



FACULTAD DE TURISMO Y FINANZAS

GRADO EN TURISMO

**A PROPOSAL OF TRANSLATION OF JABUGO'S TOURIST
PORTAL INTO ENGLISH**

Trabajo Fin de Grado presentado por Di Wu, siendo el tutor del mismo el profesor Dr. D. Manuel Padilla Cruz.

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TÍTULO:

A PROPOSAL OF TRANSLATION OF JABUGO'S TOURIST PORTAL INTO ENGLISH

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RESUMEN:

With the development of globalization, people are emphasizing the quality of online information which contributes to the development of tourism. Many people are not satisfied with inbound tourism and choose to travel abroad. Therefore, English translation seems to be essential. This work analyzes the importance of the English language and its role in the tourism sector. Included within the work is the introduction of the translation process, its methodology, and a final conclusion.

PALABRAS CLAVE:

Translation, English, tourism, culture, Jabugo

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CHAPTER 1: INTRODUCTION

English in tourism is very important because it has been accepted as a language that facilitates communication in a globalized world. International tourists are today more common than ever, and the motivations for which people travel have multiplied. In this sense, the professional tourism sector, in general, has seen the need to include English as a skill or competence that is part of communication, to be able to attract different tourists from the world. It can be affirmed that English opens the door for international tourists to choose a destination. Tourism English is used in particular in the tourism industry, which has specific terminology typical of this activity, such as transport tickets, the terminology associated with restaurants and hotels, services, etc. A common language between the visitor and tourism professionals will make tourism services and products accessible to tourists, and thus guarantee their satisfaction and needs. Likewise, English is very useful for the visitor to have access to information about the destination they are visiting.

Today, the profile of the current tourist tells us that the tourist usually looks for information through the internet intending to previously know the characteristics of the destination they are going to visit and confirm if it is worth it or not. The language barrier means that a destination that does not have information in other languages may lose potential target customers. That is why the official sources of information for tourist destinations must be available in several languages. This is the case of Spain where the main cities such as Madrid and Barcelona present tourism portals on the internet with versions in more than one language, including an English version. However, the same does not happen with destinations that are not as well-known as rural destinations in the interior of the country.

The rural municipality of Jabugo has an official website but only with a version in Spanish. In this sense, the competitiveness of this destination decreases to the extent that the language represents a barrier or impediment for tourists to access information about this municipality. Jabugo is a Spanish municipality that belongs to the province of Huelva, in Andalusia. It is located within the Sierra de Aracena and Picos de Aroche Natural Park. Andalusia is one of the most important tourist destinations in Spain, mainly for its culture and history, so Jabugo would benefit from the tourist flow that this municipality attracts. Despite their many attractions, if the potential tourist cannot read about them, they will not be of interest to them. That is why this research aims to propose the translation of the information contained in the Jabugo website, referring to history, heritage, traditional festivals, access routes, among other elements that will tell the tourist why it is worth visiting.

Accordingly, the first step I take is to discuss the objectives and various reasons that led me to this translation proposal. Secondly, I aim to explore the importance of English and will analyze and describe the role it plays in the tourism sector, and more specifically, the role of English translation in the tourism sector. Furthermore, I will explain the structure of the translation process and a more general approach, introduce different translation methods and their possible benefits, as well as the reasons for choosing them. The characteristics of the source text will be explained additionally. On the other hand, I will introduce different parts of the source text and explain the reasons whether the parts will or will not be included in the translation process together with the different tools I have chosen to incorporate in this process. Therefore, I could dive into the translation process itself. After the translation is completed, the final chapter of the project will contain the conclusions.

1.1. OBJECTIVES

General objective:

In this work, a translation proposal will be made from the Spanish language to the English language of the information contained in the Jabugo tourist website, to promote rural tourism and make this destination more competitive and attractive to international tourists. Likewise, the different translation methodologies will be taken into account so that the final result fulfills its function of adequately informing the tourist.

Specific objectives:

- 1 Explain the importance of translating tourist information texts into English.
- 2 Make a suitable selection of source texts to carry out the translation.
- 3 Apply the types of translation methodologies appropriately according to the case.

1.2. JUSTIFICATION

Today localities must be more competitive to promote themselves as tourist destinations. Part of this competitiveness also includes that the industry can respond through adequate communication to tourists, to become more attractive destinations and be able to meet their expectations. Tourists come to Spain from different countries of the European region, such as the United Kingdom, France, Germany, the Netherlands, and Italy. It also receives tourists from other regions of the planet such as the United States and China. Therefore, a common language that can function as a bridge between all these cultures is necessary.

A translation must remain true to the source, but also adapt to the culture of the language to make it attractive. Tourism English is important for a professional in the sector because tourists have already accepted it *de facto* as the international language of communication, especially between two people whose native languages are not related. It is increasingly common for this language to also be used with speakers of Latin languages (Italian, Portuguese, French, etc.), at least if both parties are fluent in English. From a company point of view, if employees are fluent in English, that can be a factor in loyalty and good reviews on reference websites. And from the point of view of the tourist destination, proficiency in English is associated with open and advanced societies, which in turn attracts more tourists. English is essential in jobs that are in direct contact with tourists (hotel receptionists, tour guides, etc.), which allows us to offer tourism services and products appropriately. Moreover, the translation proposal that is made in this work on a little-known destination can contribute to attracting foreign tourists, and thus develop all the tourist potential of this destination. Jabugo has different resources, services, and tourist products that are worth enjoying by tourists.

CHAPTER 2: THE IMPORTANCE OF ENGLISH AS AN INTERNATIONAL LANGUAGE AND ITS ROLE IN THE TOURISM SECTOR

English is a language that functions as an international language, so it plays an important role in communication processes. In the tourism sector, language is important in dialogue and communication between the tourist destination and the tourists. In this sense, effectiveness in the tourism sector depends in part on the appropriate use of the language. In this chapter, my goal is to explore the importance of English and its status as an international language. In addition, I will present an analysis and description of the role it plays in the tourism sector.

2.1. ENGLISH AS A LINGUA FRANCA

The term lingua franca comes from the Latin "lingua franca" and refers to that language that is tacitly adopted as a common language of understanding between people who speak different languages. Throughout history, the need for a common tool that could be used by different ethnic groups with different linguistic backgrounds to communicate with each other has been a necessity. If we take this into account, it is difficult for foreign tourists to learn and understand the different languages of the destinations they visit and to interact effectively in easy communication activities. A common lingua franca has benefited people on the move to communicate and free themselves from the overwhelming task of learning different languages.

In this sense, English is the language universally recognized as the vehicular language that adapts to the needs of a globalized society. Based on Knapp and Meierkord (2002, cited in Kankaanranta & Louhiala-Salminen, 2013), the concept of "lingua franca" was first used on the southeast coast of the Mediterranean between the 15th and 19th centuries. ELF is a "language of contact between people who share neither a common mother tongue nor a common (national) culture, and for whom English is the foreign language of communication of choice" (Firth, 1996, p.240). For Seidlhofer (2013, p.10), "any use of English between speakers of different native languages, English is the communication medium of choice and, often, the only option". Therefore, it has become a Lingua Franca that has allowed people of different linguistic origins to communicate in different areas.

The famous linguist Otto Jespersen (1968, cited in Zhou, 2008) once estimated that the number of English speakers would be 4 million in 1500, 6 million in 1600, 8.5 million in 1700, 20 to 40 million in 1800, and 116 to 123 million in 1900. In the 100 years from 1900 to the end of the 20th century, the number of English-speaking speakers increased rapidly by nearly 10 times, and it is estimated to be about 700 million to 1 billion. Under the trend of globalization, English has spread rapidly and has grown from a national language to the most universal language in the world. The rate at which the English language has been integrated into the global community over the last decades indicates the crucial role it plays as the predominant tool for communication (Prachanant, 2012, p.117).

The effects of British and US imperialism attributed the rapid expansion of the English language to the present day (Crystal, 2003). The colonial policies that were introduced in the territories controlled by these nations were fundamental for the diffusion and development of English, which is why it progressively became an international language. For example, in the colonies under the British Empire, the English language was introduced both in institutions of learning and in churches. In addition, English was

recognized as an administrative language in the conquered territories. To achieve the purpose of colony maintenance, British colonial authorities established various types of schools in the colonies to spread their language, ideologies, values, and technological knowledge. Learning institutions in the colonial states followed the British Educational System, a policy that turned out to be the most important and direct platform for spreading English to colonial residents. After the Second World War, the British colonial system gradually disintegrated (Britannica, 2020). But that did not stop the English globalization process for several reasons. First, the fact that many former colonial states have become independent, they still depended on the UK in various spheres, including economics, trade, technology, among others. Second, influential countries such as the United States, Canada, Australia, and New Zealand emerged and continued to use English as their official language despite the fall of British imperialism.

From an economic perspective, according to Jin, (2009), in the 70s of the 20th Century, the United States replaced the United Kingdom as the world's number one industrial power. The Second World War harmed both anti-fascist countries and fascist countries but only The United States stood out among the post-war world economies. The U.S. economic supremacy made the British colonies adopt English as the official or common language. In particular, after the dissolution of the Soviet Union, the United States became the only superpower. Hence, the United States made a step of leading the establishment of the International Bank of Reconstruction And Development and the International Monetary Fund to establish a capitalist world currency system centered on the U.S. dollars. An international institutional arrangement led by the United States has been formed and related to various world economic and world political institutions in particular the United Nations, the General Agreement on Tariffs and Trade (GATT), and other international organizations. Under this arrangement, most of the countries around the world have chosen English as a communication tool.

From the perspective of English culture, the British Council functions as a British cultural organization for educational exchanges on the international stage and has contributed to significant progress in expanding the English language to achieve Lingua Franca status. The British Council "creates educational and cultural partnerships with countries in the European Union and other developed countries, creates opportunities and connections for international and cultural and educational institutions in the UK, and strengthens educational and cultural opportunities with India, China and other countries. high-growth developing economies" (British Council, Annual Report and Accounts 2018-19, p. 28). The British Council was founded in 1934 (British Council, 2018-2019. P.6). For nearly a century, this institution has been committed to helping people on all continents obtain a proper English language education (British Council, Annual Report and Accounts 2018-19, p.12). The concrete knowledge and understanding of the English language have offered better opportunities for people to have a quality life. Specifically, "it has been instrumental in spreading British influence and cultivating soft power through cultural and educational engagement" (British Council, Annual Report and Accounts 2018-19, p.17). Collectively, the British Council works in various forms of cooperation and alliances through cultural exchanges, educational assistance, academic research to promote and spread English to the world with clear objectives and diverse methods. They have maintained and enhanced the international influence of the UK and the English language effectively.

The hegemony of the English language plus the economic and technological advantages of developed countries such as Canada, Australia, the United Kingdom, New Zealand led by the United States have become the main destinations to study abroad in the last two decades (Jin, 2009). In line with the boom of studying abroad, a variety of English testing institutions have gone abroad to set up locations, and English training schools have continued to appear, which has promoted the continuous and stable development of the climax of English globalization. The Educational Testing Service (ETS) develops, administers and scores more than 50 million tests, including TOEFL and TOEIC tests, in

more than 180 countries in more than 9,000 locations (ETS, 2021). Apart from that, non-English speaking developed countries have launched international courses where they are taught in English to attract international students. Taking as an example the tourism career at the University of Seville in Spain, it offers almost half of the courses taught in English.

Besides, numerous international organizations and international institutions use English as their official language. The European Union (EU) has 24 official languages and English is one of them (European Union). The North Atlantic Treaty Organization (NATO) has only 2 languages as the official languages which are English and French (NAC¹, 2010). The United Nations has English, Chinese, French, Russian, Arabic, and Spanish as the official languages. Also, English and French are the working languages of the Secretariat and the official language of the International Court of Justice (United Nations, 2017). English is also the official working language of the Association of Southeast Asian Nations (ASEAN) (Kirkpatrick, 2008).

From a global point of view, without any doubt, English has become the most spoken language in the world (Figure 2.1). This figure shows the status of English in terms of the numbers of all English users. English is spoken among one thousand two hundred million people around the world, followed by Mandarin with around one thousand million speakers.

