Conceptualising Heritage Routes for Tourism: The Miracle of the Roses

Isilda Leitão
Estoril Higher Institute for Tourism and Hotel Studies (ESHTE) - Portugal, isilda.leitao@eshte.pt

Carlos Fernandes
Polytechnic of Viana do Castelo (Portugal), cfernandes@estg.ipvc.pt

Conceptualising Heritage Routes for Tourism:
The Miracle of the Roses

Isilda Leitão

Centre for Tourism Research, Development and Innovation (CiTUR), Portugal

isilda.leitao@eshte.pt

Carlos Fernandes

Centre for Transdisciplinary Development Studies (CETRAD) and Centre for Tourism Research, Development and Innovation (CiTUR), Portugal

cfernandes@estg.ipvc.pt

In this article, a preliminary exploratory study is undertaken to cover a lesser researched topic in the tourism literature concerning the conceptualisation of heritage-based routes. A route of less-known heritage that crosses a territory with varied cultures is proposed. It is intended that the route contributes to the practice of creating itineraries for tourists. The route extends from Central Europe to the Iberian Peninsula and is related to historical and mythical legacies of Elisabeth of Hungary (1207-1231); Landgrave of Thuringia and; Isabel (Elisabeth), Princess of Aragon (1270?-1336) and Queen of Portugal. In this research, we opt for a qualitative approach, using both primary and secondary sources of data collection. Documentary sources, namely cultural-historical-mythical, field observation undertaken over several years and visual material collected. Results led to defining a common theme, as they share the miracle that earned them immortality – the miracle of the roses. Secondly, heritage elements were obtained and information on their history was collected to highlight specificities of the territories and identify the cultural path and points along the route.

Key Words: historical, mythical, Saints, route, tourism, Central Europe, Iberian Peninsula

Introduction

Cultural heritage plays an important role in promoting the development of urban tourism. In fact, cultural heritage, both tangible and intangible, has come to play an essential role in developing strategies for enhancing the image of contemporary cities (Tavares *et al.*, 2021), plays a vital role in formulating action plans (and other initiatives) and contributes to the sustainable development of cities (Kultur, 2012). The significance of cultural heritage and the utilisation of tangible and intangible cultural assets, in cultural routes, offers new opportunities for historic cities to attract tourists. Although the importance of routes for tourism development is recognised, there is still very little information and literature on the conceptualisation of routes and more research is needed.

Heritage includes all things that are inherited from the past, that are used today and will be passed on to new generations in the future (Mikos von Rohrscheidt, 2008). Accordingly, cultural legacy has gained international attention, principally owing to the efforts of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) (Tavares *et al.*, 2021). The current situation is part of a long, gradually evolving cultural process, during which views on how to present historical patrimony have notably changed (Syrjamaa, 2008). Interest in the past seems to have gradually changed from an educational ideal to an approach that emphasises entertainment, recreation, emotions and experiences (Kostiainen & Syrjamaa, 2008). Heritage tourism allows visitors to experience mediated versions of the past in the present and create individual journeys of self-discovery (Nuryanti, 1996) by interpreting its history. Thereby, routes present an opportunity for travellers to focus on experiencing heritage. Nonetheless, there are no magical formulas for creating successful cultural routes or itineraries. They come from an in-depth analysis of the available resources and communities involved, with a focus on generating both significant and unique experiences (UNWTO, 2015). What the literature suggests is that tourists are willing to explore, discover and learn things about humanity´s existence and its creations (Panich *et al.*, 2014) and history is an important factor for achieve that degree of understanding.

History suggests that current Western Christianity traces its origins and religious history back to Nazareth and a real and simultaneously mythical Jerusalem. Primitive Christianism shaped the first Christian souls in a then far distant Near East, a hotbed of religious fervour, which would subsequently spread through the Roman Empire with the consent of the still pagan emperor, Constantine, and, in the 4th century, see mass conversions in Europe. This religious fervour would continue on to the most western point of the Roman Empire. Thus, the relationship between the Iberian Peninsula and the ancient Roman province of Pannonia (nowadays Hungary and Slovakia) dates back to the 1st century BC. After so many centuries, and marriages between descendants of the nobility of both regions, they became linked by royal blood, further linking Central Europe to the Iberian Peninsula.

The aim of this paper is to provide an orientation for the conceptualisation of a route between Central Europe and the Iberian Peninsula, related to historical and mythical legacies of Elisabeth of Hungary (1207-1231), Landgrave of Thuringia, and Isabel (Elisabeth), Princess of Aragon (1270?-1336), queen of Portugal. These two nobles became famous for their family and religious lifestyles. They are linked by the deep faith they felt, the Religious Order they followed (the Third Order of Saint Francis), the humble life and civil service they lent to the poor and the sick. They are also related by the royal blood of the Hungarian Árpad`s House (Lazar, 1999), as Saint Isabel of Portugal was the great-niece of Elisabeth of Hungary.

