



# BASIC SAN FERMÍN FESTIVAL GUIDE



Reyno de  
**Navarra**



Ayuntamiento de  
**Pamplona**  
Iruñeko Udala

# SAN FER MIN

2016



6. JULIO - 2016 / 6. JULIO - 2016 / 6. JULIO - 2016

# INDEX

## SAN FERMÍN 2016 DOSSIER

San Fermín  
The Chupinazo  
The Encierro  
The Bullfights  
The fiesta on the streets  
The 'fiesta' on the trail of Hemingway  
Sanfermines on equal terms  
The image of the fiestas in the media  
Inclusive Sanfermines  
Pobre de mí  
Sanfermines in figures  
Useful telephone numbers

## 5 WALKS AROUND PAMPLONA

Pamplona, fortified city  
Pamplona, green city  
Pamplona, city of the Way of Saint James  
Pamplona, city of flavours  
Pamplona, city of culture

## 10 PROPOSALS FOR DISCOVERING NAVARRA

The Pyrenees  
Journey to the centre of a natural paradise  
Nature and sport  
Landscapes to enjoy the tarmac  
Birding Navarra: getting to know the birds  
MICE tourism  
Navarra cinema route  
Castle and fortress route  
Among vines and vineyards  
The witchcraft route

Text, edition and publication:  
The Pamplona Town Council and  
the Regional Government of Navarre.

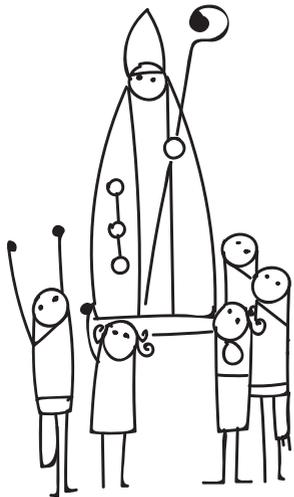
Design, illustrations and layout:  
Artworks Comunicación.

National Book Catalogue Number:  
DL NA 1298-2016.

**SAN  
FERMÍN  
2016  
DOSSIER**

# SAN FERMÍN

FROM 6 TO 14 JULY, PAMPLONA DRESSES UP IN RED AND WHITE TO CELEBRATE 9 DAYS OF FIESTA DEDICATED TO SAN FERMÍN, WHO HAS BEEN THE CO-PATRON SAINT OF NAVARRE ALONG WITH SAN FRANCISCO JAVIER SINCE 1657. ACCORDING TO THE LEGEND, THE SAINT WAS BEHEADED, AND FOR THIS REASON A RED NECKERCHIEF IS WORN AROUND THE NECK DURING THE NINE DAYS OF THE FESTIVAL.



On his travels through Aquitaine, Auvergne, Anjou and Amiens, he worked a number of miracles: he restored the vision to a blind person, he cured lepers, the paralysed and the possessed. The Roman governor, Sebastián, in an attempt to restore faith in the cults of Jupiter and Mercury, ordered Fermín to be imprisoned and finally beheaded with a sword on 25 September. In remembrance of his martyrdom, the people of Pamplona wear a red neckerchief around their necks during the fiestas.

The remains of San Fermín rest in the cathedral of Amiens and veneration of the saint did not reach Pamplona until the 12<sup>th</sup> century. Pilgrims travelling the Way of Saint James from Amiens brought the news that a saint from Pamplona was worshipped in their city. A number of relics were sent to Pamplona, the most famous of which were brought by bishop Pedro de París and which are still conserved in the Cathedral of Pamplona and in the image of the Saint of the church of San Lorenzo.

## WHO IS SAN FERMÍN

Legend has it that Fermín was the son of Firmus, a senator of the Roman city of Pompaelo, or present day Pamplona, in the 3<sup>rd</sup> century. Firmus entrusted his son's education to a Christian priest, Honestus, who converted the entire family to Christianity. Fermín then went to France to convert the Gauls and at the age of 24 was consecrated as a bishop in Toulouse.

## ORIGINS AND DEVELOPMENT OF THE FIESTAS

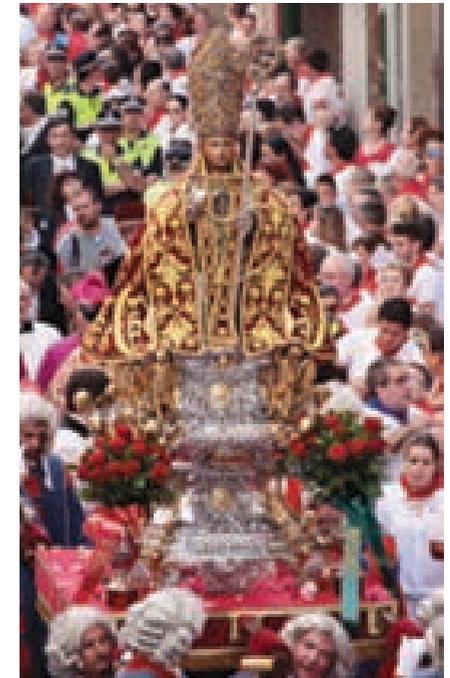
In the Middle Ages a fair was already being held on 10 October to celebrate the arrival of San Fermín in Amiens, with religious ceremonies to honour the Saint and a copious banquet for the poor of the city. Other events were gradually added to the fiesta such as comedies, music, troubadours, drummers and dances during the procession. The fiesta we know today started to take shape in the 16<sup>th</sup> century.

In 1591, the City Government, transferred the celebrations to 7<sup>th</sup> July to avoid the bad weather in autumn, which coincided with a secular trade fair on the same date that attracted a large number of traders and buyers, along with organised bull fights.

In the 20<sup>th</sup> century, developments in the media, transport and tourism began to create a massive influx of people arriving at Pamplona to take part in the fiestas. The American writer Ernest Hemingway, winner of the Nobel Prize for Literature in 1954, played a major part in popularising the fiesta by using it as the setting for his novel 'The Sun Also Rises' ('Fiesta') in 1924.

## RELIGIOUS EVENTS

The people of Pamplona maintain the cult of San Fermín with three large ceremonies: vespers, the procession and the octava. The procession is the only time of the year when the image of the Saint is carried in the streets and locals pay special homage to the image at the stops it makes along the route.

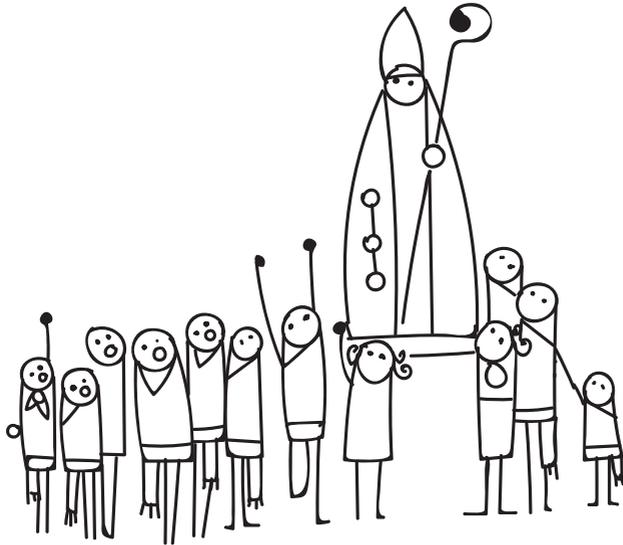


## Vespers

The vespers sung to honour the Saint are the first religious act of the fiestas. They are held on the 6<sup>th</sup>, at 20:00, in the chapel of San Fermín. The municipal corporation attends dressed especially for the event: the men in evening dress, gloves and top hat, the women in traditional dresses based on garments worn in the valleys of Roncal, Salazar and Aézcoa.

## Procession

The procession is perhaps one of the longest standing traditions of the Sanfermines, as its origins date back to the 12<sup>th</sup> century, when Pedro de París, also known as Pedro de Artaxona, was



bishop of the city. The mayor and city councillors, dressed in the same manner as for the vespers, leave the Town Hall and go to the Cathedral to meet with the Chapter, who are responsible for presiding over the procession of the Saint. Together they go to the church of San Lorenzo to take the image of San Fermín and commence the procession through the streets for approximately an hour and a half.

They are accompanied by the wood and papier mache figures of the Gigantes y Cabezudos, clarinettists, wardens, txistularis, dantzaris, timbaleros, representatives of historical guilds, the Hermandad de la Pasión and the Congregación Mariana. The procession ends with a performance by the La Pamplonesa municipal band. The most moving aspect of the procession are the pauses made along the route. These are called the 'momenticos', stops when the opportunity is taken to pay special homage to the saint.

After the return of the procession to the church of San Lorenzo, the archbishop

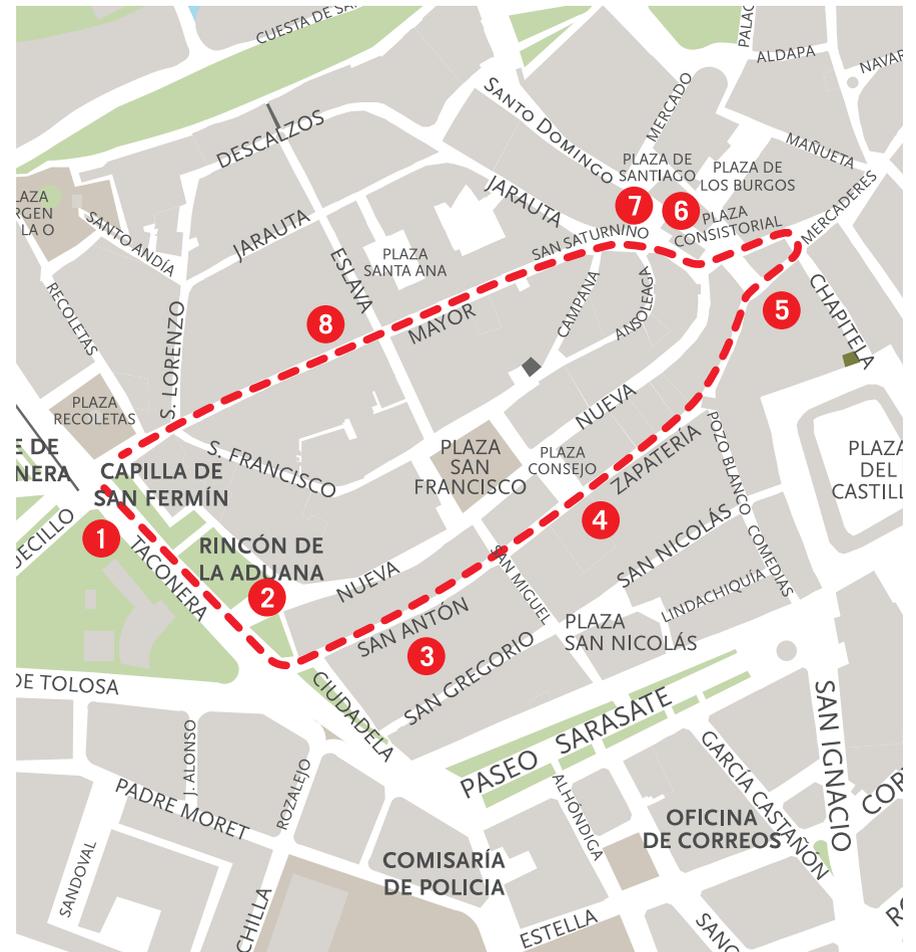
holds the mass, after which the City Corporation accompanies the Chapter once again to the cathedral. There the gigantes dance in the atrium of the Cathedral to the sound of flutes and bagpipes, while church bells, bugles and La Pamplonesa municipal band play. The second largest bell in Spain (the "Maria", weighing 12,000 kilos and made in 1584) is a notable feature of this performance. The Corporation then returns to the City Hall to the song 'Asombro de Damasco' y and the dancers make their farewell with one final dance in the Plaza Consistorial.