Top 10 most spoken languages, 2020

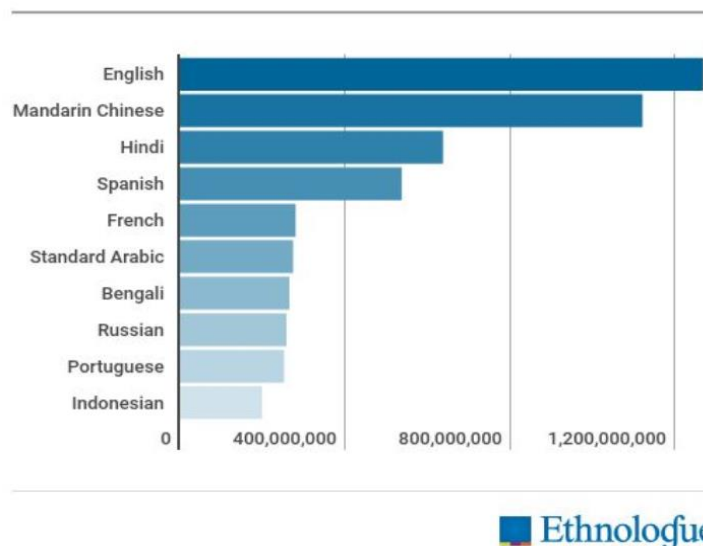


Figure 2.1 Top 10 most spoken languages, 2020 (by speakers in millions)

Source: Ethnologue

English, French, and Spanish were undoubtedly typical examples of linguistic expansion, as the United Kingdom, France, and Spain featured historical colonial processes in many countries. For this reason, most international organizations use these three languages as their official working languages. But we can tell from the above figure, Spanish and French have become secondary languages. The globalization of English is an indisputable fact.

¹ NAC: North Atlantic Council, is the principal political decision-making body within NATO (https://www.nato.int/cps/en/natohq/topics_49763.htm).

To sum up, all that has been said so far, historical factors, the globalization of the economy, the cultural contribution of the British Council, and the computerization of social life have accelerated the process of turning the English language into an international lingua franca. The application and use of English are ubiquitous. This means the ability to speak English has become necessary.

2.2. THE ROLE OF ENGLISH IN TOURISM

Being the most widely used language worldwide, English is particularly influential today and plays an insurmountable role in tourism. In particular, English is used within tourism organizations and for tourism management. According to Al-Saadi (2015, p. 33), the English language has activated tourism organizations around the world according to its evolution. The acquisition of the English language has become a skill that has allowed local tourism agents from any country to join the International tourism industry. Gaining a deep understanding of the role of English in the tourism sector can help tourism organizations improve coordination activities and meet customer needs. English enables effective management and better operation of new and emerging technology (Al-Saadi, 2015, p.44). Also, being able to converse with people on their terms generates more interest. In this way, the English language is a significant factor in the global tourism sector, as it positively influences competitiveness.

This section will analyze the role of English in the tourism sector through its positive effects and the benefits it presents. The tourism industry has always been one of the industries with the greatest economic benefit, characterized by rapid income, due to the large flow of international tourists (Camilleri, 2018). English is a language that drives the tourism industry since it allows communication in the same international context (Prihandoko, Tembang, Marpaung, & Rahman, 2019). That is why, in the recent past, English has been recognized as a key factor in the tourism sector. The need for English language skills has been increasing steadily in parallel with globalization. The English language contributes to increasing customer satisfaction, improves and maintains proficiency in the use of the language within the tourism industry, and motivates international tourism. In addition, English allows a better understanding of the culture of people of various origins and nationalities, which is a social aspect par excellence of tourism. That is why tourism organizations and companies have understood the risk of losing resources and finding other limitations that bring them closer to their clients, due to the language barrier. In addition, English creates effective internal and external communication across the industry. It is thus evident that the capacity of tourism sector organizations to control international activities is linked to their level of competence concerning the English language (Al-Saadi, 2015 p.44).

According to Figure 2.2, the increase in international tourism has been visibly rapid over the last 60 years. Especially since the 1990s, international tourist arrivals have been growing steadily in various regions. The growth observed in the tourism sector shows the appearance of growing opportunities in this industry. Tourism is a massive industry that has grown gradually over the years. In ICCA²'s 2019 annual report, the tourism sector received around 1.4 billion international tourists. In percentage terms, this figure represents a staggering 6 percent growth. In 2016, approximately 2,748 tourism meetings were held around the world. At the same time, the value of English in modern tourism presents practical value as it assists in translation to facilitate industry promotion, offer guidance on tourist routes, enable the writing of travel manuals, provide food and accommodation recommendations, etc. (Zahedpisheh, Bakar, Zulqarnain, & Saffari, 2017).

² International Congress and Convention Association: is the global community and knowledge hub for the international association meetings industry.

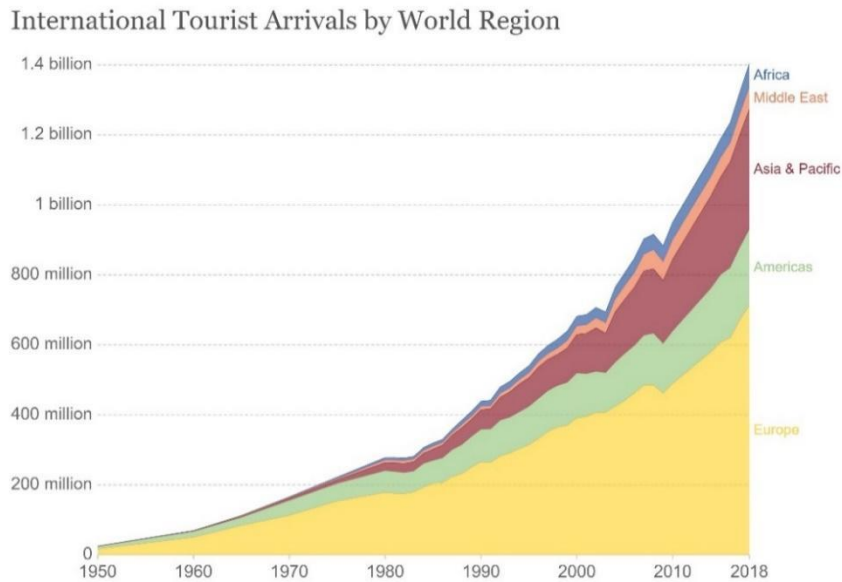


Figure 2.2. International Tourist Arrivals by World Region, 2019

Source: UNWTO – World Tourism Barometer (collected by Roser, M)

Regardless of the nationality or native language of tourists, English has opened a space where people can freely interact and understand each other. That is why the use of the English language in the tourism sector contributes to the creation and sustainability of power relations and social structures between the different actors in the sector. This includes tourists, tourism employees, and the management of tourism businesses. Similarly, the English language has been used to improve the effectiveness of organizations, especially in organizational communication. In short, communication through English influences the improvement of social interaction within the context of tourism as explained in the previous paragraph.

Currently, most tourist destinations around the world require tourism professionals to demonstrate skills, knowledge, and understanding of the English language. Key occupations in the tourism sector such as sales and marketing management, administrative and support management, customer service, tour guides, tourist informants, among other professionals, emphasize that applicants must have an acceptable knowledge of the English language (Al -Saadi, 2015, p. 44). In multinational tourism organizations, the English language is recognized as the common corporate language used to facilitate effective communication between foreign affiliates and headquarters. As such, employees and subordinate members must communicate effectively in English. This is because industry employees need to meet the diverse and competitive demands and needs of customers who use the English language.

In other words, a certain degree of proficiency in the use of the English language has become a prerequisite for the majority of employees involved in the tourism industry to develop and boost the industry. The role of English in modern tourism facilitates interactions between people because it breaks down language barriers (Puspitasari, 2018). In the context of economic globalization, the development of tourist English and the improvement of professionals in tourist English can contribute to the improvement of the popularity and image of tourist destinations. Tourists visiting new destinations have been on the rise over the years as the English language is continuously adopted in many parts of the world. Tourist English can not only contribute to the dissemination of local culture but also helps to exchange cultural experiences.

On the contrary, a bad translation of travel brochures, restaurant menus, or tourist posters will give international tourists a bad impression of the tourist destination. The tourism industry mainly uses local natural and cultural resources, services, and infrastructure (Zahedpisheh et al., 2017). In these processes, professional knowledge of tourist English is required so that the tourist's access to all elements that make up the tourist activity is effective and meets their needs and expectations. The scope of application of English in tourism is very broad. The English language could be applied in business letters, tourism promotions, contracts and agreements between tourists and travel agencies, and in other ways (Zahedpisheh et al., 2017). Therefore, if applied correctly, it can promote the regional tourism industry towards a larger international tourism market, and as a result, this transformation of the tourism industry will promote innovative economic growth.

2.3 THE ROLE OF ENGLISH TRANSLATION IN THE TOURISM SECTOR

In multicultural societies such as the one we find ourselves in today due to the effects of globalization, translation functions as an element of particular importance to mediate in this intercultural context. Today, the use of English professionals can connect between different realities of cultures. An adequate translation must be able to adapt the message expressed in an original language to a foreign one in a completely accessible way. The previous sections have discussed the importance of the English language and its role in tourism. Tourism and travel have become easier with the spread and use of English as an international lingua franca. In this regard, organizations and businesses in the tourism sector must provide accurately translated resources including travel content, menus for tour guides, websites, catalogs, road signs, and brochures. Professionals and companies in the tourism sector benefit from the industry based on their ability to communicate well in different languages to cater to international tourists.

As described in this document, English translation drives towards a better understanding between international tourists and international tourist destinations and helps organizations and companies to reach potential tourists in their language. Technology and the Internet play a relevant role in the tourism industry, which makes companies use English in the different digital media in different languages, such as social media and websites, to reach a greater number of customers. The current dynamics of tourism influences the use of English as a universal mediator between all the actors involved in tourism. Consequently, the English translation helps make the materials used in the industry easy to use. This makes it possible to attract tourists from different countries and regions of the world. Once an organization has attracted customers, the materials and content provided must be clear to help customers gain a better understanding of the services offered and other details. Tourist guides are still a critical aspect that marks the obvious need for English translation. Similarly, the English translation results in an organization that earns a solid reputation within the industry.

On the contrary, a bad translation of the different resources available to the client could misinform and confuse tourists, an aspect that can negatively affect the tourism industry (Zahedpisheh et al., 2017). A good example to illustrate this situation is Badachu Park in the Shijingshan District in Beijing, China. There are obvious errors in the English translation of many signs in Badachu Park (Figure 2.3). The Chinese signs in the figure below originally mean "you are already in the fire zone of the first level", but they were wrongly translated as "you have to enter a fire", which gave many international tourists an opposite image.



Figure 2.3. English mistranslations of signs in the Badachu Park, 2017

Source: xinhuanet

As shown in Figure 2.3, any poor translation by non-professional translators can be detrimental to the industry. Attention needs to be paid to training tourism professionals in English to support the tourism economy in various ways.

In short, companies and organizations in the tourism sector must find ways to overcome language barriers, to reach their customers appropriately. Professionals and specialized companies that provide translation services must be committed to describing tourism services and products, for maximum enjoyment. In this way, the need for translation is evident as it makes a destination more attractive and more transparent to international tourists. Through the translated information, international tourists can easily understand the local situation, thereby enhancing the tourism potential and competitiveness of the destination.

CHAPTER 3: METHODOLOGY

In this section, the methodological steps by which the research will be developed will be exposed. To do this, attention has been focused on the need to translate the information on the official tourism website for rural destinations, since most of them are devoid of this version.

3.1. SOURCE TEXT SELECTION

The selection of the source text is a relatively important step in the entire process of writing the Final Degree Project. The selection of the source text must be within the ability of the translator to be able to propose an adequate translation strategy. Tourism is a global business activity, and Spain is an important participant in this activity.

After comparing the current state of the official websites of the Spanish government, it was determined that the official website of some major cities has an English version. For example, the official website of the government of Barcelona includes an English version, in addition to other options for other languages. But except for some major cities, the official websites of other small and medium-sized cities do not have versions in English, as is the case with the official website of the Seville government.

This could be somewhat uncomfortable for international tourists who want to know the tourist attractions of Spain through official channels. On the other hand, since Spain is committed to promoting tourism and focuses on the creation of leisure and holiday products by the sea, tourism resources are mainly concentrated in medium and large cities. Thus, for those international tourists interested in rural tourism, it is even more difficult to find resources through official channels. That is why one of my objectives is to promote rural tourism and I have decided to focus on the small town of Jabugo.

