.

By way conclusive, this theme, it was found that there is complementarily between

agencies and local entities can emerge from the economic wealth generated by the locality becoming self-sustaining this initiative.

Part I

1 - Tourism - Culture and Religion

Cultural tourism is a problematic concept because it consists of two elements, "Culture" and "tourism", which are themselves difficult to define.

Most attempts to define cultural tourism agree that it is the consumption of culture by tourists, but this approach introduces new problems: What kind of culture that should be included as part of cultural tourism? Is a visit to a museum, being on vacation, a cultural tourism experience? Tourists who are involved in cultural consumption are indeed culturally motivated? (RICHARDS, 1996, p. 21)

Understanding cultural tourism as a complementary and comprehensive expertise, we can say that tourism is also a cultural act and a means that enables the human access to cultural events. The potential of our cultural heritage as a tourism resource is immense. In fact, quantity, quality, variety, uniqueness and authenticity are some of their characteristics. (Pinto, 2011)

In Portugal, culture and religion are factors of utmost importance: they are the essence and origin of the people. On the one hand, our culture is deeply ingrained in the history of our ancestors, on the other hand, religion does move people to achieve something that is transcendent and is a persistent trait of Portuguese Culture.

Religious Tourism is a designation under which should include not only the types of tourism whose motivation is religious (in the traditional sense), but also those movements which aim to satisfy the spiritual requirements, which does not necessarily lead back to types of religious participation more institutionalized. To that extent, religious tourism, and arguably a form of tourism, it is assuming a specificity that makes it something different from other modes typical of tourism, which results sometimes have difficulty in qualifying activities that usually included in its scope (Santos, 2006, p. 287)

Looking at these statements, how can we put religion in the context of culture? Why talk in religious culture? What is the paradigm of culture and religion?

Culture is a part under the domain of freedom and exploration and, on the other hand, under the domain of memory. The first two constitute the scope of the new, what is being discovered and built the first time, the latter is dominated by inherited wisdom, the learning from the past that supported the existence of culture among the previous generations. (STUDIES JOURNAL OF RELIGION, 2007, p. 69)

Today, we live in a world where religion often plays a role more culture and civilizing force than actually belief that configures the accession of life. (Bingemer, undated)

As Hefner (1993) religion is part of culture, is a cultural phenomenon that reflects the

culture and also a field of exploration and memory. In addition, religion is made up of myths, rituals and moral behavior.

We can understand the religious tourism into three parts: first the more spiritual side, identified with the pilgrimages, in which the main motivation is to travel to places called shrines, the second strand of Tourism and Tourism in religious places of religious objects, shed more Religious Cultural Tourism, where the purpose is not to know the religious object, but the product of human culture, and finally, the third part corresponds to the pretext of tourism, ie, travel to places or monuments that would otherwise would not be visited. Thus, the Religious Tourism can be defined as a "supplement to the cultural and spiritual needs. (Portuguese Confederation of Tourism, 2005: p. 645)

Religious experience today is constantly challenged to acculturate incessantly, that is to say within a new cultural matrix. (Bingemer, undated). Culturally, religion is intrinsic to humans and their community is part of their own experiences of these communities leads to consider and be part of their culture, is something that is so ingrained that lasts through time.

Thus, we understand by religion (...) a service or worship of the deity, conscious feeling of dependence and submission that connects the creature creator. On the religious culture we have something like a system of ideas, knowledge, attitudes and behavior patterns that characterize a particular society or group. (BORGES, 2008)

When it comes to religion, there is a conscious feeling of something transcendent, while the religious culture points to patterns of behavior, ie, systematic implementation of these standards. (BORGES, 2008)

Thus, tourism is a multifaceted activity and providing the contact between people from different cultural and religious aspects, seeks to develop intercultural contacts and to prevent discrimination of any kind, respecting cultural identity, knowing and understanding in accordance with religious principles, and Finally, understanding the changing society. (Pérez, 2009: p. 6)

2 - Impact of Development: Religious Tourism in Portugal: The Case of Fatima

Like any other country, Portugal is possessed of a historical identity, artistic, environmental and cultural features that unmistakably as a land of traditions and emotions, inspired poems and works of art, interpretations and attitudes often different. (Pinto, 2011)

Speaking in religious tourism is highlighting a segment which has the capacity to contribute to regional progress and participate in its development, allowing local people benefit from its growth. For this, both the municipal and religious authorities, through the tour operators should be aware of the roles they should play in organizing, managing and disseminating this kind of tourism.