The structure of this paper starts with a review of literature on cultural heritage, heritage tourism, and cultural routes. This is followed by the methodology and the conceptualisation process for developing a heritage narrative with a historical-mythical approach, to justify the proposed theme and label cities as major points for the route. The paper will finalise with a section on conclusions and future directions.

Review of Literature

Routes-based tourism is essential for the sustainable development of cultural spaces in historic areas (Zhang et al., 2022). According to Bjeljac et al. (2015), the process of forming cultural routes as tourism products is considered as a new principle of cultural tourism,

heritage protection, revitalisation, utilisation and display and helps to develop tourism promotion. More and more people attach importance to cultural tourism (Ramkissoon, 2015; Richards, 2021). Unfortunately, there is very little literature on the construction of personalised dynamic cultural tourism route selection models (Zhang et al., 2022). Thus, research is necessary to fill this gap. Consequently, a discussion and deep reflection on the identification of components of cultural routes is necessary (Espeleta, Guaragna & García, 2017).

Since UNESCO first recognised cultural routes on a world platform in 1993, the concept has undergone various evolutions, and there are several developing viewpoints expressed on the meaning and constituents of such routes (Samiksha, Ram & Anindya, 2021). For instance, the concept of routes in tourism literature goes from a narrow perception based on a journey between two or more points, to a broad understanding of a network where a groups of stakeholders work together to achieve common goals (Timothy, 2014). UNESCO defines a heritage route as being composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrates the interaction of movement, along the route, in space and time (UNESCO, 1994). Meanwhile, the Council of Europe officially defines Cultural Routes as:

> *A cultural, educational heritage and tourism cooperation project, aiming at the development and promotion of an itinerary or a series of itineraries based on a historic route, a cultural concept, figure or phenomenon with a transnational importance and significance for the understanding and respect of common European values. From this definition, a Cultural Route is to be understood not in the restricted sense of physical pathways. 'Cultural Route' is used in a more conceptual and general sense, expressing a network of sites or geographical areas sharing a theme* (CM/Res, 2013:66).

If we consider the concept of heritage has having evolved from being perceived as a singular historical structure standing in isolation from its context, to include archaeological sites, cultural landscapes, historic towns, vernacular buildings and settlements and intangible values (Durusoy, 2014), the cultural route represents a

new approach that provides a holistic vision of heritage (Ban *et al*., 2016). As such, cultural routes are one of the most important tools for the promotion and the interpretation of cultural heritage. They are itineraries designed around a core theme and they include, *inter alia*, monuments of archaeological or historical interest, architectural monuments, industrial heritage buildings, religious heritage edifices, traditional settlements and spiritual places (Moira, Mylonopoulos and Konstantinou, 2021) and local stories through site-specific performances (Makki, 2022).

Routes linked by a common theme, without having territorial continuity, forming a network of points of interest bond together by a shared topic and common narrative / story. They may be a compilation of single sites, parts of cities, whole cities, etc. What is part of the route is determined by the theme of the route (Espeleta, Guaragna & García, 2017).

According to the Resolution CM/Res 2013/67, the theme of the Cultural Route must fulfil the following criteria:

a) theme must be representative of European values and common to different (at least 3) countries;

b) theme must be researched and developed by multidisciplinary experts (from different regions);

c) theme must illustrate European memory history and heritage, contributing to an interpretation of the diversity of present day Europe;

d) theme must lend to cultural and educational exchanges for young people;

e) theme must permit the development of initiatives and exemplary innovative projects in cultural tourism and sustainable cultural development;

f) theme must lend to the development of tourist products in partnership with tourist agencies and operators aimed at different publics, including school groups.

There is no magical formula for creating successful cultural routes or itineraries. They come from an in-depth analysis of the available resources and communities involved, with a focus on generating both significant and unique experiences (UNWTO, 2015). Still, when contemplating cultural routes it is important to stress that their degree of attractiveness is made up of a specific combination, which may well stretch over thousands of kilometres. This is why a cultural route attractive to tourists may not only be comprised of a route, but also a number of particular 'points', which serve as linking locations as well as actually having specific features. In effect, a route is made up of various legs, which in turn connect different locations and 'points'. Attractive features need to be contemplated *en route*, in the sense of actually gaining pleasure from the act of journeying (Kostiainen & Syrjamaa, 2008).

Linear routes are linked to historical events / phenomena, etc. connecting diverse territories and influencing their development and evolution. The history behind the paths is the connecting element and the shared theme, holding the territories together (Espeleta, Guaragna & García, 2017). From a historian´s standpoint, it should be apparent that a historical (cultural) route serving tourism should be as 'authentic' as possible. Of course, historical interpretations may differ considerably. In general, we may expect that the qualities of a historical (cultural) route should be based on information drawn from serious research on the route in question, and that route developments should be placed in a larger context (Kostiainen & Syrjamaa, 2008).

Conceptualisation of linear routes to produce paths and ways that have historical relevance is presented as a 'thematic unit'. Single sites and objects, points of interest, as well as existing trails / pathways are integrated in the route as physically connected and count with an own-guiding thread, while others would be physically disconnected and relate to the rest of the Route 'exclusively' through a binding narrative and interpretation of a common theme (Espeleta, Guaragna & García, 2017).