As a result, the selected source text comes from the official website of the Jabugo City Council tourist portal³. The tourist portal of Jabugo is composed of a general description of Jabugo, the access roads to this destination, the cultural and natural heritage that we can find in it, the traditional feasts, gastronomy, and activities. Likewise, we can find a series of news of tourist interest, for example, gastronomy fairs and musical band competitions. All these texts are in Spanish and there are no options for versions in other languages. The translation will be structured by referring to the original layout of the website, divided into the following sections:

- Jabugo: Detailed introduction of the history of the municipality Jabugo.
- How to arrive
- Cultural heritages
- Feasts and traditions
- Iberian Promotion Innovation Center (Not included in the translation)

³ Jabugo City Council tourist portal: <https://www.jabugo.es/subindex.php?subg=2>

- Routes and Trails (Not included in the translation)
- Gastronomy
- News (Not included in the translation)

From the point of view of the contents of the selected sections, they give an in-depth introduction of the history of Jabugo for the website visitors as well as other detailed information of Jabugo such as its touristy destinations, local feasts, and gastronomy. The different modes of transportation are also given in detail. This is exactly the valuable information that travelers are most interested in. Regardless, there are some sections mentioned above that are not included in the translation project since they are not necessarily related to the tourism sector or just plainly pictures with simple titles. Accordingly, I have decided to include only the sections that are involved in the tourism sector. The translation text would be sorted and edited according to the order of the website listing.

3.2. CHARACTERISTICS OF THE SOURCE TEXT

The source text comes from the official website of the municipality of Jabugo and is related to tourist information. The source text is completely dedicated to explaining the different characteristics of the Jabugo municipality, with data of interest to tourists.

Therefore, it is a piece of official information that has the purpose of informing about the most common and general aspects of this municipality. It is written in a formal tone but accessible to all people, so in Spanish it is very easy to understand. It is aimed at a website visitor of average culture, who can understand the different terms in the aspects of history, economy, heritage, organization of the territory, geographical characteristics of the region, etc. The website visitor is aimed at the public, so it does not present too many difficulties in understanding it.

In general, it is not a complex or highly specialized text. However, there are some exceptions in this aspect such as the description of the history of the municipality where the toponymy on the origin of the name of the municipality is explained. Likewise, it speaks of the geological evolution of this territory, since it presents excavations of archaeological interest. Other aspects that intervene in the level of difficulty of the translation are the historical references, such as "Jabugo el Real". It also presents numerous data that must be treated as accurately as possible, so during the translation process it is necessary to apply the methodologies and techniques explained in the previous section.

From the point of view of the form of the text, the sections into which it is divided have a coherent organization, however, when they are disseminated in digital media, they are a bit long for the website visitors. The text is divided into the following sections:

- History of the municipality: It is a chronological description that ranges from the presence of a man for the first time in this territory, until the 19th century, therefore, it is a fairly condensed presentation of history.
- The general tourist qualities of the municipality of Jabugo: this section of the text talks about the current situation in Jabugo. The tourist qualities are not too structured, so it talks about its geographical, social, economic, patrimonial, and artistic characteristics in a single section.

- Other sections speak of territorial spaces of the Jabugo municipality that are of tourist interest. Among them are El Repilado, El Quejigo and Los Romeros. Its characteristics and attractions, data of interest, cultural and historical elements, among others, are explained.

- The next section deals with access to tourists, that is, the different forms of entry to the municipality. The geographical location of the municipality, the schedules, types of transport that reach it are explained.

- The following section corresponds specifically to the explanation of the heritage of Jabugo. It contains a large amount of data that will be kept in an exact way to offer correct information to the tourist. This part of the text is divided into the San Miguel Arcángel Parish, Cueva de la Mora, Pichón Shot, Flour Factories, Zaho Fountain, Railway Station, Santa Teresa Monumental Building.

- After this section, the feasts and traditions are presented, where there are different expressions of the indigenous and religious type that must have an adaptive treatment when the translation is carried out, according to the methodologies presented. It is divided into San Miguel, San Juan, Santísima Trinidad.

- The last section is gastronomy, where specialized vocabulary is presented on native food and Spanish food in general, which can present an obstacle in translation since some of them do not have a translation into English with the same meaning. For example, the expression “Jamón de Pata Negra” “Pinaletes” found in the recipes in this section may not be so understandable to an English native speaker.

It is evident that the text is of a general informative type. It does not narrate or try to connect with the website visitors. Therefore, it is a cold and unattractive text for tourists since it does not convey emotions and motivates the visit of the municipality. Nor is it a text that includes everyday expressions. That is why, for the translation in the cultural aspects, those elements that describe religious expressions or indigenous customs of the place will be taken into account.

3.3. TRANSLATION PROCESS

The source website brings a message of cross-cultural, cross-space communication activity. It shares cultural information for website visitors from different regions of the world. From the perspective of the source texts, it involves contexts of tourist attractions, history, culture, and gastronomy. Website translation is by no means a simple conversion between two language symbols. The translation work will require a general sense of understanding of the city, in order to convey the meaning of the original texts in an objective and precise way.

Therefore, according to Đorđević (2017), Lauffer (2002), Shardlow (2014), Wang (2008), I have summarized a few methods of translation to apply in this work:

- Methodology of omission: it is a translation method corresponding to the reduction methodology, which means eliminating words that do not conform to the habits of the source language to avoid cumbersome translations and improve the choice of words, sentence structure, syntax, and flow. Reduction is the opposite of expansion. It is a technique of eliminating redundant elements used to produce a more concise

translation or for structural or stylistic reasons, that is, to avoid problems such as repetition, lack of naturalness, or even confusion. It is also known as an omission. This methodology will be adequate because the translations must be adapted to the culture of the tourist so that they are as understandable as possible. In this case, the text should be adapted to people from the Anglo-Saxon cultural context in general, whose expressions can differ greatly from those of Spanish, or even have opposite meanings. The purpose of including this technique corresponds to the fact that being the text of tourist origin, it includes cultural content that must be adapted during the translation process.

- Amplification methodology: Following the logic and syntax of the source text, add some words during translation to more accurately express the meaning contained in the source text. The expansion consists of the amplification of the text for structural reasons or when it is necessary to eliminate the ambiguity produced by some elements of the original text. There are many sentences in Spanish that do not have a subject, while sentences in English generally have a subject. Therefore, when translating sentences in Spanish without a subject, compose the subject according to the context to complete the sentence, except for some that can be translated with passive voice. This type of translation technique is necessary to make the text more fluid and adapt to the needs of the website visitors. It adapts to the passage from English to Spanish in the case of the absence of a subject, to make more complete sentences.
- Metaphrase methodology: Also known as a literal translation. It is the translation technique that pays attention to the precise transmission of meaning to maintain both the original content, as it is presented in its original form. It is used mainly for citations in the source text. This methodology is necessary so as not to generate confusion among tourists about the origin of the information that is offered. For example, the information on institutions and social services offered by the municipality of Jabugo must be precise so as not to generate confusion among visitors. Likewise, it has to be a place with historical and cultural heritage, it is necessary to offer the necessary and reliable information about these historical sites, offering the tourist the precise data related to them. This type of translation has been useful, for example, in addresses, transport schedules, attention, and provision of services.
- Paraphrase methodology: It is a meaningful translation based on the main idea of the original text, but it does not maintain the original form. That is to say, it consists of changing one grammatical category for another without changing the meaning of the message. In this procedure, there is a change from one grammatical structure to another. It is in normative opposition to the metaphrase methodology, which does require a more accurate translation of the original text. From the perspective of cross-cultural linguistic communication, the methodology of paraphrasing emphasizes the relative independence of the cultural system of the source language and the cultural system of the original language and can better reflect original ideas. This type of translation technique allows a

better adaptation of the translation because Spanish can sometimes be complex, and this type of technique would simplify the message adapted to the English form. It has been useful in translating the historical aspects of Jabugo.

- Conversion methodology: it refers to the conversion of parts of speech in the source text so that the translation conforms to the habits of the translation language. Specifically, nouns become pronouns, adjectives, and verbs; verbs become nouns, adjectives, adverbs, and prepositions; adjectives become adverbs and phrases. In terms of structure, compound sentences become complex sentences and the adverbial clause becomes an attributive clause. Due to the difference in grammatical structures and formal structures of one language compared to another, it is necessary to apply a type of methodology that can solve this separation between different languages.

The methodologies applied in the translation work have the function of making the translation as efficient as possible, trying to reduce the possible problems of translation from one language to another, covering both grammatical and cultural aspects. It is about making a translation that offers the most accurate information possible to tourists, at the same time it can be understood from a cultural point of view since it will be adapted to the expressions of the Anglo-Saxon speech.

Translation is based on a series of processes that must be followed to be successful in the result. The translation process involves a previous phase and a later phase in which certain steps must be followed and reflection on the challenges posed by translation, with the purpose of applying the appropriate methodologies previously explained. For this, I have documented in depth about the municipality of Jabugo from the information on the official website of the municipality, as well as its history and traditions through online research related to it. As for the website visitors, I have thought that the result should be as informative as possible and, at the same time, be attractive to the tourist. Also in the translation process, the terminologies of the source text related to tourism have been identified, and with specific aspects of the culture of Jabugo. Tools such as dictionaries, digital translators, and English grammar support tools such as Grammarly and Google Translate have been incorporated into the translation process. Moreover, WordReference, Cambridge Dictionary among others with the objective to solve the doubts that arise during the translation process.

On the other hand, the translated text has been reviewed by a native English speaker who is my friend, and he has kindly helped me with the first and the fourth section since I was not familiar with the religions. Other than that, doubts were resolved with the help of the previously mentioned digital tools, which are available free of charge on the internet.

CHAPTER 4: TRANSLATION OF THE SOURCE TEXT

4.1. JABUGO

4.1.1. THE MUNICIPALITY

It is believed that the name Jabugo comes from the word "SABUGO" of the Leonese language (before this language was absorbed by Castilian).

History

The presence of man has been confirmed since the Paleolithic age in the Cave of the Mora, located on the Royal Road between Jabugo and Galaroza.

The discovery was due to the excavations carried out at the beginning of the century by the owner, Juan Manuel Romero Martín, which brought to light the material culture of the cave's inhabitants during the various eras of prehistoric times. Among the materials that were discovered were: decorated and undecorated ceramics, lithic tools, idols, tablets, etc.

The occupation during the Chalcolithic age was followed by settlements established during the Bronze Age, when the cave continued to be used as a habitat and burial place. At present, the materials that were found are preserved in the archaeological museums of Madrid and Seville.

The Muslim occupation of these lands must have been linked to Almonaster la Real. Presumably, there was a low population density in the area, which was installed on a dispersed habitat, with a predominantly pastoral economy.

After the Christian conquest, led by Portuguese military orders in the first half of the 13th century, it was passed on to Castilian control under the dominion of the Order of Santiago. At first, Jabugo depended on Almonaster la Real, so its name was "Jabugo el Real" in origin.

In 1691, Jabugo became independent from Almonaster, when Don Luis Márquez de Avellaneda Infante and Caballero of the Order of Calatrava, paid 20,000 Vellón Reales (monetary unit), to segregate the municipality from the lordship of Almonaster la Real. This division would then be ratified on November 25th, 1693. The process of segregation, was quite common throughout the 17th century, usually dependent on the budgetary needs of the Royal Treasury of the Habsburg family.

The independence of Jabugo was favored by the attempt to increase the manorial rents, given to the demographic growth experienced by Jabugo, which at that time had 300 inhabitants. The increase in population and "the local economic euphoria" of this period were reflected in the enlargement of the parish church of San Miguel Arcangel (Lasso, J. M., 11-3-90).

The Catastro of Ensenada, of 1752, presents an agrarian economy related to the cultivation of cereals and the use of pastures (AM.J., 1752, L. 426). The economic and demographic growth of the town must have been due in part to the boom in smuggling, because of its location as a geographical crossroad. The study and quantification of this curious and particular "economic sector" is difficult since there are no official sources on the subject. This activity would continue to be important throughout the 19th century and a good part of the 20th century.

In the early 19th century, we find an unstable and insufficient agricultural state, as noted by Pascual Madoz (1845): "it produces chestnuts, acorns, oil and wine, the surplus of which is exported to Seville and other points, importing cereals and some other basic necessities from Extremadura and La Rioja; it raises sows in the number of 100 heads,

200 goats and some pairs of oxen, and there is hunting of rabbits, partridges and hares. As for agricultural industries, it possesses two oil and one flour mill".

