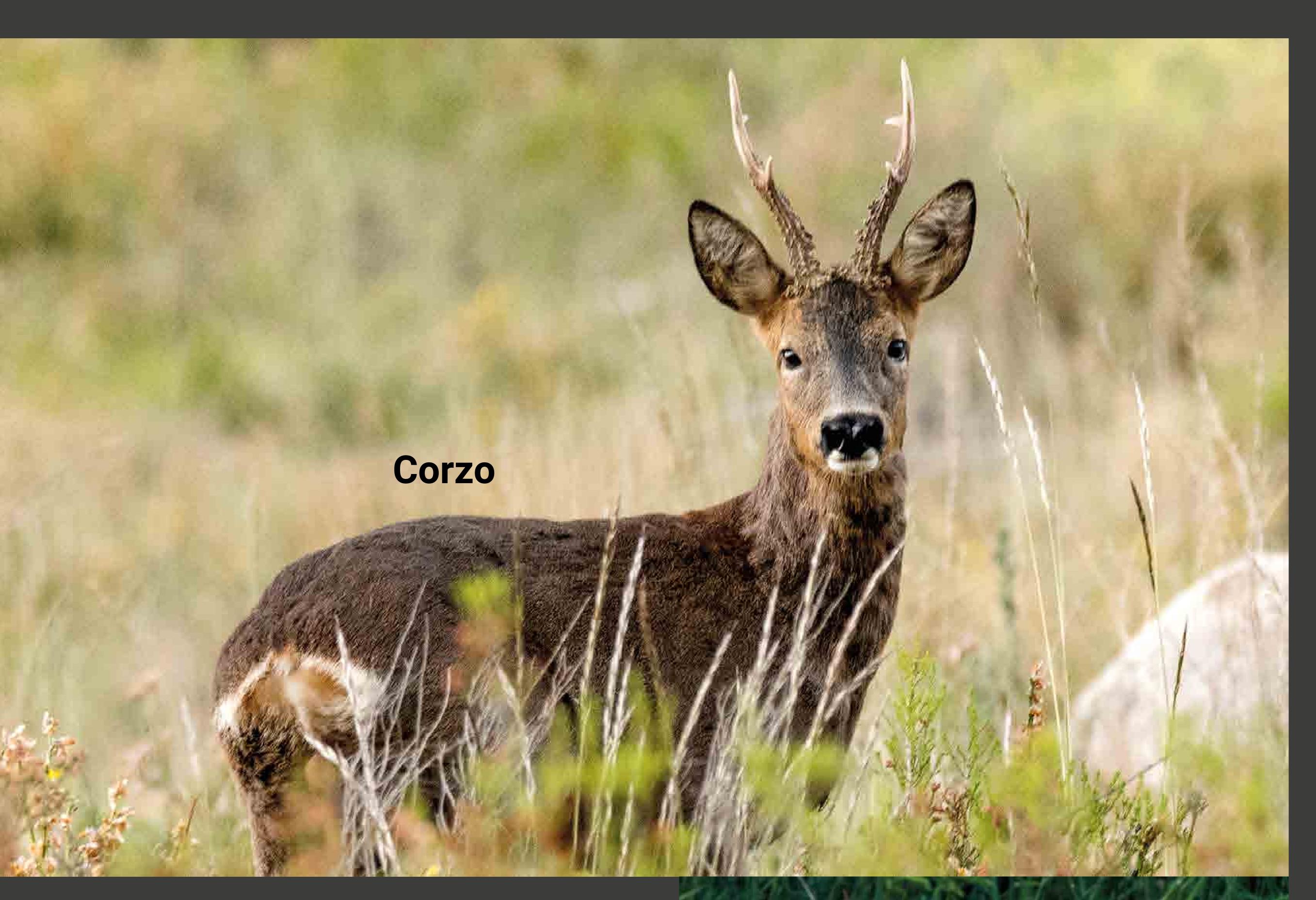
Fauna Serra do Larouco

The fauna of the Serra do Larouco is linked, fundamentally, to the scrubland and to the existing pastures. Secondarily we find some species of forest areas that are



also linked to aquatic habitats such as streams. Throughout the year the wildlife community is changing in such a way that in spring and summer we find more bird species for example.

Mammals



Birds

There are three main habitats for birds in the Serra do Larouco mountain range: small forest areas, lowland and rocky areas. In the lowland areas and pastures we find a well-known species, the Red legged partridge (Alectoris rufa); its Sudanese relative is the quail (Coturnix coturnix). More frequently found are several species of small birds such as goldfinches (Carduelis carduelis), common linnets (Carduelis cannabina), the green finch (Chloris chloris) and the European serin (Serinus serinus). We can also find other small common species such as the European stonechat (Saxicola rubicola), the common dunnock (Prunella modularis) and the rock bunting (Emberiza cia). The Dartford warbler (Sylvia undata) and the common warbler (Sylvia Papuxa común

Ferreiriño

azul

Estreliña riscada

Picanzo vermello

In open areas rabbits (Oryctolagus cuniculus) appear intermittently due to different diseases and continue being a key species in the food chain. In the flattest areas, such as on the high plains, we can also find the hare (Lepus



communis) are also typical in the best preserved lowland areas.

In these environments it is possible to find two species of shrike, the Iberian grey shrike (Lanius meridionalis) and the red-backed shrike (Lanius collurio). The first species is a resident bird and the second migrates to Africa for winter. Two species of pipit arrive from this continent, the tawny pipit (Anthus campestris) and the tree pipit (Anthus trivialis). Equally migratory are the well-known Eurasian hoopoe (Upupa epops) and the cuckoo (Cuculus canorus). On the high plains, especially, the Eurasian skylark (Alauda arvensis), fills the spring mornings with its power when in flight.



In the restricted areas where there are aquatic habitats we find amphibians such as the fire salamander (Salamandra salamandra) that can also be found in shady forests, the marbled newt (Triturus marmoratus) and the Iberian newt (Lissotriton boscai). We also can find the common midwife toad (Alytes obstetricans), the common toad (Owl spinosus), relatively common in the lower areas, and the most frequent species in the mountain range the natterjack toad (Epidalea calamita). In the lower waterways we find the Iberian frog (Rana iberica) and the Iberian water frog (Pelophylax perezi).





granatensis), while in the areas with more vegetation cover there are two mammals of great ecological interest such as the wild boar (Sus scrofa) and roe deer (Capreolus capreolus).

As an iconic predator we have the wolf (Canis lupus). Although its presence is sporadic and uses the mountain range, especially as an offset point, its ecological importance, like that of all super predators, is enormous. Other smaller carnivores are the wellknown fox (Vulpes vulpes), the much scarcer wildcat (Felix silvestris), the marten (European pine marten), the weasel (Mustela nivalis) and the genet (Genetta genetta). Finally, on lower ground and sheltered by forested areas we can find the common badger (Meles meles).



Lagarto das silvas Repties

Reptiles are very interesting groups found in the Serra do Larouco mountain range since there is a high availability of habitats. In the pastures we find the Bedriaga's skink (Chalcides bedriagai) along with the western three-toed skink (Chalcides striatus) as well as the slowworm (Anguis fragilis); while near and around the streams, the Iberian emerald lizard (Lacerta schreiberi), the viperine water snake (Natrix maura) and the grass snake (Natrix astreptophora) frequently appear. Among the lizards, the Bocage's wall lizard (Podarcis bocagei) and the common wall lizard (Podarcis guadarramae) are present. The strongest and most striking reptile is the well known jewelled lizard (Timon lepidus).

In the lap of the rocks Serra do Larouco

Rebolo

Carballo

Pena Muller Cualedro

Vegetation

Originally the mountain range was covered with large forests, especially on the slopes, and only the plateau and rocky zones would remain as open areas. Currently the dominant tree in the remnants of the forest is the Pyrenean oak (Quercus pyrenaica); secondarily we find common oaks (Quercus robur) and, on the highest areas some birch (Betula alba). Currently, the most frequent vegetation in the mountains is the agricultural pastures and the scrubland. Accompanying the common oaks we

The plains and valleys that surround the mountain range give rise to an increasingly steep terrain where granite rocks emerge as we gain altitude. The highest point of the mountain range reaches 1,538 m. above sea level, the third highest point in Portugal and the second in continental Portugal

The terrain and the rocks of the mountains tell us a story that began millions of years ago, specifically at the end of the Paleozoic era, between 380 and 280 million years ago. In that very long period of 100 million years, a mountain building event took place, the well-known Variscan or Varisca oroxenia, the result of the collision of two large continental masses, Laurasia and Gondwana, which resulted in the formation of the Pangea supercontinent.

The mountain ranges, the result of Hercynian orogeny, were the size of the current Himalayas, being subsequently eroded. After the breakdown of the supercontinent Pangea, the rock massif, to which the Serra do Larouco mountain range belongs, becomes independent subsequently creating the current core of the Iberian Peninsula.

Since then, the granitic rocks that make up the mountain range continue to be exposed to the elements, becoming weathered by the breakdown of their minerals. These rocks typically have a network of fractures without displacement that are known as joints. External elements such as rain, wind, ice, and sun rays, by wearing down the rock act more effectively precisely in these fractures, thus creating a peculiar landscape with shapes that seem as they have been created by a sculptor's chisel.



Onfalodes Herba paxareira

A Pedrosa A Saceda

GALICIA

PORTUGAL Santo André

1,538 metres

A Xironda

Vilar de Perdizes

Serra do Larouco



The God Larouco

On the edge of the mountains, several epigraphic Galician-Roman altars were found revealing the cult of the pre-Roman god Larouco

The altar dedicated to the God Larouco (1) found in Vilar de Perdizes (Montalegre) is identical to the other example found nearby that is dedicated to Jupiter; both altars were located in the same place and under the same circumstances.



A place name

For the German professor Dieter Kremer, a student of Galician toponymy and language, the place name Larouco would derive from Larauco and would be related to words such as Laroá, Laranga, Laraño or Lareo. Therefore, Larouco was born as a place name that refers to a geographical landform, in this case a mountain range. Later it became the own name

Altars dedicated to this same pre-Roman divinity were also documented in the towns of Baltar (chapel of the Virgin of Ascension 2), Vilar de Perdizes (sanctuary of engraved Stone tablets) and Chaves (church of Corral de Vacas), all of them bordering the mountain range.