Routes also need infrastructure to provide commercial activities, information posts, heritage museums and many other activities; local culture needs to be vibrant. These combined features will connect the past, present and future of a destination (Palau-Saumell *et al.,* 2013). Through a common platform, image and narrative, the recognition value of single sites and other points of interest increases, co-marketing opportunities with other heritage grow and their effectiveness might also, thanks to being part of a bigger unit (Espeleta, Guaragna & García, 2017).

Methodology

In this research, we follow a fundamentally qualitative approach. In recent times the use of qualitative methods has experienced a tremendous increase in popularity in the social sciences (Eberle, 2005). For this study, three different data collection methods were conducted, namely cultural-historical documentary sources, field observation undertaken during several years and visual material collected. The importance of exploratory studies, in close collaboration with members of the study population (or other data sources associated to the research process) cannot be overemphasised (Bergman & Coxon, 2005). Furthermore, since qualitative research is truly a transdisciplinary effort, a close collaboration beyond disciplinary borders is necessary (Mruck, 2005). The main challenge, however,in this project was to establish how much significant qualitative research material had survived throughout history.

We started with a multidisciplinary documentary research of texts mainly in the fields of History and Hagiography, but also in Geography, Literature and Arts. When developing historical routes, it is important to collect information on its history, particularly on who has used these roads and how people have travelled along them (Kostiainen, 2008). The documentary data in this case were cross-referenced with the information obtained during field observations, in which we were in direct contact with the specific cultural environments. Field observations took place annually between 2013 and 2020, at locations where historical traces were identified with the two Saints, namely in Hungary, Slovakia, Germany, Austria, Spain and Portugal. A wide variety of components were included ranging from buildings, written documents, sites of historical events, travelling paths, works of art, museums and exhibitions, culinary traditions, music, legends and celebrations (Espeleta, Guaragna & García, 2017).

In the content evaluation phase, we employed a historical design based on documentary analysis (Sweeney, 2005), field observations and exploration of visual material. From these research procedures, data previously screened were assessed and used to identify the 'points' that make use of the historical past (Kostiainen & Syrjamaa, 2008). Beginning the structure of the route sites such as

Figure 1: Sárospatak Castle - Hungarian 500 Forint Note

https://commons.wikimedia.org/wiki/
File:HUF_500_1998_reverse.jpg

museums and castles were identified, but also included was local culture and heritage. Such a procedure favours development of the key 'points' on the route, rather than on the 'legs' of the route (Kostiainen & Syrjamaa, 2008).

Developing the Heritage Narrative and Common Theme

A Historical-Mythical Approach – Saint Elizabeth, Princess of Hungary and Landgrave of Thuringia

Lázar (1999:43) affirms that Elisabeth was born in 1207, in Pozsony or at Sárospstak, this last town situated in Northern Hungary, with Sárospatak Castle being the place where she was born (Castro & Pacheco, 2007; Drechsler & Mayrhofer, 2009). This city was, and is, such an important historical place, that nowadays, on one side of the Hungarian '500 Otszáz Forint' 'Sárospataki Vár' (Sárospstak Castle) is represented. The other reference places her birth at Poznsony (in Hungary; later Pressburg, in German, from 1919; and now Bratislava, since 1993, the capital of Slovakia), an important medieval city due to its proximity to an important trade route with Poland. Slovakia had been part of the Kingdom of Hungary since 1000, conquered from the Slavs by the Magyars in the 10th century. In the 16th century, Poznsony held out against the Turkish advances and became the capital of

the Hungarian Kingdom and in the same century became part of the House of the Habsburgs, till 1830.

Elizabeth was the daughter of Andrew II of Hungary (ruling from 1205 to 1235) and Gertrude of Andechs-Meran of Bavaria (Lazar, 1990). Aged four or five, Elisabeth travelled to Thuringia ('Germany'), as the future wife of the future *Landgrave* of Thuringia and Saxony, Louis IV. Elizabeth and Ludwig lived in Eisenach, in Wartburg Castle (1211-1228), where they were educated together. She married at 14 years old and gave birth to three children: Hermann (II, 1222-1241) Sofia (1224-1284) and Gertrud (1227-1297). Her bountifulness was noted from the outset by her husband, who equally made reference to her religiousness and her brilliance as a governor. Ludwig died of the pest (plague) in 1227 in Italy, prior to embarking on a crusade, organised by the Emperor of the Holy Roman-Germanic Empire, Frederick II (1215-1250). In the years that followed Elisabeth dedicated her life to the poor of Wartburg,

Figure 2: Church of Saint Elisabeth in Marburg

https://upload.wikimedia.org/wikipedia/commons/f/f2/
Marburg_asv2022-02_img25_Elisabethkirche.jpg

handing out food daily and treating illnesses such as leprosy. But, Elisabeth became a target of mistreatment and hunger by her brother-in-law, who wished to seize the dukedom. Elisabeth thus found herself forced into abandoning her Castle and taking refuge in Marburg, the property of her mother.

