

SANTIAGO DE COMPOSTE AND ITS PARADOR

SANTIAGO, PASSPORT TO ETERNITY

Nobody better than a tourist to connect with and understand the magical and miraculous phenomenon of Santiago de Compostela. For what is a tourist if not a pilgrim, a bringer of ideas, a collector of relics? A tourist is a person who crosses rivers and mountains, from monastery to humble lodgings, who overcomes difficulties, delays and hardships of all kinds in search of rest and a lasting solution to the anxieties of the spirit and the needs of the body. The tourist possesses the thirst to travel for travel's sake, for knowledge, to live another life.

The tourist and the pilgrim are travelers in search of similar goals: the consummation of a miracle. They seek rest, and recognition of the hectic activity and ups and downs of the long road through daily life: they wish to earn the jubileo, plenary indulgence.

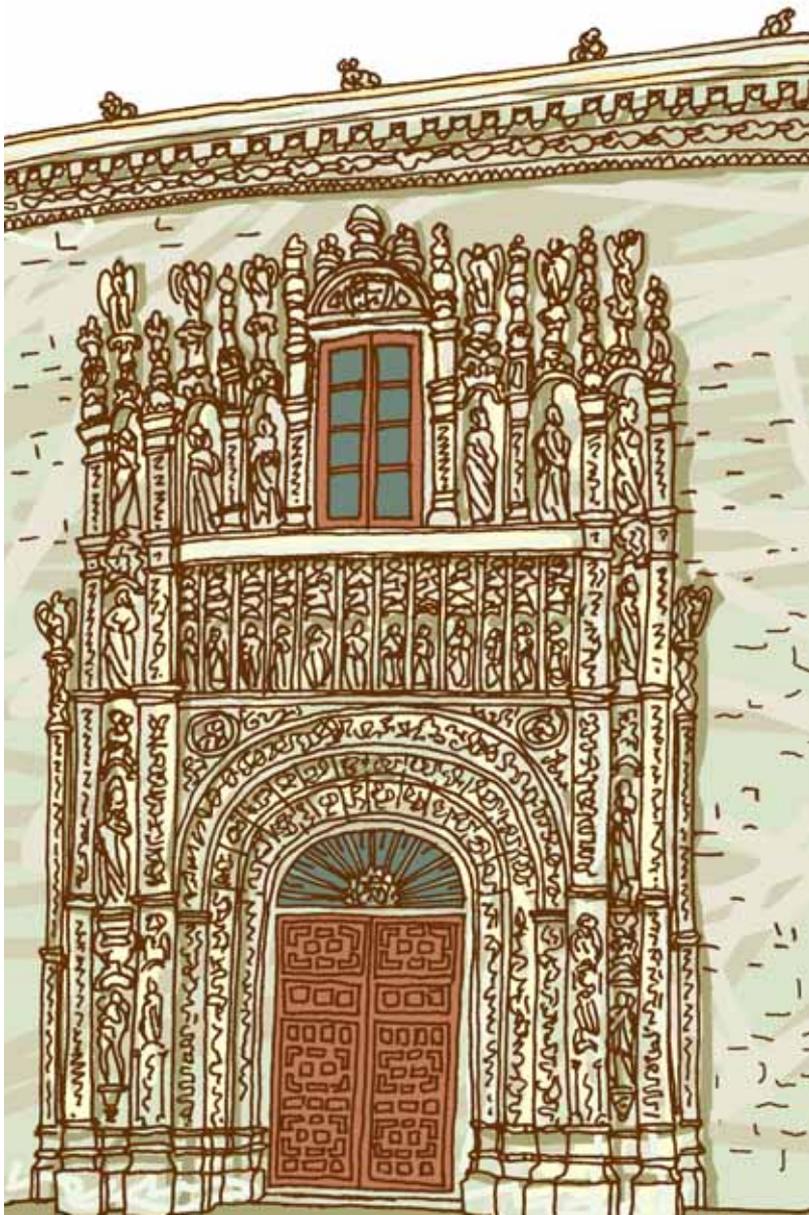
To locate the beginning of the miracle, we must look far back in the remotest of times, pre-history. Then, more than 3000 years before the Christian era, the peaceful valleys of the Sar and the Sarela were home, refuge, and encampment to the indigenous tribes. The many *mamoas* (funerary dolmens) bear witness to this. There is also evidence of the existence of forts, many centuries later, in the Iron Age, around and even on the very spot where this eternal city is located. Those first indigenous tribes came to know a certain degree of civilization following the immigration of Celtic peoples. They brought with them Druidism, the first magical and religious manifestation that would survive for century upon century, and perhaps forever, in the hearts and souls of Galician people. Life continued thus until arrival of the Roman conqueror, probably in search of the metallurgical treasures of these lands: primarily gold, silver, and tin.