The fact that these altars were dedicated to the pre-Roman god or goddess Larouco, name of a sacred mountain, is evidence of the religious syncretism of the Gallaecia -Roman people who, together with the Roman gods, maintained the cult of the pre-Roman deities that were part of their religious pantheon.

The Wolf Queen As in many other places in Galicia, the Wolf Queen legend, a semi-conscious endurance of the hardships of past generations, remains in A Xironda. The version that remains here in the collective memory of the people says:

It must have been the cult of the god Larouco, personified in the mountain of the same name, predominant among the inhabitants of its borders. Three altars show this with an inscription dedicated to this god, one in Vilar of Perdizes, another in Baltar and another in Corral de Vacas (Chaves) Antonio Rodríguez Colmenero, 1995 of a God, that is, in the name of a prehistoric dateable divinity, at least, during the Iron Age (VIII century BC-year 0) that maintained its cult until Romanization (year 0- IV century AD)

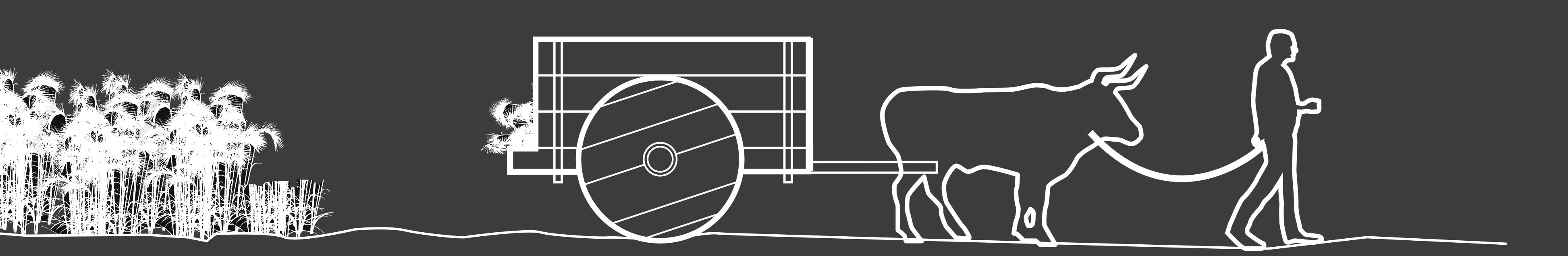
> Traditional place names or place names are part of the cultural heritage of Galicia and are protected by law.

Being the inhabitants of A Xironda enslaved by all the kinds of tributes that they had to pay to the Wolf Queen, they sent an embassy requesting to release them from such charges, or at least to reduce them.

The Wolf Queen after giving it consideration, finally accepted, but only with the condition of being able to see carts loaded with harvested grains (cereal with seed with which the bread was made)coming down the Serra do Larouco mountains, something which she thought was impossible because the plains of O Larouco could never be cultivated. But the residents of A Xironda accepted the condition and were determined to fulfil it.



And so, even if it was going up a mountain side, loading only the carts, or going around the Lucenza mountain range, several carts were stored for several nights in Fonte do Torgo. On one of the last mornings of the month of San Xoán they were seen from the village as they descended singing at the edge of O Larouco with half a dozen carts loaded with grains that, amazingly, the mountain range had produced.

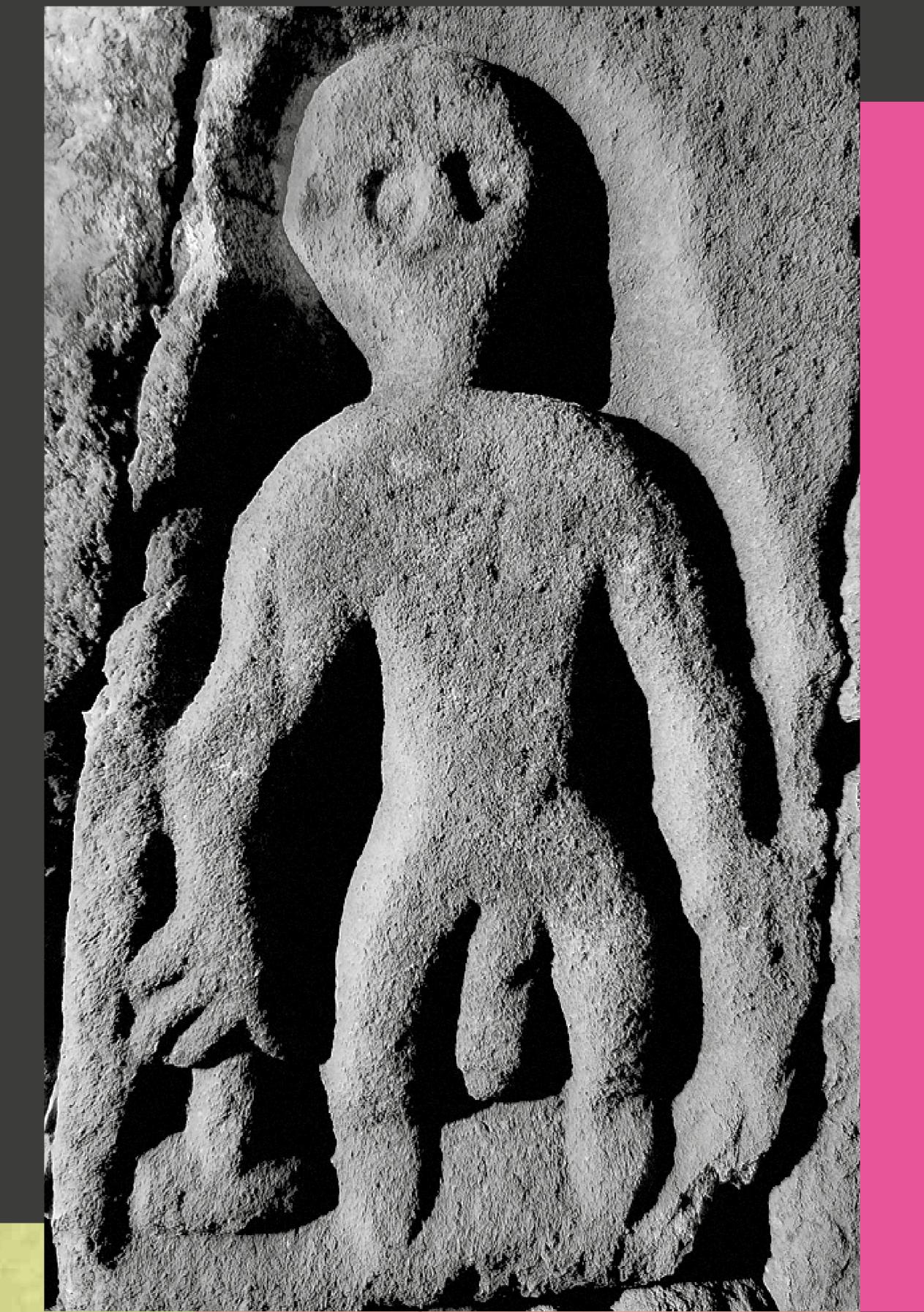


It was then that a maid of the Wolf Queen warned her mistress of the events, who, angrily, fled the place, but not before ripping out the eyes of the maid who had given her such bad news.

Throwing the battle axe

Serra do Larouco

The residents of the village of A Saceda tell us that



The hammer that the legend speaks of may have some relation to same tool with which the relief of an anthropomorphic figure that appeared in the parish church of Vilar de Perdizes (Montalegre; Portugal) is represented.

It is possible that a pre-Roman god that exhibits two attributes that were highly valued since ancient times: virility / fertility (hence it is represented with a large phallus) and skill in handling the war hammer or the forge; it could be an indigenous Galician-Lusitanian deity equivalent to the Gallo-Celtic God Sucellus, the Norse Thor, the Greek Hephaestus or the Roman Vulcan.



the Mouros -the mythical inhabitants of this territory in ancient times- threw a battle axe from Igrexiña dos Mouros in the direction of Cidá da Saceda.

This legend, like every legend, conceals part of the truth, since the most outstanding archaeological sites on the territory never went unnoticed by the people, who endowed them with legends that mythically Igrexiña dos Nouros

A Saceda

2 km

A Cidá da Saceda From here they threw it again to O Madorriño The anthropomorphic figure of Vilar de Perdizes has a female parallel in the Rock of Pena Furada (Coirós; A Coruña) that houses a naked figure cut in to the stone in a very rough and primitive way. This anthropomorphic figure holds a breast with its left hand, while the right hand is placed in front of its sexual organ. The granite outcrop that hosts the figure presents, a large series of human figures half a meter high drawn in a very schematic way. It is likely that this representation is linked to ancient fertility rituals.

A Cidá da Saceda Fortified Iron Age settlement (VI century BC – I century AD)

explained their origin and function

The ice house

Ice houses are constructions made for obtaining ice with the snow collected during winter to be consumed during the summer. They were built by monasteries, cathedral incumbents, cities and feudal lords in high and cold mountains A Pedrosa

It was thrown for the last time from here to A Cidá de San Millán

Vacoriño

1,3 km

2,8 km

A Cidá de

A Xironda

O Madorriño Megalithic burial mound in the Neolithic (4,500-2,500 BC)



A Cidá de San Millán Fortified Iron Age settlement (I century BC – II century AD) recovered in the Late Roman period.