However, the greatest development experienced in Jabugo came at the end of the 19th century, with the coming of the Huelva-Zafra Railway Line. This project was influenced by the interests of the Rio Tinto Mining Company, which tried to divert the new line away from the competitor mines of the Western Andévalo (Perejil Delay, A, 1995). The changing circumstances were seized upon by Jabugo to develop trade and establish meat industries, which until then were previously linked to traditional activities and customs.

Around that period, a new population also developed around the Jabugo-Galaroza Station, originating in an old inn on the road between Seville and Lisbon, El Repilado. This settlement was added to the previous ones: Jabugo, Los Romeros and El Quejigo. Over time, it would become a notable demographic and industrial center.

4.1.2. JABUGO

Currently, Jabugo is an example of an endogenous economic development, immersed in an area with little industrialization. The privileged situation is provided by the meat industries, with the Black Leg Iberian Ham as the main product and insignia of our name.

The most pressing alternative, due to our privileged geographical location, in the heart of the Sierra de Aracena and Picos de Aroche Natural Park, is rural tourism.

Jabugo has not yet lost its traditional urban structure. There still exist the "generally comfortable streets, well paved and clean, and a square of regular size, with the town hall at its eastern side..." (Madoz, P., 1845).

The ocher of the hillsides, once mixed with water, conditioned the urban landscape, serving as paint for the baseboards of the facades found in kitchens and patios. In a wise symbiosis of nature and culture, it was also used in unique potteries, sadly like so many other traditional activities have now disappeared from the town.

Among the artistic heritage highlights, the church of San Miguel the Archangel, built in the traditional Mudejar style, began in the 16th century, but with successive modifications and extensions added up to the 18th century, a time when some typical houses were also preserved. At the exit of the village, in the direction of Badajoz, we can find El Tiro Pichón, built at the beginning of the 20th century, showing the artistic marks of the Sevillian architect Aníbal González.

But perhaps the most important cultural heritage of the municipality are the local feasts. Those of Jabugo are celebrated in honor of the Virgen of los Remedios and San Miguel the Archangel.

There are many good occasions and local products to come to Jabugo for.

4.1.3. EL REPILADO

There are two theories about the origin of the name:

The first one states that El Repilado owes its name to the surname of the first family that settled in these lands. These people, amongst other things, put up an inn, famous for its honey and meloja, in what is now called El Repilado Viejo. It is located in front of a flour mill.

The second theory is more environmental, which attributes it to the riverbank that crosses the town: Río Caliente, also called Río Pelado. This word would evolve to El Repilado.

In any case, El Repilado began with some old farmhouses, with a possible inn, and reached its peak after the arrival of the railroad, building a new Repilado around the train station.

It was known at the beginning of the 20th century as "Cataluña la Chica" due to its high industrialization. It had a sawmill, a loom, a pâté factory and also a cereal warehouse. The building of Santa Teresa supplied electricity to many villages in the upper region of the province of Huelva.

All of this, together with the presence of the railroad, strengthened El Repilado's economy.

This small neighborhood, big in spirit, is known to its inhabitants as Repilenses.

Nowadays, the industrial activity of El Repilado is mainly focused on the meat sector, specializing in Iberian products, of incomparable fame in Spain, especially the Jabugo Ham.

We also have other types of industries such as plate factories for clay pigeon shooting, sawmills, carpentries and the usual stores.

4.1.4. EI QUEJIGO

This beautiful corner of the mountains located about three kilometers from the municipality in the direction of Huelva, owes its name to the region's native tree, the Quejigo. It is very similar to the holm oak and its fruit is similar to the acorn.

We know very little information about the area, since its inhabitants had to emigrate, but it is known that it was an independent kingdom during the time of the Taifas, with its capital located in Cortelazor. Its inhabitants lived on agriculture and livestock, there were also tile and brick kilns that are still standing today to testify of their activities. The numbers of inhabitants that lived in the town during that period is unknown.

The village became almost depopulated in the last century, although it is now inhabited again by several families who have restored and preserved the last remaining houses that exist in the village.

There are many painters visiting and drawing its landscapes, the water fountain that is still preserved, the laundry, etc. There are places that undoubtedly evoke tranquility in the heart of the Natural Park Sierra de Aracena and Picos de Aroche.

4.1.5. LOS ROMEROS

"The Flowering Valley of Los Romeros" as the Álvarez Quintero brothers called it, is surrounded by beautiful cherry trees, centenary chestnut trees, noble holm oaks and cork oaks.

The population of Los Romeros is about 300 inhabitants and the people there are friendly and welcoming. The peaceful atmosphere makes Los Romeros a place where you can breathe the tranquil air.

The labor situation revolves around the pork meat industries. They are also dedicated to pig breeding and agriculture.

It is typical for the inhabitants to have their own gardens for growing the tastiest vegetables.

The Romereños say that the name of the village is from the first family that settled there. They came from Cortegana and their surname was Romero, they were goatherders and they settled in what is now called El Barrio de Los Naranjos. More families arrived and

the houses were connected to each other. This was because in the past, they were afraid of the populous wolves in this area.

Los Romeros saw over a period of great economic expansion, agriculture, livestock, lime and brick kilns, shoe factories, blacksmiths, carpentries, barbers, farriers, bakeries, potteries, etc., becoming an important and very self-sufficient population. After the advent of the railroad, some of the industries moved to El Repilado.

On the cultural level, we would highlight the Patronal Festivities dedicated to the Holy Trinity.

The Parish Church of the Holy Trinity dates from the 18th century and it highlights the altarpiece attributed to the Sevillian school of Valdes Leal.

4.2. HOW TO ARRIVE

The town of Jabugo has been positioned with a geographical privilege. It is in the north of the province of Huelva, in the heart of the Sierra de Aracena and Picos de Aroche Natural Park. It is composed of four urban centers: Jabugo itself, El Repilado, Los Romeros and El Quejigo, and its inhabitants being called Jabugueños, Repilenses, Romereños and Quejigueños, respectively.

Its municipal area limits to the north with Galaroza and La Nava, to the south with Almonaster and Santa Ana la Real, to the east with Galaroza and Castaño del Robledo, and to the west with Cortegana. The town is surrounded by a forest of holm and cork oak, and chestnut trees like the rest of the surrounding mountain enclaves.

TO GET TO JABUGO

If arriving by train, you must leave your town and reach the stations of Huelva or Zafra, which are the only two places from which trains leave to get there.

From Mondays to Saturdays from El Repilado at 7:30 AM

Everyday except Saturdays from Huelva at 7:30 PM.

Fridays, Saturdays, Sundays and holidays from Huelva at 10:50 AM

Fridays, Saturdays, Sundays and holidays from El Repilado at 5:23 PM.

For the possible changes in the schedules for these days on the Huelva-Zafra railway line, you can consult the customer service of Renfe El Repilado: 959 12 26 74

If arriving by bus, you may alight from Huelva or from Seville, there are routes of different companies and here are the details of the bus companies and their routes.

Damas S.A.

JABUGO - HUELVA:

FROM MONDAY TO FRIDAY

DEPARTURE FROM JABUGO: 8:55 AM ARRIVAL AT HUELVA: 10:50 AM

DEPARTURE FROM HUELVA: 2:00 PM ARRIVAL AT JABUGO: 3: 55 PM/4: 10 PM

SATURDAYS: No service

SUNDAYS: DEPARTURE FROM HUELVA 6:30 PM

ARRIVAL IN JABUGO 7:50 PM

JABUGO - SEVILLA:

MONDAY TO FRIDAY: 7:00 AM AND 3:15 PM

SATURDAYS: 7:00 AM AND 7:30 PM

SUNDAYS AND HOLIDAYS: 9:55 AM AND 5:30 PM

SEVILLA - JABUGO:

MONDAY TO FRIDAY: 9:30 AM and 4:30 PM

SATURDAYS AND SUNDAYS: 9:00 AM AND 4:00 PM

Damas S.A customer service: 959 25 69 00

AVANZABUS

JABUGO-MADRID

DEPARTURE FROM JABUGO: 1:10 PM AND 10:40 PM

ARRIVAL IN MADRID: 8:45 PM AND 5:30 AM

DEPARTURE FROM MADRID: 11:45 AM

ARRIVAL IN JABUGO: 6:30 PM

JABUGO-BARCELONA

DEPARTURE FROM JABUGO: 1:10 PM

ARRIVAL IN BARCELONA: 5:30 AM

DEPARTURE FROM BARCELONA: 5:30 PM

ARRIVAL IN JABUGO: 9:30 AM

4.3. CULTURAL HERITAGES

4.3.1. I. THE PARISH CHURCH OF SAN MIGUEL THE ARCHANGEL

IDENTIFICATION

Denomination: San Miguel's Church

Code: 210430002

Classification: Architectural

Address and Access Roads: Spanish Square

DESCRIPTION

Typologies: Churches

Activities: Christian Ceremony

Historical Periods: Modern Age

Chronology: 1750/1799

Baroque Style / Neoclassicism

As demographic increased with the independence of Almonaster (1691-1693), it motivated the expansion of the temple in which the Archdiocese asked for a license in 1721. Given the material impossibility of enlarging this construction according to these needs, a new construction was carried out in 1722, following the design of the prime contractor of the Archdiocese, Diego Antonio Díaz.

The second phase began in 1743, under the orders of Andrés de Silva, who in 1746 would delegate it to his son Pedro.

The building is made of masonry and rendered brick, and it consists of three naves of five sections with a transept and a square apse.

The Nave of the Gospel is finished in the Chapel of the Tabernacle and the Epistle, in the sacristy and other sections. The central nave has a barrel vault with lunettes as well as the main chapel and the arms of the transept. The one of the Tabernacle has two sections, one with an edge vault and the other with an elliptical vault.

The temple currently has two entrances; the main entrance is located at the foot of the building and a lateral one in which the atrium is located, which includes a chapel on the left and the attached house of the parish priest on the right.

Undoubtedly there was a previous building that existed to which the baptismal chapel was located, dated to the end of the 17th century. The current church responds to a well-known plan and elevation scheme that was used by architects of the Seville Diocese in the second half of the 18th century, and whose styles combined neoclassical rigor with certain precedents of the local baroque in a successful synthesis.

Inside

In 1773, the old altarpiece of the temple began to be carved by the hands of Juan Evaristo Marín and Ignacio de Silva Mora, masters of Jerez de los Caballeros.

It is made up of two bodies and three streets with a central side-chapel, and side niches between estípites is supported with rockeries. The current one is a copy of the original one that was made by Manuel Cerquera to replace the one destroyed in 1936. Only four sculptures remain from the original today in the sacramental chapel: San Pedro, San Pablo, and the two archangels in the two side niches of the side-chapel with the images of San Antonio and a holy bishop on each side.

In the small upper niche we find an image of the Virgen of las Virtudes, from the parish church of La Nava. The second body has a crucified Christ from the 17th century in the central niche. The ensemble is finished off with a tondo with the anagram of Jesus. The 18th century wrought iron pulpit to the left of the transept.

On the same side, next to the entrance, is the organ platform from 1783. At the foot of the right nave is the chapel of the Virgen of los Remedios, and an image of a candlestick from the end of the 16th century.

The parish church of Jabugo has undergone restoration works in 2004 in the framework collaboration between the Department of Culture and the Diocese of Huelva.

4.3.2. THE CAVE OF THE MORA

IDENTIFICATION

Denomination: The Cave of the Mora

Code: 210430001

Classification: Archaeological

DESCRIPTION

Typologies - Historical Periods / Ethnicities

Settlements - Bronze Age

Settlements - Copper Age

Settlements - Magdalenian

Settlements – Neolithic Cistas - Bronze Age

Funerary constructions - Copper Age

PROTECTION

Inscribed General Cataloging (Collective) BOJA 08/25/2005 nº 166, p. 46

Data from "Instituto Andaluz del Patrimonio Histórico" (IAPH)

"THE CAVE OF THE MORA (JABUGO, HUELVA). ANALYSIS OF A PARADIGMATIC ARCHAEOLOGICAL SITE." by Eduardo Romero Bomba and Timoteo Rivera Jiménez.

"The archaeological site of the Cave of the Mora, located in the municipality of Jabugo, constitutes a representative sample of Huelva Prehistory, covering a wide chronological-cultural spectrum.