By the 1st century, the imperial legions had already planted their flags and set up camps at this *finis terrae*, land's end. Antoninus' Vias III and IV routes, connecting Astorga with Braga and Brigantium with Iria Flavia, would run through the area. In the final centuries of the empire, a *civitas* was set up just below the location of the cathedral, as recent archeological excavations have shown. Somewhat later, but still early in history, Compostela would be born. It became a center to express the desire of medieval Christianity for redemption, and has continued as such for subsequent generations.

It was the first decade of the 9th century when Bishop Teodomiro of Iria Flavia (today Padrón), alerted by a hermit called Pelayo, inspected the sepulcher of the "Marble Chest" (*Arca Marmórica*). And "from the various remains found," determined that this was the tomb of the Apostle Saint James the Greater, son of Zebediah, known as Santiago.

From this starting point, history has developed the legend and tradition, enriched and made it into a miracle. The medieval tales leave no space for doubt: although it is not known when, it is certain that the Apostle came to these lands, traveling as a passenger on the voyage of a Phoenician merchant vessel. The Saint preached in Orense, Tuy, Braga, Lugo, and Astorga for seven years, until returning to Jerusalem, where he would fall into the hands of scribes and Pharisees. He was condemned to death and his throat slit. But his disciples, under cover of the night, rescued his body. In order to give it a proper Christian burial in a far-off safe place, they set sail for Iria.

Having safely arrived at their destination, the disciples – strangers in enemy territory – faced great difficulties in finding a remote spot



appropriate for their master's grave. They had to negotiate with a rich and powerful widow by the name of Lupa, who owned a great deal of land in the area. After many trips back and forth, the disciples were taken prisoner by the Roman authorities, but soon freed thanks to the timely intervention of a heavenly angel.

In the end, the indecisive and fearful Lupa agreed to provide a place for the tomb. The site chosen was Mount Ilicino, a few short leagues from her fortress, whose ruins may still be seen today. At that time it was a Druid camp, defended by a ferocious serpent, and prudently respected by the fearful Roman invaders. At the same time as the Holy Apostle was buried, the serpent met a sudden and violent death.

For many years, the residents of Iria Flavia venerated the Apostle's tomb. However, it was temporarily lost from memory until the venerable Teodomiro rediscovered it in the 9th century. Learning of these events – legend had already fused and was confused with history – King Alfonso II, known as the Chaste, visited the Apostle's tomb with his entire court. Santiago was proclaimed official patron saint of the kingdom.

The news spread to France. Soon the first European pilgrims would arrive to worship the Apostle's remains, also eager to discover the stimulating lands of the legendary neighboring Arab empire. The number of pilgrims would increase to such an extent – they came from everywhere – that King Alfonso III had to order the construction of a great basilica in the final years of the 9th century. However, the jealous unbeliever Almanzor laid waste to the temple and the city a century later.

As history generally makes virtue out of necessity, the blow dealt by the Moor in turn gave way to the timely need to reconstruct both temple and city. With the strong support of King Alfonso VI, Bishop Diego Peláez began construction of the current basilica in 1075. And so Santiago was definitively shaped: one of the most beautiful cities in the country, as even the most skeptical traveler will agree. But, from its first moments, the so called Route of Pardon (Ruta de la Perdonanza) turned out to be much more than ardent devotion. Even the most distinguished historians speak of the transcendence that a non-existent, or at least debatable, fact can have, such as the burial of the Saint in these lands.