### Octava

This mass in honour of the Saint, held on the 14<sup>th</sup> at 10:45 h. in the chapel of San Fermín, has been celebrated since 1689 and is the last religious act of the official festival programme. The Corporation goes to the chapel, accompanied by the Gigantes y Cabezudos, the municipal guard and La Pamplonesa municipal band. After the mass they return to the City Hall.

## Route: the streets of:

- 1 San Lorenzo
- 2 Rincón de la Aduana
- 3 San Antón
- 4 Zapatería
- 5 Calceteros
- 6 Plaza Consistorial
- 7 San Saturnino
- 8 Mayor



# THE CHUPINAZO

THE FIESTAS OF SAN FERMÍN START ON 6 JULY AT 12 NOON WITH THE CHUPINAZO, A ROCKET ANNOUNCING THE START OF FESTIVITIES LAUNCHED FROM THE MAIN BALCONY OF THE CITY HALL. MORE THAN 12,500 PEOPLE PACK INTO 2,502 SQUARE METRES TO PARTICIPATE IN THIS EVENT. WITH THE CHUPINAZO THE FESTIVITIES COMMENCE AND LOCALS PUT ON THE RED NECKERCHIEF.

## THE HISTORY BEHIND THE CHUPINAZO

The chupinazo is the rocket launched to announce the fiestas, which sets off 204 hours of uninterrupted festivities, from 6 July at 12 noon to 14 July at 12 midnight. The start of the fiestas is one of the most iconic and popular events in the programme. The person responsible for launching it is a well-known local figure or representative of an organisation that is important to Pamplona, who is proposed by citizens' associations and elected by popular vote by the people of Pamplona. This election process was established this year, as up to now the honour of launching

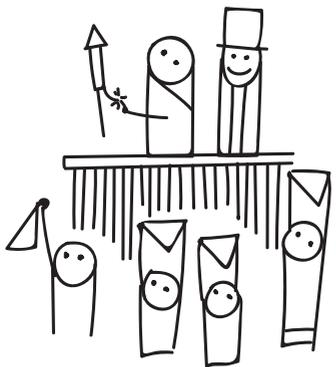
the chupinazo was given to someone appointed by the city mayor and the person usually selected was a town councillor or representative of an organisation recognised by the city.

The chupinazo is a relatively recent event. The first was launched in 1941 after a proposal to do so was made by the deputy mayor Joaquín Ilundáin and the journalist José María Salazar. However, and according to local legend, it was Juan Etxepare, the owner of a tobacco shop in the Calle Mayor, who was the first to request and obtain permission from the City Government of Pamplona in 1931 to launch rockets at 12 noon on 6 July in the street, surrounded by youngsters.

Nowadays, more than 12,500 people come together in the Plaza del Ayuntamiento (which measures 2,502 square metres) to listen to the inaugural speech and wait for the rocket to be launched.

## WHAT HAPPENS

Three minutes after noon, the person responsible for lighting the fuse goes onto the balcony accompanied by a municipal representative and a manager of the



Caballer fireworks company, which makes the rocket. The people below, while they wait, chant 'San Fermín!, San Fermín!, ¡San Fermín!', and raise their red neckerchiefs on high, which they then tie to their necks when the fiesta commences.

Buglers announce the moment and after the traditional bilingual greeting in Spanish and Basque, and with some variations according to the person launching the rocket, the elected individual proclaims the traditional: 'Pamploneses, pamplonesas. ¡Viva San Fermín! ¡Gora San Fermín!' ('men of Pamplona, women of Pamplona, long live San Fermín, long live San Fermín!').

The opening event of the fiestas can also be followed from areas nearby the plaza and, with less of a crush, from other parts of the city via giant screens placed by the City Government in Paseo Sarasate, Plaza de los Fueros and Parque de Antoniutti.

## THE PERSON RESPONSIBLE FOR LAUNCHING THE CHUPINAZO THIS YEAR

The person responsible for launching the chupinazo this year is the local resident, Jesús Ilundáin Zaragüeta, also known as 'El Tuli'. His name was put forward by the Asociación Cultural Gigantes de Pamplona and the Asociación de Empresarios de Comercio Hostelería y Servicios del Ensanche of the city. 'El Tuli' was selected from amongst a total of 6 candidates by popular vote of all the citizens, who supported him with 40.3% of the 9,830 votes issued, in the urns and on the Internet.

His merits include being member number 1 of the local social club, Los de Bronce (since 1950) and being president of the club in the 70s. He was also the one to start the song to San Fermín every morning before the bullfight. On 10 July of a year that he still keeps a secret, with bulls from Villamarta, along with another local friend, he kneeled before the corrals, not in front of the niche, which did not exist then, and began to sing 'a San Fermín pedimos'.

At 85 years of age, 'El Tuli' actively participates in El Bronce throughout the year with the same enthusiasm as he did on the first day, helping one and all to generate the spirit of the fiestas of San Fermín without putting his own personal pleasure as a member of the association to one side. He represents a generation that popularised the fiestas with simplicity and creativity during a hard and difficult period. Thanks to his constant wish to have fun and enable others to do the same, people from all over the world were attracted to a fiesta that was not yet in the media limelight, but which was already making its mark. He participates in the all the street events organised by El Bronce, he goes every day to the bullfights and continues to go to the Dianas. He is a member of the Corte de San Fermín.



# THE ENCIERRO

8 IN THE MORNING. 6 BULLS. 848.6 METROS. THE ENCIERRO IS A FAST, VIOLENT AND TENSE RACE. IN JUST A FEW MINUTES, PEOPLE AND BULLS FACE EACH OTHER IN A BATTLE TO REACH THE BULL RING. THEY ARE THE MAIN FEATURE BUT CATTLE HERDERS, CARPENTERS, POLICE AND EMERGENCY SERVICES ENSURE THAT THE ENCIERRO, WHICH IS MORE CROWDED WITH EVERY YEAR THAT PASSES, GOES BY WITHOUT PROBLEMS.

## THE HISTORY BEHIND THE ENCIERRO

If one thing symbolises the fiestas of San Fermín it is the encierro. It basically consists of running before the bulls in a suitably fenced-off street. The aim of the encierro is to transfer the bulls from the corrals of Santo Domingo to the Bull Ring, where the bullfights are held in the afternoon.

En total, six fighting bulls and two groups of oxen to guide them run through the streets. The second herd makes the run a few minutes later to collect any bulls that might have stayed behind. The route goes through different streets of the Old Quarter of the city and measures 848.6 metres.

When it commenced in the 14<sup>th</sup> century the encierro did not form part of the fiesta calendar, but arose from the need to transfer the bulls from outside the city walls to the ring, so they could be fought in the bullfights held in the afternoon. The custom of young men to participate in the running of the bulls gradually become the most important event of the fiestas of San Fermín. The encierro was approved on 28

June 1876. Since 1922, the year when the current Bull Ring was opened, the encierro passes along the current route.

## WHAT HAPPENS

The encierro is held at 8:00 every morning from 7 to 14 July. To run, it is necessary to be in the route before 07:30, between the slope of Santo Domingo and the Plaza del Ayuntamiento. Before the encierro starts, the custom is for the runners, with a newspaper in their hand, to ask San Fermín for protection. They do this 3 times before the niche, decorated with a panel covered with the kerchiefs of the peñas, or social clubs, located on the slope of Santo Domingo.

## THE SONG

The runners ask for protection from San Fermín during the run at 07:55, 07:57 and 07:59 at the niche of the saint, at the slope of Santo Domingo.

This tradition commenced in the Sanfermines of 1962, and was started by Jesús Ilundáin Zaragüeta 'El Tuli', an 85 year old local resident of the city and member number 1 of the Los de Bronce social club. On a 10 July, with bulls from Villamarta, along with another local friend, they knelt before the corrals, not before the niche, which did not exist

then, and started to sing 'a San Fermín pedimos'.