This site is extremely well known in archaeological literature. It was known to the scientific field after the findings made by Juan Manuel Romero Martín at the beginning of the 20th century, who was trying to clean the cave to turn it into a warehouse, globally referred to by Díaz Llanos (1923) and Carbonell (1924).

In a descriptive geological analysis, we can define the Cave of the Mora of Jabugo as a development cave, predominantly horizontal, although it is with a relative slope towards the East.

It is located on the southern slope of a hill, 625 meters above sea level, which has an outcrop of dolomitic marbles and limestone to a lesser extent, from the Lower Cambrian age. The cave has two rooms, the first and largest, with a vault of about seven meters and the second, located at a higher elevation, smaller in size but with less anthropic incidence. This last room is currently undergoing a silting process. The connection between the two rooms takes place through a low-height lamination (60 or 70 cts.).

The cave is located in a strategic area, in terms of connection with other areas and obtaining resources. The surroundings of the fertile plain of the Múrtigas river would allow intensive agriculture, as well as the practice of livestock and hunter-gatherer activities.

The study of the material culture and the descriptions made on the levels of occupation have made it possible to establish the periods of settlement of the cave. Before its excavation, the Cave of the Mora would be filled with sediments of natural and anthropic origin, a characteristic of successive times of occupation. The works of Juan Manuel Romero reached 5 meters deep, confirming the existence of settlements from the Bronze age to the Neolithic age and possibly during the Upper Paleolithic."

4.3.3. TIRO DE PICHÓN

It is a building characterized by Andalusian architecture from the beginning of the 20th century.

It is a work of the architect Aníbal González, who has worked for Mr. Manuel García.

The facade is a combination of stone and brick. They were ordered to make 7 different types of rustic bricks in the Mayorazgo kilns.

The Infanta M^a Luisa who was spending the summer in Aracena has visited this building.

4.3.4. FLOUR FACTORIES

IDENTIFICATION

Denomination:

Code: 210430006

Classification: Architectural

Address and access roads: The El Repilado Station Neighborhood

DESCRIPTION

Typologies: Flour factories

Activities: Flour production

Historical Periods: Contemporary Age

Chronology: 1904

Description

It is built with a reinforced concrete structure and is essentially made up of four isolated buildings; a flour mill, a bakery, offices and staff housing.

Historical facts

The Valdelamusa-Zafra railway line was inaugurated in 1898. It is the second section of the Huelva-Zafra line and is still in service to this day. This route served, in addition to the logical transport of travelers and various goods between the coast and the mountains, between Andalusia and Extremadura, for the junction of various branches of mining railways in the Andévalo region on their way to the port of Huelva. In the municipality of Jabugo, a halt was set up that gave rise to the El Repilado neighborhood. A flour factory was established in 1904 at the foot of the railway line.

4.3.5. ZAHO FOUNTAIN

IDENTIFICATION

Denomination: Zaho Fountain

Code: 210430007

Classification: Archaeological

DESCRIPTION

Typologies: Human settlements

Historical Periods / Ethnic groups: Roman times

4.3.6. RAILWAY STATION

The railway station began its operation on January 1, 1889 with 185 kilometers of route, thanks to the efforts of the company called "Compañía del Ferrocarril Zafra-Huelva". Along this path, the efforts of the German businessman Guillermo Sundheim, who had previously participated in similar business, were providentially essential to the success of the railway line.

The life of the Huelva-Zafra line has been marked by the mixed use of the railroad for both passenger and freight transport, with a special effect on mining development.

Nowadays, this route still exists but it is no longer as important as it used to be.

4.3.7. SANTA TERESA

This monumental building built in the middle of the 20th century, around the El Repilado railway station is built by the people from Los Romeros and the surrounding towns, on the order of Mr. Román Talero García and his wife, Mrs. Teresa García, dedicates its name.

The building revolutionized the Sierra, anticipating the progress of the region thanks to the electricity supply provided by the industry; previously there were very few points of light source in the province until then.

Future Electricity Interpretation Center

"The Huelva town of Jabugo will have the first Andalusian electricity museum, through the agreement that the city council has signed with Sevillana Endesa for the implementation of this initiative in the town of El Repilado. The future "Museo de la Electricidad de la Sierra" aims to highlight the legacy of the Santa Teresa Company, the first private company created in the Sierra de Aracena y Picos de Aroche Natural Park region for the administration of electricity. As a result, an old property owned by this company will become a center for the interpretation of electricity in the region."
"01/09/2005 EFE

4.4. FEASTS AND TRADITIONS

4.4.1. OUR LADY OF LOS REMEDIOS

(Second Sunday of July)

The Patroness is greatly loved and has a lot of devotees. The proof are the brides that will offer their bouquet of flowers to the Virgen of los Remedios and the newly baptized children will be presented to her. A few days before the feast, a solemn religious Tridium, will be celebrated and offered by our Parish Priest.

This celebration is in honor of our Patroness and the feast itself attracts numerous visitors from the nearby towns. And because it is held in the summer, it is also a great opportunity for migrants to meet their families once a year.

4.4.2. SAN MIGUEL

(29th of September)

The parish church of Jabugo is dedicated to San Miguel the Archangel. The main arch of the High Altar contains the following legend: "San Miguel the Archangel, patron of this town, deliver us from Lucifer."

The feast in honor of our patron is celebrated at the end of the summer when the vacationers have left. However, rain is an annoyance, as it appears all the time during the feast, but the enthusiasm and joy do not wane.

These 5 days of feast are filled with music, dancing, children's galas, equestrian exhibitions, brass bands, and events in honor of San Miguel Archangel, processions, masses, and choral performances, and events in honor of San Miguel the Archangel.

4.4.3. SAN JUAN

On the day of the feast of St. John, the tradition of cutting a pine tree and taking it to El Repilado Viejo has been kept. The whole town accompanies it singing and dancing to the sound of a drummer as they dance, eat and drink around it. They then take him to the fairgrounds where he remains throughout the party. It is celebrated on June 24th and on the three adjoining days. Religious activities in honor of the patron include night dancing in the municipal hall, performances by musical ensembles or musical soloists, and concerts by the municipal band.

4.4.4. HOLY TRINITY

The feast of the Holy Trinity is celebrated on the Sunday after Pentecost and before the Thursday of Corpus Christi.

In the past, the feasts of Los Romeros begin on Saturdays, the eve of the Trinity and lasted until Thursdays of the Corpus Christi. But six days of holidays is too much for a small village like this, so about three decades ago it was adjusted to a more coherent calendar.

Now, the feast begins at sunset on a Friday, with the arrival of the drummer walking through the streets of the village, announcing with the sound of his drum and bagpipe that the feasts begin.

The commissioner brings a bottle of wine and is accompanied by the artist, which the Romereños who join the procession would give account of as they pass through the door of their houses.

Once the itinerary is completed, the music of fandangos and Sevillanas play while the villagers enter the campus to "cut the pine" (there are two of them), thus officially inaugurating the feasts.

On the same night, at dawn, after a short break from dancing, the Romereños go on another night tour accompanied by a tambourine again to look for the pine trees that were cut in the afternoon, and transfer them to the square, placing a pine tree on each side of the church.

Saturday is the day dedicated to gastronomic pleasures. At noon, the committee offers food tastings in the hall. Throughout the afternoon there are displays of theatrical shows and typical fair attractions to entertain the children.

The Sunday of the Holy Trinity begins with the music of alegre diana by the municipal music band, which runs through all the streets of the village at dawn. As the music passes through the houses of the commissioners, they offer a whole breakfast to the participants, in which there is no shortage of homemade sweets and brandy.

A few hours later, this same band will accompany the procession of the Holy Trinity through Los Romeros after the celebration of a Eucharist, which in recent years have been officiated in the square because the small church does not have space for all the devotees who attend the ceremony on that day.

It is undoubtedly a big day for the Romereños, reaching its peak, as the image of the Holy Trinity passes through the door of their houses. Their doors would be wide open for the blessings of peace and the goodness from the Holy Trinity.

If Sunday is the big day for the faithfuls, the day of closing the feast is no less important for the Romereños. This day is one of the most beautiful and unique traditions of this town as it captures and captivates all those outsiders who come to get to know it. This last day is called "Peseta Monday", a hymn to solidarity and coexistence.

Throughout the day the Romereños accompany the commissioners together with the tambourine, going from house to house, following the same order each year (starting in Triana and ending in Santa Ana Street), asking for "La Peseta", which is to collect for the expenses of the feast. Depending on people how they liked the parties to go, they can decide how much money to donate.

The particularity of this day is that so many commissioners, commercial houses and individuals will open their houses to the passage of the entourage and offer food and drinks in abundance, varying the menu in relation to the time of day in which they pass by. Since it begins in Triana at around ten in the morning, by the time it ends at Santa Ana Street, it can be five or six in the afternoon, depending on the breaks they have made on route to eat, drink, sing and dance.

During this trip, a commissioner for next year will also be appointed. This appointment is made by exploding a rocket at the doors of the future organizers. The function of the commissioners includes organizing and raising funds during the year to alleviate the expenses of the parties.

This is an arduous task, since the expenses reach a considerable figure, a figure that must be gathered by hosting charity bingo, lottery, Christmas baskets, summer dances, carnivals, etc. and counting on the support of the city council that contributes to approximately 30% of the expenses.

4.5. GASTRONOMY

It is Black Leg Ham, indeed.

This is what our name Jabugo evokes; and when someone mentions it, it causes pleasant sensations.

Its fame originated in the early 19th century, when the economy, animal husbandry, climate, environment, and vegetation led to an unknown and excellent way of preserving meat, which went beyond the region by the end of the century, thanks to the railway from Huelva to Zafra.

The Black Leg Ham is enough reason to visit Jabugo - because of its flavor and the sensation it causes, and because the environment it requires will make people who like to enjoy the gifts of nature impassible.

All the derivatives of the Iberian pig, loins, morcón sausages, sausages, salami, and cold meats in general, are unique delicacies and occupy an important position in our gastronomy. The sirloin, the cheek, the prey, the shoulder, the feather...

As for dishes based on the pig as the protagonist, we can highlight the slaughter, or roast marinade, or the ears in sauce.

The dishes offered in each season reflect a specific product, smell and flavor. In winter, there are gazpachos, migas, butcher sauces, traditional or chestnut stews. In autumn, mushrooms will provide you with a variety of delicious dishes that are made with scrambled eggs, stewed, or cooked on the grill.

The confectionery puts gastronomic icing sugar on the cakes with the meat pie, donuts, cakes, rice pudding, and a pastry called pestiños, too.

Venison Stew with Pine Mushrooms

Ingredients:

750g of venison, 2 glasses of county white wine, 500g pine mushrooms, 2 bay leaves, 1 ripe tomato, a few black pepper powders, 1 large onion, extra virgin olive oil, 2 red bell peppers, salt, 2 green peppers.

Preparation:

Cut the venison into pieces and sauté it in a pan with little oil. We then wash and cut the pine mushrooms. Then peel the tomato and cut it into small pieces, as well as the onion and peppers. Put everything in a covered casserole along with the wine, the bay leaves and black pepper powders. Let it cook over very low heat for approximately two hours.

The deer is the most important game in large-scale hunting activities in the region, not because of its number (a situation corresponding to wild boar), but because of the importance of its trophies. Although it is an autochthonous species of the Mediterranean ecosystem, its population has increased considerably in this area due to reintroductions carried out by local hunting societies. Therefore, in many farms, hunting activities generate important income, which is supplemental to animal husbandry and forestry.

Pork Fillets with Almond Sauce

Ingredients:

2 kg shoulder fillets of pork, 2 heads of garlic, 2 peppers, 1 onion, 3 or 4 bay leaves, 1 glass of brandy, nutmeg, black pepper, approximately 100 grams of almonds, oil and salt.

Preparation:

Split the fillets into thin slices, then pass in the cauldron when the oil is hot. Fry the garlic, onion, and pepper in a stock pot. Add the fillets when they are all softened. Crush the almonds and a head of peeled garlic with a mortar and pestle. Pour it into the pot with the spices, add brandy and a small amount of water. Put it on low heat until we see the tender meat. Season with salt. This dish can be paired with the following garnishes: fried garlic, onions, peppers, mushrooms, carrots and white wine. You can eat it all raw, or cook in a saucepan over low heat until thick.

Rice Pudding

Ingredients:

2 liters of milk, 300 grams of rice, 400 grams of sugar, 8 eggs, cinnamon sticks, lemon zest.