Let us not forget that this form of tourism is characterized in general by high demand and loyalty for a smaller oscillation of a function of changes in market and economic downturns, as well as a more positive effect in terms of combating seasonality in the use of these destinations. (SANTOS, sd), which came to be present at Fatima with a gradual increase of foreigners visiting the site.

In terms of development, we found that in the town of Fatima note a positive demographic trends, in the latest census (2001), due to the impact of popular piety in place. Moreover, one notes a significant role in infrastructure and roads, with trade and services to make great importance. In partnership, there is an increase in housing in the current urban area of Fatima, thanks to the initiative of the housing market, which represents a milestone to encourage local housing (SANTOS, 2006, pp. 366-373). On the other hand, the main access road of the country (A1) which is a strategic means of access to the city, facilitating the entry and find the place.

Fatima, a town that was born out of religion, which later joined the tourism function, now has a permanent population of large and diversified economic activities, pointing to the qualification of Fatima as a reception center that is considered versatile behave for uses other than just tourism. Since the sanctuary main point and purpose, there is an increasing urbanization in the localities around, providing the urban and economic development of the surrounding localities. (Santos, 2006, p. 408)

Even the shrine of Fatima works from one main point spreads in other places of worship, running on network and producing multi-core devotees, rebuilding the place. The diffusion processes can contribute to the implementation of sites and landscapes, working in a socio-spatial distinct. (Santos, 2006, p. 456)

These networks will value the site itself and designing parts for other forms of tourism, in parallel to stimulate local development at all levels. We noticed that the tourism phenomenon completely revitalizes urban planning when it gained a national and international dimension of Fatima. In this case it generates a concern and need to revitalize the infrastructure at all levels, to support the cluster of people who visit these sites.

Part II

1 - History, Location and Local Features of the Santa Maria da Serra

Cut is a county town of Sever do Vouga with 29.12 km² and 1,328 inhabitants (2001). Belong to his parish places of Arcas, Boucinha, Cortez, Weasel, Ereira, Forge, Lameirinhas, Macida, Póvoa, Pebble, Silveira, Valley Man Vide and Vilarinho. (Wikipedia, 2011)

Fig1: Location: Talhadas



9 - Talhadas

Source: http://www.sever-vouga.net/freg_talhadas.htm

For this parish, passed once a Roman road linking the city of Talábriga (somewhere between Agueda and Hostels) to Viseu, which remains a small section near the place of Ereira.

In 1527, this town was already called "Hewn Stones. " According to tradition, the name came from the huge boulder perched inside the village, which was split in two following the earthquake usually happened when the death of Christ. (RAMOS, 1998, p. 368). However, there are already five or six thousand years ago, lived here for groups of pastors, as evidenced by several dolmens, tapirs or cabinets, all incomplete. (Wikimapia, 2011)

At the summit of the Sierra there is a Santa, Santa Maria da Serra, Ms. Sands, the Mariners, Fishermen, Mares, of the Shepherds of Animals of Disaster. These are some of the names that are notorious for Santa Maria.

It is called Santa Maria da Serra do Ladário Talhadas or Sierra, as they call other people. It is surrounded by other geographic features, with which it connects, such as Sierra Caramulo the south, the Sierra Arestal on the north and the sea at sunset. Because of this connection to the sea, this Santa is involved in myths, legends, beliefs and stories.