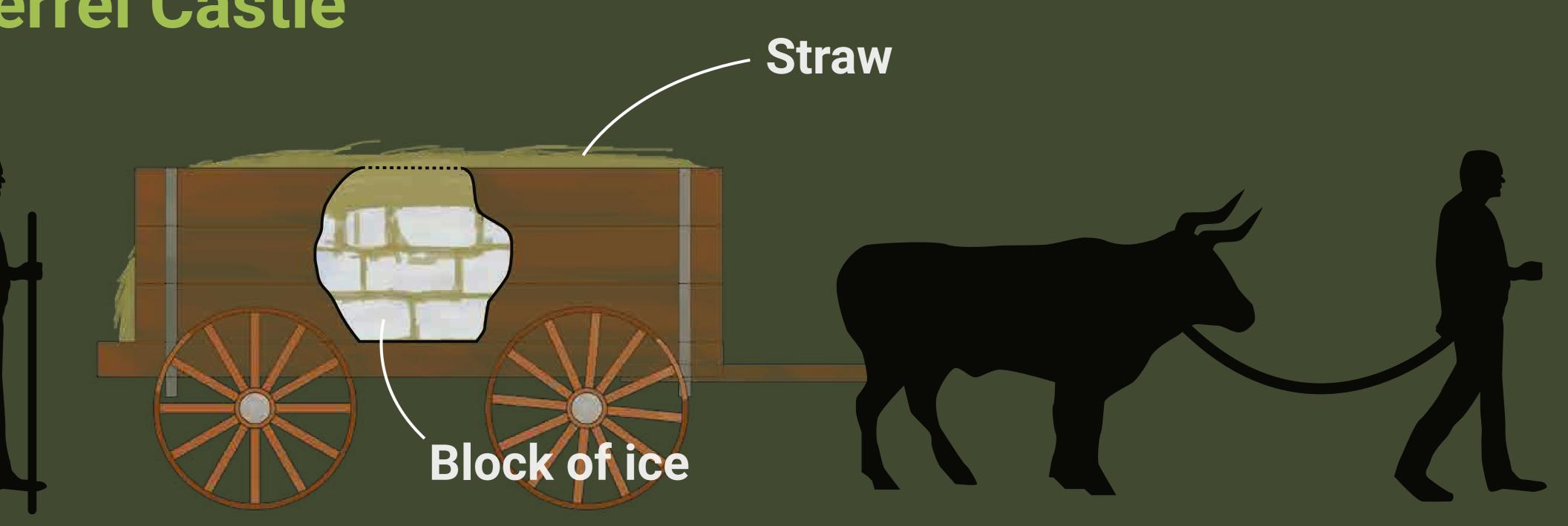
such as the Larouco mountain

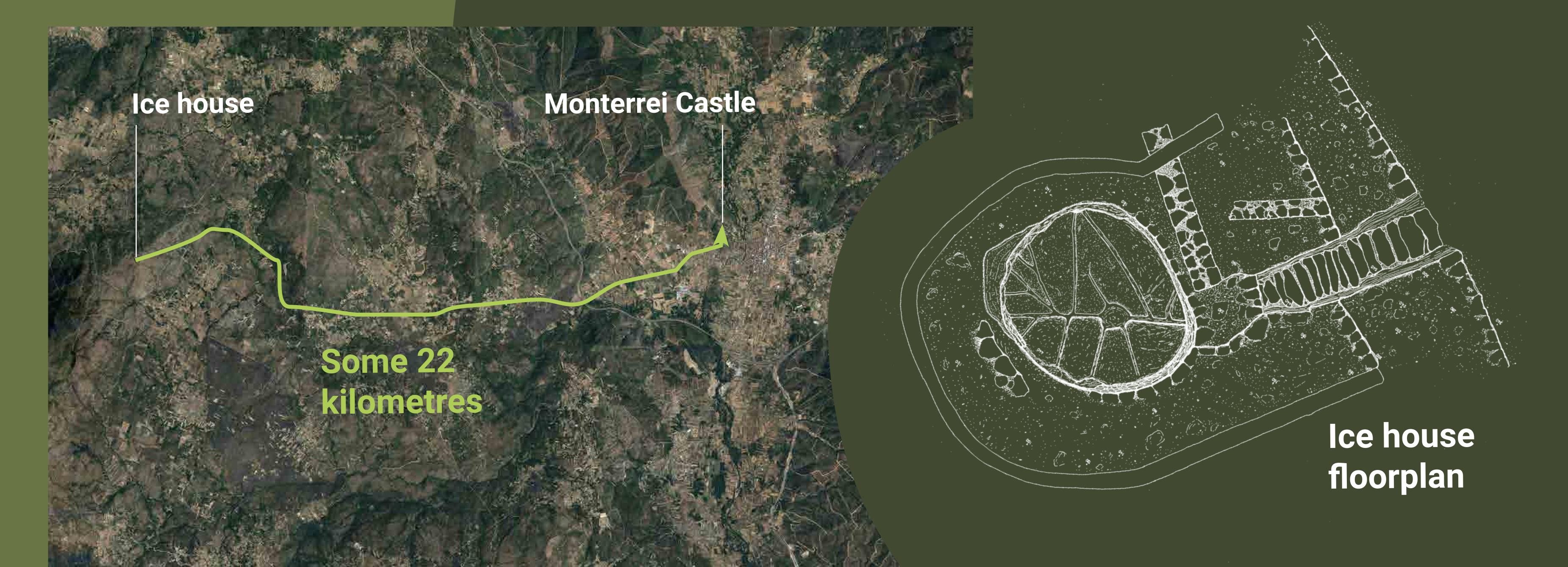
range

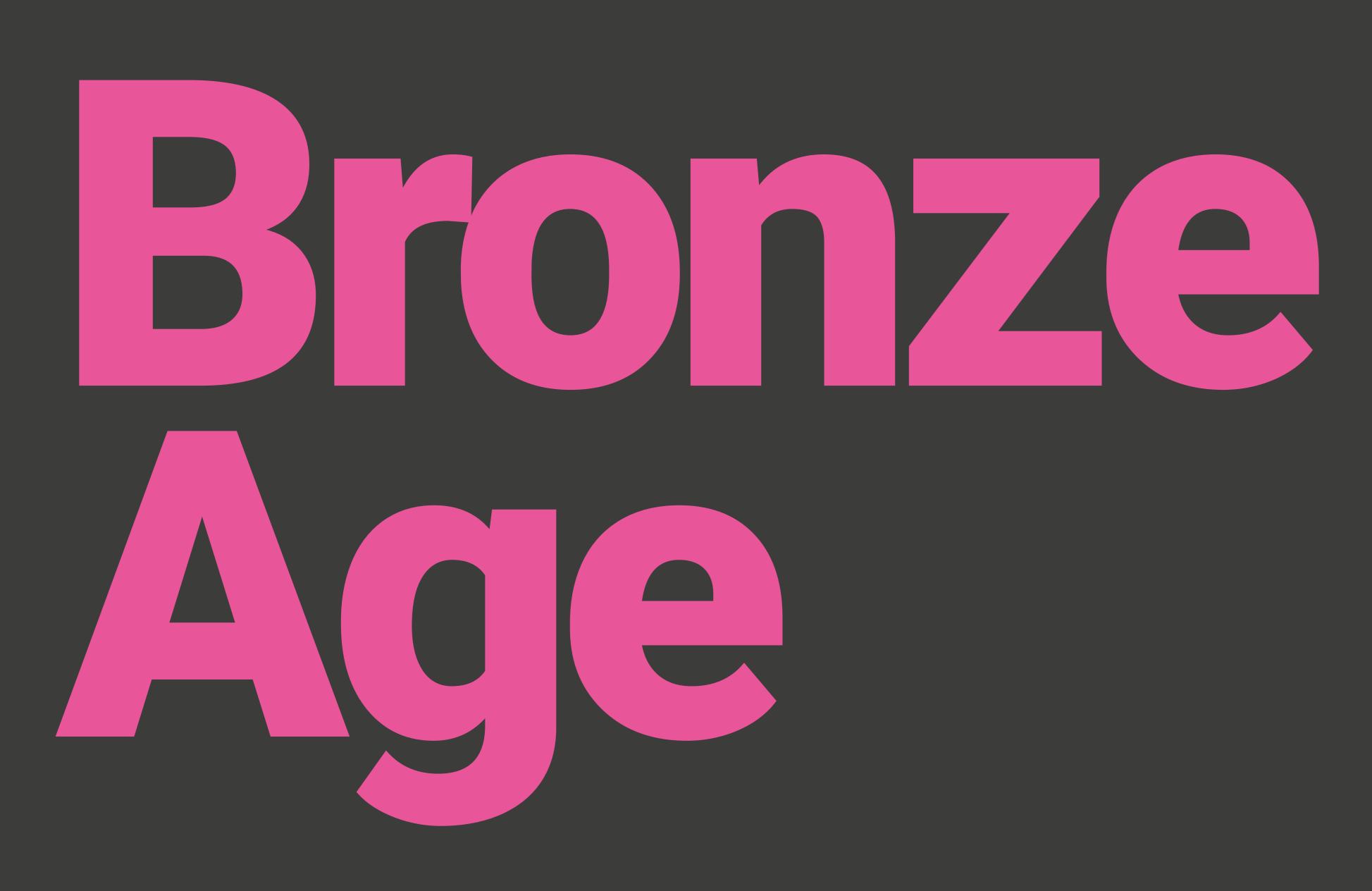
The Larouco ice house is a three-meter-deep oval-shaped well that was excavated in the rock from which a 10 meters long canal comes out to where the melted ice can be collected. The ice storage facility, which no longer retains its cover, belonged to the Monterrei Castle during the sixteenth and seventeenth centuries, as evidenced by a noble shield of the Zúñiga lineage that was found inside during the archaeological excavation directed by Professor Rodríguez Colmenero in the mid 1990s.