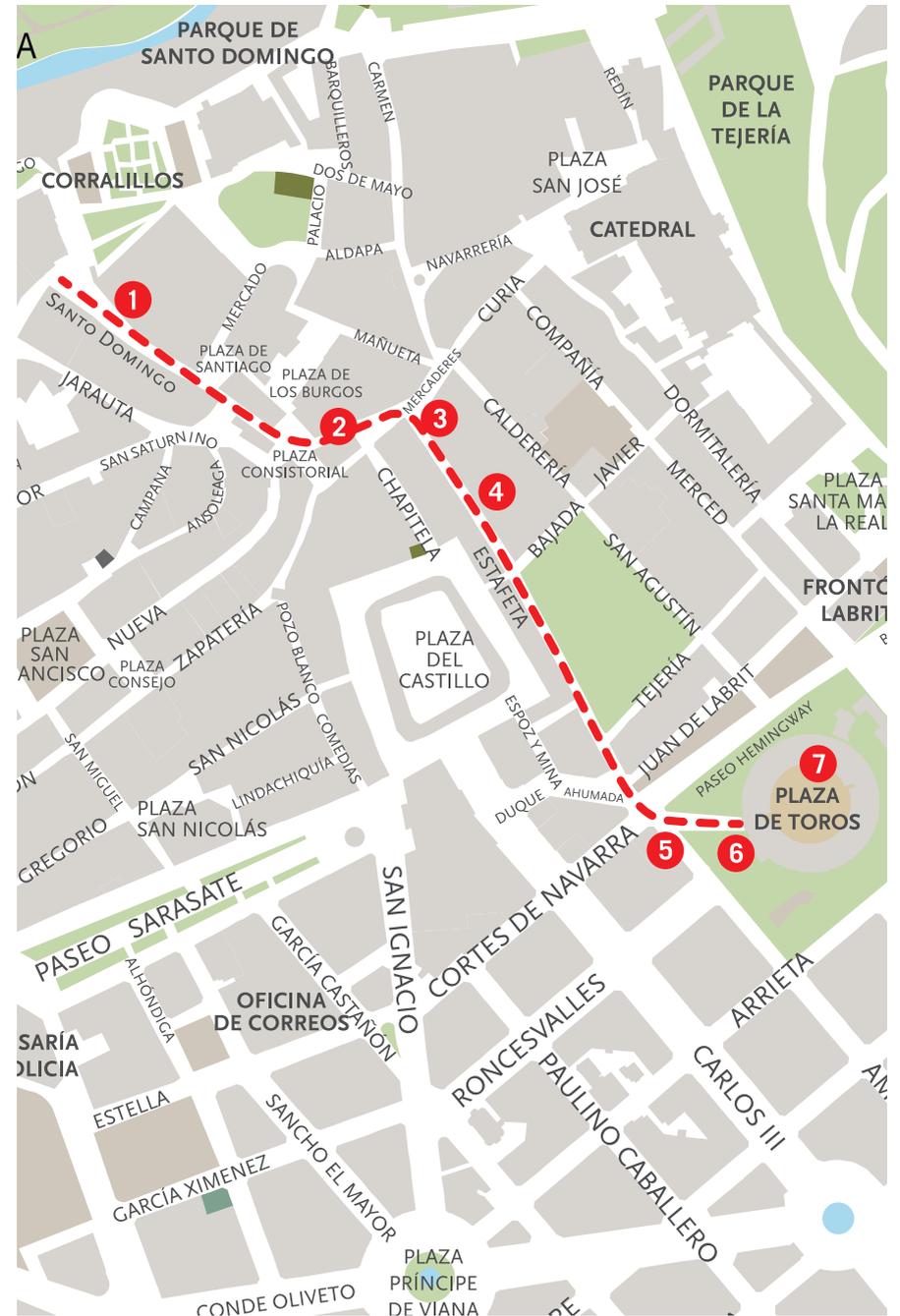
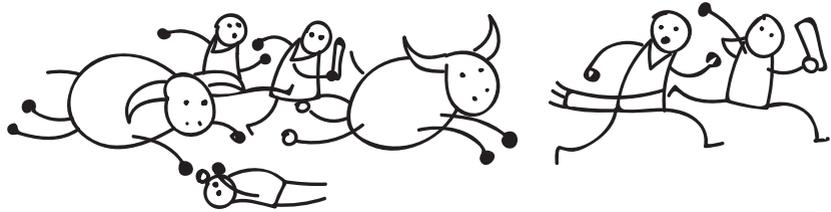
At 08:00 the first rocket is launched, which indicates that the corral doors of Santo Domingo, where the bulls and oxen are kept, have been opened. A second rocket is launched to announce that the bulls have left the corrals, moved on by the herders.

The route of the encierro is divided into different sections, each one with its own peculiarities and characteristics.



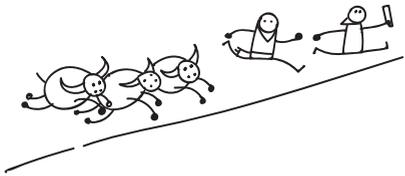
# ROUTE

- 1** Slope of Santo Domingo
- 2** Plaza Consistorial-Mercaderes
- 3** Curve of Mercaderes
- 4** Calle Estafeta
- 5** Curva de Telefónica
- 6** Callejón
- 7** Plaza de Toros



## 1 Slope of Santo Domingo

The first section is that of the slope of Santo Domingo, of some 280 metres, characterised by a sharp slope where the bulls tend to bunch together. It is the fastest and most dangerous section due to the speed at which the bulls run.



## 2 Plaza Consistorial/ Mercaderes

The second section is the Plaza del Ayuntamiento y Mercaderes, some 100 in length. It is the widest section of the route.

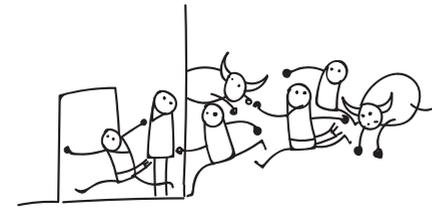
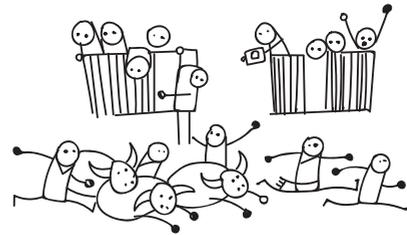


## 3 Curve of Mercaderes

The calle Mercaderes ends with a 90 degree curve to the right. This curve is famous because this is where many bulls fell and the herds split up. Non-slip materials have been added to the road surface to put a stop to this.

## 4 Calle Estafeta

The following section is the calle Estafeta, 304 metres of street characterised by its narrowness and the opportunity the runners have to place themselves before the bulls, who are now tired. It is the most popular and widely used section. It is divided into two: Estafeta-Bajada de Javier, which has a slight slope of 2%, and Bajada de Javier-Telefónica, where the herd starts to break up.



## 7 Plaza de Toros

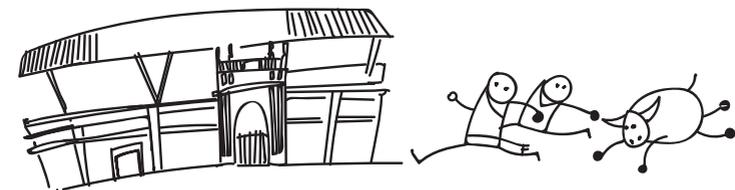
The encierro ends at the Bull Ring, where the runners fan out and let the bulls enter so they can go directly to the corrals, with the help of dobladores. When all the bulls are in the corral the third rocket is launched. With the fourth and final rocket, after the entry of the bulls into the corrals of the ring, the encierro has ended.

## 5 Curva de Telefónica

Before entering the plaza, the route goes down the calle Duque de Ahumada, a section known as 'de Telefónica'. It is a 100 metre section where the route opens up and the bulls generally slow down.

## 6 Callejón

The route narrows once again when it reaches the callejón de la Plaza de Toros, to the extent that in several encierros jams have been caused by the number of fallen runners. Participants can take refuge in the barriers placed in the street. It is a 25 metre long section with a descent.



## SAFETY

The safety of the encierro is a key element in ensuring that it runs smoothly. Hundreds of people participate to guarantee this.

## Police

About 160 members of the police force, 120 of which belong to the Municipal Police of Pamplona. From 4 A.M. onwards they ask people to withdraw from the route of the encierro to enable cleaning personnel to do their work and carpenters to put the barriers in place. They also remove spectators at the first barrier, which is reserved for medical personnel, police and accredited media. To allow the encierro to function smoothly the police also remove people from the route who have drunk too much to be in any condition to run.

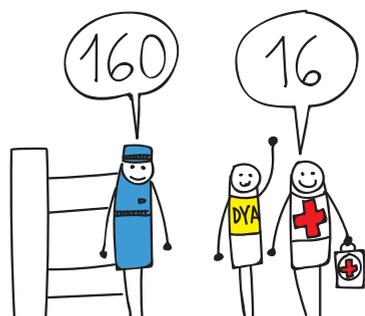
## Medical facilities

The special care unit for people injured during the encierro is made up of 16 emergency service points next to the barriers, 12 with medical care services. The route of the encierro is 848.6 metres and has an emergency service point approximately every 53 metres. emergency service points at the encierro are located at the start of the slope of Santo Domingo (office of the Department of Education), the entrance steps of the Museum of Navarre, Plaza de Santiago (rear of the City Government building), steps of San Saturnino, City Government (2), Mercaderes (2), Bajada de Javier (2), Travesía de Espoz y Mina, Tejería, Duque de Ahumada, Bajada de Labrit, Cortes de Navarra ("Telefónica" or south street) and Hemingway (north street).

Every emergency service point with medical care facilities has an ambulance. There are a total of 9 ALS (advanced life support) ambulances and 6 BLS (basic life support) ambulances, 2 of which are held back in the Plaza del Castillo for referral from the Centro 112-SOS Navarra emergency telephone line to go to any point of the route where additional transport might be required.

The medical services are attended by a minimum of 12 doctors, 12 registered nurses, 21 transport staff, 50 aid volunteers, 8 communications staff and 8 emergency point coordinators. Medical care along the route is provided with resources and medical and support personnel from the Red Cross, DYA, Fire Service and Navarre Health Service, who provide on-the-spot medical care and transfer by ambulance to the General Hospital from the sector where the incident took place, while also providing real time information to the Coordination Centre of the 112 SOS Navarra emergency services about the wounds and injuries of the people affected.

The Coordination Centre of the 112 SOS Navarra emergency services is in charge of organising medical assistance and referral of injured people to different healthcare centres to ensure that the severest cases are the first to arrive at the Navarre Hospital Complex or at the medical centre decided on by 112-SOS Navarra.



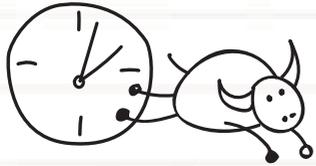
## DATA

### AVERAGE DURATION:

3 m 55 s.

### AVERAGE SPEED OF BULL:

24 km/h.



### LONGEST ENCIERRO:

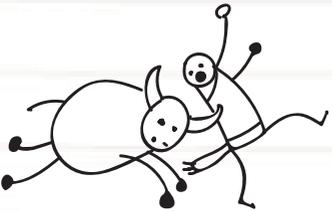
30 minutes (11 July 1959). A bull fell behind a dog had to be used to bite the bull and so force it to enter the corrals.

