

CONCELLO D

OROSO

tourist
guide

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guide

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TODAY
IN HISTORY
TOURISM
OTHER INTERESTING FACTS





ORISO
TODAY



GEOGRAPHY

The municipality of Oroso spreads over a surface of 72.23 km², and offers a rural landscape without major geographical contrasts.

Mount Costa, with a height of 329 meters, in the parish of Trasmonte, and Mount Petón, 375 meters, in the parish of Senra, both in the north of the municipality, and on the border with the municipality of Ordes, are the highest points in the Oroso relief. The orographic outline, slightly winding and without major contrasts, makes its way to the banks of the Tambre river, which serves as a limit along the region's south. In its southwest corner, just after passing under Sigueiro Bridge, the Lengüelle water flow joins the river Tambre. Other rivers, such as the Carboeiro, the Samo or the Maruzo, flow in a north-south direction, forming varied and harmonious valleys.

PARISHES

The municipality of Oroso consists of 11 parishes: Os Ánxeles (San Mamede), Calvente (San Xoán),



Sigüeiro Bridge

Cardama (Santa María), Deixebre (Santa María), A Gándara (San Miguel), Marzoa (San Martiño), Oroso (San Martiño), Pasarelos (San Román), Senra (Santa Eulalia), Trasmonte (Santo Estevo), and Vilarromarís (San Tomé).

LOCATION

The municipality of Oroso is on the way from A Coruña to Santiago. Route N-550 crosses the area from north to south. The region's capital, Sigüeiro, is located 49 km from A Coruña and 11 km from Santiago de Compostela.

The A-9 motorway has an entrance and exit service point, but only in the direction of A Coruña. The railway line that joins the cities of Santiago and A Coruña has a halt facility near Sigüeiro, in Oroso, and the Garga Trasmonte station is also nearby. In addition to the aforementioned road, another route goes from Sigüeiro to Frades, via the parishes of Gándara, Vilarromarís and Calvente. Other secondary routes emerge from this road and lead to the other parishes and villages in the municipality. Oroso is bordered by the municipalities of Santiago and O Pino along its southern border, Trazo along the west, Tordoia and Ordes to the north, and Frades to the east.

REGIONAL FRAME

Oroso is part of the Ordes district, which encompasses the following municipalities: Cerceda, Tordoia, Trazo, Oroso, Frades, Mesía and Ordes —the district's capital.

PARISHES

The Municipality of Oroso consists of 11 parishes:

- Oroso (San Martiño)
- Trasmonte (Santo Estevo)
- Deixebre (Santa María)
- A Gándara (San Miguel)
- Cardama (Santa María)
- Senra (Santa Eulalia)
- Vilarromariz (San Tomé)
- Os Ánxeles (San Mamede)
- Marzoa (San Martiño)
- Calvente (San Xoán)
- Pasarelos (San Román)

The municipality is located between the urban points of Ordes and Santiago de Compostela. The first locality gives Oroso its regional influence, and both localities share a very good relationship; the second urban point acts as the municipality's natural exit to a relevant financial axis.

Its relationship with the surrounding area is strongly based on the importance of the region's rural and agricultural activity, a sector which is very representative of much of Galicia's inland areas.

The fact that the area limits with Santiago de Compostela is of prime importance. This great city has configured Oroso's character as well as its social and economic tendencies in the last decades. Part of the emigration phenomenon and departures from the municipality are related to this aspect. The economic referent and Galicia's capital served as an exit route for the municipality's products and initiatives, and as a strong centre of employment for many of Oroso's residents.

Furthermore, the N-550 route, which joins A Coruña with Santiago de Compostela, is Oroso's main connector as it joins the municipality with the Compostela urban area and the consequent communication facilities that this point offers.

POPULATION

The demographic situation is of great importance in order to understand the many possibilities surrounding a municipality, and in the case of Oroso this aspect was decisive. Located on the communications axis between the regions of Compostela and A Coruña, Oroso's inhabitants were presented with different options owing to Santiago's expansion effects and the accessibility of its location. All this, of course, in addition to Oroso's own interior capabilities.

The municipality of Oroso lies close to Santiago de Compostela, and represents the localities that have



left behind their rural past to incorporate themselves to the economic diversity of a new millennium, sheltered by Compostela the capital city.

During the 20th century, the demographic evolution was definitely not harmonious. A first stage went from 1900, when the municipality had 3231 inhabitants, to 1950, when it counted a total number of 4360. This stage reflects a stable and continuous population growth. The opposite occurs in a second stage, characterized by population decrease, between 1960, (when figures decreased to 4234), and 1981, a year in which 3612 inhabitants were registered. A final stage reflects the increase which has taken place during the late 20th century, with the total number of registered inhabitants increasing to 4537 in 1996.

At the beginning of the 21st century, population increases continued, with figures rising above 5530 inhabitants, in 2001, and reaching a total of 6262, in March 2004, and 7060, in January 2008.

The growth which took place in the municipality between 1996 and 2001 is undoubtedly the most significant in its history. The difference between the population numbers in 1996, (4537), and in 2001, (5530), shows an increase of 993 inhabitants in Oroso.

The migratory register records this tendency. In the year 2000, we can observe a positive balance of 322 inhabitants. In the 5 year period between 1991 and 1996, the positive balance is of 708 inhabitants, a figure which represents a positive migratory rate of 18.7%. We should point out that this indicator was slightly negative during the 1970s and 1980s. The influence of Compostela and its surroundings is one of the reasons for the increase in the municipality's population.

The population growth rate was positive from 1970. In the period between 1991 and 1996, the number of births decreased, and the growth index 50 (1.3%),



Isaac Díaz Pardo Square

was below the figures of previous years (4%). Between 1998 and 2001, the population growth rate was positive: 10 inhabitants in 1998 and 15 in 2001, as the birth rate increased throughout this period.

Age analysis reveals a municipality that is going through a period of demographic transition. In March, 2003, 953 youngsters under the age of 15 made up 15.81% of the total population, while 835 people over 65 years of age constituted only 13.77%. At the same time, the total population



consisted of 3010 men and 3055 women. The main age group was between 15 and 65 years of age, with 70.42% of the municipality's total population falling into this category.





ORISO
IN HISTORY



The lifestyle of the ancient inhabitants of this territory —today known as Oroso, was practically the same as in the other municipalities of Galicia. The archaeological vestiges found in the area suggest that these territories were occupied during the Upper Palaeolithic, i.e., 25000 years B.C., a date which corresponds to the archaeological settlement of Gándaras de Budiño.

The Neolithic period opens up to a new way of life, characterized by primitive crop growing and stock rearing. This period corresponds to the arrival of megalithic architecture and the first known examples of stone constructions in our municipality. Megalithic Culture has left a few examples of tombs and chambers, dispersed around the different parishes, and which have been chronologically dated between 3500 and 1500 B.C.

Centuries passed, and, through time, communities developed a hierarchical structure, leading to confrontations between the groups that shared this geographical space.



The arrival of the Iron Age is parallel to the development of Celtic culture, which begins at the end of the Bronze Age, 7th century B.C., until the 5th century AD. This great historical period also sees the area's Romanization, a time in which many tribes and 'Gallaeci' communities were subjugated by the Roman Empire.

The Iron Age brought the first stable settlements to our municipality: the *Castros* or Celtic settlements, situated in high areas, with circular structures and protected by defensive ditches. Oroso offers some examples of these settlements, although, unfortunately, most of them have been ruined and only the place name remains. An example of the ceramics and metallurgy used by these ancient settlers can be seen in the interesting Recouso Treasure (Marzoa), a series of gold pieces which we can date between the 4th and 1st century B.C.

The incorporation of these lands to the Roman Empire, and the consequent organisation of the territory led to the construction of communication routes, both primary and secondary roads which cross the municipality of Oroso. Some historians place the 'Trigundo' mansion, (Sigüeiro), on the number 20 route, which travelled from Bracara to Lucus along the coast. In a similar fashion, we come to the conclusion that Sigüeiro Bridge was originally a Roman construction.

After the Roman Empire was dismembered, with the passing of centuries, the towns with Roman origins constituted the base for a feudal society which expanded until the 18th century. But let us look at an event which strongly influenced our society in the 9th century, a date which supposedly marks the discovery of the remains of the Apostle St. James in Compostela.

After this news, thousands of pilgrims travelled to Compostela, along all the routes which lead there. Along the English Route, or the Ancient Royal Route which crosses our municipality, passed all

the pilgrims who came from Europe and disembarked at the ports of the Artabro golf.

And along the localities of Baxoia, Agrelo, A Santiña, Alto de Mouro, Vilalbarro, A Ulloa, Ponte Sigüeiro, for example, today's pilgrims continue to follow the steps of their ancestors, with the goal of embracing the Apostle Santiago in Compostela.

The municipality of Oroso also has other medieval routes which connected the religious and political centres, such as the Great Route, between Santiago and Betanzos, and the Sobrado Route.



Sigüeiro Bridge, perhaps the most distinguishable feature in the municipality, was constructed over the river Tambre or Tamara, as it appears in various 18th century maps. Tambre, which has the root 'tam', means flow, flow towards sea, but we can also apply the term to the pilgrims, who flow towards Compostela from great distances to meet their protector. One of this bridge's arches was designed by order of Fernán Pérez de Andrade, in the 14th century. Sigüeiro Bridge has been a silent witness to many historical events, from noble disputes to the battles led by Solís in the mid 19th century.



Grabanxa recreational zone (parish of Calvente)





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HERITAGE

The Druids believe that the force which commands the world revolves around four elements; any place which, by magic, brings them together will be a synonym of the sweetness of true freedom, a place where its inhabitants will be happier than anywhere else. Earth, Wind, Water, and Fire: the four elements ... Live them!!!

ARCHAEOLOGICAL HERITAGE

MEGALITHS

The *mámoas* or *medorras* are burial chambers which date from 3500 to 1700 B.C. Many of the tombs located in the municipality were destroyed, while others suffered less damage. Among them are:

Medorras do Petón (Senra).

Medorra de Vilar de Arriba (Deixebre).

Medorra do Coto de Lobo (Recouso–Marzoa).

Medorra do Prado de Figueira (Marzoa).

Medorra da Costa (Trasmonte).

Medorra de Gadamíl (Villarromariz).

The most important archaeological finding of the time is the Garabanxa axe (Calvente), dating back some 4000 years.



Senra Church (Santa Eulalia)

BRONZE AGE

This historical époque is made up of various stages between the year 1700 and 500 B.C. The most known archaeological vestige from this age is the Deixebre spear head, which is approximately 2700 years old.

CELTIC CULTURE

Celtic Culture, characterized by its fortified settlements on elevated lands, dates from the 6th century B.C. to the 1st century AD. The municipality of Oroso has 16 documented *castros* or Celtic settlements;

unfortunately, most of them have been destroyed and only their toponyms remain. The only one which has been well preserved is the Vilalbarro settlement (Oroso). Various examples of ceramics, hand mills and other utensils of the time have been found in these settlements. The most important archaeological remnants of Celtic Culture in the municipality of Oroso were found at the Recouso settlement (Marzoa): the Recouso treasure is made up of earrings, rings, chains, for example, and dates back to between the 4th and 1st century B.C.

We are able to name the following settlements:

Castro de Recouso (Marzoa), where the famous Recouso treasure was recovered.

O Castro. Campo da Igrexa (Marzoa).

Castro de Bouzalonga (Deixebre).

Os Castros (Trasmonte).

O Castro (Deixebre).

Castro de San Román (Pasarelos).

Castro de Vilalbarro (Oroso).

Castro de Arderís (Senra).

Castro de Vilacide (Oroso).

Castro de Vilares (Oroso).

Castro de Senra (Senra).

CIVIL ARCHITECTURE

The municipality of Oroso is rich in civil and religious architecture. Within the first category we find the Meimixe Palace, from the 18th century, and its outstanding grain house. Somoza house, in the locality of Marzoa, and the Vilar de Abaixo house, in Deixebre, are two examples of civil architecture from the 19th century. Along the five rivers which flow through the region, (Tambre, Maruzo, Samo, Lengüelle and Carboeiro), we can see numerous mills, which constitute a part of the bread making process. Some *hórreos* or granaries resist the passing of time and continue to stand high, a symbol of a self-sufficient economy that resists death. Some good examples of this type of construction are the Gandomil granaries (Villarromaris), which display a design that is typical of the area.



Zan mill

Sigüeiro Bridge, 13th–14th century (Sigüeiro).
Carollo Bridge (Carollo).
Ulloa Bridge (Sigüeiro).
Meimixe Palace, 17th–18th century (Os Ánxeles).
Samoza House, coat-of-arms and pantheon, 18th century (Marzoa).
Raelas House, 18th century (Deixebre).
Carrales House (Castro–Senra).
Carril House, 18th century (Oroso).
Gadamil House (Villarromarís).
Vinculeiro coat-of-arms (Vilares–Senra).
Rial coat-of-arms (Trasmonte).
Garga station (Trasmonte).

RELIGIOUS ARCHITECTURE

Within the sphere of religious architecture we should distinguish the stone crosses, especially in Oroso, and the Baroque elements which decorate the churches of Gándara and Senra.

There are eleven churches in the municipality, one per parish, and three chapels. The chapels are located in Garabanxa (Calvente), San Román (Pasarelos), and in the Meimixe Palace (Os Ánxeles). Some of the churches display interesting Baroque and Neoclassical style altarpieces. The stone crosses are found next to the churches, some have a simple cross design while others are more lavishly decorated. The most outstanding churches and stone crosses are:

Senra church, 18th century, originally Romanesque.

Gándara church, 17th and 18th century.

Oroso cross, 18th century.

Senra cross, 18th century.

Trasmonte cross, 18th century.

Cardama tombstone, 18th century.

Penas de Valiño cross (Os Ánxeles).

TRADITIONAL ARCHITECTURE

MILLS

The municipality's channels and rivers are home to numerous mills, some of which are still functional.

Some of the most important examples are:

The Grela mill (Marzoa).

The Trillo mill (Gándara).

The Vigo or Rego Tellado mill (Costa-Trasmonte).

The Ribeira mill (Trasmonte).

Ethnographic collection of the Senra and Cardama mills (group of 11 mills).

Ponte Marzoa mill (Marzoa).

GRANARIES

All parishes in the municipality have very interesting grain houses, some of which have been constructed in the Ordes style, while others display an elongated floor plan. Some good examples are:

Meimixe Palace granary (Os Ánxeles).

Gadamil granary (Vilarromarís).

Vilarelle granary (Vilarromarís).