From Serra do Larouco to Monterrei Castle

Ice transport was carried out by car and also at night to take advantage of the low temperatures. The blocks of ice were kept covered by straw to keep them cold



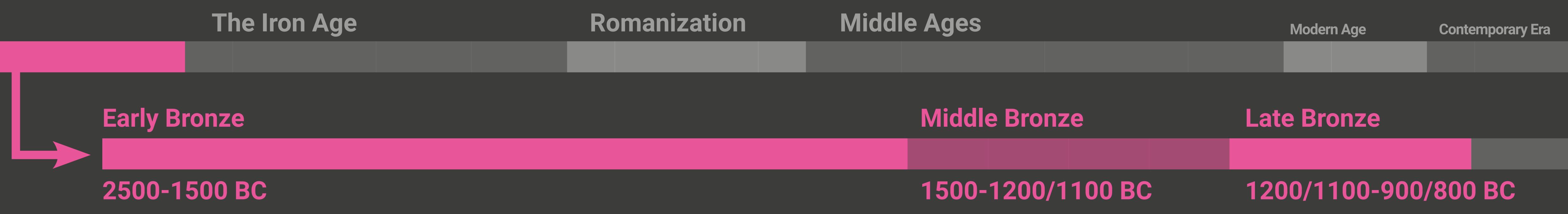


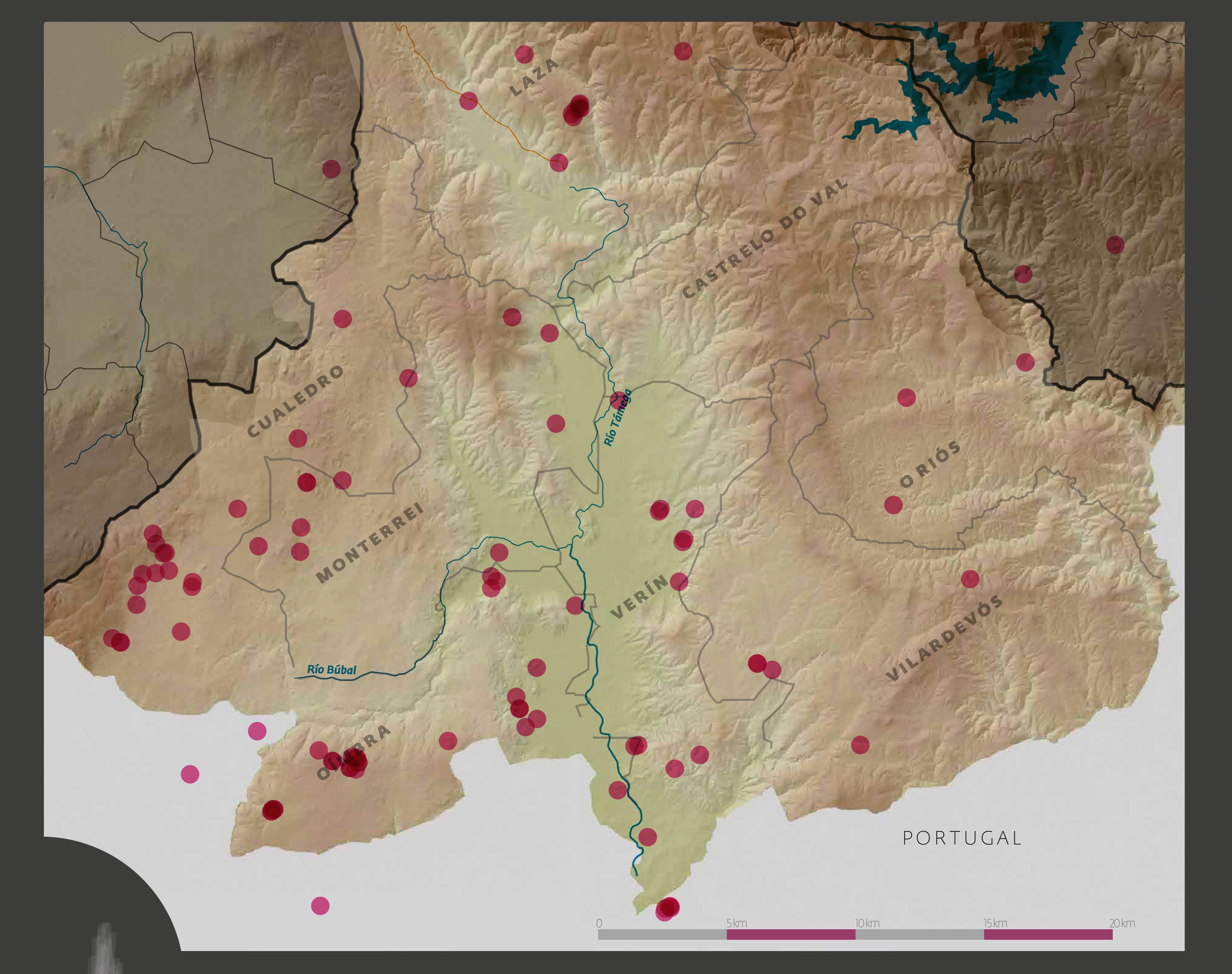


The Bronze Age

Neolithic

The Bronze Age is a chronological and cultural period of Recent Prehistory that





Remains from The Bronze Age in Monterrei Area

receives its name due to the discovery of a new metal stronger and more durable than copper - metal used during the Copper Age or the Chalcolithic period (2500 - 1800 BC.) - being a product of the alloy of copper and tin, producing bronze, which would become the most used metal during this period, creating a true social, cultural and economic

Sett ements

The inhabitants of the Bronze Age built their villages on small promenades located on hillsides or in the highlands of the mountains. They looked for the nearness of the wet basins and were not permanent, but they moved site from time to time occupying nearby areas. These sites, characterized by the existence of light and well drained soils, facilitated the practice of an agriculture based on the cultivation of cereals and legumes, also having access to fresh pastures for the important livestock.



revolution

Necropolis

Funeral sites are much more numerous and monumental than the settlements that were inhabited. Since the Neolithic period burial mounds were built and were used for collective burials located in very visible places in the landscape, with a burial chamber of stone inside and a burial mound of earth and stones that covered them. With the passing of time, death related architecture loses its magnificence, which manifests itself in the way of building graves, gradually reducing its visibility in the landscape and passing from monumental collective burial mounds to other smaller and invisible sites, such as cists or pits In the Bronze Age burial mounds were reused but, as we move towards the late Bronze Age, the tombs were reduced in size and contain fewer offerings inside than in previous times. During this period of prehistory, burial sites coexist, such as cists, where the body was deposited in a flexed position, and those of incineration in which cremated remains of the deceased were deposited in ceramic vessels inside the pits.

Netalurgy



Botón do Tesouro da Urdiñeira (A Gudiña) Imaxe do Museo Arqueolóxico de Ourense Products made of metal, in addition to their practical functionality, were a clear symbol of status and social prestige. Among these objects made of bronze, gold and copper, the abundance of weapons stood out: swords, daggers, hatchets, halberds, arrowheads ... Gold and silver were used to make personal ornaments that usually appear in funerary contexts or in hidden deposits: bracelets, necklaces, diadems, bowls, combs... Gold coexists with copper, tin and silver at this stage of prehistory. In our region, many metal objects from the Bronze Age have not been uncovered, only a representation of all of them can be found despite being one of the richest and most important tin producing areas in Europe and where there is also gold. Heel axes, such as those found in Arzádegos (Vilardevós) or A Pedrosa (Cualedro), are the most numerous metal objects in production during this period.

Stone stellas Rock art and mennirs

The Támega river basin, on both sides of the border, belongs to a region well known for its outstanding examples of prehistoric statuary. Menhir Standing stones are characterized by being round in form, having an anthropomorphic and / or phallic appearance, a sub-rectangular geometric motif on the back and / or a representation of weapons. They date to between the Middle to the late Bronze Age, in the second half of the II millennium BC, and some were even reused in later times. Many specimens are located in the Galician-Portuguese Támega valley and in the nearby river valleys: Muíño de San Pedro in Verín, Tameirón in A Gudiña, Vilar de Santos in the Limia river basin, and the Portuguese examples in Chaves, Faiões, etc. Menhir standing stones are less frequent, such as that of the warrior of A Pedra Alta de Castrelo do Val or Castelões (Chaves) related to the group called "stone stellas of the southwest" of the southern Atlantic side of the peninsula and presenting the complete panoply (weapons and prestigious items) of a warrior of the late Bronze Age. Estela-menhir do Tameirón (A Gudiña) Foto de J. Rodríguez Cruz

Xacemento da Fraga dos Lobos Foto de Nieves Amado

Detailed map

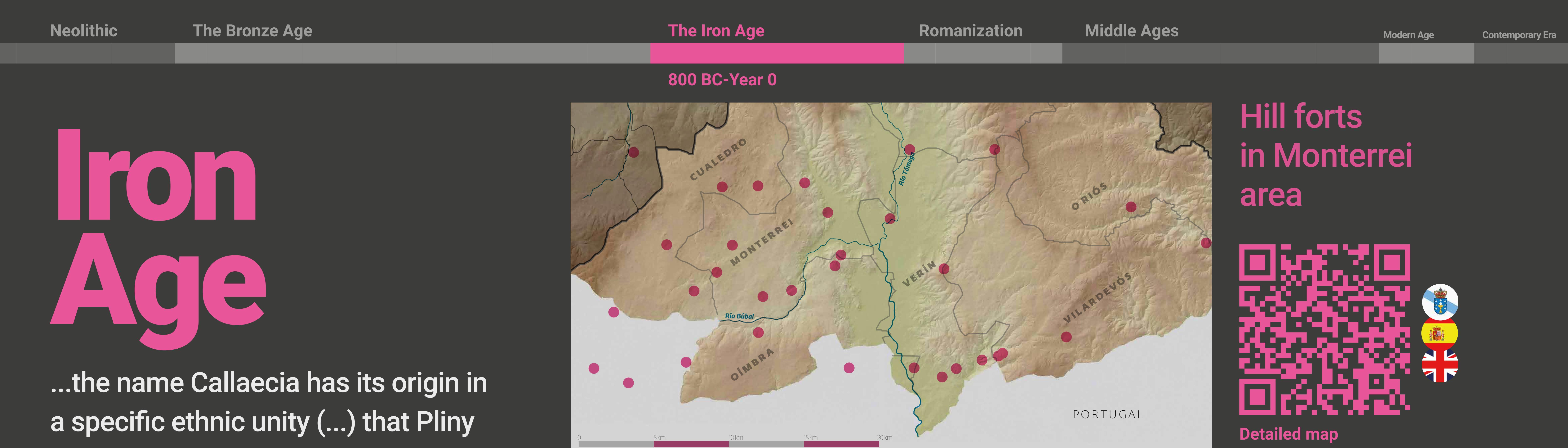
The engravings on the rocks found outdoors have an uncertain chronology in the region of Támega. Those of the western half of Atlantic Galicia are the majority of the Bronze Age examples, for their depicted engravings of weapons, animals, hunting scenes, ships etc, where the motifs are more naturalistic, and therefore easier to interpret. That area is classified as the Atlantic Style.