Elisabeth had already come into contact with the first Franciscans, who were then preaching the message in 'Germany', and became fascinated with the life of Francis (1181/82?-1226) and Clare of Assisi (1194-1253). In the Church of the Friars Minor of Eisenach, Elisabeth and two of her maids ended up converting to the Lay Franciscan Order that St. Francis (1181-1226) had founded for lay persons, whether single or married and for secular priests. Elisabeth temporarily lived in Eisenach, afterwards in the castle of Pottenstein, before subsequently returning to Marburg. Here, she lived in a modest residence and continued her charity work, with the poor and the sick. She bestowed the remainder of her wealth, founding houses of assistance for the poorest and the construction of the Hospital of St. Francis of Assisi, with its Chapel dedicated to St. Francis, in Marburg, in order to be able to better help the needy, . She also founded the Hospitals of Gotha and Eisenach, as well as the Franciscan Convent of Marburg (Castro & Pacheco, 2007).

Leading a life with a strict vow of poverty, Elisabeth ended up passing away in Marburg, on 17th November 1231. In the last moments before her death, it is said that those present witnessed a light shining on her body. It is also said that her body was uncorrupted and without bad odour, two days after her death. Following Elizabeth´s death, her tomb became a place for pilgrimage and her believers attributed miracles to her. One hundred and twenty-nine cures in the vicinity of her tomb were registered. She was canonised in 1235 by Pope Gregory IX, in Perugia, and later declared the Patron Saint of the Brothers of the Secular Franciscan Order / the Third Order of St. Francis of Assisi.

In the presence of Emperor Frederick II, her mortal remains were reburied in the Church of Saint Elisabeth (which was built on the site of the Chapel of St. Francis, the location of the former tomb of Elisabeth) in Marburg, ordered built in 1235 (Castro & Pacheco, 2007). The

Order of the Teutonic Knights of St. Mary`s Hospital in Jerusalem (1190-2020), or *German Order of the Teutonic Knights*, has adopted Saint Elisabeth of Hungary as its Teutonic Saint, and as its second Patroness (the first being the Holy Virgin).

Saint Elisabeth Church in Marburg henceforth became an important pilgrimage destination. An important route of pilgrimage took place during the 14th and 15th centuries. People coming from other parts of 'Germany' and 'countries' like 'Belgium', 'Holland', Austria, or France, established an Itinerary / Way of peregrination so significant, that Fray Damien Cornejo compared it to St. James' Way (Castro & Pacheco, 2007).

Nowadays, some of her relics are present in the sacristy and new church in Marburg, where we can see a tomb-reliquary of the 13th century. It is said that where Saint Elisabeth was buried is made of silver, precious stones, pearls, enamels / glass-like coating on metal, which represents eight scenes of St. Elisabeth`s life (Castro & Pacheco, 2007), as well as some other saints belonging to the Franciscan Order (like St. Clare of Assisi and St. Rita of Cascia).

A Historical-Mythical Approach – Isabel of Portugal

Princess Isabel was born in Saragossa (Aragon) or Barcelona (Catalonia) in 1269 or 1270? (Cidraes, 2005) - with both Barcelona and Saragossa claiming to be herher place of birth. She was daughter of Pedro III, King of Aragon, Catalonia and Valencia (1276-1285) as well as of Sicily (1282- 1285/1293), and Queen Constance of Hohenstaufen, daughter of Manfred of Sicily (1231-1266), the natural son of Frederick II. Hence, she was the great granddaughter, on her maternal side, of Frederick II (1215-1250), Emperor of the Holy Roman-Germanic Empire and granddaughter on her paternal side of James I (1208-1276), the Conqueror. Her paternal grandfather, James I, father of Pedro III, was married to Violante/ Yolande of Hungary, daughter of Andrew II of Hungary and half-sister to Elisabeth of Hungary (Domingues, 1967; Cidraes, 2005). Constance would choose the name Isabel / Elisabeth for her daughter, in memory of a great-aunt who had been canonised in 1235.

Isabel of Aragon was baptised in Saragossa (Domingues, 1967)[1] and educated between this city and Barcelona, given that the court of James I would relocate from Montpellier to this city, whilst also spending time at palaces in Valencia and Saragossa, in this last case in the 'Aljafería' where it is said she was born.

On 11 February 1282[2], the child princess was married by proclamation, in Barcelona to King Dinis I (1279-132) of Portugal. By that date, the virtues of the princess were already renowned in Europe. But it was in the interest of the two states to undertake negotiations resulting in the wedding - thereby unifying the Crown of Aragon and that of Portugal, establishing an alliance in resistance to the power of the Kingdom of Castile, which geographically stood between Aragon and Portugal. Following the proclamation of her wedding, the princess departed for Portugal. She married Dinis in the Church of St. Bartholomew, in Trancoso, on 24th June 1282.