The two grain houses in Viñán and Burata (Senra).

Carollo granary (Cardama).

Costa granary (Trasmonte).

HISTORICAL MEDIEVAL ROUTES

ENGLISH ROUTE

Connected A Coruña and Betanzos with Santiago de Compostela.

THE FRENCH OR GREAT ROUTE

Connected Sigüeiro with Betanzos.

THE SOBRADO ROUTE

Connected Sigüeiro with Sobrado dos Monxes.

OTHER HERITAGE

The Cas sundial (Os Ánxeles).

Deixebre church sundial.

FISHING AND HUNTING

The municipality of Oroso is one of the many in Galicia where one is able to fish and hunt. However, this municipality is strongly characterized by the abundance of rivers and water flows, which makes it an ideal location to practice this sport.

The municipality of Oroso has a total of six rivers: The Lengüelle, Carboeiro, Cabrón, Samo, Maruzo and the Tambre. Trout fishing is permitted in all rivers, but always in the appropriate season and designated areas.



GOLF

Golf course
(pitch & putt)
Par 54 | 18 holes

Another sport that can be practiced in this municipality is golf, thanks to the Tambre Golf facilities located in Porto Avieira.

RECREATIONAL AREAS

REFUGE ISLAND

GETTING THERE 12 kilometres from Santiago, in the direction of A Coruña, along the N-550 road, we reach the locality of Sigüeiro. At the Praza da Foca square, take the provincial road, (CP-3801), which goes from Sigüeiro to Frades. At the km 1 point there is a turning on the right-hand-side called: Camiño do Refuxio. Travel along this route for about 200 meters and you will find a beautiful refuge, made up of an island situated in the middle of the river Tambre.

FACILITIES

Surface area > 0.6 hectares
9 family tables
1 large barbecue grill,
2 small barbecue grills
1 fountain
Various refuse containers
Ample parking space
1 private inn (open during
the summer season)

DESCRIPTION The Island has an oblong shape and is located next to a dam. Its northern side has a small river beach. The island's great oak forests offer deep shade in summer. It is surrounded by birch and willow trees, vegetation which is very common to the municipality's riversides. Two cement footbridges, one along each riverbank, provide access to the island. The *Sigüeiro* fishing reserve was created in order to take advantage of the many trout fishing opportunities presented in this area of the Tambre river. This reserve is ideal for trout fishing and is one of the most appreciated by fishermen throughout the province.

PENATEIXA

GETTING THERE from the Praza da Foca, in the locality of Sigüeiro, take the CP-3801 provincial road towards Frades. 1.5 km along this route you will see a sign which indicates the way to this recreational space. Follow the route for about 100 meters and arrive at this nature zone, sheltered by the river Tambre along its right side.

FACILITIES

6 family size tables
Various refuse containers
Ample parking space
1 private inn
(open all year)

DESCRIPTION The Penateixa recreational area consists of open space limited by alder and oak trees. The space is ideal for enjoying the sunshine or tree shade while the children play. Several of the area's

zones are covered by luscious oak and pine woods. Furthermore, fishermen can take advantage of the Sigüeiro fishing reserve along the course of the river.

PONTE ARDERÍS

GETTING THERE from the Praza da Foca, in the locality of Sigüeiro, take the CP-3801 provincial road towards Frades. After 10.5 km you will see a sign indicating the way to this recreational space, which is situated next to this access route and Arderís Bridge, in the parish of Senra.

DESCRIPTION The Ponte Arderís recreational space consists of a small field on the left bank of the river Samo —an affluent of the Tambre. The space, inaugurated in 1997, is home to alder, oak, birch, mimosa and chestnut trees. Special features include a small, stone stair-case which leads to the river and a quiet backwater that is an ideal summer bathing spot.

FACILITIES

5 family size tables
2 grills
1 refuse container



Refugio Island (Sigüeiro)

O CACHOPAL

GETTING THERE the village of Cachopal is situated on the 12.5 km point of the CP-3801 Sigüeiro to Frades provincial road, in the parish of San Mamede dos Ánxeles. Take the tarmac track on the right-hand-side, towards San Mamede church. The Cachopal recreational site is located about 400 meters from the main road, on the right-hand-side.

FACILITIES	DESCRIPTION the Cachopal recreational area consists of two fields located on the right bank of the river Maruzo, a tributary of the Tambre. The northern side is inhabited by a lush pine forest. The river bank prairie stands out due to the bridge mill. The mill, which has two bed stones, was partially renovated in 1996. This recreational space was opened in 1997 and is sheltered by alder and oak trees.
6 Family size tables	
2 grills	
1 fountain	
1 refuse container	

THE VIGO MILL (REGO TELLADO MILL)

GETTING THERE follow the N-550 road in the direction of A Coruña, and turn left at the 43 km point, along a track which lies directly opposite the *Maquinaria Oroso* garage. Follow this tarmac track for approximately 300 meters, which will take us past a crossing. About 150 meters from the crossing, at which point the path is no longer tarmacked, a diversion on the right hand side takes us to the recreational space around the Rego Tallado mill.



FACILITIES	DESCRIPTION The Rego Tellado recreational area is a small sized nature spot which boasts a mill that was renovated by the municipality in 2004. The area is surrounded by alder, birch and oak trees, providing this area with its special charm and making it a worthy place to visit.
1 large stone table for 30 people	
1 grill	
1 active mill	
1 W.C.	



Entrance to the English Way (Sigüeiro)

THE ENGLISH ROUTE TO SANTIAGO

The significance and sense of historical antiquity which the 'English route' has in the province of A Coruña is reflected in the presence of many institutions which sprung considerably thanks, in great part, to international maritime and terrestrial commerce. These institutions, found along the route, are of diverse nature, with some aimed at helping: hospitals, lazarets, bridges and inns; and others aimed at protecting: the Order of the Temple, and let us not forget the monasteries that were also tied to the invention or discovery of the sepulchre of the Apostle James. This busy route to Santiago, short and practical for those who arrived at the safe haven of Galicia's ports, from northern or western Europe, consists of two stages. One began at the Burgo de Faro, later moved to A Coruña; the other started its course in Neda or Ferrol. The routes coincided in Bruma, according to some, and at the San Roque das Travesas chapel, according to others, and followed the same path, all the way to Santiago. Although the 'English Route' is not as prestigious as

its French “rival”, we should not forget that it has been the stage for a large number of pilgrimages.

STAGES OF THE ENGLISH ROUTE FERROL TO MIÑO STRETCH

From Ferrol, the English Route begins at the Curuxeiras dock, in the area surrounding the medieval port. As we leave the ocean promenade behind, (Paseo da Mariña), the course takes us to Saint Francis’ church, located between the old district and the Neoclassical quarter of Madalena. The route continues along the rúa Real, or Royal Street, and enters the aforementioned quarter (Madalena). One of the most significant buildings, with regards to the pilgrimage phenomenon, is Charity Hospital, today known as: Centro Cultural Torrente Ballester. The building was constructed in 1780 to aid the ill, the poor, and the pilgrims. In what concerns churches, the main construction is the concathedral of St. John. The rúa Real leads us to Amboaxe square, where the Chapel of Dores is located. Following the same road, we will arrive at the Praza de Armas and the Pazo Consistorial (town hall), built in 1953. We continue past the rúa Real, rúa do Carme, Praza do Callao and the Molíns Canton and arrive at the Angustias church, (Our Lady of Anguishes), a further example of Ferrol’s Neoclassical temples. The route then heads towards the regions of Recemil and Caranza. The industrial park announces the proximity of the locality of Narón. Continue along the Avenida the Mar road, which runs parallel to the estuary, and head in the direction of Neda. The ‘rúa da Pena’ road will lead us to the San Martiño de Xuvia monastery (O Couto). The route continues and joins a path known as the ‘Camiño do Salto’ which will take us past the tide mill called Aceas de Lembeie and across the River Xuvia bridge, which takes us to Neda. Today’s pilgrims can enjoy the facilities of a modern inn built on the banks of the Xuvia. The Santa María church and Sancti Spiritus pilgrims’ hospital are worth visiting. Continue along the rúa Real, contemplating the 17th and 18th century house porches, and then onto the rúa do Castro,



River Tambre (Sigüeiro)

which takes us to St. Nicolas' church. We leave the locality of Neda, and head towards Regueiro and then O Puntal de Arriba. This route will take us to the locality of Fene, an industrial municipality famous for its workshops and Astano shipyards. At the town's exit, this route joins the 'Camiño Real' or Royal Route, and guides us around the industrial quarter of Vilar do Colo to enter the region of Cabanas. A detour along this route leads to an old mill and the church of San Martiño do Porto, with its beautiful baroque façade. In the locality of Cabanas, situated in the heart of the Eume estuary, pilgrims are able to relax on Madalena beach, before continuing their route along the ocean promenade, across the bridge and into Pontedeume. Outstanding constructions in this area, well worth visiting, include: the San Agostiño convent, the As Virtudes chapel, and the homage tower at the Andrade family castle; the Santiago church; the birthplace of Bartolomeu Raxoi, Archbishop of Santiago from 1751 to 1772; and the town hall, situated directly next to the Ulloa Tower. Once we have departed Pontedeume, a detour takes us to the Romanesque church of San Miguel de Breamo. We then head towards the village of Buiña, which will put us on the right path to Perbes. If the aforementioned detour to Breamo is ignored, the route will take us directly to Buiño, via the villages of Viadeiro and Bañobre. After crossing the medieval, single-arched bridge over the Baxoi river, we enter the locality of Miño,



Square Gardens Alexandre Bóveda

along the so called 'Camiño Real' or Royal Way, until reaching the market square. The pilgrims' inn is situated near the sea.

THE MIÑO TO BRUMA STAGE

The route continues past Miño, along the rúa Real, to the railway station. It crosses the train tracks and returns to the ocean side, a feature that is very present in the initial stages of the English Way. And we reach the Ponte do Porco, on the Lambre estuary. The route enters the forest and takes us to Montecarlo Palace and San Pantaleón das Viñas church. The route descends only to begin its uphill course once again, towards Matacabalos, via Chantada and Guende. Sometime after, pilgrims arrive in the village of Souto, which has a Romanesque church, built in the 19th century. The course continues along earth tracks before making its descent towards Betanzos, a route that offers good panoramic views of the Betanzos estuary and surrounding wetlands. The village of Gas has an old fountain with cross. Continue until 'A Rúa' and to the Romanesque church of San Martiño de Tiobre. Visit Barral Palace and then descend the hill known as 'Sabugueiro' and arrive at the locality of Caraña. This itinerary will take the pilgrim to the Our Lady of the Way sanctuary (Os Remedios), in the Tiobre parish. Pilgrims cross the Mandeo river over the Ponte Vella, or Old Bridge, and enter Betanzos through the Old Bridge arch, one of the medieval wall entrances.

The rúa dos Prateiros, or Silversmiths road, leads us to Porta da Vila and the busy town square of García Irmáns. We exit the square and continue the route along the rúa do Rollo, which takes us to the Cascas old bridge, across the Mendo river. We exit the town centre and continue into the localities of Couto, Campodeira and Xanrozo to eventually enter the municipality of Abegondo. We leave behind the locality of Limiñón, along its bridge, pass the Santo Antón de Cos church, and head towards the village called Cima de Vila. The route takes us past the village



Chapel of San Román de Transmonte

houses, very close to the Santiago de Meangos church, and continues towards Presedo Bridge, taking us past Presedo church. The route then takes us through the forest and past the villages of Leiro and O Loureiro. Continue along the English Way in the direction of Francos, leaving behind the localities of Matiño and Boucello, and arrive at the old chapel of San Paio, an

abandoned building; continue towards the San Tomé de Vilacoba church. We will soon arrive at the locality of Monte, entering the wood which takes us to Fontenla and Malata. Once we have reached the municipality of Ordes, the route enters an agricultural zone until we reach the locality of Bruma (municipality of Mesía), where we are able to appreciate the remnants of the old pilgrim hospital, of medieval origin, linked to the Santiago hospital. In the village of Bruma there is a new pilgrims' inn, an old country home which has been renovated for this purpose. It has space for 21 pilgrims.

CORUÑA TO A BRUMA STAGE

The itinerary begins at Santiago church. Continue towards the Porta real, or Royal Entrance, very close to María Pita square. The route continues towards the Cantons, along the ocean promenade (Avenida da Mariña), which displays its emblematic porches and glass façades. Continue along the roads named Sanchez Bregua and Linares Rivas, towards Catro Camiños. Then take the roads Fernández Latorre and Pérez Ardá, towards the area of Eiris. The route coincides with the Royal Way, from Castela to Palavea and Portazgo. We exit the municipality of A Coruña and enter Culleredo. We travel past Corveira and Rutis and continue until the Vilaboa parish church. An 18th century bridge takes us to Alvedro. Continue towards A Costa, leaving behind the river Valiñas and arriving in the municipality of Cambre. We cross the Sigrás and Anceis parishes. In Castro de Sigrás we can see the profile of a pre-Roman settlement, where a pilgrim hospital was built, as well as the Romanesque church of Santiago de Sigrás. The route then takes us to the Anceis Romanesque church, via what is left of the paper and tanning factories, and continues towards Drozo and the Anceis Palace, before crossing the northern part of the Carral municipality, through the localities of San Martiño de Tabeaio, o Corpo Santo, Belvís, Montecelo, A Calle and A Bailía. We enter Abegondo, separated from Carral by the river Barcés, after passing the localities of Aquelabanda and Desabanda, A Calle and Fontán,



near Sarandós. Continue along this route, towards San Bartolomeu and As Travesas, and arrive at the Bruma Hospital, via Malata.