The Támega river basin belongs to the Schematic Style of rock art of the northwest, very remarkable in the province of Orense and northern Portugal, where the engravings are abstract, most are of simple geometric patterns such as points, lines and circles where very occasionally appear motives of the Atlantic style. A researcher referred to the Támega rock art as Atlantic Schematic Style. Currently, more than 100 petroglyph sites are listed in the region, the majority on the right bank of the Támega River.

Mámoa de Monteveloso (Castrelo do Val) Foto de Nieves Amado



Estación de Arte Rupestre do Outeiro Redondo / Outeiro do Crego no Concello de Baltar Foto de Mani Moretón



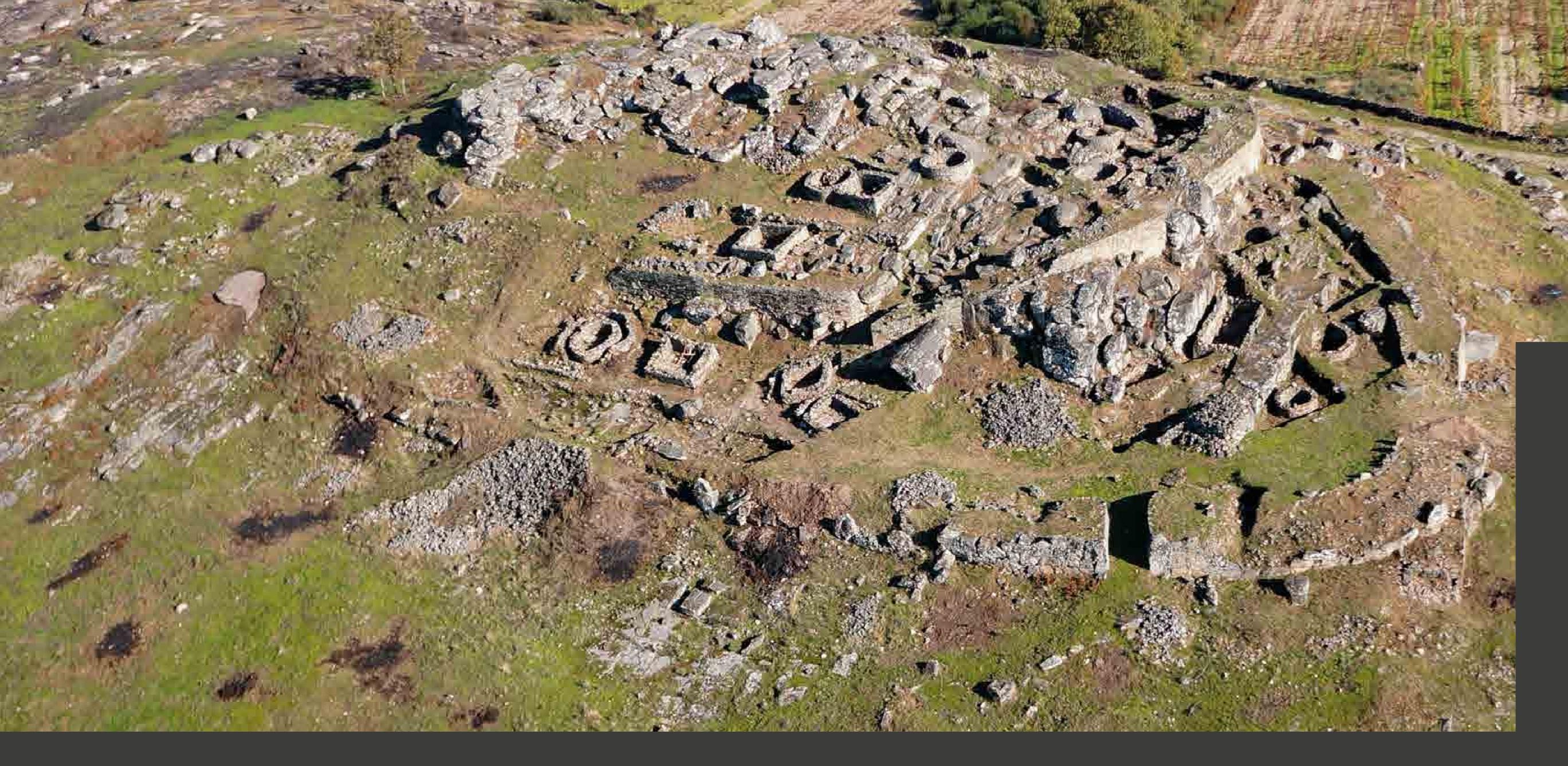
individualizes among others of the Bracarensis convent. The initial settlement of this town had to correspond to the lands located to the southwest of Serra do Larouco, being Caladunum, the future mansion of the route XVII, between Bracara (Braga) and Asturica (Astorga), its possible main urban centre... Antonio Rodríguez Colmenero; 1979

The hill forts

What we know today as the Castro Culture, Castreja culture in Portuguese or Castreña in Spanish, refers to a type of fortified villages (forts), normally located on high ground, which extended through the Northwest of the Iberian Peninsula in the first millennium BC. It was a time when the protagonists were the people of the Gallaeci and the cultural framework of the Iron Age. Castro was also one of the names with which the people who inhabited this region since ancient times named these areas to describe them as fortified and entrenched places. In toponymy they are identified as forts (Outeiro do Castro in Baltar) and even as castles (Outeiro do Castelo in Trasmiras). Large fortified settlements have names derived from civitates (A Cidá da Saceda, in Cualedro).

Are they all the same?

The settlements were neither all the same nor from the same era, however, they all share a common characteristic as they represent the definitive end of the agro-pastoral practices of previous times. This was a process that involved the progressive abandonment of a secular practice such as nomadism. With these types of fortifications in height, now stable and permanent, a new agricultural system emerges that will condition a completely different cultural landscape from the previous ones. From this moment forward, each community will exploit a specific territorial framework around each settlement. Over time the fortified settlements will move from occupying highly protected high ground to lower, accessible and open areas.



ACCECTOR OF A

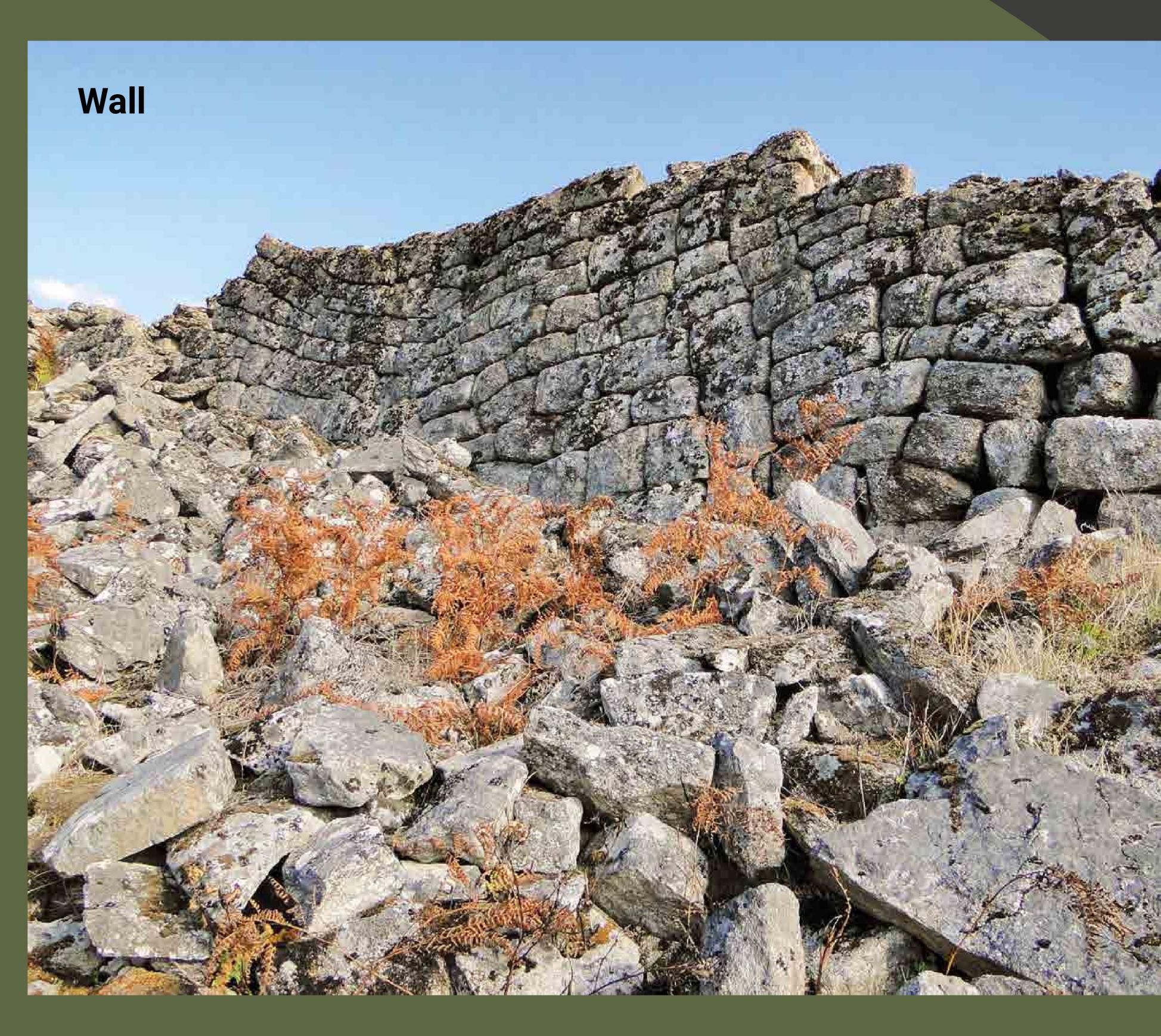
It is known in the area as A Cidá, O Muro, As Laxes or O Monte da Moura, and occupies a transformed area close to two hectares of a cone-shaped hill in the center of the peneplain that emerges immediately at the foot of the Serra do Larouco mountain range, a beautiful mountain valley with slopes always below 10% with a wide and uniform accessibility in all directions.