Preparation:

Boil the milk, reserve half a cup, add cinnamon sticks, lemon zest and half of the sugar. When the milk starts to boil, add the rice and stir continuously for 20 to 25 minutes. After that, take out the cinnamon sticks and lemon. Remove it from the heat. Dilute the egg yolk with a little cold milk. Add it to the rice and continue to stir until it thickens. Whip the whites until stiff and add the rest of the sugar. Place the rice in an ovenproof dish and cover it with the egg whites and then bake for a minute and a half.

CHAPTER 5: CONCLUSION

In this project, a translation proposal has been made of the information contained in the official tourism website of the Jabugo municipality, which belongs to the province of Huelva in Andalusia. It has been decided to carry out this translation because there are no versions of the information in other languages on the municipality's website, only in Spanish. Likewise, the different methodologies that can be applied to the translation process have been studied and that will make the text fulfill the purpose of informing. In this sense, part of the proposal consisted of identifying what type of methodology was appropriate according to the information being processed. It was determined that the different techniques and methods applied are suitable for this translation process. When translating details such as names, addresses and specific characteristics of places, more emphasis will be given to make sure that a close literal translation will be given. With regards to idioms, culture, traditional feast and religious expressions, considerable attention must be provided when translating for English speakers.

Furthermore, the explanations that are too complicated must be adapted since Spanish can be more complex than English. Finally, the adaptation of the text from Spanish to English requires that it complies with some grammatical structures as a mean to make sense to tourists. All these aspects have been taken into consideration, reflecting on how a language does not only refer to the use of words, but also its cultural meaning.

Communication is an undeniable socio-cultural activity. In this sense, being the tourist activity of a highly social type, it is understandable that there must be a language that can cover the need for communication. Through research, it has been found that English has become a fundamental language for tourism, either for the management of the tourist activity or the treatment of the clients. At the same time, tourist guides are an essential part of tourism promotion. This is because tourists are informed before reaching their destination, and with the rise of the internet, this task is becoming increasingly simple. Tourism websites must meet the needs of tourists for information, so their translation into English is valuable.

The Jabugo municipality has a rich history and culture and is very popular with tourists. Therefore, it is a great opportunity to activate tourism through the translation of the official tourism website. This work aims to inspire the different rural municipalities in Spain on the importance of providing the necessary information in multiple languages especially English to international tourists. The key importance is to provide the necessary help to those who do not share a common language and achieve a mutual understanding. Speaking and understanding a foreign language is not an easy feat. It is important to remove as many barriers as possible, especially socio-cultural ones when translating. Particular attention will be given to any written texts since they can provide various types of information or expand on the information that has already been issued in an effort to provide an interpretation.

Knowledge of the cultural elements of a language can provide the translator with the necessary tools that they need to know how to express themselves fluently and without any barriers in a language. Understanding how communication occurs and the different modifications that it undergoes according to different contexts, serves to understand in depth the elements that make up a language. If we include cultural elements to that, then, we will obtain a broader knowledge that will allow us to carry out more successful interventions and provide effective information for website visitors.

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APPENDIX: SOURCE TEXT OF THE TRANSLATION

4.1. JABUGO

4.1.1. EL MUNICIPIO

El Municipio

Se sabe con certeza que el nombre de Jabugo proviene de la palabra "SABUGO" de la lengua leonesa (antes de que esta lengua fuera absorbida por el castellano).

Historia

La presencia del hombre se constata desde el Paleolítico en la Cueva de la Mora, situada en el camino real entre Jabugo y Galaroza.

El descubrimiento se debió a las excavaciones realizadas a principios de siglo por el que era entonces su propietario Juan Manuel Romero Martín, que sacaron a la luz la cultura material de los pobladores de la cueva durante los diferentes momentos de la prehistoria. Entre los materiales que se descubrieron estaban: cerámicas decoradas y sin decoración, útiles líticos, ídolos, placas...

A la ocupación durante el Calcolítico, le siguió el poblamiento durante la Edad de Bronce donde esta cavidad siguió siendo utilizada como hábitat y lugar de enterramiento. En la actualidad, los materiales encontrados se conservan en los museos arqueológicos de Madrid y Sevilla.

La ocupación musulmana de estas tierras debió de estar ligada a Almonaster la Real. Presumiblemente fue escasa la población existente en la zona, que se instalaba sobre un hábitat disperso, con una economía eminentemente pastoril.

Tras la conquista cristiana, protagonizada por Órdenes militares portuguesas en la primera mitad del siglo XIII, pasa a control castellano bajo dominio de la Orden de Santiago. En un principio, Jabugo dependió de Almonaster la Real, por lo que su nombre, en origen, fue "Jabugo el Real».

En 1691, Jabugo se independizó de Almonaster, al pagar don Luis Márquez de Avellaneda, infante y caballero de la Orden de Calatrava, 20.000 reales de vellón, para segregar el municipio del señorío de Almonaster la Real. Dicha escisión sería ratificada el 25 de noviembre de 1693. Los procesos de segregación, bastante comunes durante todo el siglo XVII, se daban ante las necesidades presupuestarias de la Hacienda Real de los Austrias Menores.

La independencia de Jabugo fue favorecida por el intento de incrementar las rentas señoriales, dado el crecimiento demográfico que experimentaba Jabugo, que contaba por entonces con 300 habitantes. El aumento de la población y "la euforia económica local» de este período se reflejaron en la ampliación de la iglesia parroquial de San Miguel Arcángel (Lasso, J. M., 11-3-90).

El Catastro de Ensenada, de 1752, presenta una economía agraria relacionada con el cultivo de cereales y el aprovechamiento de las dehesas (AM.J., 1752, L. 426). El crecimiento económico y demográfico de la villa debió de producirse por el auge del contrabando, por su situación de cruce de caminos. El estudio y cuantificación de este curioso y particular "sector económico" es difícil, al no existir fuentes oficiales sobre el mismo. Esta actividad seguiría siendo importante durante todo el siglo XIX y buena parte del XX.

A principios del XIX, nos encontramos con una agricultura precaria e insuficiente, como así lo señala Pascual Madoz (1845): "produce castañas, bellotas, aceite y vino, de cuyo sobrante se exporta a Sevilla y otros puntos, importándose los cereales y varios artículos

de primera necesidad de Extremadura y la Rioja; criase ganado de cerda en número de 100 cabezas, 200 de cabrío y algunas yuntas de labor, y se encuentra caza de conejos, perdices y liebres. Como industrias posee la agrícola, 2 molinos de aceite y uno de harina»

Pero el gran desarrollo de Jabugo vendrá a fines del siglo XIX, de la mano de la línea ferroviaria Huelva-Zafra. Su proyecto definitivo estuvo influido por los intereses de la Compañía de Minas de Río Tinto, que intentó desviar la nueva línea de las minas de la competencia del Andévalo Occidental (Perejil Delay, A, 1995). Esta circunstancia fue aprovechada por Jabugo para desarrollar el comercio y las industrias cárnicas, ligadas hasta entonces a una actividad tradicional.

También por estas fechas se desarrolla, en torno a la estación Jabugo-Galaroza, una nueva entidad poblacional, con origen en una antigua posada del camino entre Sevilla y Lisboa, El Repilado. Este asentamiento venía a sumarse a los anteriores: Jabugo, Los Romeros y El Quejigo. Con el tiempo se convertiría en un notable núcleo demográfico e industrial.

4.1.2. JABUGO

Actualmente, Jabugo es un ejemplo de desarrollo económico endógeno, inmerso en un área poco industrializada. La situación privilegiada es proporcionada por las industrias cárnicas, con el Jamón Ibérico de Pata Negra como principal producto e insignia de nuestro nombre.

La alternativa más acuciante, debido a nuestra situación geográfica privilegiada, en pleno corazón del Parque Natural Sierra de Aracena y Picos de Aroche, es el turismo rural.

Todavía no ha perdido Jabugo su estructura urbana tradicional. Siguen existiendo aquellas "calles generalmente cómodas, bien empedradas y limpias, y una plaza de regular dimensión, en cuya línea oriental se halla la casa consistorial..." (Madoz, P., 1845).

El almagre de las laderas, antaño mezclado con agua, condicionó el paisaje urbano, al servir como pintura para zócalos de las fachadas, cocinas y patios. En una sabia simbiosis de naturaleza y cultura, también se usó en una singular alfarería, ya desaparecida, como tantas otras actividades tradicionales.

Entre el patrimonio artístico destaca la iglesia de San Miguel Arcángel, con estilo de tradición mudéjar, comenzada en el siglo XVI, pero con sucesivas modificaciones y ampliaciones hasta el XVIII, época de la que también se conservan algunas casas típicas. A la salida del pueblo, en dirección a Badajoz, nos encontramos con El Tiro Pichón, construido a principios del siglo XX, observándose en el mismo la huella artística del arquitecto sevillano Aníbal González.

Pero quizás el más importante patrimonio del municipio, en el plano cultural, sean las fiestas patronales. Las de Jabugo se celebran en honor de la Virgen de los Remedios y San Miguel Arcángel.

Son muchas las ocasiones apropiadas para venir a Jabugo y degustar los productos de la tierra.

4.1.3. EL REPILADO

Se maneja dos teorías respecto al origen del nombre:

La primera defiende que El Repilado debe su nombre al apellido de la primera familia que se estableció en estas tierras. Estas personas, entre otras cosas, pusieron una

venta, famosa por su miel y meloja, en lo que actualmente se denomina El Repilado Viejo. Frente a ella había un molino de harina.

La segunda, más ambiental, lo atribuye a la ribera que atraviesa la población: Río Caliente, también llamado el Río Pelado. Esta palabra evolucionaría hasta El Repilado.

En cualquier caso, El Repilado comenzó siendo unos caseríos antiguos, con una posible posada, y alcanzó su gran auge a partir de la llegada del ferrocarril, construyéndose un nuevo Repilado alrededor de la estación del tren.

Fue conocida a principios del siglo XX como “Cataluña la Chica” por su alta industrialización. Contaba con un aserradero, un telar y una fábrica de paté. El edificio de Santa Teresa abastecía de luz eléctrica a muchos pueblos de la comarca alta de la provincia onubense. También contaba con un almacén de cereales.

Todo esto, junto con la presencia del ferrocarril, hizo que El Repilado surgiera con fuerza.

Esta pequeña barriada, grande de espíritu, conoce a sus habitantes como Repilenses.

Actualmente, la actividad industrial de El Repilado se centra básicamente en el sector cárnico, especializado en productos ibéricos, de fama incomparable en España por el Jamón de Jabugo.

Contamos también con otro tipo de industrias como, fábricas de platos, para el tiro al plato; aserraderos; carpinterías y los comercios habituales.

4.1.4. EI QUEJIGO

Este bello rincón de la sierra situada a unos 3 kilómetros del municipio en dirección a Huelva, debe su nombre al árbol característico del lugar, el Quejigo. Es muy parecido a la encina y su fruto a la bellota.

Pocos son los datos que conocemos, ya que sus habitantes tuvieron que emigrar, pero se sabe que fue reino independiente en tiempo de los Taifas, con capital en Cortelazor.

Sus habitantes vivían de la agricultura y ganadería, también había hornos de tejas y ladrillos que aún hoy se encuentran en pie para dar testimonio de su actividad . No se sabe cuántos habitantes llegó a tener.

La Aldea llegó a estar casi despoblada, en el siglo pasado, aunque en la actualidad vuelve a ser habitada por varias familias que han restaurado y conservado las viviendas que existen en el núcleo poblacional (unas veintidos).

Son muchos los pintores que la visitan, dibujando sus paisajes, la fuente de agua que aún se conserva, el lavadero, etc. Lugares sin duda que evocan la tranquilidad en pleno corazón del Parque Natural Sierra de Aracena y Picos de Aroche.

4.1.5. LOS ROMEROS

"El Valle Florido de Los Romeros", como lo denominaron los hermanos Álvarez Quintero, está rodeado de hermosos cerezos, centenarios castaños y nobles encinas y alcornoques.

Tiene una población de unos 300 habitantes. Su gente, sencilla y acogedora, y su ambiente, apacible y sosegado, hacen que Los Romeros sea un lugar donde se respira paz y tranquilidad.

La situación Laboral gira en torno a las Industrias Cárnicas del cerdo. También se dedican a la cría del cerdo y a la agricultura.

Es propio de los habitantes de este lugar, tener sus propias huertas, donde sin duda se comen las más sabrosas hortalizas.