BRUMA TO SANTIAGO STAGE

From the Bruma chapel, the route leads to the municipality of Ordes, passing through the localities of Seixo and Cabeza do Lobo. Cross the parish of Ardemil and continue towards the villages of Carreira, As Mámoas and A Carballeira. After the route has taken us through woodlands, it now arrives at Rúa and the San Paio de Buscás church. Pilgrims leave behind the Trabes mill, cross the Cubo bridge and continue towards Outeiro de Abaixo. A tree-sheltered path leads us to the San Xulián de Poulo church, situated in Outeiro de Arriba. Cross the localities of A Senra and A Calle, in the direction of O Carballo. Pilgrims will arrive at Casanova. The route crosses Pereira Bridge, enters the wood and takes us to the locality of Carrás. This area, covered with fields, has a large number of springs and, therefore, it is sometimes inaccessible. Continue towards the village of Baxoia, offering great panoramic views, situated in the Oroso municipality. Once we have passed Baxoia, cross the highway, about 250 meters from the town centre. We follow the track which takes us to Cacheiros. In Cacheiros, we take the turning on the right-hand-side, which leads us to Sigüeiro, 6 km away; we then go past a pasture and crop field zone, the core of the Oroso de Abaixo district. This track takes us to the proximities of Sigüeiro, turning to the left and arriving at the roadside in the village of A Foca. We continue towards Sigüeiro and arrive at the N-550 crossroads, where we turn to the right and cross the bridge over the river Tambre, a 12th century Romanesque construction, recently widened with unfortunate results. After crossing Sigüeiro Bridge, over the river Tambre, the pilgrim finds himself in the municipality of Santiago de Compostela. Once we have crossed the bridge, an asphalt track on the left leads us to Barciela church. Take the track on the right, which passes in front of the church, next to the bandstand. A short time after, we will pass an abandoned school building. Continue, bearing to the right, until we arrive at the road which leads to the



Grabanxa chapel

airport. Cross this road and continue along the earth track, which then bears to the left and zigzags in parallel to the highway. We arrive at the underground highway crossing, ignore it and continue parallel to the highway. We pass a pine wood and come to another underground highway crossing which we take in order to cross to the right-hand-side of this highway. We will see a football pitch, (Marantes), on the right hand side and a large rock of the left. Turn to the left, and then left again, where there is a stone cross. Further on, we will arrive at the Aqualada chapel. We pass this building and take a right turn, which will lead us to the N-550 road. Cross this road, via the subway crossing, and find a series of mills, and a fountain named 'a Fonte do Inglés', or the English Fountain. We then take a track on the left, followed by a right turn, along another track that runs parallel to the N-550. The track continues to a small river, the Sionlla, which we cross along the road. Once we have crossed this river, we head towards the school and football ground. We immediately take a left turn, towards the Celtic settlement we can see on the heights in front of us. Once we have passed this 'Castro', we will see a quarry, and then the Castro Hotel, which we pass, along its back entrance. We continue our journey among trees and arrive at the Galileo road, situated in Tambre's industrial park. We proceed along the rúa das Mulas, followed by the rúa do Tambre and Meixonfrío, until we get to the N-550. Continue along

this road, passing the old Salgueiriños market and San Caetano, and head in the direction of Pastoriza, followed by Os Basquiños, Santa Clara, rúa dos Luoreiros, Porta da Pena, Praza de San Martiño Pinarío, rúa da Troita, Acibechería, Via Sacra, Casa da Parra, A Quintana and the Cathedral.

ENGLISH WAY PERSONALITIES

The first Scandinavian pilgrim to Galicia is said to have been King Sirgud of Norway, in 1108; and the first Anglo-Saxon pilgrim was, very likely, the personality known as Saint Godric, in the first decade of the 11th century. The medieval crusades meant that many pilgrims would visit A Coruña. During the third crusade, in 1189, sixty Danish ships took ten days to travel from England to Coruña. During the fifth crusade, in 1217, 350 vessels, filled with Germanic, Frisian, Flemish and Norwegian crusaders, arrived at the port of A Coruña, all in unison. It took them a day and a night to get to Santiago. Their stay in A Coruña lasted for nine days. Many were impatient and decided to lift anchors before the winds had calmed, which led to various shipwrecks along the Galician coast. When they reunited in Lisbon, to intervene in the Portuguese reconquest, one third had already died. In 1386, during the 100 Years War, the Duke of Lancaster visited Compostela on a warrior's mission. It took him five days to make the journey from Brest to A Coruña. When a group of French knights who happened to be in Compostela realised this, they took their horses and arrived at the scene that very night, but were unable to stop the Duke and his army from reaching the doors of Compostela, with the consequent handing-over of the city's keys. At the end of the 14th century, maritime pilgrimages increased considerably. In 1417, the writer Margery Rompe, who also knew Rome and Jerusalem, made her one week journey from Bristol to A Coruña, and a return trip which lasted five days. William Wey, teacher at Eton, gave us what perhaps is the greatest individual, English contribution to the history of pilgrimages from the British Isles. His story tells us, among other things, about his three day stay in A Coruña. He describes, for example, an occasion on which he



heard a bachelor and fellow countryman giving mass at the Franciscan church in A Coruña. As well as English arrivals, the Coruña port frequently welcomed German visitors. In 1473, four vessels parted from Hamburg to A Coruña. The Armenian bishop, Mártin of Arzendjan, made a pilgrimage to Rome in 1489 and then continued towards Santiago. Members of the Spanish royal family also made pilgrimages to Compostela, via the A Coruña port. Charles I, in 1520, set off from this port to be crowned Emperor of the Holy Roman Empire. Philip II also set off from the port of A Coruña, when making his sea journey to England to marry Queen Mary Tudor, in June 1554. The Protestant Reformation provoked a crisis in the maritime route, as those who used it most, (English, Scandinavian, north Germanics), were the first to adhere to these new ideas. Bartolomeu Fontana, the Venetian astronomer, travelled to Compostela in 1538, entering Galicia through Ribadeo and passing the estuaries of Ortigueira, Ferrol and Ares, where he stayed at the Pontedeume hospital, situated on the bridge. With regards to this bridge, he would later comment: "in all my days, I have never seen a bridge of such magnitude". Cosme III of Medici also travelled to Compostela, although, it is said he was not too satisfied with his trip. In 1609, Jacob of Sobieski, father of John III, king of Poland, made his own trip to Compostela. A valuable source, with regards to acknowledging the Royal Way from A Coruña to Santiago, and Ferrol to Santiago, consists of the journeys made by Father Martín Sarmiento in 1745 and 1754, which we have used here. In 1806, the French Count and archaeologist, A. de Laborde, wrote of his trip from A Coruña to Santiago, making note of the distances in leagues; he mentions the beauty of the Way. In the 19th century, the pilgrimage phenomenon reflowered. This had much to do with the enterprising spirit of Thomas Cook: it was he who made the first organised expedition to the Holy Land, in 1867. Today, the pilgrimage phenomenon has reached a spectacular impulse which is very much related to the idea of a journey, space and time for meditation, to converse with others and especially with ourselves.



TREKKING ROUTES IN THE MUNICIPALITY OF OROSO

THE 'ROYAL WAY' ROUTE TECHNICAL SPECIFICATIONS

DEFINITION This is a route of historical, archaeological, architectural and natural interest which follows the ancient 'Royal' or 'English Way', connecting the cities of A Coruña and Betanzos with Santiago de Compostela.

LOCATION Parishes of Deixebre and Oroso (Municipality of Oroso).

LENGTH 11.140 km

ESTIMATED TIME LENGTH Non-stop: 3 hours at 3.7 km/ph. With 10 minute stops: 4 hours 50 mins.

DEPARTURE POINT O Castro, border point between the municipalities of Ordes and Oroso.

ARRIVAL POINT Sigüeiro Bridge, on the border with the Santiago de Compostela municipality.

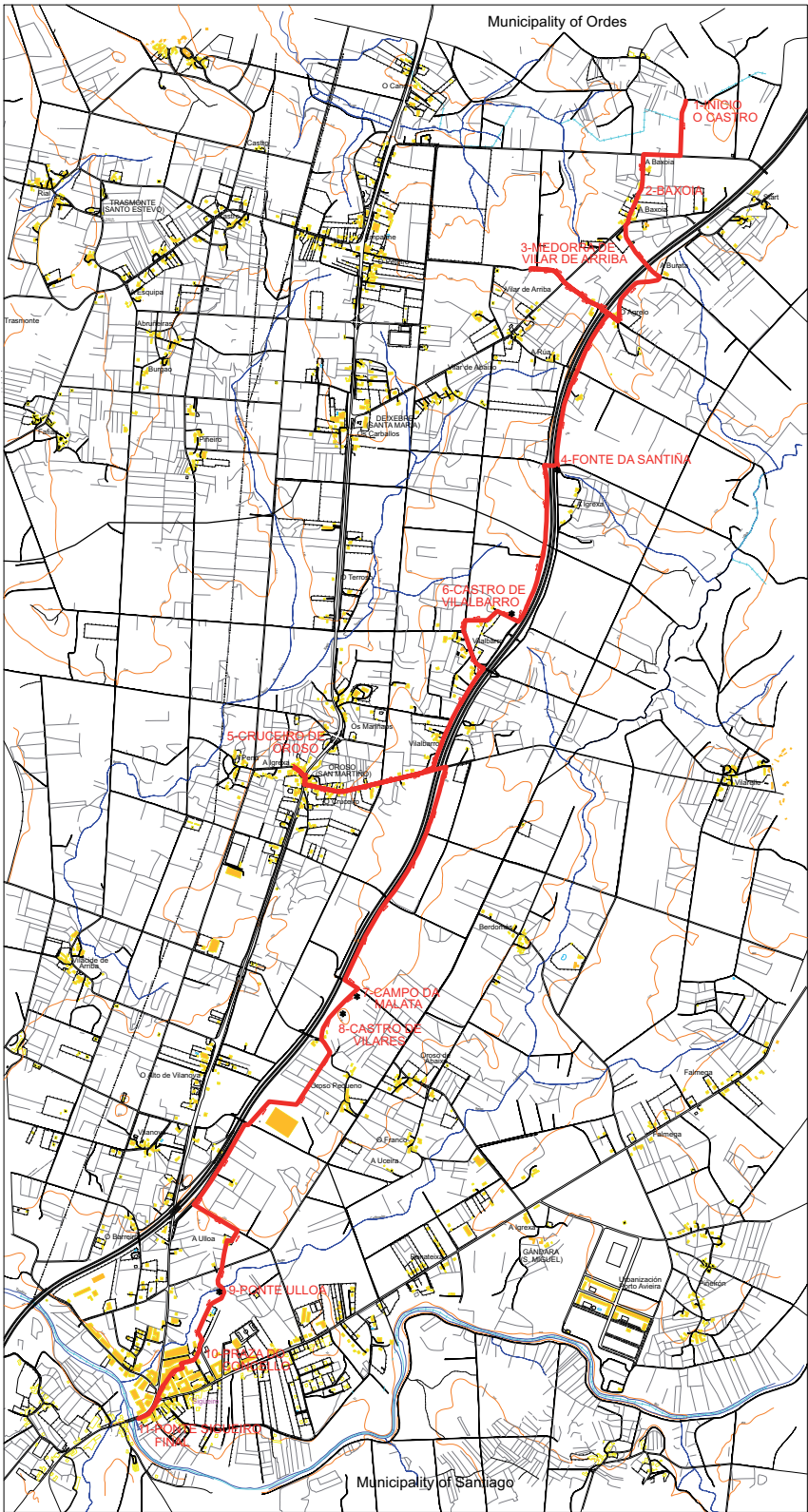
NUMBER OF STOPS 11

HEIGHT Maximum: 320 m. Minimum: 220 m.

DIFFICULTY LEVEL Low

PRECAUTIONS Road and track crossings.

EQUIPMENT Trekking boots, comfortable clothing, food, water, small first aid kit, sun cream, moisturizing cream, route map, photographic camera, high visibility clothing. Winter: rain coat, waterproof footwear, warm clothing.



KILOMETRIC DISTANCES

1	(START) O CASTRO. LIMIT BETWEEN ORDES AND OROSO	0,000 km	0,000 km
2	BAXOIA	1,000 km	1,000 km
3	MEDORRA DE VILAR DE ARRIBA	2,356 km	1,356 km
4	FONTE DA SANTIÑA	3,630 km	1,274 km
5	CRUCEIRO DE OROSO	6,302 km	2,672 km
6	CASTRO DE VILALBARRO	7,204 km	0,902 km
7	CAMPO DA MALATA	8,210 km	1,006 km
8	CASTRO DE VILARES	8,362 km	0,152 km
9	PONTE ULLOA	10,191 km	1,829 km
10	SIGÜEIRO (PRAZA DO CONCELLO)	10,625 km	0,434 km
11	(END) PONTE SIGÜEIRO	11,140 km	0,515 km



Casa Carril in Oroso

The Royal Way is one of the names given to the old medieval route that connected the cities of A Coruña and Betanzos with Santiago de Compostela. According to folklore, this route was very popular with all types of people, including kings and princes. In fact, from the 12th century to the 18th century, this Way was the only route that connected the aforementioned cities, and, furthermore, it was used by thousands of pilgrims who disembarked at the port of A Coruña or surrounding areas, then continuing their journey to Santiago on foot, in order to visit the resting place of the Apostle Santiago.

The name 'Camiño Real' or Royal Way also comes from the fact that King Philip II followed this route in 1554, staying the night in Puolo (municipality of Ordes).

However, the official name used by the Government for the great routes, 'Camiños Reais' or Royal Routes, dates back to the 18th century, during the reign of Charles III, with the passing of a Royal Decree on the 10th of June, 1761, promoting the idea of great communication routes between the

provincial capitals. As a result of this decree, the Galician Royal Route is created, between Madrid and A Coruña. Shortly after, a series of secondary Royal routes are named, among them, in 1770, the New Way, from A Coruña to Santiago. This Way, paved and wide, different from the medieval route, would later become the current A Coruña-Pontevedra National 550 road. Therefore, this route would be the official Royal Way, and the old medieval route would go on to be called the Old Royal Way, (Antiguo Camiño Real), or the English Way, as most pilgrims who arrived at the ports to later make their way to Santiago were from this country.

Unfortunately, due to the construction of the motorway, the medieval route in the municipality of Oroso was almost completely destroyed. There are still some small remnants and sufficient documented sources, both written and of oral tradition, which enable us to recognise its course. This trekking route follows the old way as closely as possible, taking us past all the emblematic and historical locations that were positioned along the old communications road that has today disappeared.

Before we describe this course, we feel it is important to clarify the importance of the Burgo and A Coruña ports as reception points for pilgrims, who would then have to travel through the municipalities of Coruña, Culleredo, Cambre, Carral, Abegondo, Mesía, Ordes, Oroso and Santiago de Compostela.

THE CAMIÑO (THE WAY): ORIGIN, STOPS AND HERITAGE

Throughout the Middle Ages, pilgrims from France, Germany, England, Italy and from a major part of other Christian countries arrived in Santiago. However, those who arrived from England are of special interest, for two reasons: on the one hand, due to the important amount of documented sources that have registered these pilgrimages, and, on the other, due to the fact that many of these pilgrims reached Santiago via the maritime route.

These first pilgrims took advantage of the ancient, Roman communication routes between A Coruña and Santiago. The 12th century, around the time the Bruma Hospital was founded (municipality of Mesía), marks the consolidation of the so called 'English Way' or 'Lighthouse' Way (after the Hercules Tower, or lighthouse —the old referent for A Coruña and its surroundings).