Its height of 798 meters above sea level is hidden by the magnificence of the Serra do Larouco mountain range, which gives a visual control of over 10 km facing south. The work of Rodríguez Colmenero in the 1980s and his team made it possible to discover a magnificent fortified town in three imperfectly concentric enclosures, with their respective doors and monumental walls. This grandeur and its strategic location in the average to long distance commercial network points to what would be one of the most important towns in the region throughout the 2nd Iron Age.

A Cidá de San Millán

It has an approximate area greater than three hectares and monumental walls that once would have exceed five meters in height, currently retaining dimensions of more than three meters high and five meters wide.

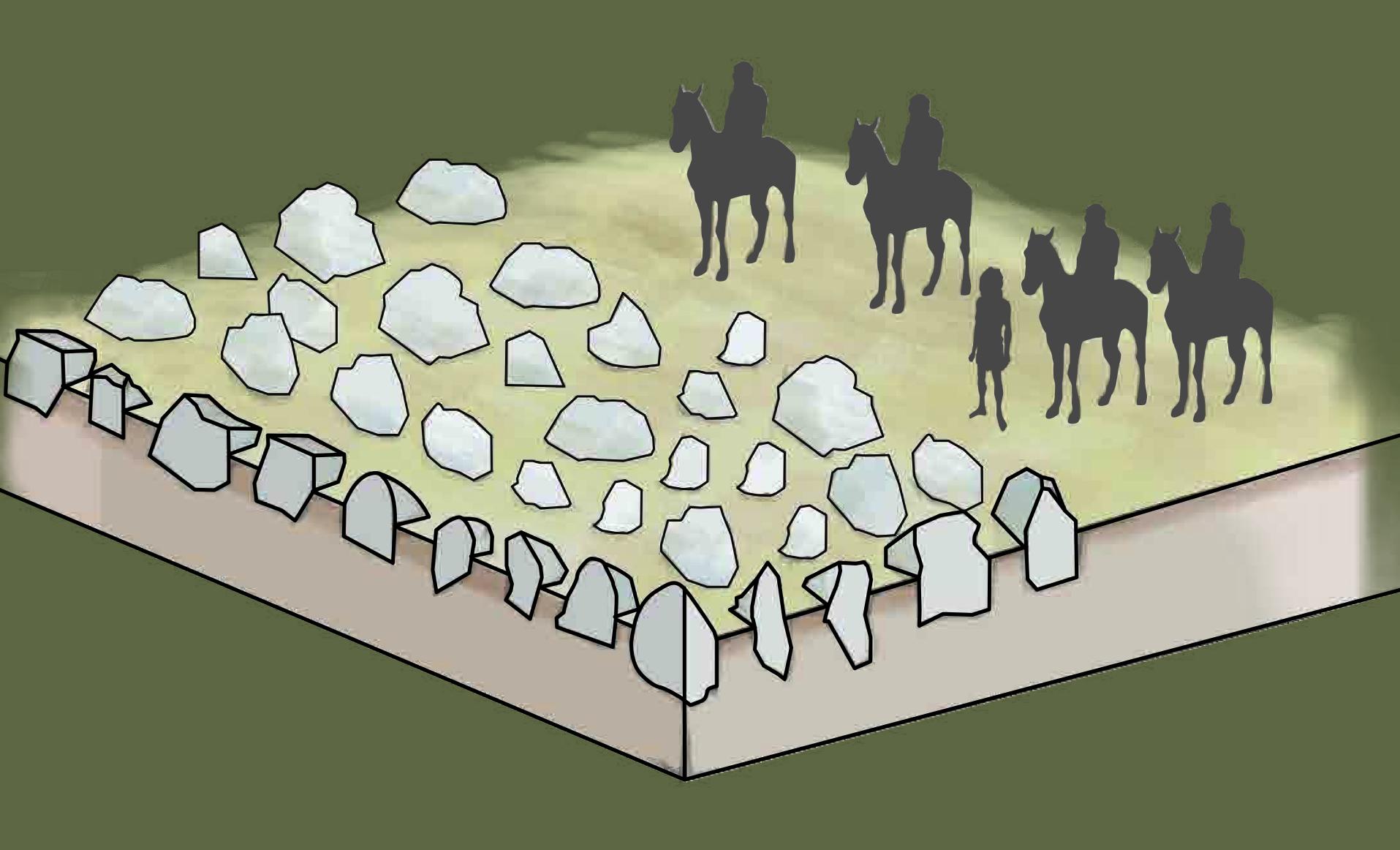
Located on a hillside, the site of 697 meters in height, is located immediately next to the River Castro and is laid out around three irregular shaped enclosures adapted to the topography and in this case as a whole site set out as an oval. Firstly an upper enclosure or area that is bigger and greater height. The second site of a more irregular morphology would be accessed by a zigzag gate very close to the river itself. And finally a third enclosure located to the east, with a south facing access door, also in the natural drop against the river, the sector in which the Archaeological Museum of Orense located up to eight ceramic recipients seated in the rock that their researchers identified as a possible necropolis of incineration. It would also be in the latter sector in which Taboada Chivite and Florentino Cuevillas had undertaken several archaeological excavations in the mid-twentieth century, uncovering several well made circular stone huts seated in the rock and other much more coarse quadrangular ones.



Cheval de frise



The most unique defensive element of the settlement is the field of vertically driven stones (now partially fallen) that are located in the northeast and east sectors. This defensive system, documented in very few Galician forts, was intended to combat the attacks of "infantry" and "cavalry" effectively. The large stones were placed on the flanks that had weaker natural defenses.

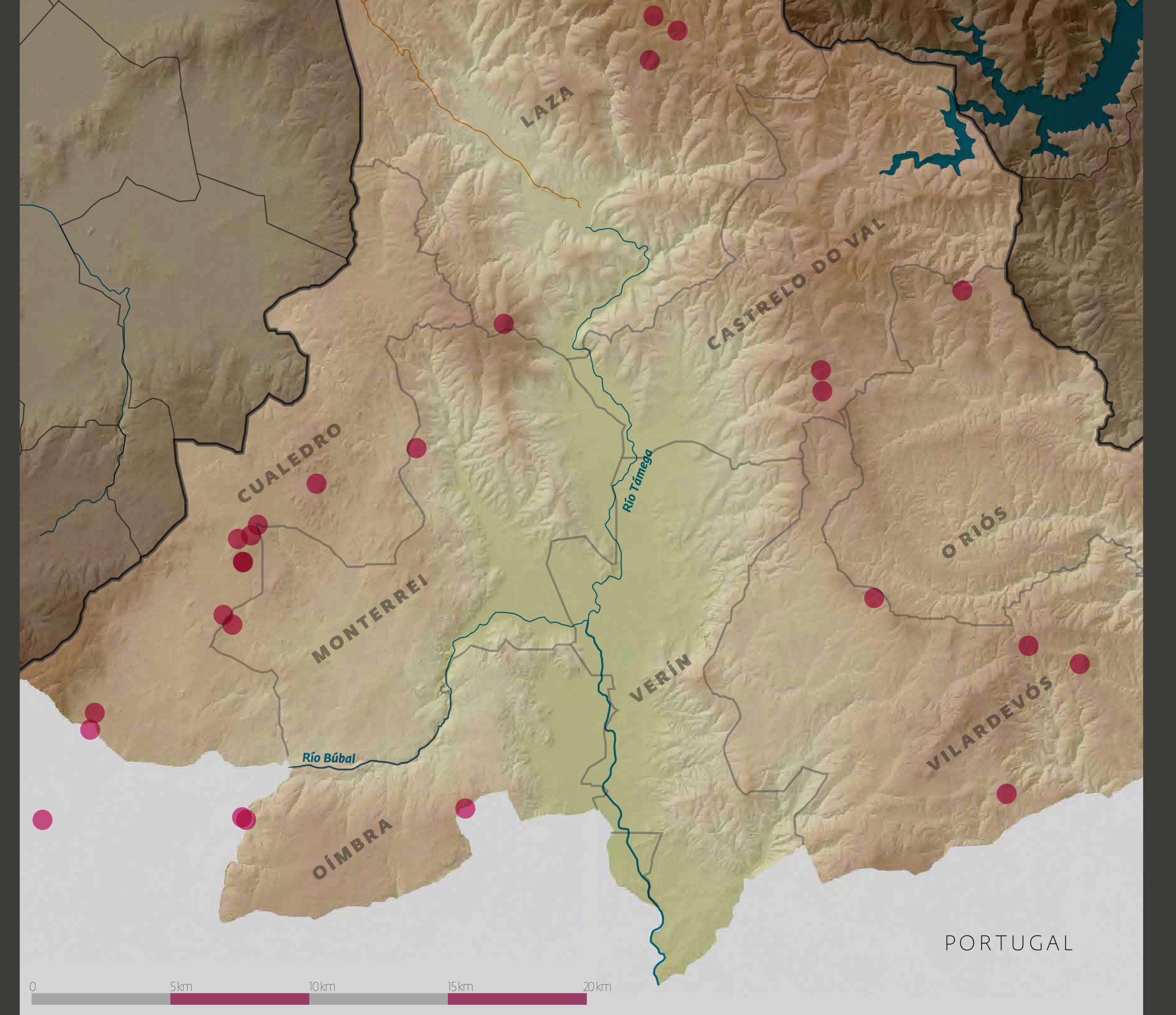


Neolithic	The Bronze Age	The Iron Age	Romanization	Middle Ages	Modern Age	Contemporary Era