### MOST TRAGIC ENCIERROS:

10 July 1947 and 13 July 1980. 'Semillero' (Urquijo) y 'Antioquio' (Guardiola), respectively, each killed two runners.

### BREEDER OF MOST DANGEROUS BULLS:

Guardiola Fantoni. 1 death in 1969 and 2 in 1980.



### OLDEST LIVESTOCK BREEDER:

Miura. This year, the bulls of Miura will run in their encierro number 35. The behaviour of the livestock has always been noble and was the preferred animal to see with large crowds on Saturdays and Sundays. However, this was not always the

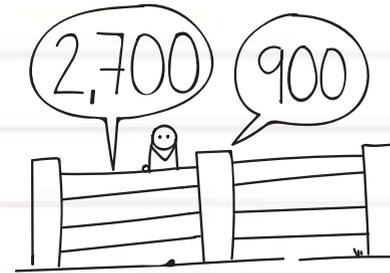
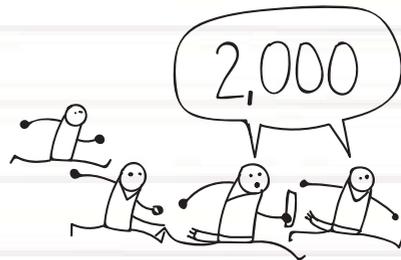
case, because, without losing their bravery or size, in recent years these bulls have become faster and more dangerous. The bulls of Miura, from 1980 to 2000, gored one runner in all the encierros. From 2000 to 2015, this number increased to fifteen.

### NUMBER OF INJURED:

In 2015, the encierros recorded a total of 41 runners injured, 6 less than in 2014. Of these, only 10 were injured by bull horns. The encierro with most accidents was that of Tuesday 7, with a total of 11 injured (3 from horns), followed by Saturday 11, with 9 injured (4 from horns). On Friday 10, no runner in the encierro required help from the medical services.

### 2,000 RUNNERS.

To run in the encierro it is essential to be in excellent physical shape. For this reason habitual runners look after themselves and train every day to participate in the encierro. They enjoy the fiestas in a different manner, without staying up all night and avoiding excesses. The number of runners in the encierro midweek can be up to 2,000 a day, a figure that almost doubles at the weekend encierros. The average age of the runners is 28 and they run about 100 metres. Before starting the encierro, a runner's pulse can reach 148 a minute.



### 2,700 BOARDS AND 900 FENCE POSTS.

The barriers were first put in place to demarcate the route of the encierro and are the most important safety barrier. In the first days of June, four employees of the carpentry firm Aldaz Remiro, from Puente la Reina, begin to put in place the barriers of the encierro. They have, throughout the 848.6 metres of the route, a total of 2,700 boards, 900 posts and 4,000 wedges to fix the posts firmly in place in the holes.

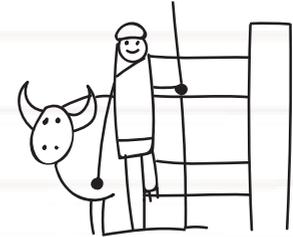
There are also 70 gates to leave the route all along the barriers and 6 more that are closed as the bulls pass by to stop them from returning. On the last day of the fiestas, on 14 July, 85 people disassemble and collect the barriers.

### THE NEWSPAPER.

Most runners use a rolled up newspaper to measure the distance from the bull and to attract their attention if necessary.

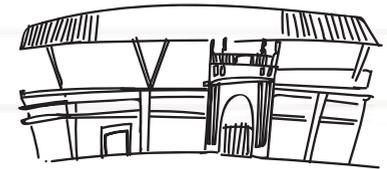
### THE IMPORTANCE OF THE HERDERS.

The herders go behind the bulls and drive them with sticks towards the Bull Ring. Another of their functions is to prevent runners from coming from behind, creating the risk of a bull turning around and goring someone.



### THE BULL RING.

The current Bull Ring was opened on 7 July 1922. The bullfighters participating in the opening event were Marcial Lalanda, Saleri II and Juan Luis de la Rosa. During the Encierro of bulls bred by Vicente Martínez, there was a pile up in a street that caused a large number of injuries.



## DEATHS IN THE HISTORY OF THE ENCIERRO

Throughout its history, the encierro has witnessed 16 deaths.

### 10 July 2009

Daniel Jimeno Romero. 27, Alcalá de Henares. Gored in the neck in the section of Telefónica. Bull from the Jandilla livestock breeder: bull's name, "Capuchina".

### 8 July 2003

Fermin Etxeberria Irañeta. 63, Pamplona. Died on 24 September 2003. Gored in the section of Mercaderes. Bull from the Cebada Gago livestock breeder: bull's name: "Castillero".

### 13 July 1995

Matthew Peter Tasio. 22, Illinois, USA. Gored in the Plaza del Ayuntamiento. Bull from Torrestrella: bull's name: "Castellano".

### 13 July 1980

Vicente Risco. 29, Badajoz. Gored in the Bull Ring. Bull from Guardiola Fantoni: bull's name: "Antioquio".

### 13 July 1980

José Antonio Sánchez Navascués. 26, Cintruénigo, Navarre. Gored in the Plaza del Ayuntamiento. Bull from Guardiola Fantoni: bull's name: "Antioquio".

### 8 July 1977

José Joaquín Esparza Sarasíbar. 17, Pamplona. Gored in the callejón. Bull from Eduardo Miura: bull's name "Silletero".

### 9 July 1975

Gregorio Górriz Sarasa. 41, Arazuri, Navarre. Gored in the callejón. Bull from Fco. Javier Osborne (Jerez de la Frontera, Cádiz): bull's name: "Navarrico".

### 12 July 1974

Juan Ignacio Eraso Martiartu. 18, Pamplona. Gored between Telefónica and the callejón. Bull from Herederos de Don Manuel Arranz (Salamanca): bull's name: "Palmello".

### 12 July 1969

Hilario Pardo Simón. 45, Murchante, Navarre. Gored in the slope of Santo Domingo. Bull from Salvador Guardiola Fantoni: bull's name: "Reprochado".

### 9 July 1961

Vicente Urrizola Istúriz. 32, Pamplona. Gored in the slope of Santo Domingo, start of the Plaza del Ayuntamiento. Bull from Álvaro de Domecq.

### 10 July 1947

Julián Zabalza. 23, Villava, Navarre. Gored in the Bull Ring. Bull from Don Antonio Urquijo (Murubes): bull's name: "Semillero".

### 10 July 1910

Casimiro Heredia. 37, Pamplona. Gored in the Estafeta. Bull from Don Antonio Urquijo (Murubes): bull's name: "Semillero".

### 10 July 1935

Gonzalo Bustinduy y Gutiérrez de la Solana. 29, San Luis de Potosí, Mexico. Gored in the Bull Ring. Bull from Doña Carmen de Federico (Murubes).

### 8 July 1927

Santiago Martínez Zufia. 34, Pamplona. Gored in the Bull Ring. Bull from Don Celso Cruz del Castillo (Toledo).

### 13 July 1924

Esteban Domeño Laborra. 22, Sangüesa, Navarre. Gored in the section before the callejón (currently Telefónica). Bull from Conde de Santa Coloma (Andalucía).

### 07 July 1910

Francisco García Gurrea. 21, Falces, Navarre. Died on 21 January 1911. Gored in the entrance to the old bullring (near the Teatro Gayarre). Bull from Villagodio.

## THE ENCIERRILLO

The first bullfighting event of the fiestas of San Fermín is the encierriillo. Every night, from 6 to 13 July, the bulls are transferred from the gas corrals to the corrals of Santo Domingo. The event takes place at 10 at night in absolute silence and near darkness. The length of the route is about 400 metres. Taking photos of the encierriillo is prohibited. To attend the event, a free pass given by the City Government a few days before the fiestas is required.

## ACCESS TO THE ROUTE

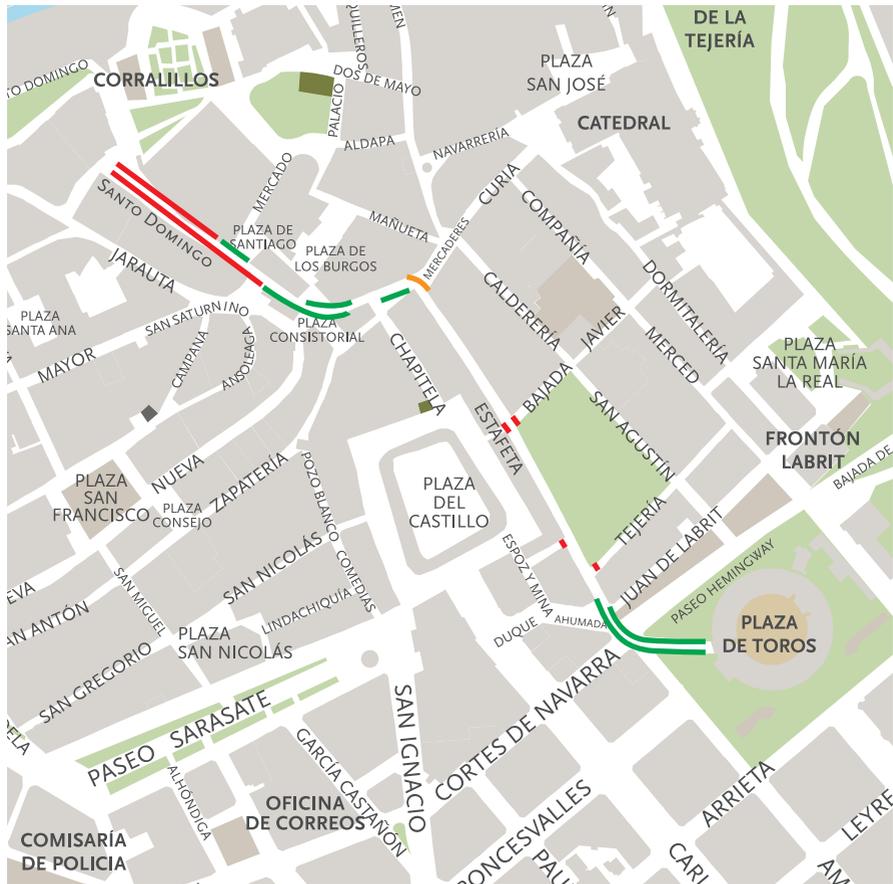
**7:30.** The barriers of the route are closed at 07:30.