We also know that in that age, the Way of St. James described a route which could only be made on foot



O Castro, border between Oroso and Ordes

or horseback. According to several historians, the splendid collection of monuments along the Way of St. James found their coherence in these humble routes or rural tracks.

By the mid 12th century, the organization and consolidation of the English Way, or Lighthouse Way, was

already striving. Various sources, especially those which document maritime routes in the Middle Ages, mention the continuous arrival of Frank ships to the port of Burgo, (municipality of Culleredo), a word that is interpreted as a synonym of 'pilgrim'. Although the origins of these vessels were diverse, and even if we consider that the sources refer to Gascon tradesmen who departed from the port of La Rochelle, it seems indubitable that the ships also transported pilgrims. Therefore, from the 12th century, English pilgrims consistently arrived at the reception port of Burgo do Faro, to then make their pilgrimage to Compostela.

The Burgo port was one of the main points of arrival for pilgrims coming from northern Europe. Santiago de Compostela was not their only destination, for they later continued their journey towards Palestine, (birth place of Christ).

At Burgo stands the old bridge, which marks the limit of the estuary's navigable waters, as well as serving as a loading area and disembarkation point for pilgrims.

From the 13th century, most vessels arriving from northern Europe would dock at the port of A Coruña. The importance surrounding this port is signalled by its lighthouse, (Hercules Tower), constructed in the 2nd century.

During the 12th century, therefore, there was a continuous arrival of English travellers, who made their pilgrimage to Santiago. The Burgo do Faro port was the arrival point for most of them, as the A Coruña docks did not yet exist. After the 12th century and especially during the 13th, the new port of A Coruña would receive most vessels.

And so, although originally the point of arrival was Burgo do Faro, from the 13th century, the *portus magnus artabrorum* would become the most important point with regards to the arrival of pilgrims by sea. It is probable that, because of the constant



English Way

attacks from Viking, Norman and Saracen pirates, the inhabitants of A Coruña had abandoned the settlement sometime during the 6th century AD and moved to O Burgo: vessels preferred this port, due to its better strategic and defensive position for incoming maritime traffic from northern Europe, compared to the locations on the Atlantic basin.

But from the initial stages of the 13th century, A Coruña is already a fortified and prosperous town. Maritime traffic arrived at its port to then continue its southward flow. In this way, the port of A Coruña becomes the best in the entire northern region of Galicia, and the favourite port for northern European seafarers, due to its unbeatable position and deep draught. The monarchy collaborates in this surge by offering the city multiple privileges: Alfonso X and his successors limit the advantages of the surrounding ports and, consequently, nobody can compete with the A Coruña docks. The city would therefore have an advantageous position, which would allow it to triumph over the city of Betanzos, due to the privileges awarded by Alfonso X and Alfonso XI, and the better conditions that A Coruña offered to larger vessels.

During the second half of the 13th century and the first third of the 14th, the Herculean city's port, already consolidated, establishes itself as the most

important in Galicia, with the arrival of the State's Administrative headquarters and tax departments, and the consequent flourishing of the commercial bourgeoisie. We should underline the importance of the Apostle's sanctuary and the arrival of thousands of pilgrims, which gave international financial-cultural circuits to Galicia: the pilgrimages bought foreign trade, making possible the commercial activities strictly tied to the Santiago attraction.

Based on the themes featured in one of the chapters of Elisa Ferreira Priegue's PhD thesis, the arrival of English pilgrims to Galicia takes place during the initial stages of the Jacobean pilgrimages. English ships arrived in Galicia every year and in jubilee years, (when the 25th of July falls on a Sunday), this presence was especially massive. The numerous documents investigated by doctor Priegue show that the port of A Coruña was the "only disembarkment port for English travellers". Her investigations led her to state that the occasional presence of English vessels in other Galician ports was owed to forced dockings and technical stopovers. In her opinion, before the A Coruña port was founded, the English entered, on some occasions, through Burgo do Faro, and on others (and above all) through Padrón. But when this city was founded, the flow of English pilgrims, and most of those from northern countries, was definitely channelled through A Coruña.

Elisa Ferreira offers us a reconstructed transcription of a Galician popular song, noted by the seafarer William Wey, sung by A Coruña's common folk around the pilgrims:

*Santiago de Compostela já vos leve á vosa terra,
Santiago boo barón, já vos dé boo perdón, Boo tempo,
boa vía, boo vento, boa travessia Dade a estes que son
cá unha branca á vossa cortesía.*

The pilgrims' ships remained at the port for seven to ten days, during which time pilgrims made their journey to Compostela. Their ships would then remain at the port for another couple of days before setting sail

and departing A Coruña. The explanation behind such a short stay is perhaps due to the authorities' strict control over these travellers. Furthermore, this could be backed by our initial point of discussion whereby the Way was made up of Routes, Stations and Signals: the route needed to be "singular", perfectly established and signalled in order to facilitate such short stays.

The journey from A Coruña to Santiago could not be undertaken in a single day, which meant there was a need for stops and inns. These stop points were



Sigüeiro Bridge

not only for sleeping purposes, but also to eat, drink rest or pray. Therefore, places such as fountains, hospitals ("hospitality"), town centres, sanctuaries, (chapels, monasteries or parish churches), were also considered to be stations. Urban areas were closely tied to the routes, and they served as stations already during Roman times: for this reason, it was inconceivable for a route, travelled along by any type of walker or rider, not to have fountains, hospitals or towns. Already during the Middle Ages, these routes were known for their stations, (Calixtino Codex).

The flow of thousands of pilgrims through history is reflected in the fountains, mile stones, stone crosses, chapels, parish churches and inns; but the routes show other peculiarities that are manifested at cross

points with natural or artificial borders. For example, if this natural limit is a river, crossing one of the routes, it is usually met by a bridge or natural cross point; if the limit is a coastline or mountain, it is met by a sea-port, mountain-port or a tunnel; finally, if the route meets an artificial or administrative limit, it is simply marked by an end-of-stretch cross, portal, etc. This marks the passage from one point to another, a new area, which is essential for the Ways, especially during the Middle Ages. These landmarks provide extraordinary literary symbolism. It is no coincidence that the route through a wood is called 'porto' or 'porta', translated as 'port', 'doorway' or 'portal'. And, entrances to cities and dwellings are also called 'doors'. The door is one of the most universal symbols, representing a crossing from one place to a different place.

The old Royal Way, Lighthouse Way, or English Way and the other pilgrimage routes to Compostela are a very important part of the heritage of our country. The Jacobean routes, therefore, due to their urban and rural landscapes, is an inheritance that must be preserved.

We should point out that this is due to the fact that along these routes we encounter some rich archaeological heritage (tumuli, Celtic settlements and Roman roads), ethnographic heritage (mills, country homes, for example) and religious heritage (churches, stone-crosses, chapels), as well as other examples of traditional architecture.

DETAILED DESCRIPTION

The Royal Way, which we are going to follow, begins at the locality of Castro, on the border of the Ordes and Oroso municipalities, close to the village of Baxoia (parish of Deixebre). In order to reach this point we need to position ourselves in the locality of Carballos (Deixebre), on the N-550 road. At this crossing, next to the parish church, we take the road that goes to Folgoso. After 1 km, on the left, is Baxoia.

O CASTRO. THE ORDES AND OROSO BORDER

The medieval pilgrimage route to Compostela begins in the municipality of Ordes. In this municipality we find the important parish of Poulo, a nucleus with houses dating from the 17th and 18th centuries. Among them stands the inn where Philip II stayed the night in 1554. After Poulo, the route continues across the Pereira Bridge, which some historians date as medieval, and continues through the locality of Carrás, a toponym that makes reference to the word 'carriage'.

After passing next to the Celtic settlement of Carrás, the route enters the municipality of Oroso, entering through the village of Castro, marked by a crossing of tracks. Continue towards the Areosa crossing (km 0.285), and take a left turn, along a dirt track which takes us to a road. Then we take a right turn, followed by the next left. We now find ourselves on an asphalt path which will lead us to Baxoia. From the beginning of the route to the first



underground highway crossing, pilgrims can follow the signs that indicate the English Way route, as both courses coincide.

BAXOIA

Baxoia is a lineal village which sprung along this route, with old houses and oak trees bordering the Way. Here, we can rest under the shade of oak, which grow along our course. Further on, we cross the road which leads us out of Carballos and takes us to Cruz de Folgoso (km 1.111 point). We go through the underground highway tunnel (km 1.347) and take the first turning on the right (km 1.431), which takes us to Agrelo, a toponym that comes from 'agra', meaning 'labour field'. Here, we will be able to see a small stretch of the original medieval route.

Take the small bridge over the motorway, (km 1.834), and visit the Vilar de Arriba tumulus. In order to access this site, simply continue along the track directly in front of us and cross the motorway bridge. A few meters further on, we cross the road that travels from Carballos to the locality of Cruz de Folgoso. We go straight ahead. We see a bend in the road, bearing to the left, and then a dirt track on the right-hand-side, (which we do not take) and another bend to the left which takes us away from the tumulus, on the right.

VILAR DE ARRIBA BURIAL CHAMBER

This archaeological site suffered significant changes to its mass. The hole found at its top is a clear sign of violation. The ground was levelled in order to cultivate pine trees. Even so, the Vilar de Arriba tumulus, catalogued by the relevant authorities under the code GA15060021, is one of the most highly preserved in the municipality of Oroso.

The 'mamoas', the Latin word for 'mound' or 'small hill' are composed largely of earth and hemispheric shaped stones. Most of them have a chamber, dolmen or caved enclosure within. This chamber or dolmen is constructed with megaliths, from the Latin



Fonte da Santiña

for large stones. The chamber, made up of megaliths (around seven slabs and one large stone providing cover), acted as a mortuary enclosure, i.e., a tomb or resting place for burying people and their prized possessions, usually consisting of microliths, arrow heads, axes or chisels.

This and other tumuli in the municipality of Oroso present clear signs of damage on their upper parts, which is an obvious indication of plundering. It is certain that their dolmens were destroyed, and the megaliths were very likely used in the construction of lintels or house walls.

Types and dates of antas or dolmens are as follows:

SIMPLE ANTA Small sized with enclosed polygon plan. The most ancient of dolmens, dating from 3500 to 3000 B.C.

ANTAS WITH CORRIDOR Present a large polygon chamber and small corridor. Dating from 3000 to 2500 B.C.

MEGALITHIC CISTS The most recent, dating from 2500 to 1500 B.C. Rectangular plan.

A nearby example of megalithic architecture is the “Casa da Moura”, or the Cabaleiros Dolmen, a

burial chamber dating from approximately 3000 B.C. Many legends surround such constructions. They are said to have been built by the Moors, for example, or that a witch transferred the roof slab on her head, while sewing a dress.

From the Vilar de Arriba tumulus, we continue our journey and head towards the first motorway bridge (km 2.865) and take the track that follows along the left-hand-side of this highway.

We pass a motorway underpass (km 3.182), leading to the village of Rúa, which we ignore. We continue beside the motorway and arrive at the Fonte da Santiña.

FORTE DA SANTIÑA

The Deixebre parish church was situated very close to this point. The Santa María church, the cemetery and part of the stone cross were moved to Os Carballos around the year 1964, next to the current main road. Only the Santa Margarida fountain remains in Santiña (patron against scabies and throat pains), covered by the motorway and recently reconstructed. The parish house, with its beautiful sundial on one of its corners, remains on the church grounds. To visit the house, follow the track directly in front of the fountain; the old rectory building, now a private home, lies one hundred meters away. This site offers us shade and fresh water, and is ideal for relaxing, eating, drinking and, if necessary, adjusting our footwear, clothing, or any other aspect related to our activity.

We continue our journey by taking the motorway underpass and turn to the left in order to take the path that goes along the motorway's right side, beside a young wood. Until a few decades ago, the medieval route went through Alto do Mouro, a locality that is currently inhabited by eucalypti. Some of the region's older citizens still remember the passage which crossed Alto do Mouro, where, according to the same sources, there was a "Roman" cemetery. This is undoubtedly a magical place, with mysterious legends which speak of a



Oroso stone cross

place where grass does not grow due to the sacredness of the land, a resting place. Some oral sources say it is a mysterious location, once inhabited by "Moors", who had a watch tower to contact the "other people".

Alto do Mouro is catalogued by the relevant heritage authorities under the reference GA15060002, which classifies this area as an undetermined archaeological site.

We continue until a field enclosure (km 4.462). Here, we take a right turn in order to follow a track which takes us to an old house that is aligned with the Medieval route. We pass a beautiful barn, and find an asphalt track on the left hand side. We continue past the

village of Vilalbarro (parish of Oroso) and through the French village, (a toponym that indicates the location of a pilgrimage route). We reach a bridge which crosses the motorway, we ignore it. Just before this bridge there is a path on the left hand side which turns to the right and continues along the motorway's right side. We continue and arrive at the road which connects Oroso with Vilarromarís, beside the bridge over the motorway (km 5.621).

From this locality we have the option of stopping over to contemplate one of the most curious and important stone crosses in the municipality of Oroso. Simply follow the road, on our right hand side, towards the village of Oroso, situated next to the current A Coruña-Santiago road. At this point we will see the church tower, cross the main road and arrive at the stone cross.

OROSO STONE CROSS

The stone cross which stands on the church grounds dates back to the 18th century. Its details that make it unique: the Virgins embroidered shawl, for example, and the capital, decorated with four figures: a saint, a bishop, Saint Anthony and a Franciscan.

Oroso church has an interesting Neoclassical altarpiece, (end of the 18th century), and its façade displays a plaque which remembers the Nationalist soldiers who died during the Spanish Civil War (1936-1939). Under one of the church windows we can read an inscription dating from 1882.

In the church vicinity, we are able to contemplate several houses with elements of popular architecture, doors and lintels, for example. Carril House, with its squared surface plan, was built in the 18th century.

The municipality of Oroso takes its name from this parish. In fact, the old Town Hall, which still stands alongside the main road, was originally located in this village. The name 'Oroso' has nothing to do with 'gold', as its root is pre-Roman. 'Or' or 'Oro' means



The Vilalbarro Settlement

'woods', 'valley' or 'coast'. Oroso already existed in 1238, as the locality appears in a source documenting the sale of land, and these documents position the village in the "*inter caminum de Crunia et camino de Superado, et est in concurrentia Sancti Michaelis de Gandara*", that is: "between the route of A Coruña and Sobrado, at the crossing of San Miguel da Gándara".