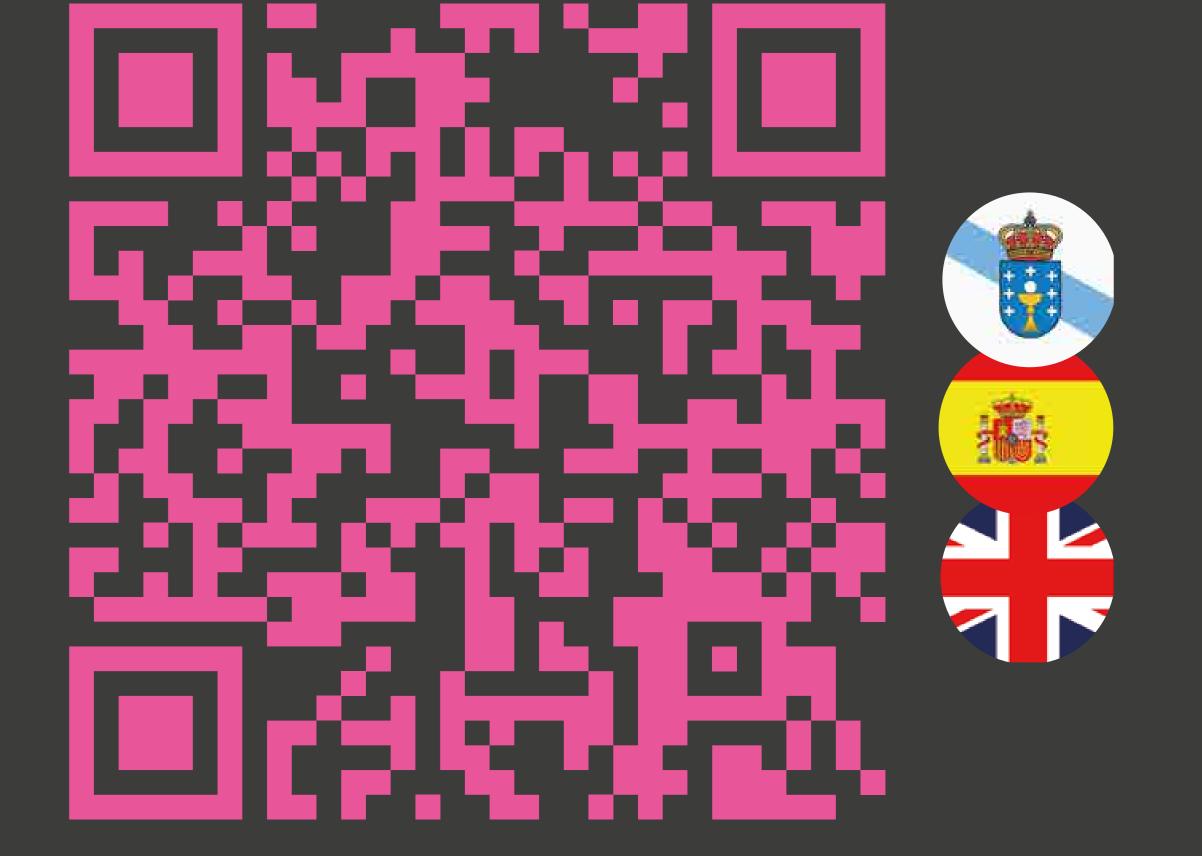
4.500-2.500 BC

Neolithic

The Neolithic was an evolved culture, with a social division associated with work and ideology. During this period humans began to submit to nature: domesticating animals, cultivating land and building burial mounds or tumuli, the first monumental funerary constructions in Europe



Burial mounds in Monterrei area

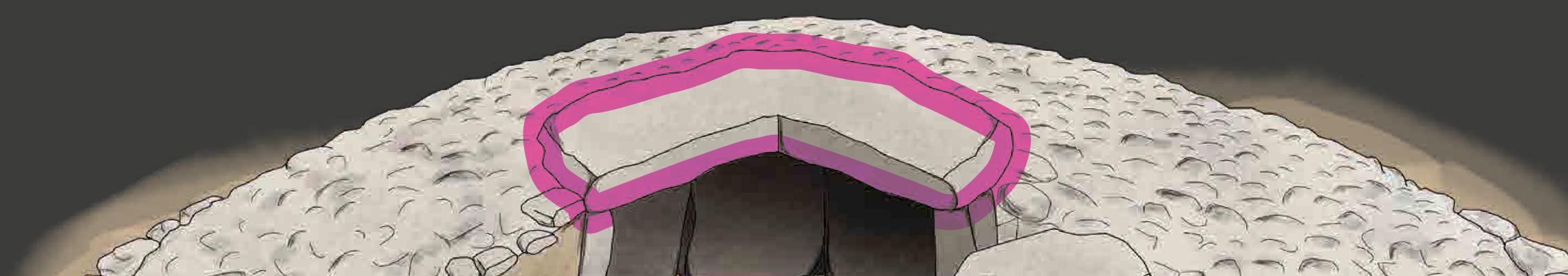


Burial mounds

The people who built the burial mounds sought to humanize the landscape with monuments that were clearly visible. They would be grouped into tribes, clans or more or less numerous groups, always proportional to the size of the funerary monuments. The construction work of the burial mounds transcends a strong social organization, evident in the design of the tombs and the funerary objects with which the deceased were buried. It is thought that burial ceremonies would also have been a collective activity.

Detailed map

Currently there are about 30 burial mounds catalogued in the region, with references of some that were destroyed in the last century and place names that indicate the existence of many more. They are located on the high plains of Cualedro and Monterrei at the foot of O Larouco, and in the highlands that border the Támega valley: Sierras de Meda, Queixa, Penas Libres, Portela da Fraira, Sierra de Monteveloso, A Urdiñeira ... There are no excavated burial mounds in the region, so it is not known to which period they belong or if they were at some point reused. Of all of them, perhaps the small dolmen, or megalithic cist, of A Moura (A Madanela, Monterrei) is the one that most closely matches the parameters of the Neolithic funerary necropolis.



The penultimate step was to open the stone

 The dolmen was covered with earth to form a hemispherical cap, which was covered with a large stone slab, transported by a system of logs and ropes passage that gave access to the chamber

Using hammers and wooden wedges,
the Neolithic inhabitants used the nearby quarries to extract the granite blocks. The use of fire and water helped fracture the stone

Finally, the burial mound was covered with a pile of stones to facilitate its visibility in the landscape and achieve a monumental appearance

The settlements





The settlements were built with perishable materials. People lived in cabins made of wood, straw and mud, typical of a nomadic or itinerant prehistoric culture. The use of these materials explains why there are hardly any remains of the living quarters. A sedentary lifestyle was gradually overcome with the improvement of farming systems (swidden agriculture and burning of the land). The settlements would be located in the vicinity of the burial sites, in search of cultivation areas and water sources, such as the Regato da Cabana that today supplies Lake Chaira (A Xironda, Cualedro).



The corpses were accompanied by a rich trousseau made up of objects that the deceased would require in the afterlife: pottery (cups, pots ...), jewelry (necklaces, bracelets ...), tools (polished axes, adzes, gouges, sickles ...) and weapons (stone daggers, bows and arrows).

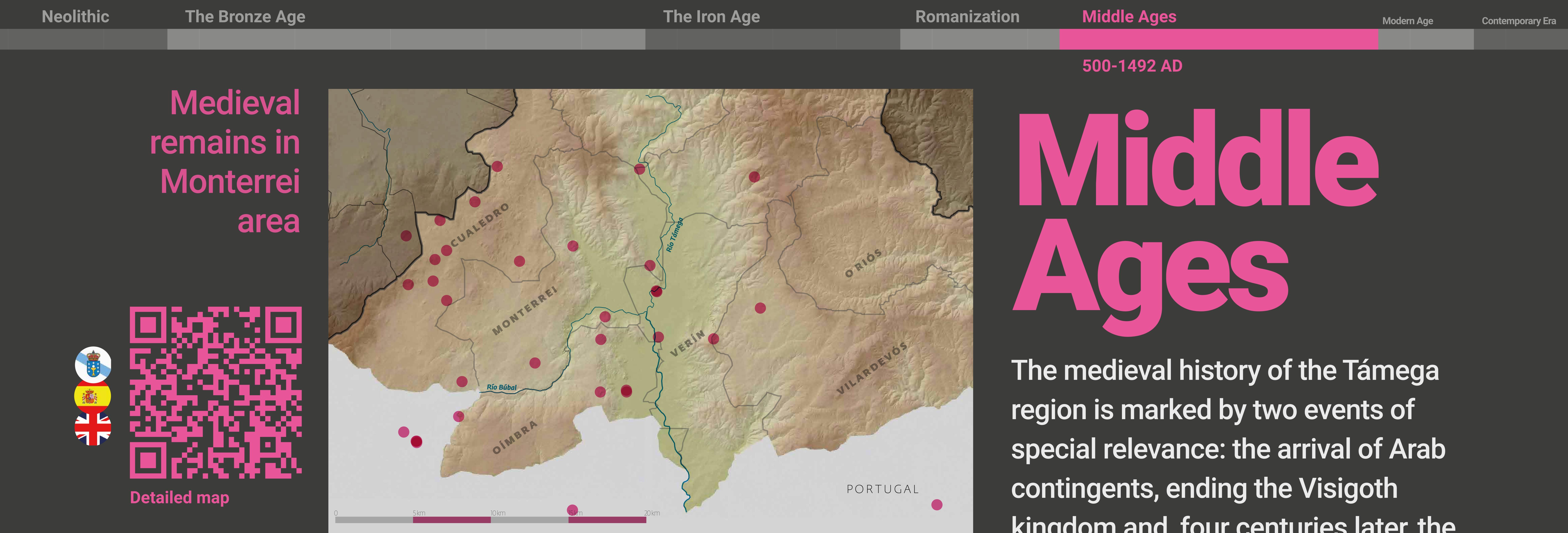


and religion

During the Neolithic, a religion based around death developed that was held in place for more than two thousand years. For the society that built the burial mounds, a highly developed belief system is presupposed that led them to pay special attention to life after death.

It is possible to think (at least in the case of the great monuments, such as the burial mound of Madorriño, in A Saceda, for example) that many of the tombs were open mausoleums used for collective burials of deceased people that belonged to the same clan.

> Idol of Parxubeira Located in the access corridor of the murial bounds





A land of castles

The first castles to our knowledge, around the year 1000, are not linked to the Galician-Portuguese border, but are earlier. Their creation has a double function: military and political, ratifying the royal and stately power over the lands that these fortresses govern.