After the king`s death (1325) in Santarem she moved (1326) from the *New Palace* (which was close to the current Jesuit Church, or New Cathedral of Coimbra, built in the 17th century), one of the places she lived in with Dinis, to a palace she had previously ordered to be built adjoined to the Monastery of Saint Claire and St. Elizabeth of Hungary. Here, she lived and oversaw work on the Monastery and on the Hospital of St. Elisabeth of Hungary until her death.

Isabel passed away at the age of 66, on 4th July 1336 (her saint`s day), in Estremoz Palace (Alentejo), close to the border with Spain. She had walked there in an effort to end the conflict pitting Afonso IV, her son and King of Portugal, against her grandson Afonso XI, King of Castile. Obeying the will of his mother, Afonso IV had the mortal remains of Isabel transferred from Estremoz

---

1 There is controversy around where the baptism of Saint Elizabeth took place whether in the Saragossa Cathedral / 'Metropolitan Church', or one of the chapels in Aljafería (that one of St. Martinho, or that one of Saint Mary or that one of St. Jorge), while historians, given the importance of the princess, suggest the Cathedral as the most appropriate site, as Argensola reports (cit. por Vicente, 1995: 11). This was the Cathedral where her parents were crowned.

2 Whilst historians and biographers set the date, 1282, transcribed by Francisco Brandão in his work *Monarquia Lusitana*, Rodrigues (1988) maintains this date is erroneous with 1281 correct.

Map 1: Draft Linear Route Subject to Supplementary Circuits
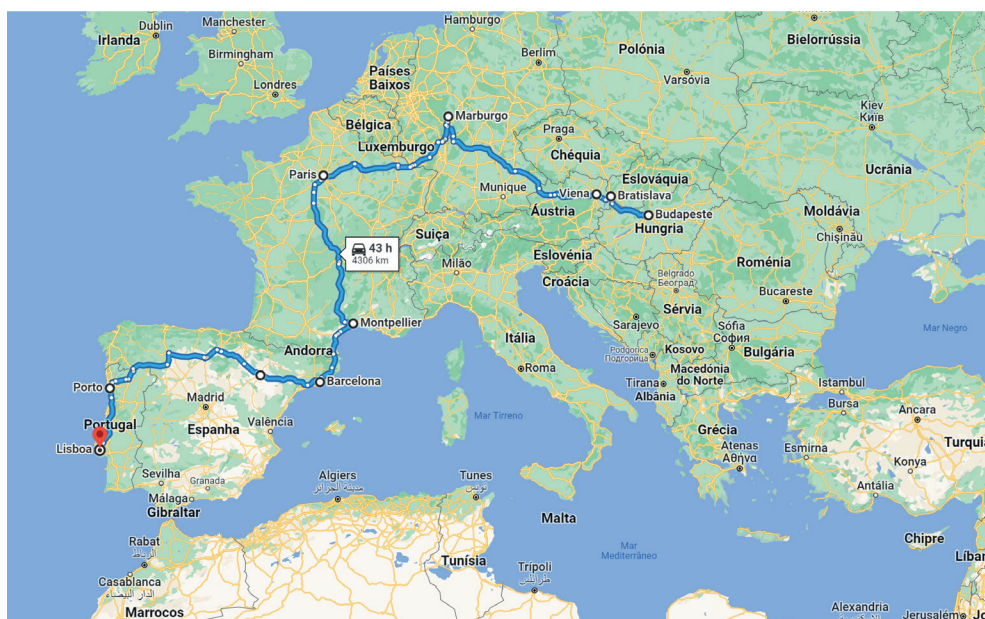
Source: based on Google Maps

to Coimbra. Upon her death, miracles began multiplying and not only in the central region, but with the powers of her intercession reaching the north (for instance Lamego or Vila da Feira) and the south (as far as Évora) of the country (Coelho, 1995). These constitute the basis for her canonisation process with King Manuel I (1495-1521) requesting the beatification of the 'Saintly Queen' by Rome - which was granted in 1516, by Pope Leo X.

The pilgrimage to St. Isabel tomb, in Saint Claire (the Old), in Coimbra, began in the year of her death (1336). From fifteen days after her death, there is a documentary registry of different kind of miracles, and her tomb was transformed into a shrine (Pero-Sanz, 2014). Ever since 1625, the year of Isabel's sanctification, Coimbra has hosted the Brotherhood of Saint Isabel, itself established in 1560, which remains nowadays responsible for staging the festivals of the Saintly Queen.

The pilgrimage / festival of the Saintly Queen in Coimbra, has been celebrated for 400 years, and nowadays every two years, to coincide with the date of her death - July 4th. It is also celebrated in other regions of Portugal. Between the sacred and the profane, the festive occasion is celebrated with enormous splendour and mass participation - with both local communities, and thousands of pilgrims in attendance.

Proposed Theme and Points of the Route

There are many miracles referred to in the hagiographies of these two holy characters. However, beyond their common family line it is the transformation of bread into roses that brings them even closer together.