**7:45.** Media accredited to be at the encierro barriers may remain there until 07:45, when they should take their places between the barriers unless authorised otherwise by the Municipal Police.



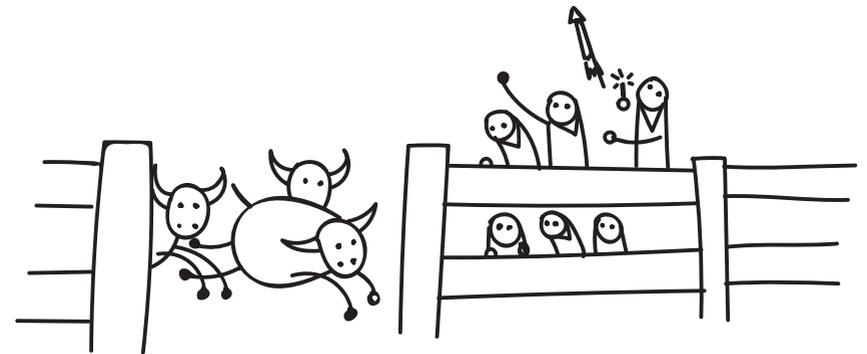
## BULL RUNNING ENCLOSURES FOR OFFICIAL PRESS REPRESENTATIVES

- Prohibited
- Only Authorized
- Permitted



## RANCHES PROVIDING ANIMALS FOR THE 2016 BULL RUNNING

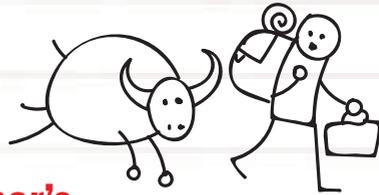
- 7<sup>th</sup>: Fuente Ymbro.
- 8<sup>th</sup>: Cebada Gago.
- 9<sup>th</sup>: José Escolar Gil.
- 10<sup>th</sup>: Pedraza de Yeltes.
- 11<sup>th</sup>: Jandilla.
- 12<sup>th</sup>: Victoriano del Río.
- 13<sup>th</sup>: Núñez del Cuvillo.
- 14<sup>th</sup>: Miura.



## REGULATIONS

In the encierro, runners must always respect instructions from the Police and the herders. There are 7 basic rules for runners in the encierro. Any breach shall be punished with a fine.

- 1** Running with bags, backpacks or other objects that might interfere with the runner's movement is prohibited.



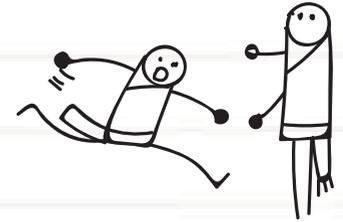
- 2** Running with flip-flops, unsuitable footwear or barefoot is prohibited.



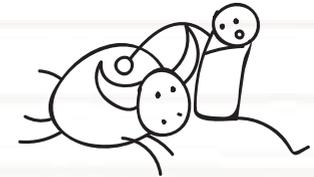
- 3** Running under the influence of alcohol, drugs or in less than peak physical and mental condition is prohibited.



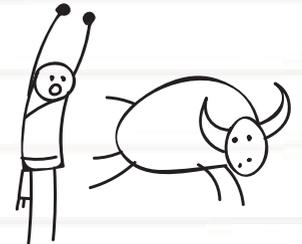
- 4** Loitering in the route of the encierro, without the intention of running in front of the bulls is prohibited.



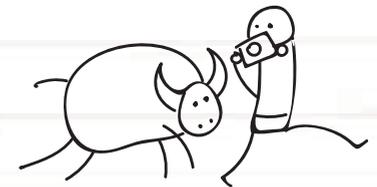
- 5** Touching the bulls is prohibited.



- 6** Calling or attracting the bulls' attention from behind is prohibited.



- 7** Taking photographs or recording images while running is prohibited.



# THE BULLFIGHTS

THE BULLFIGHTING WEEK OF PAMPLONA, WHICH COMMENCED IN 1959, IS FAMOUS FOR BEING AN EVENT WHERE THE BULL TAKES ON MORE IMPORTANCE THAN THE BULLFIGHTER. IT IS ALSO UNIQUE FOR BEING AN EVENT WHERE MEMBERS OF THE FESTIVAL SOCIAL CLUBS AND THEIR BANDS, WHO SIT IN THE UNSHADED AREA OF THE RING, LIVEN UP THE CORRIDA WITH SONGS AND MUSIC AND ORGANISE A PARALLEL PARTY.

## THE BULL FIGHTS AND THEIR HISTORY

The Bullfighting Week of Pamplona consists of eight corridas, from 7 to 14 July, at 18:30 in the bullring. As an aperitif for the main event, a bullfight with young bulls and picadors is held on 5 July and a corrida with specialist bullfighters on horseback on the 6<sup>th</sup>.

The bullfighting commission of La Meca (La Casa de Misericordia) has organised this event for over half a century, which along with the bullfights of San Isidro of Madrid and Seville, form the three most prestigious events in Spain. The best bullfighters currently on the scene participate and fight with bulls from the most prestigious breeders. Every year, the Carriquiri Award is given to the bravest bull of the week, while the Award of the Bullfighting Week is given to the bulls that gave the best overall performance.

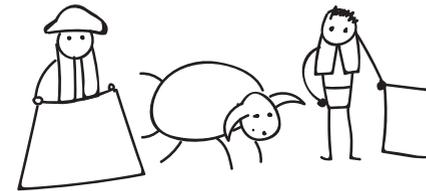
The Bullfighting Week of Pamplona is also outstanding for its purpose as an event with a charitable purpose: all the profits obtained from the programmed events are given to the senior citizens cared for at the Casa de Misericordia. The corridas were formerly held in the Plaza del Castillo, with four barriers for safety and the balconies of the surrounding houses used for viewing the event. As attendance increased, further safety measures were taken and the possibility of more space for spectators was studied. The decision was then made that a more suitable location was needed.

The first official bullring of Pamplona was built in 1843, on land near the Plaza del Castillo (which is now the start of Avenida Carlos III), always within the walled part of the city. After a fire in 1921, a new ring (the one used today) was built on nearby land and opened on 7 July 1922.

The ring was built by the Casa de la Misericordia of Pamplona, the current owner, on land granted by the City

Government. In 1967 it underwent major refurbishment, which increased its capacity to 19,500 seats.

The Monumental de Pamplona is therefore the second largest bullring in Spain and the fourth largest in the world, after the rings of Mexico DF, Madrid and Nimes.



## POSTER

The poster announcing the bullfighting week of San Fermín is a snapshot taken by the local photographer Pío Guereñdiáin, and shows in the foreground a bull charging around the curve of the Estafeta, during the encierro. The image of the poster, which shows only bulls and no runners, was taken from the building in calle Estafeta, 1.

Pío Guereñdiáin, born in Pamplona in 1946, has taken pictures of the fiestas of San Fermín for over 50 years. He has received numerous awards for his photographs, such as the Negtor for a shot of Paquirri in a bull fight in 1971.

## PROGRAMME FOR 2016

**5 July. Young bulls**  
Young bulls from El Parralejo, Zufre (Huelva) with the novilleros: Javier Marín, Luis David Adame and Andy Jounes.

**6 July. Bullfight with mounted bullfighters**  
Toros Bulls from Capea, San Pelayo de Guareña (Salamanca) for the rejoneadores: Pablo Hermoso de Mendoza, Leonardo Hernández and Roberto Armendáriz.

**7 July**  
Bulls from Fuente Ymbro with bullfighters Miguel Abellán, Paco Ureña and Roca Rey.

**8 July**  
Bulls from Cebada Gago with bullfighters Eugenio de Mora, Pepe Moral and Javier Jiménez.

**9 July**  
Bulls from José Escolar Gil, Lanzahíta (Avila), with bullfighters Francisco Marco, Juan Bautista and Alberto Aguilar.

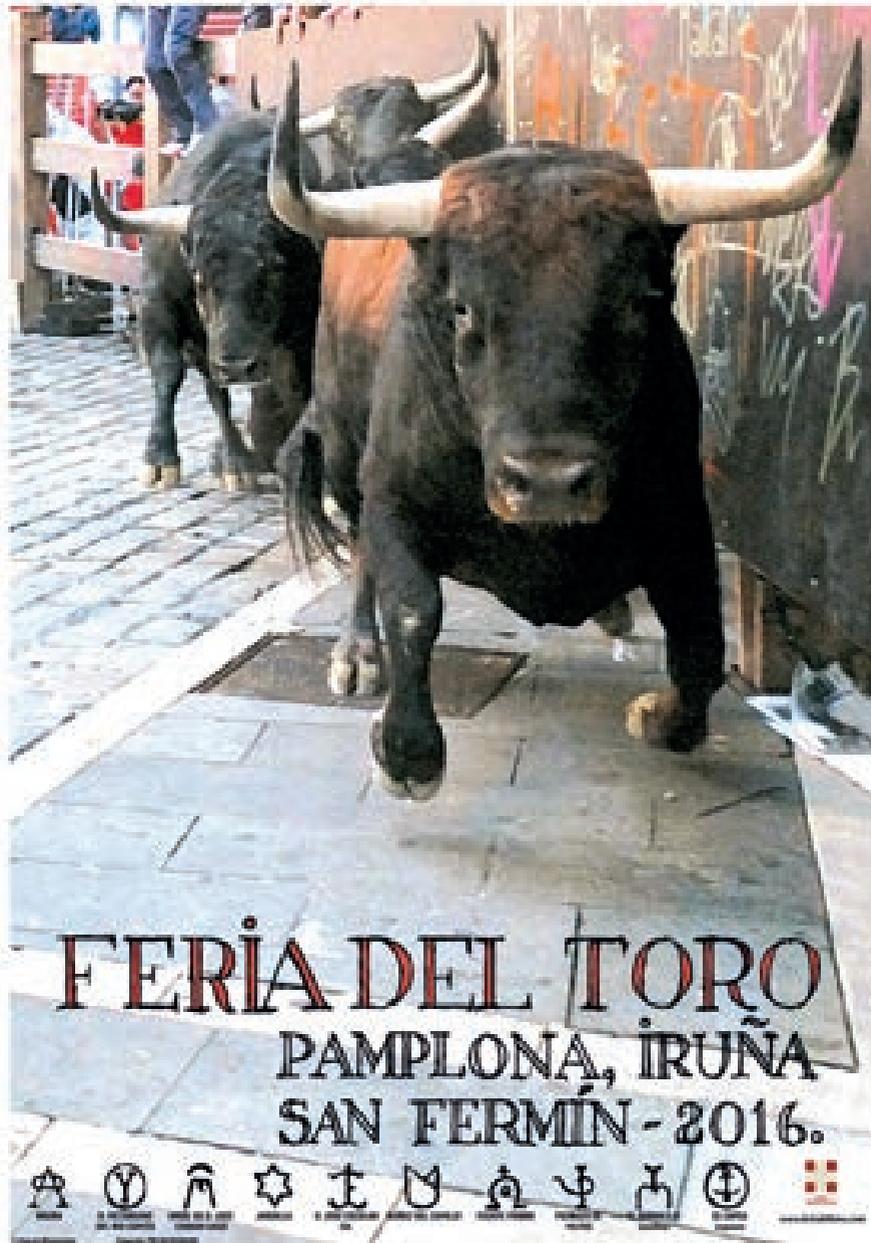
**10 July**  
Bulls from Pedraza de Yeltes with bullfighters Curro Díaz, Ivan Fandiño and Juan del Álamo.