Portuguese independence, which occurred in the 1130s, gave a new intention to this process. Although the Támega was not a region in which there has been evidence of serious conflicts or battles, the instability



kingdom and, four centuries later, the independence of Portugal. The territory is structured in jurisdictions; to the north, those of Baronceli and Soutovermude; to the south, those of Barroso, Chaves and Montenegro.

Necrópole da Muimenta, Cualedro



at the border was constant: Cabreira and Lobarzán passed into Portuguese hands between 1163 and 1169 – as was A Limia - while Vinhais and Chaves were involved in several episodes at the beginning of the 13th century under the domain of King Afonso IX.

Most probably, Llaves would have already to the line of all-medieval fortifications that constitute - from east to west - the castles of Mau Vizinho, Cabreira, Lobarzán and



Alfonso X confirms the order of destruction of the fortress of Verín and prohibition of its reconstruction given by King Alfonso IX in Allariz, on May 3, 1223, inserted in the confirmation of Ferdinand III

had a castle in this period, which would add Candrei. The construction of castles imposed on the population tributes and excessive services, in the case of military supervision, consisting of the duty to work on the construction of the fortresses.

The Keep was moved and rebuilt in the fortress of Monterrei in the fifteenth century

This situation led to a process of fortification of the simultaneous border on both sides of the frontier, although more intensely in Portuguese territory, by the command of Afonso III and Lord Dinís. The king of Galicia Afonso X did the same thing, creating the royal

fortress of Monterrei.

Land of churches and monasteries

The documented texts for the medieval era describe a network of villages similar to the current one, but with greater differences in respect to the ecclesiastical network, both





of churches and monasteries. Many of them will not have survived the Gregorian and Benedictine reforms between the eleventh and twelfth centuries. Thus, Verín will lose two of the three parishes it had in the 10th century and before or during that process will disappear various monasteries of the region, existence - or Santa Cruz de Vilaza. Some will be incorporated, already without monastic life, - as well as those that the modern chronicles, that are not always reliable, state that existed in Atás and Pazos -, from this moment in the dependence of Celanova.

The suppression or extinction of churches and monasteries continued throughout the period, for different reasons. From the parish of O Carpexo (Videferre, Oímbra), for example, nothing is known later than the twelfth century. economy and surrounding society.



Corbels of the church of St Mary of Graza de Monterrei

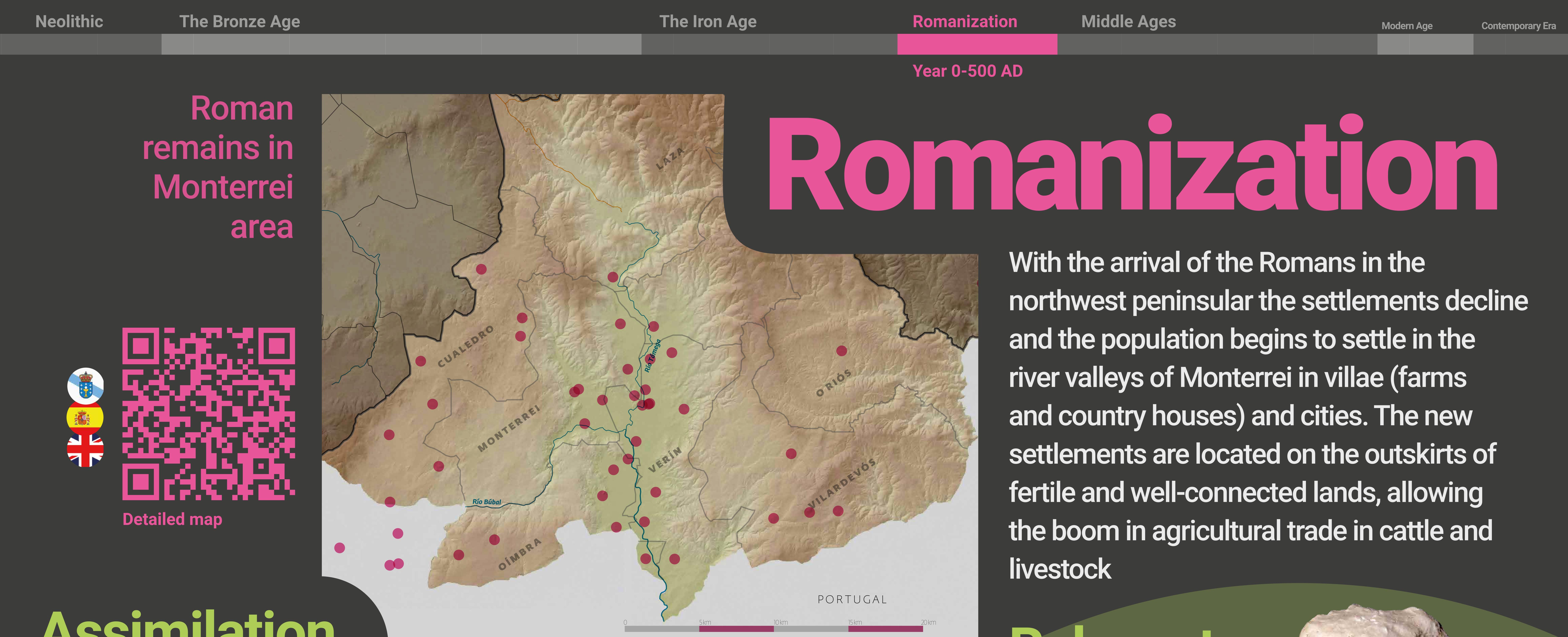
The region's own monasteries are counted and are such as Santa Comba de Baronceli - of unsure summarized to the Franciscan convent of Monterrei and the small secular abbeys of Vilaza and Servoi, clearly linked to the headquarters of Orense. The the other monasteries: this is the case of Mixós monastic presence is marked by the numerous properties and villages in the hands of external monasteries.

> The case of Celanova is very representative, it has been present since the 10th century, but it is not the only example. Melon – with the arrest of A Xironda and Rabal's farm in Oímbra-, Montederramo – with its center in Tamagos – and nuns of the order of St Claire in Allariz – in Mourazos – will play a role in the



A Romanesque door of the church of St Vincent of Infesta, Monterrei

With this interest in the lands of the Támega Valley, viticulture must have played a relevant role, since throughout the Middle Ages the references to the authorization and wine are constant in the documents of these monasteries. Also the military orders like the one of St John of Jerusalem - of Malta or of the Hospital - had presence in the region.



Assimilation

In parallel, those inhabitants of the settlements, in contact with the Roman population, begin a process of acculturation, as evidenced by the material remains (vases, coins, pottery, utensils, etc.) found in the fortified settlements on high ground that were excavated by Professor Colmenero and his team in A Cidá da Saceda, in A Cidá San Millán (Cualedro) and Castro de Novás (Xinzo de Limia). Romanization causes a radical improvement in communications in the Támega valley that is provided, for the first time in history, with a network of roads for the movement of goods and people with a centre in the city of Aquae Flaviae Ideal model (Chaves), an important administrative and communications hub of Roman that had a forum, public hot springs and a wall, which allowed it to villae be elevated to the category of municipality in 79 AD. From this historical period originate the majority of the placenames of the region, coming from the personal names of

Dionysus & Ampelos

This sculptural site comes from the complex of A Muradella (Mourazos, Verín), an ancient Roman villa dating to the III century AD. Carved in marble, it was placed in the Archaeological Museum of Orense in 1964 thanks to Taboada Chivite, who was aware of its casual appearance and was also the first to publish it. It is an ideal representation of Dionysus (son of Zeus, the Roman Bacchus), the god of harvest and wine, inspiring pleasures and vegetation. We are in front of a Hispanic provincial artistic piece that decorated a domestic room and interprets a mythological Mediterranean theme (such as wine) and cult origin, something evident both in the subject matter and in the material used. Therefore, its origin would not be local, but Italic or Aquitanian.

possessors: Verín (from Verinius); Mandin (from Mantinus); Cabreiroá (from Caprarius).

The river Támega gave its name to the Tamagani, the tribe of the Gallaeci who inhabited this valley about 2,000 years ago, which is cited on a carved commemorative column of the construction of the Roman bridge of Chaves that contains a list of ten indigenous people from Braga who collaborated on its construction.

Estatua-menhir do Muíño de San Pedro

An anthropomorphic and phallic shaped menhir made as a free standing piece. It takes the form of a truncated pyramid and its main face stands out for the

Fabio e Sempronia

Taboada Chivite saved for us this high quality marble funeral plaque dated to the beginning of the 1st century AD that, unfortunately, appears fragmented on its left side. Professor Rodríguez Colmener transcribed it like this: ? Fabio, of the Quirina tribe? Made this



In essence, about 2,000 years ago Fabio, a rich

schematic representation of a male face and, below it, a Latin inscription, dated to the beginning of our era, in which it reads: LATRONI / VS / CELT / CIATI. F/ H. S.Y, Or in modern language: "Latrono, son of Celtiato, is buried here". With all the origin of this piece it is not Roman, but prehistoric, specifically from the Bronze Age (2,500-800 BC), although it was reused by the Galician-Romans.

Photographs from Museo Arqueolóxico de Ourense

Dedication to Sempronia Flavina, His mother Sempronia ? His sister? man from the Quirina tribe who lived in the Chaves territory, commissioned a memorial tombstone to commemorate the death of his mother Sempronia, a name she shared with another family member.

Domitian denarius

Uncovered by Rodríguez Colmenero at the St Marta (Lucenza) site in 1976, the Denarius (in Latin: denarius) was the most common and typical currency of the Republican era (510 BC until the establishment of the Roman Empire in 27 BC.) of ancient Rome. It is a silver coin equivalent to 10 asses. We know from historians such as Dión Casio, Plinio the Younger or Suetonius that the government of Emperor Flavio Domiciano, despite a promising start, was characterized by a wild and bloodthirsty tyranny. Suetonio tells us that he was killed in the year 96 by members of the gladiatorial school hired by some nearby collaborators and members of the Senate.