Princess Elizabeth of Hungary, when she was *Landgrave* in Thuringia, she was surprised by her husband, who asked what was she doing, precisely when she was on her way to distribute bread to the poor and needy. At that very moment, the bread transformed into roses. The same happened with Queen Santa Isabel of Portugal, in similar circumstances, when questioned by King Dinis. Both tried to avoid being censured for the expenses they were incurring, which is why they were obliged to 'lie'. Because they wanted to practice charity, the prodigy happened.

Our proposed religious and cultural itinerary takes an initial format with two end points of possible departure and arrival - Budapest in Hungary and Lisbon in Portugal. The 'route' consists of four destinations in Central Europe, corresponding to four countries: Slovakia, Hungary, Austria and Germany. Within each country, are selected points with sites that prove to be the most emblematic for religious and / or cultural pilgrims

following the proposed theme. Linking Central Europe and the Iberian Peninsula is France, and in the Iberian Peninsula the route contains both Portugal and Spain.

Although the route takes on an open structure, for orientation purposes a linear route is designed on land, which connects territories along the Way, encompassing cities / points linked by the same common theme. The linear route takes pilgrims across nearly 5000 kilometres on a journey which is a mix of the sacred and the secular, cultivating a wholesome legacy of these two important European women. Along his route, pilgrims would interact with local traditions, local crafts, other pilgrims, varied landscapes, urban and rural life, cultural icons, natural systems, festivals and religious manifestations, in addition to specific museums and heritage associated with the two Saints. The route can be travelled by car, by train, by foot, or by any other means the pilgrim / tourist sees fit. Thus, initial points are marked at the opposite ends of the European territory. In a second phase of this research, other points are identified in between to provide local / regional supplementary itineraries. These would operate in the make-up of various legs, which in turn connect different locations and 'points' across several countries.

Another possibility would be to pursue a network strategy, deriving from this initial idea and reflection. In a network form, the itinerary would have neither a beginning nor an end in the sense that, in accordance the research conducted we discovered a disparate range of geographic territories in which one may find the footprints of Elisabeth of Hungary and Isabel of Portugal. Traditions have remained alive thanks to the worship offered to these two saints, among others, by Religious Orders, such as the Franciscans or the Jesuits, but also by Confraternities and Brotherhoods, and by the Church of Rome.

Reflecting on the concerns of Europe, we believe that this work can be very useful, to develop cultural and religious tourism, not only for the Iberian countries, but for Hungary, Austria, Germany and Slovakia. For instance, in the case of Slovakia, we saw that there were masses in the churches we visited and in Bratislava, particularly in the Blue Church / Saint Elisabeth of Hungary Church. The modern statue of St Elisabeth, in Bratislava Castle is a further sign that her devotion is not forgotten.

Figure 3: The Church of St. Elisabeth (Blue Church) in Bratislava, Slovakia

https://en.wikipedia.org/wiki/Blue_Church#/media/File:Blue_Church,_Bratislava_03.jpg

Conclusions and Future Direction

The goal of this paper was to provide an orientation for the conceptualisation of heritage routes, via a route between Eastern Europe and the Iberian Peninsula, designated as the Miracle of the Roses. It is hoped that this work will serve as inspiration for greater diversification of the body of knowledge on routes tourism. Furthermore, we believe that, in addition to a more standardised type of itinerary, this route could be adjusted to include several supplementary cultural and religious itineraries. Possibly done in one or several days, in different months and / or years, not obeying a rigid order of the places to visit. Instead, the itinerary can be followed individually and by diverse means of transportation, at any time throughout the year. Its beginning might be in Slovakia, in Hungary, or in Portugal.

From a genetic point of view, Saint Elisabeth of Hungary is the great aunt of Isabel of Portugal, thus, this itinerary would begin in Central Europe and end in Portugal. But

Figure 4: Hungarian Calvary, near Fatima, Portugal

https://commons.wikimedia.org/wiki/File:Calv%C3%A1rio_H%C3%BAngaro_-_Cabe%C3%A7o_dos_
Valinhos,_F%C3%A1tima_-_17.jpg

we will pick out not only some of the cities or towns and the places that prove most emblematic to religious and cultural pilgrimage (points), connected with their lives or relics, but also, for instance, churches dedicated or with representations connected to the two saints.

In Central Europe, the identified religious and cultural sites are generally unknown to visitors. Thus, this itinerary could serve as an incentive to attract visitors to such locations. Much work and research would be necessary to make this a reality. However, information is scarce. For instance, we could not find any information about the placing of the statue of Saint Elizabeth in the garden of Bratislava Castle. This monument is not discussed in the context of the exterior of surrounding area of the Castle, there is little information online, or in the official guidebooks of *Bratislava,* nor in tourist information plans of the city.