Said second population of Talhadas, this Santa has an associated legend that begins in Aveiro, in Gafanha, with fishermen. The Santa Maria da Serra, previously held by this people, was the protector of sailors because it was located at a strategic point near the sea, the fishermen are guided by it, and wives make promises and pray for the glorious return of their husbands.

It is said that the image has been stolen by travelers, or alternatively, as some residents have Talhadas, have appeared without some justification, at the summit of Sierra Talhadas. However, fishermen discovered that Santa was on the mountain, come pick her up and took her to his place, which was where he belonged, in the opinion of the fishermen. However, Santa would come back again to the mountains.

The fishermen, the lack of it by giving back, returned to the Sierra to take it, but only that the population of Talhadas not allowed because they argued that "if Santa made here, is because I wanted to be in there." In this place, Santa would have a better visibility, so that could guide the fishermen at sea. Next to the sea does not look right, for it was the same level of water and do not keep up. That was the justification that the people of Talhadas given to fishermen. They resigned, accepted and returned to Aveiro.

But different version reads in Aveiro, S. Jacinto. In the year 1840, the destruction of the chapel and steal some images in S. Jacinto, where he was to Our Lady comes in that locality of a man wanting to lead the Lady Cut out, claiming to be devout and intending to repay it to the worship of the faithful. Nobody opposed, led the Our Lady of Conception, then call up the people Talhadas for the church of Talhadas, next to other images.

The image disappeared several times, being found in the same area of the mountain and will be judging the people of the saint. Ali built a chapel and it was placed the image, giving the Lady of the Sierra or Santa Maria da Serra. As the chapel they could see the sea, the fishermen began to have great devotion for her (COSTA, 2003, p. 161).

Since then, every year we celebrate a religious festival in honor of the saint. Today in Santa Maria da Serra, there is a chapel which was built in his honor by the masons of the locality.

Regarding the date of construction, will probably have been around mid-nineteenth century (1869), according to records found at headquarters (Church) from payments made to the priest for Masses held in honor of the saint.

Chapel remains in the original image in stone, but that is starting, and was then made a replica for the place on the altar of the chapel.

The original site of their appearance has not been where today stands the chapel, but further south, in a niche that still remains.

For the celebration in the morning, we celebrate a Mass in honor of Santa Maria and, of late, there are plenty of party and food and wine. A party with several hundreds of years, which is identified with a festival of conviviality and belief.

This feast is celebrated on the second Sunday of September, with representatives of this organization, the stewardship of the Lord, the one that is more representative of the Church of Talhadas terminating his tenure with the religious festival and feast until sunset. They killed themselves calves, which were baked in ovens of an old house that once existed there. You can still see the ruins of this house and a kiln that served as kitchen and bedding, donated the house to stewardship in 1886.

It was a meeting place for people, places and neighbors, who filled the square, full of

weeds. There was a narrow road near the square where limpets placed stones that were used to land the women brought baskets, carrying their goods to sell (fruit and the season).

Being a long way, there were women who sold water by the glass, which would cater to the Silveira, nearby place where you go to get to the mountain. At the site, sold for wine, too, in abundance.

The richest eat their roast veal, drank wine and slept a nap. The poorest, who were in large numbers, surrounding the stone counters, where they sold wine, and spent the afternoon drinking.

In 1886, when the Bishop of Worcester ordered to close the chapel because of the great contempt among the people during the festival, originated with great disrespect. Having regard to the dissatisfaction on the part of the people, the parish priest asked for permission to suspend the punishment and continue to celebrate the feast. Today still preserves the festive tradition. The people of the locality, outskirts of Aveiro and also attend Mass in the morning and take your picnic for the whole day.

Stewardship rebuilt the bar in the center of the square, to sell wine and drinks, giving opportunity for many local merchants come to exhibit their products for sale.

The access routes were changed following the accession requirements and the evolution of the local people. There were narrow paths, where the carts went with the animals to pasture, and shortcuts that allow to reach the scene on foot faster. Later, an access was built to shorten the distance to the summit. In 2004, the Board of Sever do Vouga improved access, adapting to local sidewalk. Are notoriously older people that make the journey on foot, by fulfilling its promises, and attend religious services once again returning to their homes.