We go back on ourselves and return to the motorway bridge. Continue along the service lane, on the left-hand-side. 125 meters further on, we will pass the entrance of the Vilalbarro settlement.

THE VILALBARRO SETTLEMENT

The Vilalbarro settlement (archaeological site ref: GA15060017) is one of the only well preserved 'castros' in the municipality. The site has many legends attached to it, revolving around treasure and Moors (mythological beings of Galician popular culture). Located at an altitude of 297 meters, its acropolis and deep moat, with abundant vegetation, have been perfectly preserved. Its acropolis, flawlessly round, is now the home of eucalypti.

The word 'castro' comes from the Latin 'castrum', meaning 'fortified place'. Our ancestors lived in



villages like this one some 2000 years ago. These communities devoted their daily lives to cultivating cereals, minding livestock and fighting to protect their settlements and land. The 'Castro' cultures date back to the 6th century B.C. and continued until the 1st century AD; but these settlements continued to exist after the Roman occupation, which gave rise to the so called *Galaico-Romana* culture and developed until the 5th century.

After visiting the 'castro' or fortified settlement, we continue along the dirt track which runs parallel to the motorway. We pass under a first bridge (km 7.770) and then under a second, along the left-hand-side slope which takes us to a dirt track crossing. This was the site of the Malata filed.

CAMPO DA MALATA

'Campo da Malata' means 'lepers field'. The lepers lived in shacks, parapets or outdoors, separated from everyone else, they usually settled alongside roads in order to beg the passers-by for money and food. Although this site no longer exists, we would like to mention the situation, i.e., the abandonment of leprosy sufferers, condemned to live in inhumane conditions, something which was very normal in the Middle Ages.

In the middle of the aforementioned crossing, and continuing in the same direction, we take the first path on the right, which runs parallel to the motorway. A little further on, on the left-hand-side, in an area of dense vegetation, lays the Vilares 'Castro' or settlement.

CASTRO DE VILARES

The Vilares settlement, located in a wood, is hardly recognisable. The site is catalogued by the relevant



Ulloa Bridge

heritage authorities, (Dirección Xeral do Patrimonio), under the reference GA15060018.

We continue our journey and arrive in Vilares, a small group of houses near the village of Oroso Pequeno. From this position we are able to see the Sigüeiro's industrial park. We take a left turn and then another path on the right hand side, parallel but relatively far from the motorway. We now find ourselves in front of the Vegonsa warehouse (km 8.852). Turn to the right, around the warehouse, passing next to a bridge and then past the motorway toll.

Not long ago, there were still traces of the Medieval route which passed along here, more specifically through the village of Agra. We now find ourselves

in the village of Ulloa de Arriba, and, below us, we are able to make out the town of Sigüeiro.

We continue our walk, between the motorway and the industrial park and arrive at a roundabout beside the motorway. We follow the left exit and pass a second roundabout.

Before reaching a third roundabout, there is a downward track on the right-hand-side, next to a county house with granary. We go down this track and get to a road which comes off the N-550 and heads towards the industrial park.

Take a right turn followed by an immediate left turn, along a track which takes us through a dense and young wood. This well preserved stretch is part of the Medieval route. We continue and arrive at Ulloa Bridge.

PONTE ULLOA

The Ulloa Bridge, over the Carboeiro water flow, was originally constructed with railway sleepers. It has since been reconstructed using traditional masonry techniques. The bridge, which also featured in the Sarmiento travelogue, in 1755, is located among dense vegetation made up of young oak. The site is a proper Sigüeiro nature spot and a truly attractive area. We cross the bridge and walk round an uneven surface area. We are now next to the Sigüeiro local swimming pool; continue straight ahead, through a large esplanade. This is the prosperous town of Sigüeiro.

SIGÜEIRO TOWN SQUARE.

We walk towards the Xuncal, location of the Oroso municipality town hall. We continue round the back of this building, where a paved path symbolizes the course of the English Way. Cross the rúa do Rio Lengüelle and arrive at the rúa Camiño Real, which takes its name from the old, medieval pilgrimage route—the main communications route between A Coruña and Santiago—which ran through this location. We will arrive at the main road and the Praza

da Foca, which displays an isle-like fountain. This site, beside the fountain, was the location of the famous Feira da Foca (Seal Fair) which attracted much trade from the surrounding areas. We cross the road which goes towards Garabanza and walk along the left side of the main road, past a group of centenary oaks. In the distance we see Sigüeiro Bridge, separating the municipality of Oroso from Santiago de Compostela.

Sigüeiro is the capital of the municipality of Oroso. As it is situated on a crossroads, it was once necessary to pass this location on the way to others. Furthermore, the Sigüeiro Bridge was the only way of crossing the Tambre river. The old Royal Way, or



English Way, as well as the route which led to Sobrado and towards Bergantiños once passed through this town.

The town of Sigüeiro is the region's political, educational, health, financial and leisure centre.

PONTE SIGÜEIRO

From the Sigüeiro crossroads, facing Santiago, we are able to make out Sigüeiro Bridge, over the river Tambre. The river takes its name from pre-Roman or Indo-European times; its root 'tam' means 'water flow'. Over the river stands the Romanesque style, five arched bridge. The two central arches are doubled, and the last arch, facing Compostela, has a Gothic ogive style, and was, in all likelihood, constructed by order of Fernán Pérez de Andrade, patron of arts, in the 14th century. So it says on the armour stone which was once displayed on the bridge, currently on show at the *Museo Arqueológico do Castelo de Santo Antón* in A Coruña. The Andrade coat-of-arms on Sigüeiro Bridge was already described in 1755 by the illustrious Father Sarmiento, when travelling along this route. This bridge, an obligatory passage point for crossing the Tambre, has witnessed many historical events, from Roman to present times: the famous Atricondo or Tringudo mansion is said to have been in its proximity; the medieval battles between the troops of Xelmírez and Queen Urraca; the heroics of officer Gómez Perez das Mariñas, who defeated Álvaro Pérez de Moscoso, or the battles of Miguel Solís, who headed the Galician Liberation Army against the authoritarian monarchy of Isabel II.

TAMBRE ROUTE

TECHNICAL SPECIFICATIONS

DESCRIPTION Circular route of cultural interest, along the right bank of the river Tambre.

LOCATION Parishes of Oroso and Gándara (municipality of Oroso).

LENGTH 10.2 km

ESTIMATED TIME LENGTH Without stops: 3 hours and 16 minutes. With 10 minute stops: 5 hours and 6 minutes.

START POINT Praza da Foca (Sigüeiro).

END POINT Praza da Foca (Sigüeiro).

NUMBER OF STOPS 11

HEIGHT Maximum: 250 m. Minimum: 220 m.

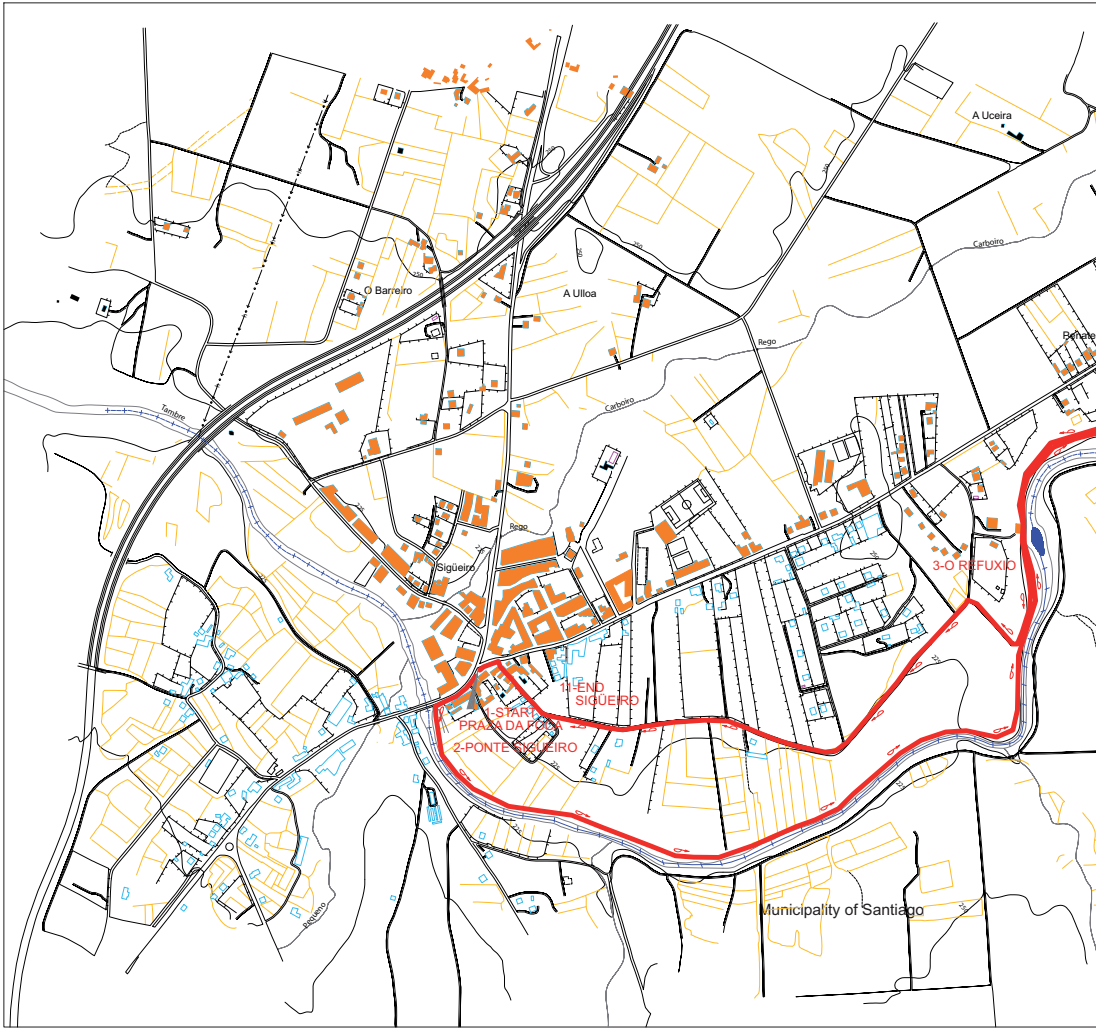
DIFFICULTY Low

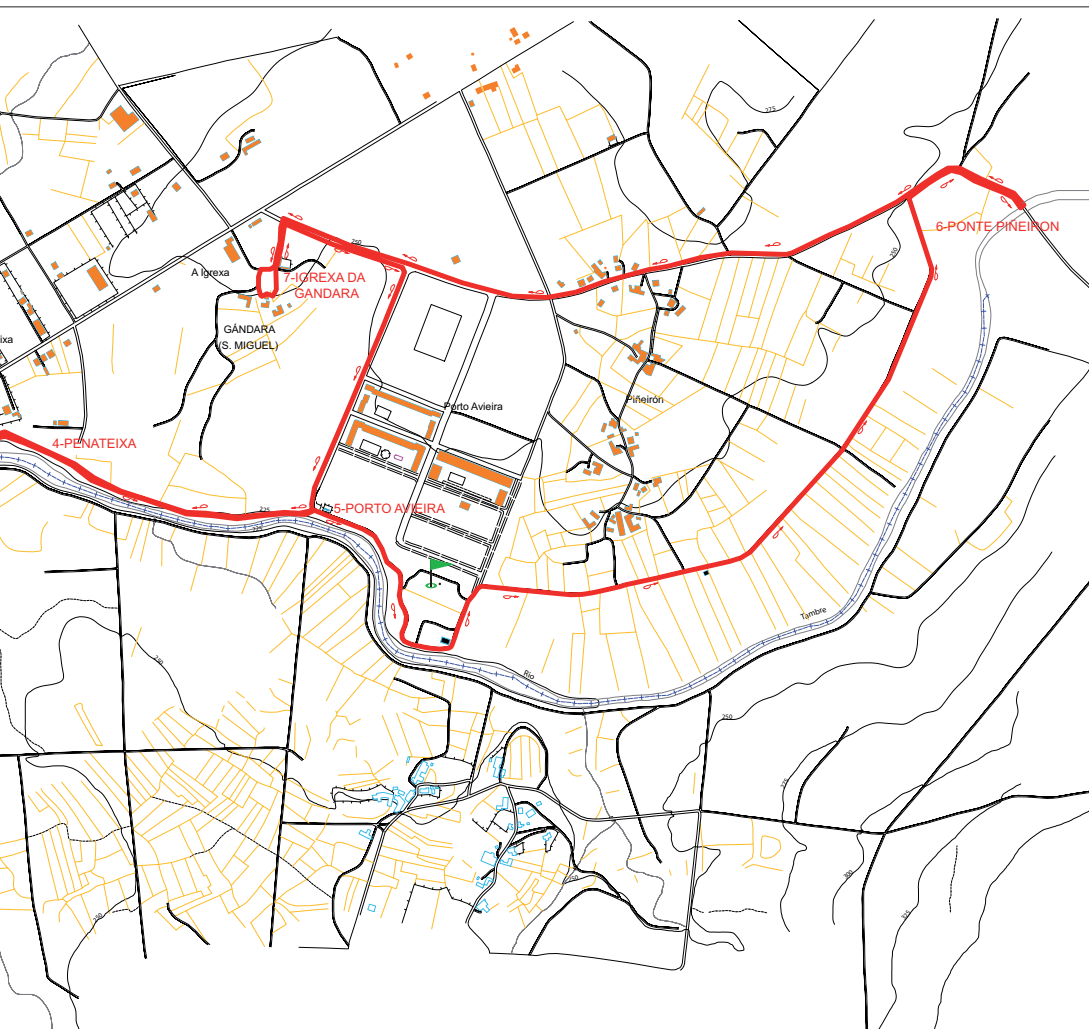
PRECAUTIONS Crossings, tracks and foot bridges.

EQUIPMENT Trekking boots, comfortable clothing, food, water, small first aid kit, sun cream, route map, photographic camera, high-visibility jacket, binoculars. Winter: raincoat, waterproof footwear, warm clothing.