**11 July**  
Bulls from Jandilla with bullfighters Diego Urdiales, Alejandro Talavante and López Simón.

**12 July**  
Bulls from Victoriano del Río with bullfighters Juan José Padilla, El Juli and López Simón.

**13 July**  
Bulls from Núñez de Cuvillo with bullfighters Sebastián Castella, Miguel Ángel Perera and Roca Rey.

**14 July**  
Bulls from Miura with bullfighters Rafaelillo, Eduardo Dávila Miura and Manuel Escribano.



## Celebrations

- 19:30.** Bullfight with young bulls on 5 July.  
**18:30 h.** Corrida with mounted bullfighters on 6 July and the corridas of 7, 8, 9, 10, 11, 12, 13 and 14 July.  
**11:00 h.** Not included in subscription:  
 · 11 July: Corrida vasco-landesa.  
 · 12 July: Bull jumpers competition.

## Seats

Entrance tickets can be bought at the ticket office of the Bull ring on the day before each event. A total of 1,950 tickets are put on sale every day. Some of the tickets are on sale via the Internet before the Sanfermines. Check the prices and opening times of the ticket offices at and buy tickets at [www.feriadeltoro.com](http://www.feriadeltoro.com).

## OTHER EVENTS RELATED TO THE BULLFIGHTS

### The Apartado

From 7 to 14 July, at 13:00 at the Bull Ring, the process of grouping, sorting and separating the bulls for the evening corrida takes place. In Pamplona, this ritual of separating the animals has become a major social occasion, where alongside the fans famous personalities also attend and drink a glass of fine sherry or try some criadillas or bulls testicles from the animals that died in the ring the day before.

## Parade of the mules

From 7 to 14 July, at 17:30, a colourful procession goes from the City Hall to the Bull Ring before the corrida commences. Two bailiffs dressed in black, caped and mounted on horseback, head the parade. Behind them are two groups of three mules adorned with bells and banners, accompanied by 14 mule drivers. These mules have the job of removing each bull from the ring when the fight has finished. The municipal band La Pamplonesa completes the procession.

## Livestock fair

The City Government of Pamplona organises a Livestock Fair on 7 July. Livestock breeders, dealers from the region and from other parts of Spain participate. The fair is exclusively for the sale of horses and takes place in the Industrial Estate of Agustinos.

## Bullfighting discussion groups

The corridas of the fiestas give a lot to talk about before, during and after they are held, and a large number of discussion groups organised by hotels and the media get together to hold discussions where followers of bullfighting debate in detail all the aspects of the sport.

### NUEVO CASINO PRINCIPAL

Plaza del Castillo, 44 1º

In the main salon, a bullfighting discussion group is held at 17:00 with followers of the world of bullfighting and bullfighters. Moderated by Pedro Berrozpe.

# THE FIESTA ON THE STREETS

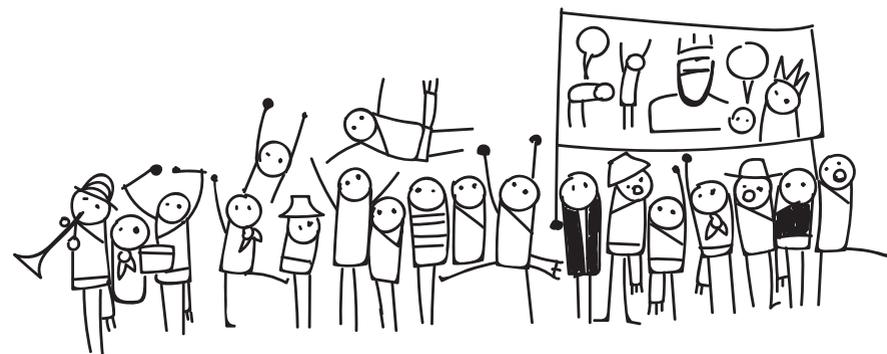
THE FIESTAS OF SAN FERMÍN HAVE TO BE EXPERIENCED MORE THAN ANYWHERE ELSE IN THE STREETS OF THE CITY, WHERE VISITORS CAN MEET THE PEÑAS, OR FESTIVAL SOCIAL CLUBS AND DANCE TO THE RHYTHM OF THEIR BANDS, ACCOMPANY THE COMPARSA DE GIGANTES Y CABEZUDOS, SEE THE STREET THEATRES, MARVEL AT THE NIGHTLY FIREWORK SHOWS AND ENJOY THE WIDE SELECTION OF MUSIC ON OFFER IN DIFFERENT PLAZAS IN THE CITY.

## IN RED AND WHITE

The custom in the Sanfermines is to dress up as a pamplonica, with a white shirt, trousers or skirt, and the red sash and neckerchief. During the fiesta almost everyone wears the fiesta 'uniform', creating beautiful images of red and white. No one knows exactly why this style of dress was chosen, or who thought it up, but what is undeniable is that it brings everyone together during the fiesta. The simplicity of the clothing means that both locals and people from outside the city wear it, to create human waves of red and white, the two colours that characterise the fiestas of San Fermín.

The origins of the "suit" of the pamplonica are unclear. There are several theories that attempt to explain this popular custom, which has become an integral part of the fiesta over time. It is often commented that the members of the peña La Veleta were its creators. This social club was founded in 1931 by locals of humble origins, mostly working class, who wanted a type of

uniform that would mark them out and distinguish them from other associations. White clothing was quite easy to find and was also very easy on any wallet. It also achieved the objective of marking out the wearer as it is highly visible, while in combination with red it is even more so. This may therefore be the reason why the use of these colours become more and more popular and extended to other participants in the fiesta. The red neckerchief is an essential item if you really want to get into the ambience of the fiestas. The tradition states that you tie the neckerchief to your neck right after the chupinazo commences the fiestas, and there it stays until the 'Pobre de mí' that is the farewell after the final celebration of the Sanfermines. No one can agree on its meaning and symbolism and several different explanations exist. Tradition once again declares that the red of the neckerchief is a reminder of the martyrdom of San Fermín, who was beheaded in the city of Amiens, during the persecutions of the 3rd century. The red colour symbolises the blood of the saint.



## THE PEÑAS

The peñas or social clubs are an important part of the fiestas in the street. The fiestas of San Fermín have 17 peñas, 16 from Pamplona and one from Ansoáin. They are groups of workmates or friends who have their own headquarters, distinctive symbols (banners, shields, colours and shirts) and a packed programme for the fiestas of San Fermín. Their origins lie in the groups of friends who got together in the 19<sup>th</sup> century to go to the bullfights. In the 20<sup>th</sup> century they were organised as associations and have hundreds of members on their lists. Their names usually refer to districts of the city or sports clubs.

Peñas organise a lot of events at their headquarters, but the one that most attracts people's attention is the marches they organise at the end of each corrida, where they fill the streets of Pamplona with music and fun.

They also create a show in parallel with the corridas in the bullring. Members of the peñas fill up the unshaded side of the ring, while their bands give further life to

the event. The Monumental de Pamplona bullring is unique in this regard for not being reigned by the sepulchral silence that is common to many bullrings. The peñas take their place above the pens and occupy part of the terraces 5, 6 and 7. In the andanada (the highest part of the ring), the peña members occupy sections 11, 12 and 13, and in the seating area, they take up sections 6 and 7.

## International peñas

Participation year after year of tourists and fans of the Sanfermines has led to the creation of peñas beyond the frontiers of Spain. Now there are the Peña Sueca, Los Suecos, the Club Taurino of New York, the Amigos de Pamplona of Miami, the Peña Borussia of Germany, the British peña Frank and the French peñas La Gite and Les Chauds, amongst many others. For many years they have joined in the fiesta to the extent that they are practically regarded as just another peña, like the traditional ones of the city. In fact some of them were formed even before many local ones took life.

## THE PEÑAS



Armonía  
Txantreana  
1956



El Bullicio  
Pamplonés  
1932



S.C.D.R.  
Irrintzi  
1951



Aldapa  
1947



Sanduzelai  
1980



Donibane  
1978



S.D.R.C.  
La Jarana  
1940



Oberena  
1941



Alegría  
de Iruña  
1953



Anaitasuna  
1949



S.C.  
Muthiko Alaiak  
1931



Rotxapea  
1978



El Charco  
1977



7 de Julio  
San Fermín  
1971



Los de Bronce  
1950



La Única  
1903



Mutizarra  
1992

## THE RIAU RIAU

The Riau Riau is a tradition upheld by the young people of Pamplona, who accompany the municipal Corporation on its route to the Plaza Consistorial and the church of San Lorenzo to attend the Vespers to honour San Fermín. The famous Waltz of Astráin is the song played by the Pamplonesa municipal band. The name comes from the popular verbal “punch line” added to the refrain of the waltz. The Carlist, Ignacio Baleztana, was the one to promote this act in 1914 to impede the progress of the Corporation run by a different political party. When it commenced it lasted for an hour, but with time the march took progressively longer. In 1980 the record was broken when the march was suspended after five hours and 170 interpretations of the same waltz. But suspensions are nothing new. In 1927 it was prohibited for the first time. In 1972, the incumbent mayor Javier Rouzaut suspended the Riau Riau after 45 minutes delay. In the 80s suspensions were frequent due to incidents during the march, and in 1991 it was suspended indefinitely.