The same happened in Hungary. Only Father Gregor Stratmann, who was the priest of the German Catholique Parish of St. Elizabeth (in Buda), till 2017, knew about her as well as another Church dedicated to her, in Pest. There is a strong religious connection between Portugal and Hungary, namely in the Sacred Way in Fatima (Portugal), where there is a Hungarian Calvary (Figure 4) and a Chapel of the Hungarians, dedicated to the

Virgin Mary, but also to Stephen the 1st, St. Elizabeth of Hungary and the Saint descendants of the Árpad family. The year 2007, the *Year of Elisabeth*, was proclaimed on the 7th of July in Marburg. This was celebrated across the world, including in Portugal, by the entire Third Order of St. Francis (both the friars and the sisters) and the Secular Franciscan Order, as well as various Brotherhoods who joined this celebration, which ended in 2008, in Budapest.

As Saint Elisabeth of Hungary lived most of Her life in Germany, it is important not to forget Austro-Hungarian heritage and the fact that it seems to us that now countries like Slovakia or Hungary may find themselves with increased interest in her, as proclaimed by texts of the recently deceased Pope Benedict XVI.

One of the difficulties encountered during the field observations had to do with how the names of people can be a barrier to the understanding of others, who have the same name but do not use the same writing or phonetic systems. Above all, we experienced difficulties if people we encountered did not undertake regular worship / devotion or if they did not speak or have adequate knowledge of English to translate the name immediately, as happened in Slovakia, Austria and Hungary - St. Elisabeth of Hungary is, in Hungarian, Szent Erzsébet; in Slovakian, Svatá Alžbeta; in German, Sankt Elisabeth

von Türingen. This was an important discovery because nobody seemed to understand us when we spoke about Saint Elisabeth. In the Iberian case, Isabel can be also translated in English as Elizabeth as well as Isabella.

Saint Isabel is different from Elisabeth as we have more precise details about her life and work, especially in Portugal, despite her biography sometimes spilling over into her hagiography. The information that we have gathered throughout the course of our research on the descendent of the house of Arpad, Saint Elizabeth, remains sometimes a little unclear. Hypothetically, we would suggest that part of the lack of precision stems from Hungarian chroniclers not having paid much attention to the place and date of birth of a princess (the same as would happen with Isabel).

The research will continue and, in a more advanced stage of this work, further historic research will become necessary to authenticate the narrative as well as heritage associated to the two Saints. Furthermore, a network of stakeholders needs to be established for bringing together activators and promoters of the Miracle of the Roses Route.

References

Ban, Z., Chen, F., Ban, T. and Ban, C. (2016) *Cultural Routes : Theoretic System and its Enlightenment to China Heritage Practice*. Proceedings of the 2016 International Forum on Management, Education and Information Technology Application. https://doi.org/10.2991/ifmeita-16.2016.175

Bergman. M.M. and Coxon. A.P.M (2005) The Quality in Qualitative Methods. Forum: *Qualitative Social Research*, Vol.6 (2), Art. 34.

Castro, A. P. and Pacheco, M. P. D. (2007) *A Coroa, o Pão e as Rosas. VIII Centenário do Nascimento de Santa Isabel da Hungria*. Coimbra: Confraria da Rainha Santa Isabel.

Cidraes, M. L. (2005) *Os Painéis da Rainha (Capela da Rainha Santa Isabel do Castelo de Estremoz)*. Lisboa: Edições Colibri/Câmara Municipal de Estremoz.

De Simone, E., Canale, R.R. and Di Maio, A. (2019) Do UNESCO world heritage sites influence international tourist arrival? Evidence from Italian provincial data. *Social Indicators Research,* 146(1-2), pp. 345-359. https://doi.org/10.1007/s11205-018-1939-7

Drechsler, E. and Mayrhofer, M. A., (2009) *Starke Frauen im Wandel der Zeit, Die Wiener ‚Lieserln‘ 1709-2009*. Autria: Wagner Verlag.

Durusoy, E. (2014) *From an ancient road to a cultural route: Conservation and management of the road between Milas and labraunda*. Master´s thesis at the Middle East Technical University.

Domingues, M. (1967) *D. Dinis e D. Isabel*. Lisboa: Romano Torres.

Eberle, T.S. (2005) Promoting Qualitative Research in Switzerland. *Forum: Qualitative Social Research*, Vol.6 (2), Art. 31.

Espeleta, S., Guaragna, C. and García, N. (2017) *Concept for a reformation-themed European cultural route.* Version 2. EU Interreg Project 'European Cultural Route of Reformation' (ECRR). Torino/Erfurt, 06/2017

Kostiainen, A. (2008) Historical routes re-invented for tourism. In A. Kostiainen & T. Syrjamaa (Eds.), *Touring the Past Uses of History in Tourism*. The Finnish University Network for Tourism Studies (FUNTS), Finland.

Kostiainen, A. and Syrjamaa, T. (2008) Introduction: Touring the Past. In A. Kostiainen & T. Syrjamaa (Eds.), *Touring the Past Uses of History in Tourism*. The Finnish University Network for Tourism Studies (FUNTS), Finland.

Kultur, S. (2012) Role of Culture in Sustainable Architecture. In *Archi-Cultural Translations through the Silk Road,* Proceedings of the 2nd International Conference, Nishinomiya, Japan, 14–16 July 2012; Mukogawa Women's University Press: Nishinomiya, Japan.