KILOMETRIC DISTANCES

1	(START) SIGÜEIRO (Praza da Foca)	0,000 KM	0,000 km
2	PONTE SIGÜEIRO	0,090 km	0,090 km
3	O REFUXIO (WAY OUT)	1,998 km	1,908 km
4	PENATEIXA (WAY OUT)	2,458 KM	0,460 KM
5	PORTO AVIEIRA (WAY OUT)	3,073 KM	0,615 KM
6	PONTE NOVA DE PIÑEIRÓN	4,984 KM	1,911 KM
7	IGREXA DA GÁNDARA	6,731 KM	1,747 KM
8	PORTO AVIEIRA (RETURN)	7,703 KM	0,972 KM
9	PENATEIXA (RETURN)	8,318 KM	0,615 KM
10	O REFUXIO (RETURN)	8,778 KM	0,460 KM
11	(END) SIGÜEIRO (PRAZA DA FOCA)	10,240 KM	1,462 KM





Tambre route plan
José Luis Varela Fernández



River Tambre from Refuxio de Pescadores

The hydronym 'Tambre' comes from the pre-Roman or pre-Indo-European particle 'tam', which means 'flow' or 'water flow'. This river name began to be used in the 18th century, as there are Galician maps from the 16th and 17th centuries where the river appears under the name Tamara.

All water flows in the municipality of Oroso run southwards, and form part of the Tambre basin. This river travels through a wide valley, and its winding course makes it silent, but vigorous.

The Tambre is made up of a series of water flows which are born in the Serra do Bocelo and then travel to the Sobrado dos Monxes lake, an artificial lagoon constructed by the monks in this locality to provide water for the monastery and its land.

In its first kilometres, the river flows slowly, collecting water from rivers and other small water flows. After it passes Carreira Bridge, in the municipality of Frades, the river quietly joins and receives water from the Mouzo river, and then the same happens with the river Samo. The Tambre valley gradually opens up and, just after the



town of Sigüeiro, and also along its right side, is joined by the river Lengüelle, which collects water from the municipalities of Oroso, Ordes and Trazo.

The River Tambre's flow coefficient in Portomouro, on a surface of 1146 km², is 38.3 m³/s, while the relative flow is 33.4 l/s/km². The Tambre's two main tributaries are the Samo, which reaches a flow of 4.1 m³/s, and the Lengüelle, which provides a flow of 4.1 m³/s.

The itinerary we follow along the course of the Tambre is included in Rede Natura 2000 network in Galicia, which joins various important locations in this autonomous community. This 'rede' or network guarantees the upkeep of natural habitats and protected species on a European scale. The network was created by virtue of Directive 92/43/CEE, with the aim of safeguarding the most important European natural spaces.

The mid-course of the Tambre has been declared a Site of Community Importance (SCI). This fluvial space occupies a surface of 583 ha, and along its surface we are able to find singular examples of flora and fauna, some of which we will now mention.



HABITAT

Riverside woods with examples of *Alnus glutinosa* (alder) and *Fraxinus excelsior* (ash).

Oak trees like *Quercus robur* and *Quercus pyrenaica*.
Mediterranean heather and gorse.

Dry European heather.

Atlantic gorse.

FLORA

Examples of fern, such as the *Sphagnum pylaesii*.

Examples of narcissus (*Narcissus cyclamineus*).

FAUNA

Presence of unique examples, for example:

Woodlark (*Lullula arborea*).

European Kingfisher (*Alcedo atthis*).

Mallards (*Anas platyrhynchos*).

Goshawk (*Accipiter gentilis*).

Eurasian Sparrow hawk (*Accipiter nisus*).

Little Owls (*Athene noctua*).

Cetti's Warbler (*Cettia cetti*).

Greater Horseshoe bats (*Rhinolophus ferrum-equinum*).

Lesser Horseshoe bats (*Rhinolophus hipposideros*).

Eurasian otter (*Lutra lutra*).

Gold-Striped Salamander (*Chioglossa lusitanica*).

Iberian Emerald Lizard (*Lacerta schreiberi*).

Dragonfly (*Macromia splendis*).

Stag beetle (*Lucanus cervus*).

DETAILED DESCRIPTION

The stretch of the river Tambre which we are going to follow starts at Sigüeiro, a town that flourished beside the A Coruña-Pontevedra N-550 road. The meeting point is the Praza da Foca, in the shade of a group of centenary oaks. This square is considered the centre of a town that is currently in the midst of high town planning and development.



Foca Square

SIGÜEIRO. FOCA SQUARE

Sigüeiro is the capital of the municipality of Oroso. It is necessary to pass this location in order to cross the river Tambre. As we have already mentioned, through this town passed the old Royal Way, or English Way, between A Coruña and Compostela, as well as two other routes of communication: one which led to Sobrado, and another towards Bergantiños.

The town of Sigüeiro is the region's political, educational, health, financial and leisure centre.

Sigüeiro has three education centres (nursery, primary and secondary), a health centre, a public swimming pool, a public library, a sports centre, magistrates; and soon, it will have a modern, multi-use centre. There are also several public parks, and a variety of places to try the local cuisine, based on

products of the land, for example: trout, rapini stew, or the local cheese.

One of the main commercial and social activities which took place in the actual Praza da Foca was the Feira da Foca, a market held on the first Tuesday of each month. After a while, two markets appeared: the main market (Foca Grande), on the first Tuesday of each month, followed by a smaller market (Foca Pequena), every third Tuesday of each month. This market, one of the most important in the area, attracted sales people and buyers from Santiago, Frades, Poulo, Ordes, Carral, Carballo... Most of these people would arrive on foot, some arriving by coach with roof-racks for transporting boxes, which could contain pigs, for example.

The market site was divided into two areas: livestock, and 'basket' area. In the livestock area there were cows, oxen, calves, pigs, sheep, rabbits, for example. The 'basket' area was filled with women selling cheese, eggs, seeds, fruit, etc. Apart from these two zones, other less common tradesmen (photographers, dentists, and medicine men, for example) offered their services in the surrounding areas.

From the Praza da Foca we make our way towards Sigüeiro Bridge, along the left side of the road. Directly next to the bridge, there is a metal footbridge leading down to the river Tambre.

SIGÜEIRO BRIDGE

This is the best location for contemplating the Sigüeiro Bridge, which has been very much reconstructed, but still possesses historical and architectural charm for having witnessed six centuries of life. Alder trees line the river Tambre, whose name comes from the pre-Roman or Indo-European particle 'tam' (water flow). The five arched bridge has been mainly constructed in a Romanesque style. The two central arches are doubled, and the last arch, facing Compostela, has a Gothic ogive style, and was possibly constructed by order of Fernán Pérez de



Sigüeiro Bridge, over the Tambre

Andrade, patron of arts, in the 14th century. So it says on the armour stone which was once displayed on the bridge and which can currently be seen at the *Museo Arqueológico do Castelo de Santo Antón* in A Coruña. The Andrade coat-of-arms on Sigüeiro Bridge was already described in 1755 by the illustrious Father Sarmiento, when travelling along this route. This bridge, an obligatory passage point for crossing the Tambre, has witnessed many historical events, from Roman to present times: the famous Atricondo or Tringudo mansion is said to have been in its proximity; the medieval battles between the troops of Xelmírez and Queen Urraca; the heroics of officer Gómez Perez das Mariñas, who defeated Álvaro Pérez de Moscoso, or the battles of Miguel Solís, who headed the Galician Liberation Army against the authoritarian monarchy of Isabel II.

We depart Sigüeiro Bridge, along the right river bank, (the right-hand-side if we face our travelling direction), and continue up river, along a track lined with alder and oak trees, and the generally rich landscape which shields the river.

We travel in single file to avoid anyone slipping into the river, while listening to the water flow and the song of birds mentioned in the fauna list.

We depart Sigüeiro, past agricultural land, and further on we enter the enveloping chestnut orchards and oak woods.

After 644 meters we will see a large river island, inhabited by a lush oak wood. A little further on, two footbridges travel over two water channels. The first channel brings water from the Refuxio dam and supplies the old Xan Castro two-foot mill, which we can see from the riverbank. The second channel is dry, except in rainy winters.

We pass one of the river bends, admiring the oak trees that search for light to the sound of rushing water. We have almost arrived at a quiet and peaceful beauty spot.

THE 'REFUXIO' JOURNEY THERE...

MAIN FACTS ON THE REFUXIO

- Surface: 0.6 hectares
- Nine family sized tables
- One large grill, two small ones
- A fountain (without any indication about whether the water is drinkable)
- Several refuse containers (in the municipality of Oroso)
- Large parking area
- A private inn, open during the summer season

We arrive at this beautiful nature park, where we can see a dam and the Tambre river island.

The Island has an oblong shape and is located next to the dam. Its northern side has a small river beach. The island's great oak forests offer deep shade in summer. The river island is surrounded by birches and willows, vegetation which is very common to the municipality's riversides. Two cement footbridges, one along each riverbank, provide access to the island. The Sigüeiro fishing reserve was created to take advantage of the many trout fishing opportunities presented in this area of the river Tambre. This reserve is ideal for trout fishing and is one of the most appreciated by fishermen throughout the province.



Penateixa outskirts

We continue along the river and cross the foot-bridge over the channel which supplies the so called Xan Castro mill. We then pass an inn, which only opens in summer, and bypass the dam. We continue along the path, passing a large stone which stands out. We follow the shade of the alder trees and, after a bend in the river, arrive at a second recreational area.

PENATEIXA JOURNEY THERE...

The Penateixa recreational area consists of open space limited by alder and oak trees. The space is ideal for enjoying the sunshine or tree shade while the children play. Several of the area's zones are covered by luscious oak and pine trees. Furthermore, fishermen can take advantage of the Sigüeiro fishing reserve along the course of the river.

We leave Penateixa by following the river path. There are large grasslands further along. Below, on the left-hand-side, we can make out the silhouette of Gándara church, which we will visit on the way

MAIN FACTS ON PENATEIXA

Surface: 1 hectare, approximately

Six family sized tables, two grills

Various refuse containers

A private inn, open all year

Large parking area

back. We continue and arrive at the site of some gas deposits, situated near the Porto Avieira housing development.

PORTO AVIEIRA (GAS DEPOSITS) JOURNEY THERE...

We now find ourselves at the side of the pair of gas deposits that supply Porto Avieira. Remember this site as a point of reference for the journey back from Gándara church.

We proceed along the track which runs parallel to the river, until we find another, wide path on the right-hand-side. Follow this path which travels between the Tambre and the track, and is surrounded by lush, autochthonous vegetation, providing cool shade. The Way takes us to a further path.

The course along the river side continues, however, we have opted for a path which allows us to contemplate the Tambre valley from a distance; we now have a better view of the river course and the valley's vegetation. We can also see how the usage of the surface area changes. Furthermore, enjoy the river's bird fauna from a distance.

Our route takes us past a small dam and water station. We go round the station and go up the track and take the first right turn, which leads us towards Porto Avieira. The path now circulates around a few plots of land that are parallel to the river, about 200 meters away.

On the left, you can see houses, which are part of the village of Piñeirón (Gándara parish). The riverside's vegetation is evident. On the other side of the Tambre, we can see large, autochthonous woods, as well as areas that have been reforested with pine and eucalyptus.

In Piñeirón, there is a Celtic settlement which has been catalogued (GA15060023). Unfortunately, none of its original structure has been preserved.



With regards to the fauna, if we are lucky, while listening to the flow of water, we will see a few herons digging for food in the fields nearest the river. We can also watch jays and sparrow hawks flying over the land of Piñeirón. We continue past a group of notable pine trees and, after several cross-roads, we come to a tarmac track which goes from A Gándara to the parish of Cardama. We turn right to visit Piñeirón's new bridge.

PONTE NOVA DE PIÑEIRÓN

The bridge is about 200 meters away. We are at the meridian point of our route, and from here on, we return towards Sigüeiro.

Architecturally speaking, the bridge is not very interesting, but is a good place to rest. Take advantage of this rest time to eat or drink, relax and contemplate the landscape, have a chat about the route thus far.

We retake our steps along the tarmac road, uphill. It will take us to Gándara church. We walk along the road's left-hand-side until we pass the houses in Piñeirón. We continue and, on our left, see two wide roads which lead to the Porto Avieira housing estate. Continue ahead, keeping to the left-hand-side, as there is a small path which takes us to the Gándara fairground, where we will see the church, cemetery, stone-cross, rectory, and a dense centenary oak wood.

GÁNDARA CHURCH

In this oak wood, we can relax, enjoy the shade of the majestic oak trees and enjoy the Gándara church view, one of the most important architectural monuments in the municipality of Oroso.

The church has a Baroque style façade (18th century), and displays the decoration that is typical of this style. Its arches and great semi-circular pediment stand out, typical of Neoclassicism from the late 18th century.

Inside the church, we can appreciate the interesting representation of Saint Michael, presiding the main altar, with Neoclassical columns and pediments.

On the nave's left side, there is a small altar with representations of Saint Anthony and Saint Roch.

We can reveal some of this parish's history, perhaps about how the St. Michael of Gándara parishioners—a parish annexed to San Tomé de Vilarromarís—had to pay large amounts of taxes to Cardinal Jerónimo del Hoyo. Some sources stating the words of this Cardinal are still preserved.

This parish has twenty two parishioners. Fruit of the land will be divided into three parts. The parish priest takes 2 parts in exchange for ten-and-eight loads of bread and the count of Altamira takes a third [...].

After seeing the church, stone-cross, oak wood, and, unfortunately, the badly preserved rectory building behind the church, we once again continue our route



along the road that comes from Porto Avieira. We take the first wide track on the right and proceed downhill, towards the river, passing the Porto Avieira housing development. We arrive at a recognizable point: the gas deposits we passed on our outward journey.

PORTO AVIEIRA (GAS DEPOSITS) RETURN TRIP

We have just passed the Porto Avieira housing development, a type of dormitory-city for people who work in Santiago or, on a lesser scale, in Sigüeiro. This development, which occupies an area of 150000 square meters, began in 1990 and, initially, its construction was supposed to be finished in 1997. The original project was to construct 240 chalets and approximately 100 apartments, as well as leisure and sports facilities: tennis, football, swimming, archery...

Unfortunately, this was the site the 'Gobias', the archaeological remnants catalogued as Roman (GA15060028), consisting of two large open channels which headed towards the Tambre. Remnants of one of these channels are still present. The site was possibly a mineral quarry during the Roman Empire. Hypothetically, the system functioned by directing the downward water flow, which travelled through the two channels at great speed, extracting and sweeping out the desired material which would then be



Gándara fair ground

deposited at the riverside for the selection process. This exploitation system was described by classical authors, and, as far as we are aware, it is very likely that 'Gobas' was the only Roman, mineral exploitation site in the municipality of Oroso.



Casas e Novoa Culture Centre

We continue along the familiar path towards Penateixa.

PENATEIXA RETURN JOURNEY

From Penateixa, we take the riverside route towards 'O Refuxio', or Refuge. The name 'Penateixa' is of Celtic origin, used to describe a dark-stone quarry.