The phenomenon of the Camino, the pilgrimage route to Santiago, was so complex and of such magnitude that the least important thing is whether it was actually the Saint's remains that were found here, and which here remain. What is important is that the peoples of medieval Europe believed it to be so. It would be, in any case, a major lesson in communications engineering and applied sociology.

Brilliant historians highlight the suspicious coincidence that the tomb was discovered at about the same time as many Mozarabs came to the kingdom of Asturias and León, fleeing from Moorish rule. They brought with them the need to demonstrate to Christians that they were radically different, in terms of both religion and politics, from the Emirate of Cordoba. The monarchs of Asturias and León could see the excellent opportunity that the Camino offered them to raise the Reconquest's standard and reunite the somewhat rebellious Christian territories.

The bends of the route to Santiago brought about an unprecedented transformation in contemporary society. Armies were unified. Lands were repopulated. There was development, legislation, trade, research. There was change; there was progress.

But along the borders of the Camino, in the shadow of monasteries, sanctuaries, refuges and hospitals, also grew the seed of the miracle and the miraculous, and the herb of guile. History tells us that Sahagún would come to boast a lucrative business in wine and sex: skillful gamblers and dissolute women offered pilgrims their services of cards and lust. In this monastery, the annual income from wine sales came to total 3000 ducats, and between monks and pilgrims, they ingested up to 150 liters a day. Aymerico Picaud himself, author of the famous Guide for the Pilgrim included in the Codice Calixtino (Codex of Pope Calixtus II), finished his pilgrimage in *"the company of a Flemish lady friend"*.

It appears that it was more than common for lodgings along the route to be set up for prostitution. *"Robbery and pillage and the selling of false relics were everyday occurrences."* Things got to such a point that it became necessary to put a stop to these abuses, sometimes by means of a miracle. When Count Miguel, cousin of Bernardo del Carpio, was surprised in the act of rape, the Apostle, having found out, made the rapist's *"face twist and his tongue hang out, and he died seven days later."*

At other times legislation was necessary. To reign in speculation, for example, it was decreed that: *"Resale merchants shall not be allowed either within or without the city, not even those that trade during fairs; and neither fish, nor meat, nor seafood shall be bought to earn a profit by reselling them, but only to be eaten..."*

On occasions there were *"trials by God"* Sánchez Albornoz recalls that for a robbery case, the law of *"boiling water"* was applied: the thief had to remove three small stones from a caldron of boiling water. Afterwards, his arm was bandaged, to later be uncovered after three days in the presence of the town. If there was any evidence of burns, this was unequivocal proof of his guilt...

At last, *"They reached Compostela, they went to the cathedral "Thank you, my Lord Santiago; I fall at your feet if you want my life, take it, my Lord, take it, because I will die happy in this holy cathedral..."*



HOSTAL DE LOS REYES CATÓLICOS: RELIEF FOR SINNERS, REFUGE FOR PILGRIMS

“Pilgrims both rich and poor must be charitably received and venerated by all when going to or coming from Santiago. For anyone who receives them and diligently provides them accommodation will have not only Santiago as their guest, but also the Lord...”

Guide for the Pilgrim to Santiago. Codice Calixtino

History tells of an event. Legend makes it a miracle. It was around the year 1000 when the fearsome leader Almanzor swept into Santiago, seeking to wipe out every last trace of the largest Christian sanctuary on the Iberian peninsula. And he did so without the least amount of resistance from the inhabitants, who had abandoned their homes and trades to take refuge in the nearby mountains and valleys.

The fierce Moorish leader plundered the bells of the basilica, and had them taken to Cordoba to be used as lamps for the mosque, a souvenir of his victory. They were carried on the shoulders of Christian captives. And there they would remain until Cordoba was re-conquered and they were returned to their rightful place, also on the backs of captives, this time those of Muslim slaves.

The miraculous part of the story took place when Almanzor entered the cathedral. He found an elderly monk kneeling in front of the Apostle's tomb praying. Legend has it that this was the Bishop of Iria himself, Pedro de Mezonzo. Upon seeing him, the Moor's fierceness suddenly turned to meekness or fear, to such a degree that he spared the tomb and the monk, quietly retreating, but not before his horse had drunk the holy water of the baptismal font, perhaps a secret sign that the infidel enemy was tempted by the faith. The rest of the temple did not have the same luck: it was completely destroyed and looted.