Now, people are moving in the vehicle, take your picnic and spend a great summer day, the sound of popular music in the shade of trees. Since the people began to notice a large increase in visitors, the builders of the town made of stone tables and benches that littered the site. Even their own families who attend the festival every year, put their own desks, and every year has its seat.

The site lies to the square where Santa and celebrate the festival in September, are a reference point for many locals. This is a meeting place to practice some sport and radicals, such as mountain biking, target shooting, among others, and picnics during the spring and summer

The landscape is characteristically dry, with low vegetation and stone pine at the summit of the mountain. In turn, vegetation is varied with plenty of eucalyptus and sea anemones. We can find landmarks and a portfolio where a granite cross in the procession passes, when it celebrates the mass. There is also a water tank, now little used to fight fires. We can say that this place is a meeting point for family and friends, receiving visitors and merchants from various places to attend the annual ceremony.

2 - Santa Maria da Serra as Point Tourist Attraction and Cultural Religious - Religious Roadmap

Annually, the festival is held the second Sunday in September in favor of Santa Maria da Serra, and a place that refers to the peace, rest, reflection and recreation at the same time. It could be a rallying point for religious broadly and thus in parallel, develop the surrounding towns with visits to religious ornaments scattered throughout the area.

The phenomenon of "Tourism" provides, to inform and develop something, through their many forms of action. For example, "(...) rural development is a major concern raised by ecological and social, the pressing need to set aside the balance between central and peripheral spaces, drawing a new concept of development from the site. (SILVANO, 2006, p. 65). Tends to develop from the local aspects of promoting local products, based on strengthening the capacity of residents and ability to attract people, intensification of cooperation between local players and creating strategies for action to enable a participatory way of populations in areas fundamental. (SILVANO, 2006, p. 66)

Therefore, combining business with pleasure, could develop a dynamic project, in the religious sphere. We therefore propose the idea of creating a religious tour in the town of Cut out with reference to the main Santa Maria, organizing a "trip" down the slopes in order to meet the various sites linked to religiosity.

How is a "Altinho" evokes devotion, purification and simulates a closeness to God. All sites with this type of evidence refer to a greater intensity to the spiritual dimension. It's the human condition rise to transcendent realities, or believe to be part of a religion and associate certain local deities.

The grandeur of geographically sustains this high spirituality and usually always contain a reference divine images, myths, legends correlated. Soon, the site that corresponds to all this evidence would not be a problem for attracting people to visit. This site is characterized by strong localization, which is relatively far from settlements, and where people make pilgrimages, as it had previously.

The area surrounding the main area, without major fluctuations relief has places reserved, wrapped stones "cozy" and send peace. It is a place of refuge for those who need it, and has a beautiful landscape, where you can see the reflection of sun on the sea in the late afternoon limpid summer Vegetation evokes nature and purification.

Has carved a church, which will also serve the interest of tourists and is an obligatory passage point. It is a mannerist style church dating from the eighteenth century (1700) and has as its patron saint San Mamede, whose honor is celebrated on August 17. It has four side altars and a beautiful altar in gilt, stylistically baroque forms. (Portela, 2008). It is a single church in the county, with so much wealth and magnitude, which was recently restored.

In the square where is situated the parish council, we find the Chapel of Our Lady of Grace, dated 1662. Inside, the highlight of a grave stone with an inscription of sec. XIX. In 1995 underwent a general restoration, could become an intermediate point of a visit

to the ancestors, sharing the understanding of the historical evolution of the region.