THE 'REFUXIO' RETURN JOURNEY

In summer, we can enjoy this natural beauty spot by bathing in the small river beach on the island.

From this point onwards —once we have passed the trackside inn— our route does not coincide with our journey here, because we took a detour to see the Tambre from a distance.

Before crossing the channel footbridge, we turn right and arrive at a parking area located between two large and fenced houses. At the crossing, we take the path which leads to the left. We walk for a few meters and see a channel running parallel to the path. We will soon arrive at the site of an old mill, Xan Castro, which is private property.

We continue along Tras da Torre, and, a few metres further on, we enter Sigüeiro through the Praza da Foca square.

SIGÜEIRO. PRAZA DA FOCA END OF ROUTE

We can relax in the shade of centenary oak trees which preside over the square. If you wish, visit one of the popular inns and try the traditional local dishes, such as trout or grelos. Several of the inns, (Caba, Cortés, or Hermanos Mirás), serve to restrengthen you and so repeat the experience at another station, with different colours and sensations.



MILL ROUTE

TECHNICAL SPECIFICATIONS

DEFINITION Anthropological and nature route along the 'Muiño', or mill, water flow district (parishes of Senra and Cardama), and the 'Muiño' water flow (parish of Vilarromarís). Both localities have the same name but are different attractions.

LOCATION Parishes of Senra, Cardama and Vilarromaría (municipality of Oroso).

LENGTH 8.12 km

ESTIMATED TIME LENGTH Without stops: 3 hours. With 10 minute stops: 5 hours and 20 minutes.

START POINT km 5.55 on the CP-3801 Sigüeiro-Frades provincial road, in the village of Gadamil (Vilarromarís parish).

END POINT village of Baiuca (Senra parish), on the CP-3801 Sigüeiro-Frades provincial road.

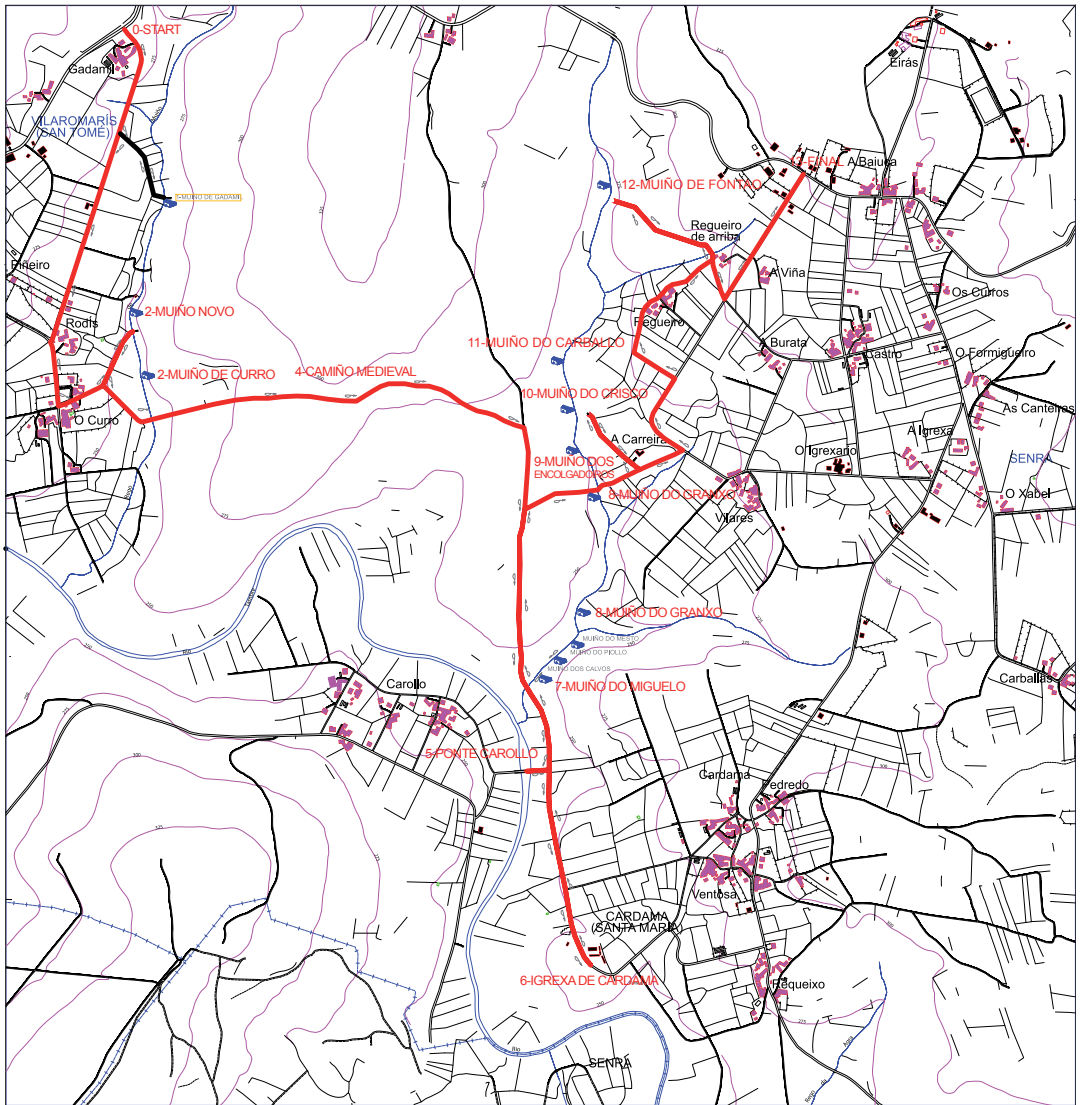
NUMBER OF STOPS 13

HEIGHT Maximum: 280 m. Minimum: 230 m.

DIFFICULTY Until the 1.1 km mark (stop n.º 3). The rest of the itinerary presents a low level of difficulty.

PRECAUTIONS Crossings.

EQUIPMENT Trekking boots, waterproof footwear, food, water, small first aid kit, sun cream, route map, photographic camera. Winter: raincoat, waterproof footwear, warm clothing.



Mill route plan
 José Luis Varela Fernández

KILOMETRIC DISTANCES

0	(START) GADAMIL (estrada CP-3801 Sigüeiro-Frades) km 5,550	0,000 KM	0,000 km
1	MUÍÑO DE GADAMIL	0,359 km	0,359 km
2	MUÍÑO NOVO	1,286 km	0,927 km
3	MUÍÑO DO CURRO	1,386 km	0,100 km
4	CAMIÑO MEDIEVAL	2,525 km	1,139 km
5	PONTE CAROLLO	3,566 km	1,041 km
6	IGREXA DE CARDAMA	4,126 km	0,560 km
7	MUÍÑO DO MIGUELO	4,947 km	0,821 km
8	MUÍÑO DO GRANXO	5,739 km	0,792 km
9	MUÍÑO DOS ENCOLGADOIROS	5,875 km	0,136 km
10	MUÍÑO DO CRISCO	6,030 km	0,155 km
11	MUIÑO DO CARBALLO	6,255 km	0,225 km
12	ALDEA DO REGUEIRO		
13	(END) A BAIUCA (estrada CP-3801 Sigüeiro-Frades) SENRA	7,582 km	1,327 km
		8,121 km	0,539 km



The route we are going to follow will serve to familiarize us with a feature of popular architecture which was basic for the bread making process: the mill.

Wheat, maize and rye grinding is another step of bread making, which consists of the following phases: sowing, reaping, threshing, grinding, kneading and baking.

As we know, mills have a very important role within a traditional economy. Bread —for people— and flour —for animals— was essential food until few decades ago. Likewise, social relations around the mill were very relevant in rural ambiances, as it was a very important meeting place and also where rich popular folklore was born.

The circular type mill has been used in Galicia since Celtic times. Numerous examples of these manually operated mills were found in many Celtic settlements. The cereal was deposited through a hole on the top of the device, and made its way down to the bed stone where grinding would take place.

The same, simple system is used in water mills: the top piece, or mill stone, revolves on top of another piece, which is a fixed piece known as the 'bed' or 'foot'.

Mills are generally situated beside or on water flows, although they can also receive their water supply through channels. Almost all mills in the municipality of Oroso operate with a dam system, i.e., water is collected in the mill's pond and is then channelled down to the water wheel and pushes its blades.

This method is used because of the small quantities of water in streams, or rivers, and the consequent low water velocity, as there are not many altitude changes in these regions.

Basic operation of a watermill is as follows: water collected in a mill pond is diverted, through a hole or pipe, towards a wheel. The force of the water strikes



Loading stone, Gadamil mil

the blades of the horizontal turbine or wheel which turns an axle connected to the top millstone, or runner. The millstones are laid one on top of the other. The bottom millstone, also called the 'bed', is fixed to the floor. The top stone turns on the second stone and grinds the grain which has fallen through a hopper. The 'moega', containing the grain ready for grinding, hangs from the mill's roof. The grain passes through the slipper device and falls into the centre of the grinding stones. The grain flow is helped by a sloping trough which produces shaking movements, and, therefore, helps the grain fall down this channel.

In order to control the grain size, there is a controlling device which connects the main floor to the water wheel table. This device can be manoeuvred to control the finesse of the flour.

The water wheel turns the running stone positioned on the bed stone. Flour gathers on and around the bed stone and is then shovelled into sacks.

In most of the municipality's mills, the bed stone used in the maize grinding process was a local piece, whilst for grinding wheat or rye, 'Albeira' stones were used, which normally came from France.

On the outside of the mill, there was usually a horizontal stone sticking-out of one of the walls; this piece is called the 'pousadoiro', which helped with the loading and unloading of grain sacks. The mill's users often carried these grain sacks on their heads, to and from the mills, or lifted them onto their beasts of burden.

These mills often have outlet channels for when there is too much water, with a small grille to keep out stones, twigs or other objects that could enter the mill pond and damage the mill.

The mills also needed maintenance work, especially in winter. When the rivers filled, the canals needed to be kept opened; otherwise mills would possibly flood, or mill ponds would maybe overflow. The grinding stones, when in regular use, needed to be "dressed", that is, someone who knew what they were doing, and not just anyone, would re-cut the stones and keep their cutting surfaces sharp. Re-cutting the millstones was important to ensure proper grinding and good flour.

Mills were often communal, that is, owned by a collective of proprietors who each had a 'share'. This share was proportionate to the amount of time each user spent grinding at the mill.

Generally, with regards to the building's construction, several neighbours of a village near a water flow would get together to build the mill. 'Shares' were distributed in relation to the amount of money given by each neighbour, or the amount of time each person spent on its construction. The amount of shares depended on the amount of proprietors. The more owners a mill had, the less amount of time each one would have to use it.

It was normal practice for sacks of corn, wheat and rye to be seen on beasts of burden, or, in worse cases, people would be seen struggling with grain sacks on their shoulders and heads. On many occasions, the

young went to the mill in the evening or night, and sang, told stories and generally chatted while waiting for the grain to be milled. It was also normal to see young couples fooling around by the mill, and children playing near, or even on the millstones, sometimes helping the stone revolve, and other times causing damage through unnecessary wear.

From an educational perspective, it is a great idea for school and college teachers to take their students to these sites of great anthropological resources. We believe teachers should stimulate learners' understanding of this activity, and its implications to society from a social and economic point of view.

Some topics which could perhaps be dealt with at secondary and college levels, in order to gain a better understanding of this ethnographical element, could be the following:

Fieldwork

General history of mills

General and specific mill location

River network studies

Detail of a mill



How the mill operates
Mill ownership
Mill exploitation
Relevance to local economy
Immaterial heritage: legends, songs, stories, sayings...

With regards to immaterial heritage, we can reproduce some of the songs of our land, still remembered by our elders.

*Non quero ser muiñeiro
nin varrer o tremiñado
que despois no outro mundo
piden contas do roubado.*

*O crego foi ó muiño
cun fato de nenas novas,
elas todas en camisa
e el no medio en cirolas.*

*O muiño rola rola
e a auga faino rolar
as nenas do muiñeiro
teñen ganas de casare.*

*Unha noite no muiño
unha noite non é nada,
unha semana enteira
esa si que é muiñada.*

*Unha noite fun de rolda
e roldei sete muiños,
encontrei sete Farrucas
fixen sete Farruquiños.*

*Irei contigo ó muiño
farei o que ti me mandes,
pero durmir contigo non quero
que tes as pernas moi grandes.*

*Unha vella fixo papas
e botounas nunha criba,
puxo a criba na cabeza
e escaldouse a vella viva.*



Coat-of-arms on a Gadamil house

*Ó muiño de teu pai
eu ben lle sei o tempero,
cando está alto, baixalo,
cando está baixo, erguelo.*

*Fun esta noite ó muiño
non moín nin muiñei,
perdín a trenza do pelo
eso foi o que gañei.*

*O muiño troula troula
a auga faino troulare,
a filla da muiñeira
rabea por se casare.*

*Este muiño non é muiño
que é a capela dos ratos
donde se dan moitos bicos
e tamén moitos abrazos.*

*Un cura foi ó muiño
foille mellor que non fora,
que coa beira da sotana
varreu a fariña toda.*

*Ó muiño da Carreira
fun de noitiña moere,
esperei toda a noite na porta
por quen me deixou de querere.*

DETAILED DESCRIPTION

The route will take us past several mills, as well as spots of natural beauty and sites of historical and archaeological interest. Our journey begins at the village of Gadamil, on the provincial road which connects Sigüeiro and Frades.

In the village of Gandomil we can find some elements of historical, ethnographical and archaeological interest. One of these interesting features is the square granary we see in the distance, and a group of houses, some with a coat-of-arms or armoury stone. Nearby, on the 'Camiño Grande', also known as the 'French Way', we can look for the Gandomil tumuli, or burial chamber, which is not too difficult to find: follow the path from the village and cross the Sigüeiro-Frades road.

The Gandomil coat-of-arms, a granite stone piece, is situated above the door of the Casa de Varela. If we look closely, we can see five wolf heads, decapitated, with their tongues sticking out. We believe this coat-of-arms belongs to the Mosqueira family, although it is probably a variant, this family's shield shows five bleeding wolves' heads, with tongue sticking out. The design also displays an angel's head which sustains the whole.

There is a chance that this coat-of-arms does not represent the Mosqueira family, and if this is the case, it is likely that the design belongs to the Moscoso family, also represented by a wolf's head, bleeding, with tongue sticking out.