Miraculous events such as these were common in the city and along the Camino, “and they caused amazement and comment among the multitude of pilgrims arriving from all over.” The chronicles state that from the 12th to the 15th centuries, between 300,000 and 500,000 reached Santiago. They came from many lands: Frankish lands, Gascony, Breton, Burgundy, Toulouse, Provence, Normandy; and also England, Germany, Lombardy; there were also “other people of different nations and strange tongues.”

A permanent flood of sinners and penitents of every stripe traveled the Route of Pardon. Some came in search of indulgences and pardons, while many others had less honorable intentions. There were nobles and saints, vagabonds and professional rogues, the latter plying their trade under the generous protection and hospitality of the Camino, which guaranteed a hot meal and bread, bed and wine. The same Obradoiro Square was the meeting point for a cross-section of medieval society. All came in search of sustenance: some spiritual, others with more prosaic appetites. All were needy.

The Catholic Monarchs, on the verge of culminating their Reconquest, their kingdoms unified, decided to embark on the great pilgrimage in 1488, when the capture of Granada was only a question of patience. At that time Santiago was already a focal point for the devotion and generous gifts of the nobles and monarchs of Europe. Among many others, Luis XI, King of France, gave the cathedral an enormous silver censer costing close to 1000 ducats. Another gift were the “two largest bells that can be made; there shall be no larger.” Add to all this the strategic interests which Compostela represented for the newly-formed empire as chalice and crucible of Christendom.

So, for a variety of reasons, the Catholic Monarchs set their sights on Santiago. Shortly before they set off on the pilgrimage, the Queen



established an income of 35,000 maravedies a year for the cathedral, "because of the great devotion I have for the blessed Apostle, the Lord Santiago, light, patron, and guide of the King and Queen of Spain."

At last the monarchs reached Compostela. After having followed the devout and pious convention of kneeling before the tomb, they noticed that the hospice which then existed was old and not sufficient to attend to the needs of the many pilgrims who came to the city. These were forced to sleep where they could: inside the cathedral or even at its gates. It was truly necessary to build a new hospital "capable of providing full and decent service to all the devout, both ill and healthy, who come to the city."

Granada having been taken, the King and Queen stipulated that a part of the "war income" should be destined to finance construction of the new hospital. Don Hernando de la Vega was named administrator and manager of the work. Don Enrique Egas, the leading and mostly highly coveted architect of the time, was commissioned to design the building. So important was the project to the King and Queen that they oversaw every detail. They gave their opinions and made decisions about the quality and arrangement of the stones; rules for hiring laborers; the quality of the walls (which had to have "strong foundations and be very sturdy"; the layout of the patios and fireplaces; and even the roof of the building, that it should be guaranteed to withstand such a damp and rainy climate. "The royal coat of arms shall adorn it in praise of the glory of God, of the Virgin and of the Apostle; there shall be water in fountains and patios, there shall be many fireplaces..."

Not a few, and not easy were the "hindrances experienced" in embarking on such a pious enterprise: land expropriations, compensation demanded by the city, the neighboring Benedictine monks set against giving up part of their water. All of this, and more, had to be resolved using the monarchy's influence, although many attribute it to the Saint's intervention.

Patios, fountains, gargoyles, coffered ceilings, ironwork, hewn stone, altars, sculptures, and glass windows needed an army of artists and craftsmen. Ten years of feverish yet careful activity completed the undertaking. Pilgrims and patients first occupied the Royal Hospital in 1509. It would be the largest and best equipped of the many along the Camino at the time.

Everything was organized down to the smallest detail: the staff of doctors, hygiene, comfort, food. "The patient shall have a piece of plaster board on which to write the diet prescribed by the doctor ... The apothecary shall keep up the book in which all the medicines prescribed are recorded ... The doctor shall be required to look at the stools of each patient and spend sufficient time to find out about each one, inspecting their tongues when necessary..."