Given the wealth of heritage that has megalithic, Cut out a large area also offers outdoor municipal museum. In late 1999, the Board of Sever do Vouga, asked the company "Arqueohoje" Conservation and Restoration of Monumental Heritage of Viseu, the development / implementation of a first project that encompassed a whole range of actions aimed at promoting and disseminating tourism / cultural heritage of some significant elements of the county. (Santos, GOMES, CARVALHO, 2001, pp. 8-12)

Among these, we find religious communities with about 5000 years, particularly associated with death and the sacred. Megalithic monuments are by virtue of its construction being done through the use of blocks and slabs of granite and large. Would certainly be deeply religious communities, building enclosures and erecting monoliths that are understood only within the sacred. Among them, the Dolmen Chapel of the Moors, situated on the Ground Round in Talhadas, which were held periodically to certain rituals open (Santos, GOMES, CARVALHO, 2001, pp. 11-23)

Nor can we fail to mention the cruise, with purely religious functions, which serve as instruments of worship and exist in large numbers by the parish. Only in Talhadas there are three around the place. They are landmarks in granite and pathways in order to reach, during the processions held on festive Sunday masses, being of great value by devout believers.

The "Alminhas" are other distinguishing features and major religious inspiration for the population and are part of a huge range of small shrines of stone (about 300), spread along paths and roads. The "Alminhas" souls, little crosses, crosses-from-dead man, crosses of souls, they are also known, are meant to worship the souls in purgatory and without parallel anywhere in the world (Take, 1997, pp . 5-11).

Only in the parish of Talhadas there are 16 shrines, being the oldest dating from the nineteenth century (1847) (Caught, 1997, p. 312).

These are all elements of a religious nature existing in the locality. Given the variety and proximity in which they are a roadmap of religious would be achieved.

The release of this script would be done in several ways. Once the location has many traditional events such as fair and religious festivals through the parish, they could be used as propaganda outlets for their publication, along with the tourist office, at the same time would make reference to the existence of religious tourism in that area.

As a starting point, the festival held annually would be a way of publishing the roadmap with the aim of capturing the attention of festivity and capture potential tourists. In Talhadas, the fair will be held monthly, entitled Friday the 20th, that there exists a range of hundred years, and receives thousands of people from numerous different locations. It would also be a strategy for publicizing the route and form of evidence which points of interest, reinforcing the sacred image. A tour desk would be ideal to support cultural activities, but held in the parish, with support from City Hall Sever do Vouga.

The promotion of the site aims to attract visitors and also to adopt a perspective of sustainability of regional development opportunities. Provide an increase in people visiting the localities.

The local Santa Maria da Serra, with space to support large numbers of people, consists of a main access to the top of the mountain, which facilitate the movement.

With respect to services at the moment Talhadas has four restaurants, three cafes and a convivial bar. It also has a health center and an industrial zone with factories in five asset. With regard to housing, no infrastructure exists to support the stay for those who like to stay for a few days. In this case, used to use Sever do Vouga the availability of housing, which would complement our need.

Carved itself is situated in a geographically strategic point, with direct connection to the A25 and N333 (link to Agueda).

From this perspective, which recapitulated this location offers the potential tourist level and be able to easily self-sustain itself. Within cultural traditions and customs, and environmental context, it has places and spaces suitable for recreation and rural tourism practices and has a unique history, from which the name of "Earth."

Analysis and Discussion of Proposal

Studies in Fatima, support the view that the application of sound development strategy can achieve the objective, the conquest of visitors and promoters in order to disclose the location.

Noting that geographically, the region of Talhadas denotes a wide variety of natural attractions. For this reason and the strong presence of tradition, this triggered the search for the holding of a religious-cultural script.

We already know beforehand that the implementation of local regeneration strategies will meet the economic expectations, which makes developing a territorial location. A particular place, possessing elements and resources that can be used for profit, have the opportunity to expand and create their own strategies for monetizing these resources.

Limitations Bibliography

Bibliographic were some limitations in relation to historical research in the region of Sever do Vouga, more specifically the town of Cut out.

Note that there are some initiatives for activities related to culture and heritage in the county.

Important factors in the locality are used less, including historic resources, cultural and other problems and were not be made profitable for the local dynamics, which could lead to the realization of the scripts of various subjects, walking trails, places of leisure and rest.