Cuentan los romereños que el nombre de la Aldea se debe a la primera familia que se instaló allí. Provenían de Cortegana y de apellido Romero, eran cabreros, se asentaron en lo que actualmente se le denomina El Barrio de Los Naranjos. Fueron llegando más familias y las casas estaban comunicadas unas con otras. Esto se debía a que tenían miedo de los lobos que en la antigüedad poblaban toda esta zona.

Tuvo una época Los Romeros de gran actividad, agricultura, ganadería, hornos de cal y ladrillos, zapaterías, herreros, carpinterías, barberías, herradores, panaderías, alfarerías, etc., llegando a tener una población importante y totalmente autosuficiente. Posteriormente y con la llegada del ferrocarril, algunas de las industrias se trasladaron a El Repilado.

En el plano cultural, destacaríamos las Fiestas Patronales dedicadas a la Santísima Trinidad.

La Parroquia de la Santísima Trinidad data del siglo XVIII y destaca el Retablo Mayor atribuido a la escuela sevillana de Valdés Leal.

4.2. CÓMO LLEGAR

Con una situación geográfica privilegiada, al norte de la provincia de Huelva, en pleno centro del Parque Natural Sierra de Aracena y Picos de Aroche, se encuentra ubicado el pueblo de Jabugo. Formado por cuatro núcleos urbanos: el propio Jabugo, El Repilado, Los Romeros y El Quejigo, denominándose sus habitantes Jabugueños, Repilenses, Romereños y Quejigueños, respectivamente.

Su término municipal limita al norte con Galaroza y La Nava, al sur con Almonaster y Santa Ana la Real, al este con Galaroza y Castaño del Robledo y al oeste con Cortegana. El pueblo se encuentra rodeado por un bosque de encinas, alcornoques y castaños al igual que el resto de los enclaves serranos circundantes.

PARA LLEGAR A JABUGO.....

Para **llegar en tren** debes salir de tu localidad y llegar a las estaciones de Huelva o de Zafra que son los dos únicos lugares de los que salen trenes hacia nuestra localidad.

De lunes a sábado desde El Repilado a las 7:30H
Todos los días menos el sábado desde Huelva a las 19:30H

Viernes, sábados, domingos y festivos desde Huelva a las 10:50H
Viernes, sábados, domingos y festivos desde El Repilado a las 17:23H.

Por las posibles modificaciones en los horarios para estos días en la línea ferroviaria Huelva -Zafra pueden consultar el servicio de **Atención al cliente de Renfe de El Repilado: 959 12 26 74**

Para llegar a Jabugo **en autobús** puedes hacerlo desde Huelva o desde Sevilla, las rutas son de distintas empresas y aquí te detallamos cuales son y sus recorridos.

Damas S.A.

JABUGO - HUELVA:

DE LUNES A VIERNES

SALIDA JABUGO: 8:55

LLEGADA HUELVA: 10:50

SALIDA HUELVA: 14:00 LLEGADA JABUGO: 15:55/16:10

SÁBADOS: No hay servicio

DOMINGOS: SALIDA HUELVA 18:30 LLEGADA JABUGO 19:50

JABUGO - SEVILLA:

LUNES A VIERNES: 7:00 Y A LAS 15: 15

SÁBADOS: 7:00 Y A LAS 19:30

DOMINGOS Y FESTIVOS: 9:55 Y A LAS 17:30

SEVILLA - JABUGO:

LUNES A VIERNES : 9:30 Y 16:30

SÁBADOS Y DOMINGOS: 9:00 Y A LAS 16:00

Atención al cliente de Damas S.A.: 959 25 69 00

AVANZABUS

JABUGO-MADRID

SALIDA JABUGO: 13:10 Y 22:40

LLEGADA MADRID: 20:45 Y 5:30

SALIDA MADRID: 11:45

LLEGADA A JABUGO: 18:30

JABUGO-BARCELONA

SALIDA JABUGO: 13:10

LLEGADA A BARCELONA: 5:30

SALIDA BARCELONA: 17:30

LLEGADA JABUGO: 9:30

4.3. PATRIMONIO

4.3.1. I. PARROQUIAL SAN MIGUEL ARCÁNGEL

IDENTIFICACIÓN

Denominación: Iglesia de San Miguel

Código: 210430002

Caracterización: Arquitectónica

Dirección y vías de acceso: Pza. de España

DESCRIPCIÓN

Tipologías: Iglesias

Actividades: Ceremonia cristiana

P.Históricos Edad Moderna

Cronología 1750/1799

Estilos Barroco (Estilo) / Neoclasicismo

El incremento demográfico, junto con la independencia de Almonaster (1691-1693), motivó la ampliación del templo para lo que pedirá licencia al arzobispado en 1721. Ante la imposibilidad material de agrandar esta construcción de acuerdo a estas necesidades, se emprende una nueva construcción en 1722, siguiendo el diseño del maestro mayor del Arzobispado Diego Antonio Díaz.

En 1743 se inicia la segunda fase, bajo las órdenes de Andrés de Silva, que en 1746

delegaría en su hijo Pedro.

El Edificio está realizado en mampuesto y ladrillo revocado, y consta de tres naves de cinco tramos con crucero y ábside de planta cuadrada.

La nave del Evangelio se remata en la capilla del Sagrario y la de la Epístola, en la sacristía y otras dependencias.

La central presenta bóveda de cañón con lunetos así como la capilla mayor y los brazos del crucero.

La del Sagrario presenta dos tramos, uno con bóveda de arista y otro con bóveda elíptica.

El templo posee en la actualidad dos accesos; el principal situado a los pies del edificio y uno lateral en el que se encuentra el atrio, que recoge una capilla a la izquierda y la vivienda adosada del Párroco a la derecha.

Aunque indudablemente existió un edificio anterior al que correspondería la capilla bautismal fechada a fines del siglo XVII, la iglesia actual responde a un conocido esquema en planta y alzado que fue empleado por arquitectos de la diócesis sevillana en la segunda mitad del siglo XVIII y cuyo lenguaje combinaba el rigor neoclásico con ciertas previvencias del barroco local en una conseguida síntesis.

Interior

El antiguo retablo del templo comenzó a labrarse en 1773 de la mano de Juan Evaristo Marín e Ignacio de Silva Mora, maestros de Jerez de los Caballeros.

Se compone de dos cuerpos y tres calles con camarín central y hornacinas laterales entre soportes de estípites con rocallas. El actual es copia del original realizada por Manuel Cerquera en sustitución del destruido en 1936. Del primitivo únicamente se conservan cuatro esculturas: San Pedro, San Pablo, hoy en la capilla sacramental, y los dos arcángeles en sendas hornacinas laterales del camarín y sobre las cuales se hallan las de las imágenes de San Antonio y un santo obispo a cada lado.

En la pequeña hornacina superior encontramos una imagen de la Virgen de las Virtudes, procedente de la iglesia parroquial de La Nava. El segundo cuerpo acoge un crucificado del siglo XVII en la hornacina central. Se remata el conjunto con un tondo con el anagrama de Jesús. El púlpito de forja del XVIII se halla a la izquierda del crucero.

En el mismo lado, junto a la entrada se halla la tribuna del órgano de 1783. A los pies de la nave derecha se halla la capilla de la Virgen de los Remedios, imagen de candelero de fines del XVI.

La iglesia parroquial de Jabugo ha gozado de unas obras de restauración en 2004 en el marco de colaboración entre la Consejería de Cultura y la Diócesis de Huelva.

4.3.2. CUEVA DE LA MORA

IDENTIFICACIÓN

Denominación: Cueva de la Mora

Código: 210430001

Caracterización: Arqueológica

DESCRIPCIÓN

Tipologías - P.Históricos/Etnias

Asentamientos - Edad del bronce

Asentamientos - Edad del cobre

Asentamientos - Magdaleniense

Asentamientos - Neolítico

Cistas - Edad del bronce

Construcciones funerarias - Edad del cobre

PROTECCIÓN

Inscrito Catalogación Gral.(Colectivo) BOJA 25/08/2005 nº 166, pág. 46

Datos del Instituto Andaluz del Patrimonio Histórico (IAPH)

"LA CUEVA DE LA MORA (JABUGO, HUELVA). ANÁLISIS DE UN YACIMIENTO ARQUEOLÓGICO PARADIGMÁTICO." de Eduardo Romero Bomba y Timoteo Rivera Jiménez

"El yacimiento arqueológico de la Cueva de la Mora, enclavado en el término municipal de Jabugo, constituye una muestra representativa de la Prehistoria onubense, cubriendo un amplio espectro cronológico-cultural.

Este yacimiento, sumamente conocido en la literatura arqueológica, fue dado a conocer al ámbito científico tras los hallazgos que efectuó Juan Manuel Romero Martín en esta cavidad a principios del s. XX, pretendiendo limpiar la cueva para convertirla en almacén, globalmente referidos por Díaz Llanos (1923) y Carbonell (1924).

En un análisis descriptivo de tipo geológico, podemos definir a la Cueva de la Mora de Jabugo como una cavidad de desarrollo, predominantemente, horizontal aunque con una relativa pendiente hacia el Este.

Se localiza en la vertiente Sur de un cerro de 625 m.s.n.m. que posee un afloramiento de mármoles dolomíticos y calizas en menor proporción, de edad Cámbrico Inferior. La cavidad posee dos salas, la 1ª y mayor, con unos 7 metros de bóveda y la 2ª, situada a mayor cota, de dimensiones más reducidas pero con menor incidencia antrópica. Esta última sala está sufriendo actualmente un proceso de colmatación. La comunicación entre las dos salas tiene lugar a través de una gatera o laminado de poca altura (60 ó 70 cts.).

La cueva se localiza en una zona estratégica, en cuanto a comunicaciones con otras áreas y a obtención de recursos. El entorno de la vega del Múrtigas permitiría una agricultura intensiva, así como la práctica de la ganadería y de actividades cazadoras-recolectoras.

El estudio de la cultura material y las descripciones efectuadas sobre los niveles de ocupación han permitido establecer los periodos de poblamiento de la cavidad. Antes de su excavación, la Cueva de la Mora, estaría colmatada de sedimentos de origen natural y antrópicos, característicos

de sucesivos momentos de ocupación. Los trabajos de Juan Manuel Romero alcanzaron los 5 metros de profundidad, constatándose la existencia de poblamiento desde la Edad del Bronce hasta el Neolítico y posiblemente, durante el Paleolítico Superior."

4.3.3. TIRO DE PICHÓN

Característico edificio de la arquitectura andaluza de principios del siglo XX.

Es obra del arquitecto Aníbal González, que trabajaba a la orden de Don Manuel García.

Se combinan la piedra y el ladrillo en la fachada. Se mandaron hacer en los hornos del Mayorazgo, 7 tipos deferentes de ladrillos rústicos.

Fue visitado por la Infanta Mª Luisa que veraneaba en Aracena.

4.3.4. FÁBRICAS DE HARINAS

IDENTIFICACIÓN

Denominación: Fábrica de Harinas

Código: 210430006

Caracterización: Arquitectónica

Dirección y vías de acceso: Barrio de la Estación de El Repilado

DESCRIPCIÓN

Tipologías: Fábricas de harinas

Actividades: Producción de harinas

P.Históricos: Edad Contemporánea

Cronología: 1904

Descripción

El conjunto se construye con estructura de hormigón armado y lo forman básicamente cuatro edificios aislados; harinera, panificadora, oficinas y viviendas del personal.

Datos históricos

En 1898 se inaugura la línea de ferrocarril Valdelamusa-Zafra que es el segundo tramo de la línea, todavía en servicio, Huelva –Zafra. Esta vía sirvió, además del lógico transporte de viajeros y mercancías varias entre la costa y la sierra, entre Andalucía y Extremadura, para el entronque de diversos ramales de ferrocarriles mineros de la comarca del Andévalo en su camino hacia el puerto de Huelva. En el término municipal de Jabugo, se habilitó un apeadero que dio origen al barrio de El Repilado, estableciéndose en 1904 una fábrica de harinas a pies de la línea férrea.

4.3.5. FUENTE ZAHO

IDENTIFICACIÓN

Denominación: Fuente Zaho

Código: 210430007

Caracterización: Arqueológica

DESCRIPCIÓN

Tipologías: Asentamientos

P.Históricos/Etnias: Época romana

4.3.6. ESTACIÓN DE FERROCARRIL

La estación de ferrocarril inició su andadura completamente el 1 de enero de 1889 con sus 185 kilómetros de trazado, gracias al esfuerzo de la empresa "Compañía del Ferrocarril Zafra-Huelva". En este recorrido fue providencial el empeño del empresario alemán Guillermo Sundheim, quien con anterioridad había participado en otras empresas de este tipo.