The care of the spirit was not forgotten ("All ministers and lay assistants are required to pray the Pater Noster five times each day."), or the necessary hygiene and asepsis. Bed linens were to be changed every eight days in summer, and every fifteen in winter,

and the straw of the mattresses every six months, "unmaking the mattresses and cleaning their wool as necessary, particularly that of those beds in which someone has died, to remove the danger of the illness being caught by others."

The Royal Hospital had the best and most advanced resources of the time: doctors, assistants, facilities, pharmacy. The ill and the pilgrims were attended "in more than half a dozen European languages." But often, science could not manage with so many patients and so many illnesses ("Maniacs, kidney problems, maniacs, lepers, the possessed, those with phlegm, cholera, dysentery, or fistulas").

At times the only recourse was to resort to the grace of the Apostle, who cured "not with medicine, syrups, dressings, or potions, but with divine grace" those who were outside of the scope of science, "returning vision to the blind, steps to the lame, hearing to the deaf, speech to the dumb, life to the dead."

The Catholic Monarchs had clearly built the best health center in tortured medieval Christendom. As a chronicler and Central European pilgrim would report: "It is a magnificent and splendid work, made of stone, equipped with great resources and funds which it always has available. It has its own costly pharmacy, doctors, surgeons and can, undoubtedly, rival the top hospitals of Christendom."

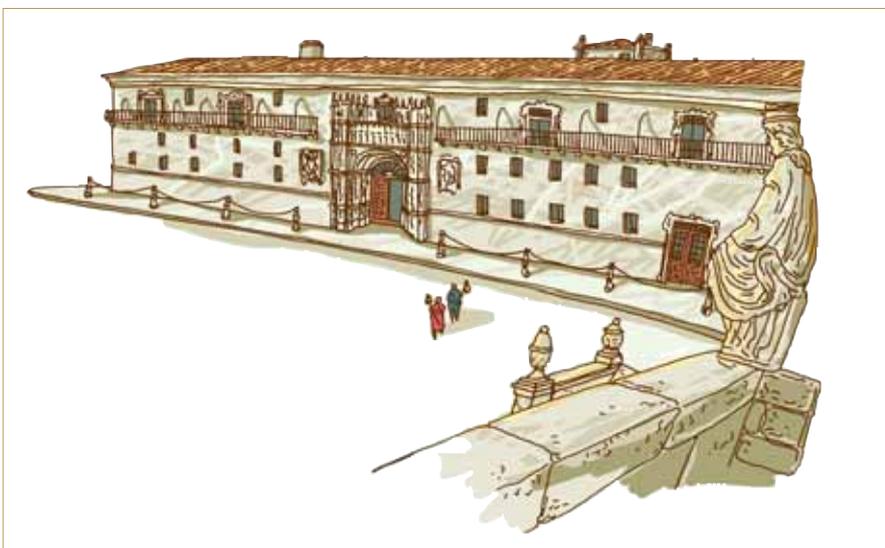
But it would not always be days of wine and roses. The Royal Hospital would know times of legal disputes and financial hardship, so much so that its resources would go no further than providing food for pilgrims "who arrived ill," when its vocation and purpose was to tend to those healthy pilgrims who requested care.

After these and many other vicissitudes, the Hospice – always a sort of hotel – was converted into the Hostal in 1958. The result is today's Parador. The traveler is staying at the "oldest hotel in the world." Inside and out, from Obradoiro to the hotel, there is an amazing combination of wood and stone, of glass and iron, of voices and lights, all blended by the hands of time and men, and always with the help and in the shadow of the Apostle.