Since 2002, a number of senior citizens' associations of Pamplona and the peña Mutizarra have promoted the organisation of a new Riau Riau to recover the tradition.

## THE ESTRUENDO

This event is one of the great mysteries of the Sanfermines, because no one knows when it is going to happen, it never appears in any programme, but last year was the 55th time it took place. Like everything else in the Sanfermines, it is an event that is completely open to anyone who wants to participate, with one condition: you have to go with a bass

drum, drum, flute or any other instrument that makes a noise.

Its origins go back to 1964 when a groups of friends of the peña Irrintzi decided to liven up the nights of the Sanfermines at a time when there were hardly any music concerts.

It is held sometime midweek, but it is never announced or mentioned in any programme. Word of mouth and the media are the ones to transmit the message. It starts at 23.59, when hundreds of people meet up in the old Casa Marceliano (calle Mercado) carrying any instruments that makes a noise. At that moment they set off on a march that lasts hours through the streets of the Old Quarter.

Starting from Casa Marceliano, after singing the 'Agur Jaunak' they go through the Plaza Consistorial, calle Zapatería, San Nicolás, Plaza del Castillo, Carlos III, calle Espoz y Mina, Estafeta and the Plaza Consistorial, where they end at the calle Mayor, at the well of San Cernin, opposite the church of San Saturnino. Once there, they sing the Agur Jaunak to end the event.

## THE COMPARSA DE GIGANTES Y CABEZUDOS

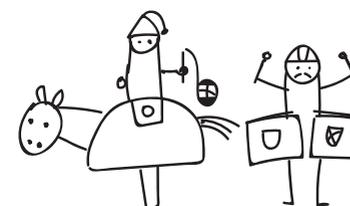
The march of the troupe of giants and bigheads is one of the most popular events of the Sanfermines. 4 pairs of giants, 5 bigheads, 6 kilikis and 6 zaldikos, all made of papier-mache, give life to the streets of Pamplona in the evening of 6 July and the mornings of 7 to 14 July. The troupe, founded in 1860, is now made up of almost 100 people, consisting of those wearing the costumes and bagpipe players. The giants go through the streets to the sound of traditional parade music. Each



giant dances to a band of bagpipe players and the last one, which is always the American queen, dances to flute players. They consist of 8 figures created in 1860 by Tadeo Amorena, and represent four pairs of kings and queens: European, Asian, African and Afro-American. They measure between 3.85 and 3.90 metres, reaching up to 4.20 when the carrier is inside. Their weight varies between 55.8 and 62.5 kilos, although the main problem when carrying them is not the weight, but how it is distributed and the

resistance they give to factors such as the wind. Their names are: Monarchs of Europe (Josemiguelerico and Joshepamunda), America (Toko-toko and Braulia), Africa (Selim-pia El-calzao and Larancha-la) and Asia (Sidi Abb El Mohame and Esther Arata).

There are five bigheads, made by Félix Flores in 1890. Despite their large heads of more than one metre high, over two metres wide and 14 kilos in weight each one, their only purpose is to walk in front



of the giants, shaking hands with children. Their names are Alcalde, Concejal, Abuela, Japonés and Japonesa.

The Kilikis are most feared by the kids, as their function is to hit the children with soft foam-rubber truncheons. The kilikis weight between 10 and 13 kilos and are called Caravinagre, Verrugas, Napoleón, Patata, Coletas and Barbas. The zaldikos ("little horses" in Basque), are 6 horses with their riders and just like the kilikis, they hit people with foam rubber truncheons. The zaldikos weigh over 30

kilos and have no names, they are simply numbered from one to six.

On the last day of the fiestas, the troupe takes on a special role. Firstly with the dance of honour of the giants in the Plaza Consistorial, and then with the traditional act called the "despedida" or farewell, also next to the City Hall.

## FESTIVALS AND MUSIC

Music floods the city throughout the fiestas. Every type can be found from traditional jota festivals and concerts of Basque flute music to street parties and rock concerts. And of course, the music of the peñas and local bands that take over the street at all hours of the day and night. The official programme has over 200 musical events held at six main stages in the streets of Pamplona.





## CITIZENS' SPACES

Music is everywhere in the city during the fiestas. You can find everything from jota festivals and traditional flute music concerts to street parties and rock concerts. And of course, the music of the peñas and local bands that take over the street at all hours of the day and night.

The City Government of Pamplona has provided five spaces for citizen's organisations and collectives in this year's Sanfermines, so as to foster popular culture and participation in the fiestas of San Fermín. The spaces are the plazas of San José, Recoletas, San Francisco, Bosquecillo and Vistabella, where activities have been programmed throughout the day by three not-for-profit associations.

## FIREWORKS AND THE TORICO DE FUEGO

The tradition of firework displays during the fiestas of San Fermín goes back to the 17<sup>th</sup> century. Every day during the fiestas at 23:00 the people of the city go to the lawns at the Vuelta del Castillo, a large green space that surrounds the Ciudadela, to marvel at the fireworks that are launched from 6 to 14 July. Every night a different fireworks company performs the display from the Rampart of Santa María. All of them participate in the International Fireworks Competition held by the City Government.

The torico de fuego, which is a structure built in the same shape as a bull covered with fireworks, also brings together hundreds of children every night, with a small fireworks display on its back. The torico, carried by a young man, leaves the Plaza de Santiago and runs around the Plaza Consistorial at about 22:00.

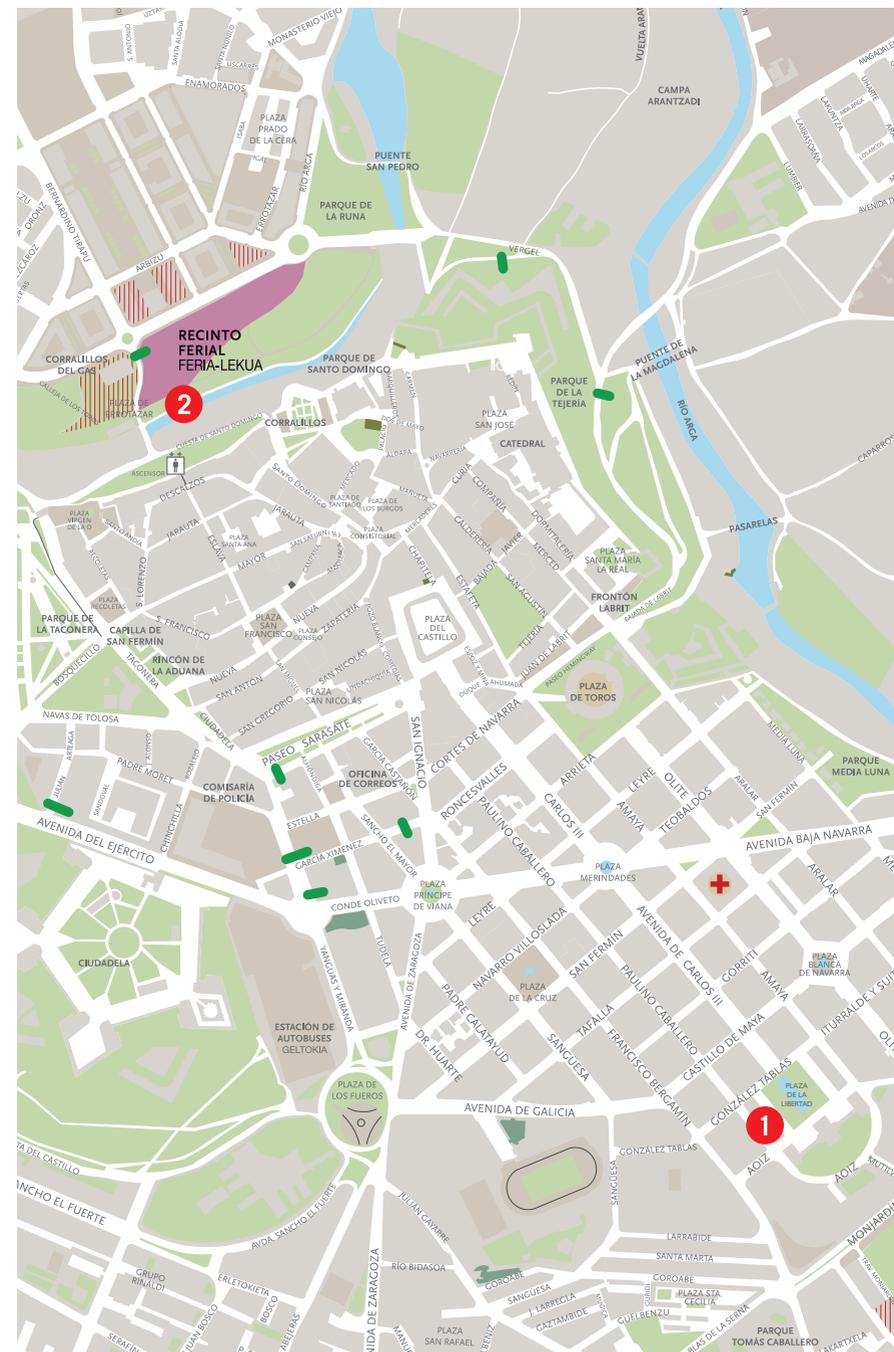
## RURAL SPORTS AND PELOTA

During the Sanfermines, fans of pelota (a type of squash) can see the doubles pelota tournament held at the frontón Labrit, and the final is held on 14 July. Besides pelota, rural sports can be seen every day at 12:00 in the Plaza de los Fueros with competitions and exhibitions of different sports whose origins lie in agricultural work: aizkolaris (log choppers), tronzoalaris (wood slicers), motozerralaris (wood sculptors), harrijasotzailas (stone lifters), etc.

## KIDS PROGRAMME

As well as the children's attractions at the fair at the Runa park, the little ones in the family can also enjoy a complete programme of activities and attractions at the Plaza de la Libertad and the pedestrian area of Carlos III, with inflatables, clowns, street theatre and a puppet show by Maese Villarejo, who tells of the adventures of Gorgorito and who has not missed a single San Fermín since 1954.

- 1 **Plaza de la Libertad:**  
From 6 to 14 July : 11:30 to 14:00  
and from 18:00 to 21:00 (6 and 14  
afternoons/evenings only and 14 only  
till 20:00).
- 2 **Barracas. La Runa Park:**  
5 July: 17:00 to 00:00.  
From 6 to 14 July: 12 to 18:00.  
15, 16 and 17 July: 12:00 to 24:00.