Conclusion

This paper intends to show a little of what has Talhadas as tourism resources, with

regard to religion, existing in the parish.

It is necessary to apply measures and motivate stakeholders, because the more distant places of the city are increasingly in demand by foreigners and travelers who come for some events held in town throughout the year, as is the case of cutlery. Learn to capture the attention of visitors is such a fundamental point. Although tourism is not the main determinant of economic place, good operation and management of nature tourism activities can provide an even better level of development for its people.

With regard to economic sustainability of these community multi-cultural nature of tourism, power would go beyond the issue of seasonality and become a relevant factor in any tourist area.

Given this analytical framework, the practice of cultural and religious tourism can serve as a means of local sustainability, and hence give rise to new points of attraction in nearby locations.

References

BINGEMER, Maria Clara, s.a: *Religião e cultura*. Acedido a 21 Janeiro. Url: wwwusers.rdc.puc-rio.br/agape/vida.../religioecultura.doc

BARROS, Jorge / COSTA, Soledade Martinho, 2003, 5161: *Festas e Tradições Portuguesas Setembro e Outubro*. Rio de Mouro: Círculo de Leitores.

BORGES, Enéias Teles, 2008: *Religião ou cultura religiosa?* São Paulo. Acedido a 21 Janeiro. Url: <http://culturaereligiosidade.blogspot.com/2008/09/religio-ou-cultura-religiosa.html>

ELIADE, Mircea, 2004, *O Sagrado e o Profano*. Lisboa: Coleção Vida e Cultura.

HEFNER, Philip, 2007: *A Religião no Contexto da Cultura, Teologia e Ética Global*: Revista de Estudos da Religião, s.n., pp. 68-82. Acedido a 20 Janeiro. Url: www.pucsp.br/rever/rv2_2007/t_hefner.pdf

PÊGO, Maria Carlos Chieira, 1997, *Roteiro das Alminhas do Concelho de Sever do Vouga*. Câmara Municipal de Sever do Vouga: Gráfica Maiadouro.

PÉREZ, Xerardo Pereiro, 2009, *Turismo Cultural – Uma visão Antropológica*, Revista de Turismo y Patrimonio Cultural, IV série: PASOS

RAMOS, Fernando Soares, 1998, *Sever do Vouga – Uma Viagem no Tempo*, Câmara de Sever do Vouga.

EDTP, 2005, *Reinventando o Turismo em Portugal, Estratégia de Desenvolvimento Turístico Português no I Quartel do Século XXI*, Confederação do Turismo Português, PIQTUR.

SANTOS, Filipe João Carvalho dos, / GOMES, Luís Filipe Coutinho, / CARVALHO, Pedro Sobral de, 2001, *Circuito Pré-Histórico de Talhadas (Sever do Vouga)*. Câmara Municipal de Sever do Vouga: Rebelo Artes Gráficas.

SILVANO, Maria Justina Martins, 2006, *O Turismo em Áreas Rurais como factor de Desenvolvimento – O caso do Parque Natural de Montesinho*. Universidade de Aveiro.

SANTOS, Maria da Graça Mouga Poças, 2006, *Espiritualidade, Turismo e Território*. 1ª edição: Estoril: Príncipe Editora, Lda.

SANTOS, Maria da Graça Mouga Poças, 2009: *Turismo Religioso: reflexões sobre o seu papel no desenvolvimento regional*: Coimbra. Acedido a 18 Janeiro. Url: http://ciid.ipleiria.pt/wpcontent/uploads/2009/01/resumo_congresso_internacional_estm.pdf

Virtual Sources

www.wikipedia.org/wiki/Talhadas

www.wikipedia.org/#lat=40.6653073&Lan=8.3276367&2=13&l=9&m=blshow=/9865969/Talhadas

www.wikipedia.org/9865969/pt/Talhadas

www.sever-vouga.net/freg_talhadas.htm

www.iogo.pt/capela-de-nossa-senhora-da-serra/

www.igogo.guiadeturismoelazerde.pt