Very close to Gandomil, it is possible to see the San Tomé de Vilarromarís parish church and cemetery. The church was moved from its original location, not many years ago, and only the belfry remains from the original construction. The fair-ground is home to a great tombstone, probably



Gadamil mill

the top part of a sarcophagus, which now serves as a work-top.

GADAMIL MILL

The mill's site has been badly preserved and no longer has its channel. The bed stone, runner and hopper are still on-site, but badly preserved. One of the mill's walls is also in bad state. The laying stone is visible, and the water wheel lies out of position. The mill is roofed with corrugated sheeting.

Curiously, a mill stone has been cemented into the bed stone's base, acting as a stepping stone.

We exit the mill and head back along the path which led us here.

THE MUÍÑO NOVO

The 'New Mill' stands in the middle of wetlands; its environment has suffered many changes, for example: the channel which supplied the mill no longer exists. The mill has been practically buried by the changes which have taken place on this land.

The mill has a corrugated cement roof, and its walls are badly damaged. It has lost its wheel.

From the mill, turn back towards the marsh-field, and look for a dirt-track on the right-hand-side, which will lead us towards the houses in Curro and Rodís.

THE MUÍÑO DO CURRO

Approximately one hundred meters after the bridge we will pass on our way, we find the Curro mill, which takes its name from the nearest village.

Its corrugated roof, bed stone and two running stones are visible, as well as part of its hopper, which is damaged; inside, the laying stone can also be seen. In the lower level, the axle may have its water wheel buried underground.

The mill's general condition is poor, and presents a risk of collapsing. The area has lived many changes, as the main water flow was cut off. Water now travels through the mill's channel.

We leave the mill and walk along the stream side that runs through the wet, grassland. We travel upstream, for about 290 meters, and arrive at the 'New' mill.



Granary in Gadamil

MEDIEVAL WAY FROM SIGÜEIRO TO SOBRADO

The Medieval Way from Sigüeiro to Sobrado dos Monxes connected two great centres of religious power, that is, Santiago and Sobrado. The course began at Sigüeiro Bridge, and passed through Gándara, Vilarromarís, Senra, Calvente, Moar, Aiazo and Gafoi, and then continued towards Sobrado. Some short stretches of the original Way have been preserved, due to the many fields; but we are lucky, there is still a one-kilometre-stretch that belongs to the original path. Some of the elders still remember taking this route, which took them to the Foca fair or the Apostle festivities in Santiago.

This stretch should be preserved. According to a local source, there is currently a project to build a new road

along this old stretch. If this is true, a very important part of the history of Oroso will be destroyed.

The stretch we have just passed has travelled directly beside the limits of wood Ferradas. The village elders tell stories about an old monastery and monks who once lived in this wood.

These stories talk of battles, (Moors, Carlists...), and about the monks having to escape to Portugal. But before their exile, the monks buried their treasure. The treasure was protected under a magical spell, so that it would never be discovered. The friars took a servant with them, who, one day, managed to escape into the river. The servant returned to Senra, discovered the key to the spell and took possession of the friars' riches. (Legend taken from the Oroso school magazine, May 1992.)

PONTE CAROLLO

The Carollo Bridge, over river Tambre, connects the village of Carollo with other villages of the Cardama parish. According to some of the bridge's renovators, it may be a medieval construction, as it originally had stone and wood features which were common to that time.

Some of the elders still remember that, a few decades ago, when the bridge was still wooden and the river overflowed, the bridge would become totally submerged and the neighbours became isolated from other regions, something which is unthinkable today.

The whirlpools under the bridge are well known in the area, and have even been the scene of tragic events, especially when the water flow is high.

We continue up, along the tarmac-track, and see the Cardama church belfry on the left, whilst also enjoying the pleasurable view of the beautiful Tambre valley.

CARDAMA CHURCH

The Church, which stands next to an oak wood, has the following interesting features:

17th century façade, with renovations.

Central altarpiece devoted to the Virgin Mary.

Two lateral altarpieces, both Neoclassical (late 18th C.).

In the churchyard, a 17th century tombstone with inscriptions.

We continue our trip, and, after seeing Carollo Bridge and the Tambre valley, surrounded by fields and woods, we return along the track which brought us here, back across the bridge, over the Muíños water flow (where we saw the Miguelo mill), and continue up a small hill. This path through the woods links Carollo Bridge (Cardama) with the village of Couso (Senra).

Medieval Way, Curro



We pass two paths on our right-hand-side, which we ignore, another two on our left.

We arrive at the 'cross-roads', and see that the track which goes to the right is almost completely blocked by vegetation, while the track which leads to the left is wider. We have just arrived at the location of the old Medieval Way which communicated Sigüeiro and Sobrado dos Monxes.

MIGUELO MILL

Follow the stream and see the roofless mill, about 100 meters away. The mill still has its bed stone and, located outside, next to the door, a running stone. This is one of the least well-preserved mills we have seen, possibly because of its location — next to a road— which makes it easy for people to ransack this type of construction.

On our course, we have noticed how the mills which are more surrounded by water are also better preserved. This is because water complicates access for cars and tractors; consequently, people can't take possession of the mills' elements.

The Miguelo mill is the last mill along this water flow. Between this construction and the Granxo mill, there are another three: the Mesto mill, the Piollo mill, and the Calvos mill. Access to these sites is complicated by very dense vegetation; if you decide to visit, take extreme care.

GRANXO MILL

This covered mill has managed to keep its bed and laying stones. The path which runs along the front of the mill, connecting this building with the previous mill, Miguelo, in the parish of Cardama, takes us past a dry-stone-wall and several centenary oak trees.

ENCOLGADOIROS MILL

The mill is one of the best preserved in this ethnographical set. It still has its bed stone, running stone, hopper, water wheel, and roof: all the basic features a

mill needs in order to function. It also has a footbridge over its water-supply channels, and a “vestibule”, separated from the building by a wooden wall with door.

CRISCO MILL

This mill has a corrugated cement roof. It still has its bed stone, running stone, water wheel and axle. It has a loading stone and a separate “vestibule”. It also keeps part of its hopper, although very deteriorated.



River Samo (Senra)

Once we have seen this mill, we retake our steps and head towards the main road. We continue past a field and head down towards the water flow. We will soon see the Encolgadoiros mill: a great and very well preserved building, if compared to the mills we have just visited.

CARBALLO MILL

The mill is located in a field, enclosed by a dry stone wall. A series of flat stones surrounds the property at the entrance. The mill has lost its roof, as well as its water wheel and axle. It still keeps its bed stone and small “vestibule”. The “vestibule” was like a waiting room, away from the grinding stones and the noise of their scissoring. This room

was a quieter area, where people could chat, eat, play cards, sing and court.

After crossing several footbridges and a well crafted water channel, we return to the main route and continue our journey.

O REGUEIRO

O Regueiro is a small group of houses, one of which preserves features of popular architecture. From this



village we are able to view the small valley formed by the Muiño stream. Marshes occupy the area from the village houses to the stream. On the other side of the water flow we can see a wood, mainly consisting of pine trees. Along the river bank we can appreciate the land's vegetation: willow, birch and alder trees.

We go round a group of houses, along a dirt-track, and connect onto a tarmac path which leads to Vilares.

In the village of Vilares, the oldest residents still remember a legend related to Mount Ferradas. It is said that, in this mountain, there was once a monastery and friars. The owners of the monastery took



part in many battles, against “Moors” and “Carlists”, and, eventually, the friars were exiled to the lands of Portugal. Legend says that, before they set off, the friars buried their riches and treasure, which were left under a spell so as not to be discovered. The friars took a servant with them, who managed to escape by disappearing into the river when the friars were distracted. The servant returned to Senra, discovered the treasure and unlocked its spell, taking possession of the friars’ riches. The monastery had been badly damaged by the many battles, and, with its stones, the servant constructed the Casa Grande in Vilares, and would eventually own many properties and land.

This very old legend was already mentioned when we passed by Mount Ferradas, on the Medieval Way stretch from Sigüeiro to Sobrado dos Monxes.

A BAIUCA

From the village of Regüeiro, a toponym which informs us of a large and significant nearby water flow, we then reach Baiuca, meaning ‘stop’ or ‘inn’. From this location we can see the Tambre valley, which is populated by woods, mostly oak. A path which leads to Vilares runs through the middle of the fields and, on the right-hand-side, the houses in Viña. This village takes its name from the vines used to produce wine. It is likely that these lands were once filled with this fruit, so sought after nowadays.





OROSO

OTHER
INTERESTING
FACTS



HOSPITALITY

ACCOMMODATION

HOSTAL HERMANOS MIRÁS

Sigüeiro 981 691 637

HOSTAL OS CARBALLOS

Deixebre 981 680 714

HOSPEDAXE A RUTA

Trasmonte 981 682 768

HOSPEDAXE O NOSO MESÓN

Deixebre 981 680 833

EATING OUT

BAR CORTÉS

Sigüeiro 981 691 762

RESTAURANT LAR BLANCO

A Gándara 981 688 922

MESÓN TAMBRE

Sigüeiro 981 691 494

PARRILLADA CACHOPAL

O Cachopal 981 695 771

MESÓN CABA

Sigüeiro 981 690 993



HOSTAL HERMANOS MIRÁS

Sigüeiro 981 691 637

RESTAURANTE LIÑARES

Est. de Vilacide 981 691 476

RESTAURANTE A CANTINA

Est. de Vilacide 981 691 576

MESÓN OROSO

Oroso 981 694 764

MESÓN OS MADEIROS

Oroso 981 691 610

MESÓN OS MARIÑAOS

Oroso 981 681 557

PARRILLADA O NOSO MESÓN

Deixebre 981 680 833

HOSTAL OS CARBALLOS

Deixebre 981 680 714

HOSPEDAXE A RUTA

Trasmonte 981 682 768

MESÓN CALVIÑO

Trasmonte 981 697 403

RESTAURANTE BALASAR

Sigüeiro 981 691 372

OROSO FESTIVITIES

OS ÁNXELES

SAN MAMEDE 7th–8th of August (with fair)

CALVENTE

SAN XOÁN 24th–25th of June

A MERCÉ, SAN ROMÁN 8th–9th of September (with fair)

CARDAMA

SAN ISIDRO 15th of May (with fair)

STA. MARÍA 15th–16th of August

CORPUS first Sunday after Sta. María (with fair)

DEIXEBRE

MARGARIDA 20th of July or the following Sunday
(with fair)

STA. MARÍA 1st–16th of August

A GÁNDARA

STA. BÁRBARA 2nd Sunday in September (with fair)

SAN MIGUEL last Saturday and Sunday in
September.

MARZO

SAN MARTIÑO 11th–12th of November

STO. ANTONIO 13th of June (with fair)

SAN PEDRO 29th of June

OROSO

SAN MARTIÑO 11th–12th of November

SACRAMENTO 2nd Sunday in August (with fair)

PASARELOS

SAN ROMÁN 9th of August (with fair)

SAN ROMÁN weekend after the 18th–19th of
November.

SENRA

STA. BÁRBARA 1st Sunday in October (with fair).

STA. EULALIA 10th–11th of December

CORPUS 19th of June (could change)

CARME last Sunday in July.

SIGÜEIRO

SACRAMENTO last Sunday in August (with fair)

STA. EUFEMIA 6th of September (with fair)

STO. ANDRÉ 30th November–1st of December (with fair)

TRASMONTE

SAN ROMÁN 1st Sunday in June (with fair).

SACRAMENTO 3rd Sunday in August.



Parish of Senra

STO. ESTEVO 26th–27th of December.

VILARROMARÍS

SACRAMENTO 1st weekend in July (with fair).

STO. TOMÉ 20th–21st of December.

LOCAL SOCIAL AND CULTURAL EVENTS

CHRISTMAS from the 17th of December to the 6th of January.

CABALGATA DE REIS (THREE KINGS PARADE) 5th of January

CARNIVAL Carnival Monday

FESTA DA TROITA (TROUT FESTIVAL) 1st or 2nd weekend in May.

FESTA DA TERCEIRA IDADE (OAP'S FESTIVAL)
Beginning of Spring

CULTURAL WEEK End of August



GENERAL SERVICES

LOCAL SERVICES

LOCAL COUNCIL

981 691 478 › 981 691 680 › Fax 981 691 786

YOUTH INFORMATION 981 691 478

CONSUMERS ADVICE BUREAU 981 691 478

LOCAL ADMINISTRATION 981 691 478

SOCIAL SERVICES 981 688 950

LOCAL JOB OFFICER 981 691 478

URBAN PLANNING ISSUES 981 694 865

LOCAL MAGISTRATES 981 694 833

POSTAL SERVICE 981 696 254

LOCAL WATER SUPPLIER (AQUAGEST) 981 694 551

REFUSE COLLECTION 981 693 072

PUBLIC LIGHTING 981 691 478 › 981 691 680

HEALTH SERVICE

SIGÜERO HEALTH CENTRE 981 691 259 › 981 694 731

ON DUTY DOCTOR/EMERGENCIES 061



PAC (SANTIAGO DE COMPOSTELA) 981 956 175
RED CROSS 981 586 969
FARMACIA IGLESIAS (PHARMACY) 981 691 575
FARMACIA TABOADA (PHARMACY) 981 691 676
FARMACIA CACHOPAL (PHARMACY) 981 695 537
SERGAS (GALICIAN HEALTH SERVICE) 981 542 737

EMERGENCY SERVICES

CIVIL GUARD (SIGÜEIRO) 981 691 381
CIVIL GUARD 062
NATIONAL POLICE 091
NATIONAL POLICE DNI (ID) 981 583 940
CITIZENS PROTECTION 629 737 942
GENERAL EMERGENCIES 112
SOS GALICIA 981 541 400
ROAD POLICE 981 582 268
FIRE BRIGADE 080

SOCIAL SERVICES

WEEKEND HELPLINE 981 568 100
CHILD LINE 900 400 272
WOMEN'S HELPLINE 900 400 273

EDUCATION

PUBLIC SCHOOL (SIGÜEIRO) 981 691 713
INSTITUTO DE EDUCACIÓN SECUNDARIA DE OROSO
(SECONDARY SCHOOL) 981 694 960
NURSERY 981 691 505
LOCAL LIBRARY 981 690 903
LOCAL IT CENTRE 981 688 950
ADULT EDUCATION 981 688 950

OTHER SERVICES

AGRICULTURE 981 680 227
XUNTA DE GALICIA (GALICIAN MAIN COUNCIL)
981 545 400
CITIZENS ADVICE 902 120 012
CONSUMERS ADVICE 900 231 123



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CONSELLERÍA DE
INNOVACIÓN E INDUSTRIA
Dirección Xeral de Turismo