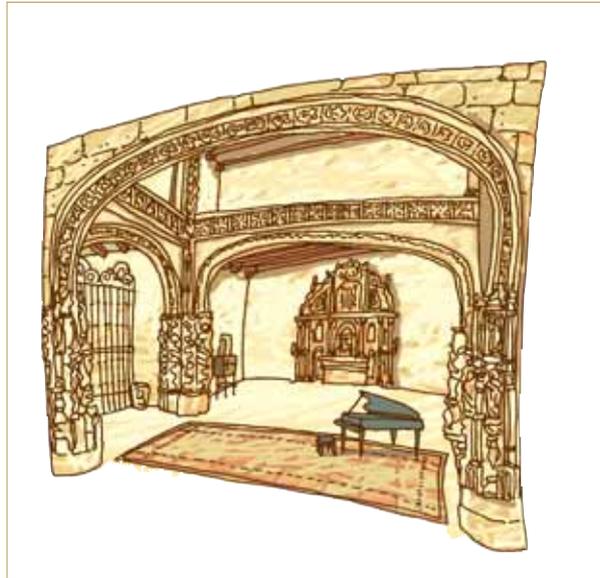
Everything is well looked after in the Parador. There is respect for the profound presence of the past: corridors, patios, and rooms, even floors, doors and windows. What is not craftsmanship is pure art. History has been preserved for present-day travelers, who have also made history in this hotel. There have been illustrious and distinguished personages, people

of art and culture, politicians, scientists, learned and universal personalities: the King and Queen of Spain, the Count and Countess of Barcelona, Balduino and Fabiola, Humberto de Saboya, the Emperor of Japan, Menem of Argentina, Mario Soares of Portugal, the heterodox Salman Rushdie, and Camilo José Cela, Severo Ochoa, and Felipe González, among others.

The stranger – never



really a stranger – will relive past times of splendor and hardship whose sword has pierced history to forge the present: the Romanesque and Gothic Middle Ages; the modern and Renaissance Empire, somewhat baroque at times, and even on occasion Churrigueresque.



The traveler will experience the best comfort art and culture can provide, the inheritance of the past and the heritage shared with the present. This is the privilege known as Compostela, and this Parador seeks to jealously guard the spirit that inspired its creators: *“There is no tongue nor dialect whose voice does not echo. The shadows flee from such a majestic place, which shines as if at midday.”*

COMPOSTELA: THE REST ARE BUT CAMPS

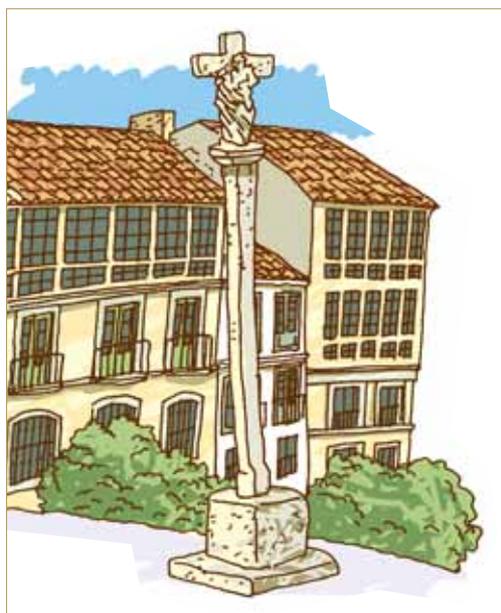
“Santiago is more eternal than ancient.” Valle Inclán

It was the ever blunt, ever witty, ever accurate Camilo José Cela who said: *“In Spain there are two cities: Santiago and Salamanca. The rest are but camps.”*

However many times you may return – for this is a place to be returned to rather than to come to – you will recognize just how correct the Nobel winner’s exaggeration is. This city of tearful stones is like a resurrection of the past, perhaps awaiting its infinite reincarnation. It is as eternal as Valle Inclán thought it to be.

This is a city in which to breath deeply. It is a place to give free reign to man’s thousand senses: the sight of the Romanesque, the Gothic, the baroque; the sound of the bells, which create a mood rather than a sound; the smell of the incense spilling out into the streets and squares; the feel of the stones shaped by the past, and by spells and miracles; the taste of seafood.

Any visit to Santiago can start nowhere else but in Obradoiro Square, where the stonemasons worked. It is a delight to see, and is in the shadow of the Parador’s plateresque entrance. There sits the cathedral, today baroque, Romanesque in the past. It hastens to show its **Door of Glory** (Pórtico de la Gloria), the greatest treasure of the art and spirit of Compostela, an immortal Romanesque creation of Master Mateo. To the sides are two small Romanesque and baroque towers. **Carraca Tower** at one time held an enormous percussion instrument called a *“matraca”* which only sounded during Easter, when the bells fell silent. High above sits the image of the Pilgrim, presiding over the square, city, and Christendom. An urn and reliquary are placed above the center window.