Lacika, J. (2016) *Bratislava.* Bratislava: Ikar.

Lazar, I. (1990) *Hungary: A Brief History*. Budapest: Corvina Books.

Lazar, I. (1999) *Ilustrade History of Hungary*. Budapest: Corvina Books.

Makki, F. (2022) *Performing Cultural Routes*. Project under the Grant Scheme for Common Cultural Heritage: Preservation and Dialogue between Turkey and the EU–II (CCH-II). Ministry of Culture and Tourism, Turkey.

Mattoso, J. (Dir.) (1993) *História de Portugal*. Lisboa: Círculo de Leitores (VV. 2, 3 e 4).

Mikos von Rohrscheidt, A. (Ed.) (2008) *Turystyka kulturowa. Fenomen, potencjał, perspektywy*. Edition: gniezno (Vol. 477). GWSHM Milenium.

Moira, Polyxeni; Mylonopoulos, Dimitrios; and Konstantinou, Georgia (2021) 'Tourists, Pilgrims and Cultural Routes: The Case of the Kumano Kodo Route in Japan,' *International Journal of Religious Tourism and Pilgrimage*: Vol. 9: Iss. 3, Article 5. doi:https://doi.org/10.21427/YZPE-2K40

Mruck, K. (2005) Providing (Online) Resources and Services for Qualitative Researchers: Challenges and Potentials. *Forum: Qualitative Social Research*, Vol.6 (2), Art. 38.

Nuryanti, W. (1996) Heritage and post-modern tourism. *Annals of Tourism Research*, Vol. 23(2): 249-260

Palau-Saumell. R., Forgas-Coll, S., Sánchez-Garcia, J. and Prats-Planagumà, L. (2013) Tourist behaviour intentions and the moderator effect of knowledge of UNESCO World Heritage Sites: The Case of La Sagrada Familia. *Journal of Travel Research*, Vol. 52(3): 364-376

Panich, W., Maneenetr, T., Kunarucks, T. and Sakolnakorn, T. P. N. (2014) The management strategy of cultural tourism: A case study of sakon nakhon province, Thailand. *Asian Social Science*, 10(15), 48.

Pero-Sanz, J. M. (2014) *Santa Isabel, Rainha de Portugal*. Lisboa: Alètheia Ed.

Ramkissoon, H. (2015) Authenticity, satisfaction, and place attachment: A conceptual framework for cultural tourism in African island economies. *Development Southern Africa*, 32 (3), pp. 292-302, 10.1080/0376835x.2015.1010711

Richards, G. (2021) *Rethinking Cultural Tourism*. Edward Elgar. DOI:10.4337/9781789905441

Rodrigues, S. A. (1988) *7° Centenário do Casamento de D. Dinis com a Princesa de Aragão, D. Isabel*. Coimbra: Instituto Português do Património Cultural, Museu Machado de Castro.

Samiksha, S., Ram, S. P. and Anindya, J.M. (2021) The transhumance route of Pithoragarh: A cultural route?, *Environmental Challenges*, Vol. 5, 100291. https://doi.org/10.1016/j.envc.2021.100291

Sweeney, J.F. (2005) Historical research: examining documentary sources, *Nurse Researcher*, Vol. 12(3), pp. 61-73. DOI:10.7748/nr2005.01.12.3.61.c5949

Syrjamaa, T. (2008) Selling history to tourists: Advertising the past as a tourist attraction in early twentieth century Italy. In A. Kostiainen & T. Syrjamaa (Eds.), *Touring the Past Uses of History in Tourism*. The Finnish University Network for Tourism Studies (FUNTS), Finland.

Tavares, D.S.; Alves, F.B. and Vásquez, I.B. (2021) The Relationship between Intangible Cultural Heritage and Urban Resilience: A Systematic Literature Review. *Sustainability*, 13, 12921.

Timothy, D.J. (2014) Contemporary cultural heritage and tourism: Development issues and emerging trends. *Public Archaeology*, Vol.13 (1-3), pp. 30-47.

UNESCO (1994) *Report on the Expert Meeting on Routes as a Part of our Cultural Heritage*, Madrid, Spain, November WHC-94/CONF.003/INF.13 Paris, 30 November 1994, Available at unesco.org

UNWTO (2015) *Global Report on Cultural Routes and Itineraries*. World Tourism Organization (UNWTO), Madrid, Spain.

Vicente, Á. San (1995) *Isabel de Aragón, Rainha Santa de Portugal*. Zaragoza: Institución 'Fernando, el Católico'.

Zhang, S., Lin, J., Feng, Z., Wu, Y., Zhao, Q., Liu, S, Ren, Y and Li, H. (2022) Construction of cultural heritage evaluation system and personalized cultural tourism path decision model: An international historical and cultural city. *Journal of Urban Management*. Available online 7 December 2022. https://doi.org/10.1016/j.jum.2022.10.001