La vida de la línea Huelva-Zafra ha estado marcada por el uso mixto del ferrocarril tanto para el transporte de viajeros como el de mercancías, con un efecto especial sobre el desarrollo minero.

En la actualidad todavía existe este recorrido, ya no con tanta importancia como tuvo antaño.

4.3.7. SANTA TERESA

Edificio monumental construido a mediados del siglo XX, alrededor de la estación de ferrocarril de El Repilado; edificado por gentes de Los Romeros y de los pueblos de los alrededores, a orden de Don Román Talero García, a cuya esposa, Doña Teresa García, dedica su nombre.

El edificio revolucionó la Sierra anticipando el progreso de la comarca gracias al abastecimiento eléctrico que proporcionó la industria; hasta entonces eran muy escasos los puntos de luz que había en la provincia.

Futuro Centro de Interpretación de la electricidad

"La localidad onubense de Jabugo contará con el primer museo andaluz de la electricidad, mediante el acuerdo que el ayuntamiento ha firmado con Sevillana Endesa para la puesta en marcha de esta iniciativa en la localidad de El Repilado. El futuro Museo de la Electricidad de la Sierra pretende poner en valor el legado de la Compañía Santa Teresa, la primera empresa privada creada en la comarca del Parque Natural Sierra de Aracena y Picos de Aroche para la administración de energía eléctrica. De esta forma, un antiguo inmueble de esta empresa se convertirá en un centro de interpretación de la electricidad de la comarca." 09/01/2005 EFE

4.4. FIESTAS Y TRADICIONES

4.4.1. NUESTRA SEÑORA DE LOS REMEDIOS

(Segundo Domingo de Julio)

A la Patrona se le tiene un gran cariño y mucha Fe, prueba de ello es que las novias ofrecen su ramo de flores a la Virgen de los Remedios y los niños recién bautizados son presentados a ella. Unos días antes de la fiesta, se celebra un solemne Triduo Religioso, ofrecido por nuestro Párroco.

Esta celebración en honor de nuestra Patrona atrae una gran cantidad de visitantes de los pueblos cercanos y, por celebrarse en los meses de verano, una gran oportunidad para que los emigrantes puedan reunirse con sus familiares una vez al año.

4.4.2. SAN MIGUEL

(29 de Septiembre)

La iglesia parroquial de Jabugo está bajo la advocación de San Miguel Arcángel. El arco principal del Altar Mayor contiene la siguiente leyenda: "San Miguel Arcángel, patrono de este pueblo, líbranos de lucifer".

La fiesta en honor a nuestro Patrón, se celebra a finales del verano, cuando los veraneantes se han marchado. Casi siempre llueve, pero el entusiasmo y la alegría no decaen.

5 días de Fiesta, con música, bailes, galas infantiles, exhibiciones equestres, charangas y actos en honor a San Miguel Arcángel, procesiones, misas, y actuaciones corales.

4.4.3. SAN JUAN

El día de la festividad de San Juan se mantiene la tradición de cortar un pino y llevarlo a El Repilado Viejo, acompañándolo todo el pueblo cantando y bailando al son de un tamborilero y una vez allí bailan, comen y beben a su alrededor. A continuación lo llevan al recinto ferial donde permanece durante toda la fiesta. Se celebra el 24 de Junio y tres días colindantes. Se incluyen actos religiosos en honor al Patrón, bailes nocturnos en la

Caseta Municipal, actuaciones de conjuntos o solistas musicales y conciertos de la Banda Municipal.

4.4.4. SANTÍSIMA TRINIDAD

La festividad de la Santísima Trinidad se celebra el domingo después de Pentecostés y por tanto anterior al jueves del Corpus.

Antaño las fiestas de Los Romeros comenzaban el sábado víspera de la trinidad y se prolongaban hasta el jueves del Corpus. Pero 6 días de fiesta son demasiados para una aldea pequeña como ésta, por lo que hace unas tres décadas se adaptó a un calendario más coherente.

Ahora las fiestas de Los Romeros comienzan al atardecer del viernes, con la llegada del tamborilero, que recorriendo las calles de la aldea, anuncia al son de su tambor y su gaita que comienzan las fiestas.

El artista, va acompañado por los comisionados, que portan una garrafa de vino del que dan buena cuenta los romereños que se suman a la comitiva al paso de ésta por la puerta de sus casas.

Una vez completado el itinerario, se suceden fandangos y sevillanas mientras los aldeanos se adentran en el campo para "cortar el pino" (que son dos), quedando de ésta manera inauguradas oficialmente las fiestas.

Esa misma noche, de madrugada, en un descanso del baile, y acompañados nuevamente por el tamboril, los romereños emprenden otra gira nocturna para buscar los pinos cortados esa tarde y trasladarlos hasta la plaza, donde colocaran uno a cada lado de la iglesia.

El sábado es el día dedicado a los placeres gastronómicos, con una degustación que ofrece la comisión al medio día en la caseta. La tarde es para disfrute de los niños, con espectáculos teatrales y atracciones propias de las ferias.

El domingo de la Santísima Trinidad comienza con una alegre diana a cargo de la banda municipal de música, que al amanecer recorre todas las calles de la aldea. Al paso de la diana por las puertas de las casas de los comisionados, éstos ofrecen un completo desayuno a los participantes de la misma, en el que no faltan los dulces caseros y el aguardientillo.

Esta misma banda, acompañará horas mas tarde al paso de la Santísima Trinidad que procesionará por Los Romeros tras la celebración de una eucaristía, que en los últimos años se oficia en la plaza, pues la pequeña iglesia no tiene cabida para los fieles que ese día acuden a la ceremonia.

Sin lugar a dudas, día grande para los romereños, que alcanza su momento cumbre, al paso de la imagen de la S. Trinidad por la puerta de sus casas, puertas que abren de par en par, invitando así a que la paz y la bondad trinitaria invada sus hogares.

Si el domingo es el día grande en que aflora la fe, no menos importante es para los romereños el día que cierra sus fiestas. Día en el que una de las más bellas y singulares tradiciones de este pueblo, atrapa y cautiva a todo aquel forastero que se acerca a conocerla. Es "el lunes de la Peseta", un canto a la solidaridad y a la convivencia.

A lo largo del día acompañaremos a los comisionados, que junto al tamboril, van casa por casa, siguiendo anualmente el mismo orden (comenzando en triana y terminando en calle Santa Ana), pidiendo "La Peseta", que no es más que una colecta para afrontar los gastos de la fiesta, donde cada cual aporta, en medida de sus posibilidades, mayor o menor cantidad de dinero, según le hayan gustado las fiestas más o menos.

La particularidad de este día es que tanto comisionados, casas comerciales y cada vez

más particulares, abren sus casas al paso de la comitiva y nos ofrecen comida y bebida en abundancia, variando el menú en relación a la hora del día en que se pasa por su casa, ya que se comienza por triana a eso de las diez de la mañana y al terminar la calle Santa Ana pueden ser las cinco o seis de la tarde, en función de las paradas que hayamos hecho en el recorrido para comer, beber, cantar y bailar.

Durante este recorrido también se nombrarán los comisionados del próximo año, este nombramiento se realiza estallado un cohete en las puertas de los futuros organizadores, pues esa es la función de la comisión, organizar y recaudar fondos durante el año para paliar los gastos de las fiestas. Ardua tarea ésta, y no exenta de quebraderos de cabeza, pues los gastos alcanzan una cifra considerable, cifra que hay que reunir haciendo bingos, lotería, cesta de navidad, sardinadas, bailes de verano y carnaval... y contando con el apoyo del Ayuntamiento que aporta aproximadamente un 30% de los gastos.

4.5. GASTRONOMÍA

Efectivamente, Jamón de Pata Negra.’

A eso evoca nuestro nombre, Jabugo; y provoca sensaciones placenteras cuando se menciona.

Su reconocida fama tiene su origen a principios de siglo XIX, cuando la economía, eminentemente ganadera, el clima, el entorno y la vegetación propiciaron una desconocida y excelente manera de conservar la carne, que trascendieron fuera de la zona a finales de ese mismo siglo, gracias al ferrocarril Huelva – Zafra.

Por sí solo, el Jamón de Pata Negra, merece una visita a Jabugo. Por su sabor, por las sensaciones que provoca, y porque el entorno que requiere no dejará impasible a las personas que gustan de disfrutar de los dones de la naturaleza.

Todos los derivados del cerdo ibérico, lomos, morcón, chorizos, salchichón, y chacinas en general, son manjares únicos que ocupan un lugar destacado en nuestra gastronomía. El solomillo, la carrillera, la presa, el secreto, la pluma...

En cuanto a platos con el cerdo como protagonista, se pueden destacar el adobado de matanza o el de asadura o las orejas en salsa.

Cada estación ofrece una particular variedad de productos, olores y sabores que se reflejan en los platos que se elaboran: el gazpacho de invierno, las migas, el caldillo de matanza, el cocido o el potaje de castañas. En otoño, las setas protagonizan una deliciosa y variada culinaria; se cocinan en revueltos, en guisos, a la plancha...

La repostería pone la guinda gastronómica con los hornazos, roscos y pestiños. Tartas y arroz con leche.

Caldereta de venado con pinateles

Ingredientes:

3/4 de carne de venado, 2 vasos de vino blanco del condado, 500g pinateles o niscalos, 2 hojas de laurel, 1 tomate maduro, unos granos de pimienta negra, 1 cebolla grande, aceite de oliva virgen extra, 2 pimientos rojos, sal, 2 pimientos verdes.

Preparación:

Cortamos el venado en trozos y lo salteamos en un perol con un poco de aceite. Lavamos y cortamos los pinateles. Asimismo pelamos el tomate y lo cortamos en trocitos, como también la cebolla y los pimientos. Lo ponemos todo en una cazuela tapada junto con el vino, el laurel y los granos de pimienta. Dejamos cocer a fuego muy lento durante dos horas aproximadamente.

El ciervo o venado constituye la pieza de caza mayor más importante de la comarca, no por su número, circunstancia que le corresponde al jabalí, sino por la importancia de sus trofeos. Si bien es una especie autóctona, de los ecosistemas mediterráneos, en esta zona ha aumentado considerablemente su población debido a las reintroducciones efectuadas por las sociedades de cazadores locales. Por ello, en muchas fincas, la actividad cinegética, produce unas importantes rentas, complementarias de las ganaderas y forestales.

Presa de Paletilla a La Almendra

Ingredientes:

2 kg Presa paletilla, 2 cabezas de ajo, 2 pimientos, 1 cebolla, 3 ó 4 hojas de laurel, 1 vaso coñac, nuez moscada, pimienta negra, 100 grs. Aproximados de almendras, aceite y sal.

Preparación:

Se parten los filetes finitos. Se pasan por el perol cuando está caliente el aceite. En una cacerola se hace un refrito con el ajo, cebolla y pimiento. Cuando esté todo pocho se le añaden los filetes. En un mortero se machacan las almendras y una cabeza de ajo con las cáscaras. Esto se vierte en la cacerola junto con las especies, añadiéndole el coñac y un poco de agua. Se deja a fuego lento hasta que veamos la carne tierna. Se le añade la sal a gusto. Este plato se puede acompañar con la siguiente guarnición: Refrito de ajo, cebolla, pimiento, champiñones, zanahoria y vino blanco. Preparación: todo en crudo, en una cacerola a fuego lento hasta que quede espesito.

Arroz con leche

Ingredientes:

2 litros de leche, 300 grs. de arroz, 400 grs. de azúcar, 8 huevos, canela en rama, corteza de limón.

Preparación:

Poner la leche a hervir, reservando medio vaso, con la canela, corteza de limón y mitad de azúcar. Cuando la leche empieza a hervir, añadir el arroz, sin dejar de remover de 20 a 25 minutos. Pasado este tiempo, sacar la rama de canela y el limón. Retirarlo del fuego. Diluir la yema en un poco de leche fría. Añadirselo al arroz, sin dejar de remover hasta que espese. Montar las claras a punto de nieve y añadir el resto del azúcar. Colocar el arroz en una fuente resistente al horno y cubrirlo con las claras. Gratinar durante un minuto y medio.