Walk around the temple. The **Tesoro Tower** façade, the work of Gil de Hontañón, is sumptuous. They say that it bears some resemblance to Monterrey Palace in Salamanca. The Romanesque façade of the **Silversmiths Door** (Puerta de las Platerías) came from the workshops of three masters: Esteban and his vision of Adam and Eve, and David; Cordero, who added the figure of Christ; and a third artist who interpreted the expulsion from Paradise.

The **Royal Door** (Puerta Real) is an excellent example of Compostela baroque, built in the mid-17th century by the architect Andrade. The **Holy Door** (Puerta Santa), known also as the **Door of Pardons** (Puerta de los Perdones), can only be opened when the 25th of July (the feast day of Santiago) falls on a Sunday, making it a Holy Year (Año Xacobeo). There are sculptures of the Apostle and other saints. The **Azabachería Façade** was built on the orders of Archbishop Raxoi in the mid-18th century to replace the existing Romanesque façade.

There is much to see in the interior, which is – in addition to all it is and represents – the temple of temples and museum of museums. This is not a place to rush though. It requires peace and invites reflection. The crypt is the venerated **Mausoleum of Santiago** and his disciples. The archives hold the universal Codice Calixtino. The museums show how the cathedral was built, and display a collection of tapestries woven from the designs of immortal figures of art: Teniers, Rubens, Goya. The spectacular **Botafumeiro**, an amazing censer that requires the strength of eight men to swing it, has been perfuming the temple since the 14th century.

There are so many interesting things preserved throughout this city that you would not do wrong to get one of the many books and booklets filling the shop windows. The Parador's reception staff will be only too pleased to provide you with information to suit your needs and interests.

Below we offer a short list of some of the must-sees, to be enjoyed at a leisurely pace. Should you need to rest and recharge your batteries, there is always a bit of octopus to be had, which can be accompanied by a nice Ribeiro wine and some seafood delicacy.

Pazo de Raxoi: This ancestral home is today the City Hall and headquarters of the Xunta de Galicia, the Galician regional government. The neoclassical building was built on the orders of Archbishop Raxoi in 1757. It has served as a seminary and prison. The **Pazo de Xerome** is today the University Rector's Building, and was already a university school in the 17th century. Its neo-Romanesque façade was moved here from what was the Old Hospital between the 12th and 16th centuries.

Gelmírez Palace is a singularly beautiful example of civil Romanesque architecture. It has been the magnificent home to "kings, consuls and other magnates" who came here as pilgrims.

The **Monastery of San Martín Pinario** is possibly the most outstanding architectural site after the cathedral. Its original stones date to the early years of the 10th century. The work begun by Bishop Sisnando was completed in 1738. The main altar is one of the best examples of Galician baroque. The **Monastery of San Pelayo** was built on the orders

of Alfonso II to hold the Apostle's tomb. Today it is a Benedictine convent with magnificent baroque altarpieces. The **Church of San Fiz de Solorio** is quite probably the oldest in Santiago, built atop an ancient 6th century oratory destroyed by Almanzor and rebuilt by Gelmírez. Its 18th-century walls respect the 14th-century Romanesque front.

A simple list of religious and civil monuments can be never-ending: the **Gothic Palace of Don Pedro**, the **Church of San Benito**, the **Chapel of las Ánimas**, the **Church of Santa María del Camino**; the convents of **San Agustín**, **San Francisco** and **Belvis**; the **Houses of the Canons**, the **Dean**, and the **Council**; the Romanesque/Gothic **Church of Santa María Salomé**; **Mazarelos Arch**, which was a gate through the ancient walls.

And there should still be the time and place for many strolls and excursions: along the coast, the rias or towards the interior. Everywhere you will find beauty, well-being, and a warm welcome. That is the way of these stones, the way of this land.

"If there are stars, the stones also fly through the cold, dark night and made the bold twin lilies grow, make the towers of Compostela rise."

Gerardo Diego.

1. **Cathedral.** Construction began in the 11th century.
2. **San Jerónimo School.** 15th-century Romanesque front.
3. **Raxoi Palace.** Neoclassical.
4. **Gelmírez Palace.** 12th-century.
5. **Monastery of San Martín Pinario.**
6. **Church of San Miguel Dos Agros.**
7. **Church of San Benito.**
8. **Chapel of las Ánimas.**
9. **Church of Santa María del Camino.**
10. **Convent of San Agustín.**
11. **Convent of San Francisco.**
12. **Dean's House.** Geometric baroque.
13. **Chapter House.** Baroque façade.
14. **Church of La Compañía.**



THINGS AS THEY ARE: COOKING WITHOUT GUISES

"Cooking must fulfill the three conditions of the Knight of the Green Coat: be clean, abundant and flavorful"

Countess of Pardo Bazán

And it certainly is, but it is also much more.

This cuisine, much more than others, is its larder: the sea and the coast, which are not the same. It is born of the rivers and the rias, valleys, woods and mountains, sources of meat and produce.

Galicia is also exceptional when it looks abroad. It is able to learn from – and be generous in teaching – its neighbors, who also have discerning palates. Asturian cuisine complements the Galician, and vice versa. Leon has fuzzy borders and common recipes in the El Bierzo region. The Zamoran part of Sanabria is a model for culinary exchange. And Portugal takes and gives even its speech.

However, in all this there is more mystery than simplicity. These are almost all dishes which are very simple – which is not to say easy – to prepare. The great secret, they say, is knowing the precise point to which

something should be cooked. Wisdom lies in successfully respecting this varied and abundant repertoire of natural flavors, shunning any sort of baroque element, sophistication, or other guises. This rule is applied without exception to stews and soups, to fish and seafood, to meat and even to desserts.

You might be interested to know the master formula for cooking seafood: so simple, yet so delicate. Some chefs have generously revealed their secret: the water must be fresh, and then later salted to imitate that of the sea. Add a few bay leaves and wait for the water to boil. Submerge the seafood only until the water returns to a boil. Wait a few moments, even up to a minute (depending on the size), and it is ready to serve: hot, if we are cooking goose barnacles. Others should be cooled to the diner's taste. It is common practice to cook the animals live, although there are kinder ways to avoid their suffering, such as soaking them in vinegar first.

All in all, eating in Santiago only has one serious difficulty: the torment and doubt of making a choice. Such is the variety that this uncertainty reigns throughout the city. The visitor

may be in the other Obradoiro Square, the kitchen, or along the **Rúa de Franco** and thereabouts, or, above all, at the Hostal de los Reyes Católicos, which has a complete and masterful compendium of the cuisine of this Celtic people.

The Parador has recovered ancient recipes and created its own: **Sea Bass Fillets Baked in Iberian Bacon with Mint Broad Beans; Fish and Potato Sauté; Scallops Stuffed with Sea Urchin; Lobster and Vermicelli Soup; and Sirloin Steak in a Cebreiro Cheese Sauce.** And for dessert, perhaps **Filloa Crêpes Filled with Apple Compote**, unless you prefer the famous **Santiago Almond Cake**.

There are cheeses, above all **Tetilla**. And to drink, **Ribeiro, Albariño** and other wines, all with that subtle sharpness that distinguishes them so well. And if you can and want to indulge, remember that you are in the holy see of **Orujo Eau de Vie**, distilled drop by drop, still by still, in every home.



PARADOR "HOSTAL DOS REIS CATÓLICOS" Santiago de Compostela

Pza. do Obradoiro, 1. 15705 Santiago de Compostela (A Coruña)
Tel.: 981 58 22 00 - Fax: 981 56 30 94
e-mail: santiago@parador.es

Central de Reservas

Requena, 3. 28013 Madrid (España)
Tel.: 902 54 79 79 - Fax: 902 52 54 32
www.parador.es / e-mail: reservas@parador.es
wap.parador.es/wap/

Textos: Miguel García Sánchez Dibujos: Fernando Aznar