# THE 'FIESTA' ON THE TRAIL OF HEMINGWAY

THE FIESTAS HELD IN HONOUR OF SAN FERMÍN WERE A DOMESTIC CELEBRATION UNTIL A 24 YEAR OLD WRITER ARRIVED IN PAMPLONA ON 6 JULY, 1923. THREE LATER HE PUBLISHED HIS FIRST SUCCESSFUL NOVEL 'THE SUN ALSO RISES' ('FIESTA'), A WORK THAT WAS TO MAKE THE SANFERMINES ONE OF THE MOST FAMOUS EVENTS IN THE WORLD. HEMINGWAY VISITED PAMPLONA NINE TIMES.

'Fiesta' tells the story of a group of American and British people who wander aimlessly through France and Spain, members of the lost generation in the period following the First World War. Ernest Hemingway (Illinois, 1899 - Idaho, 1961) arrived in Pamplona on 6 July 1923, accompanied by his first wife, Hadley Richardson. His passionate and brave character led him to participate in the fiestas of San Fermín just like any other local: he ran before the bulls, he made friends with toreros, such as Antonio Ordóñez, and other Spaniards such as Juanito Quintana, he ate, drank and danced with the people of the city, and felt the intense joy and euphoria of the Sanfermines.

He was so fascinated by the traditions of the city that his presence became a constant one during the twenties (1923, 1924, 1925, 1926, 1927, 1929 and 1931). After a break caused by the Spanish Civil War, in which he actively participated as a supporter of the Spanish Republic, and another during the Second World War, he returned once again on two occasions, 1953 and 1959. Between these two years, Ernest Hemingway received the Pulitzer Prize in 1953 and a year later was given the Nobel Prize for Literature.

He adored the local cooking with its use of garlic, oil and red peppers and characterised himself as a man of habits by always

returning to his favourite haunts. Some of them are still open today: the bar Txoko, the Hotel La Perla, the Café Iruña, all in the central plaza del Castillo, and the Hotel Yoldi. Others however, have closed: Hotel Quintana, the café Suizo and Casa Marceliano. The City Government of Pamplona paid tribute to Ernest Hemingway on 6 July 1968, with the inauguration of a monument in the paseo that bears his name, next to the Bull

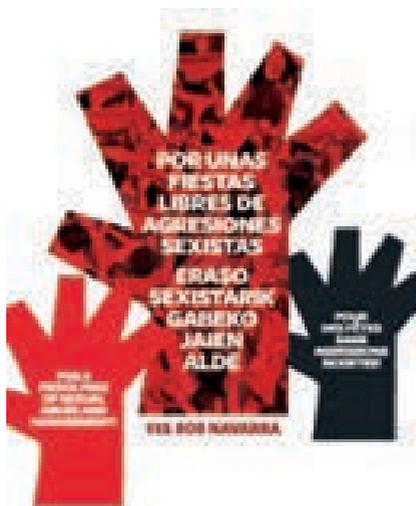
Ring, which was attended by his last wife, Mary Welsh.

The monument, which is a work by Luis Sanguino, has the following inscription on its base: "To Ernest Hemingway, Winner of the Nobel Prize for Literature, friend of this city and lover of its fiestas, who knew how to discover and transmit. The City of Pamplona, San Fermín, 1968".



# SANFERMINES ON EQUAL TERMS

THE CITY GOVERNMENT OF PAMPLONA IS PROMOTING THE SANFERMINES ON EQUAL TERMS, FIESTAS FREE OF SEXUAL HARASSMENT, IN WHICH WOMEN ARE ALSO TAKEN INTO CONSIDERATION WITH REGARD TO THE PROGRAMME, ADVERTISING AND IN ENJOYING THE FIESTAS THEMSELVES: FREE OF HARASSMENT, WITHOUT BEING OBLIGED TO TAKE ON ALL THE FAMILY ROLES AND TO BE ABLE TO GO OUT WITHOUT FEAR AT ANY TIME OF THE DAY OR NIGHT. TO DO THIS, IT HAS LAUNCHED A CAMPAIGN FOR SANFERMINES, AS IT HAS IN PREVIOUS YEARS, TO FOSTER THE RESPONSE OF CITIZENS TO SEXIST HARASSMENT AND TO PROVIDE INFORMATION ABOUT RESOURCES AVAILABLE FOR GUIDANCE, CARE AND COMPLAINTS WITH REGARD TO THIS TYPE OF HARASSMENT.



The aim of the campaign 'Por unas fiestas libres de agresiones sexistas / Eraso sexistarik gabeko jaien alde' (To create fiestas free of sexual harassment) is that areas used for the fiestas and the city as a whole should also be safe spaces in San Fermín where an attitude of respect by men and women enables girls and women to enjoy themselves without violence, danger or sexual harassment of any type or intensity. To this end the City Government has placed an information point in the Plaza del Castillo with professionals who can inform and guide citizens, with all the information anyone might need about emergencies, telephone numbers and legal and psychological advice and support.

This municipal campaign was proposed by the group 'Sanfermines en igualdad' (Sanfermines on equal terms) and was approved by the Municipal Council for Women. It has also taken on board the proposals made by the Equality Round Table, which was created as a result of a participative process carried out by the City Government of Pamplona for the Sanfermines.

## OBJECTIVES

- 1 Make further progress in the city's commitment to eliminate sexual harassment in fiestas.
- 2 Improve safety for women in areas where the fiestas are being held and in the rest of the city during the fiestas.
- 3 Inform citizens about resources available for guidance, care and complaints about sexual harassment during the fiestas.
- 4 Raise awareness about the importance of the response by citizens to sexual harassment and the shared responsibility of people, associations, bars, social clubs, etc., for making spaces where the fiesta is held safer in which an attitude of respect by men and women allows girls and women to enjoy the fiesta without violence or harassment.
- 5 Raise awareness about appropriate and inappropriate behaviour associated with fiestas and having fun, paying attention to both positive and desired attitudes and negative and unsuitable behaviour for a city.
- 6 Establish a dialogue with citizens and collect information about positive and negative situations that have been experienced or witnessed by men and women as well as citizens' responses to them.
- 7 Participate in improving coordination mechanisms to share data and information about complaints and harassment during the fiestas.
- 8 Improve the integration of equality into every aspect of life.
- 9 Identify what are the internal discourses and attitudes that accompany aggressive conduct towards women in areas where fiestas are taking place in which there is high consumption of alcohol and drugs. Identify the most suitable preventive proposals drawn from this analysis.

# THE IMAGE OF THE FIESTAS IN THE MEDIA

THE MEDIA PLAYS AN ESSENTIAL ROLE IN CREATING NEW MORE OPEN AND TOLERANT MODELS, MORE RESPECTFUL TO PEOPLE, WITH IMAGES OF WOMEN AND MESSAGES OF EQUALITY. THE MEDIA TRANSMITS VALUES, STANDARDS AND MUCH OF THE SYMBOLIC CONTENT OF. CREATING AND PREPARING NEWS, IT ALSO HELPS TO CREATE OPINION, DISCOURSE AND REFLECTION.

When handling news issues the media also participate in the creation of standards of behaviour that back up reference models and values in society. The media creates and re-creates a 'reality' that affects our vision of the world and how to understand it. Therefore, the media plays an essential role when transmitting non-stereotyped values and images, and by doing so become a force for change towards a society without gender discrimination.

The group 'Sanfermines en igualdad' works on highlighting the importance of enjoying the fiestas from a perspective of respect, equality and freedom from harassment,

making clear that the responsibility for achieving this must be borne by society as a whole. Therefore, the aim is to make the media participants in showing another model of the fiesta. One where not everything is about losing control, abuse and debauchery without limits. Even though this type of behaviour does take place, giving it exaggerated dimensions and consequences limits the concept of what is a fiesta; focusing on and only publicising this type of uncontrolled behaviour without the capacity to reflect on and raise awareness about this type of conduct has the opposite effect a priori, it shows fiestas where anything goes and which are unsafe for women.

The group 'Sanfermines en igualdad' works in this area because all women can participate in and freely enjoy the fiestas. It is a job in which citizens are getting involved in on a massive scale. A fiesta that is free for all, fun for the family, for meeting others and respecting them . These Sanfermines should also appear before the microphones and cameras.

The media is a perfect channel for creating public opinion, to mobilise people and to provoke thought. For this

reason, the City Government of Pamplona asks the media to broaden their gaze during the Sanfermines, showing that the fiestas of San Fermín are not just uncontrolled behaviour and times when anything goes, but rather they are fiestas where everyone is working to make it possible for anyone to freely enjoy them. The media can contribute towards showing a welcoming city that is festive, fun and respectful, a safe environment with a warm welcome for anyone who visits it.

## IMAGES TO BE REMOVED FROM THE SANFERMINES



- Sexual harassment
- Objectified women
- Fondling
- Rudeness
- Drinking binges
- Fights
- Large numbers of youngsters drinking in the street
- Excesses

## IMAGES TO BE PROMOTED IN THE SANFERMINES



- Respect
- Male and female equality
- Fun and "clean" fiestas
- Friendship
- Responsible drinking
- Harmony
- Bars, social clubs and citizens' spaces
- Moderation

# INCLUSIVE SANFERMINES

THE CITY GOVERNMENT OF PAMPLONA WANTS EVERYONE TO PARTICIPATE IN PREPARING AND CELEBRATING THE SANFERMINES. THE PEOPLE OF PAMPLONA HAVE PARTICIPATED IN SELECTING THE POSTER ANNOUNCING THE FIESTAS, THE LAUNCH OF THE CHUPINAZO AND OFFICIAL FIESTA PROGRAMME, DIRECTLY IN SOME CASES AND VIA SOCIAL ASSOCIATIONS AND BODIES IN OTHERS.

This year the City Government of Pamplona has set in motion an inclusive process to involve citizens and share the organisation and other aspects of the fiestas of San Fermín with them. The participation has been articulated via the 'Mesa de los Sanfermines' (Sanfermines Committee), a body presided over by the mayor, including councillor's representatives, municipal technicians and representatives of fifty associations and organisations of the city. Along with this working space, four specific committees have been established to work on the following main aspects: encierro, street (fiesta spaces, cleaning, times, etc.), programming and equality. The aim of these committees is to be a space for analysis, debate and reflection about the fiestas their relation with the city, a forum for participation and coordination between the fiesta stakeholders and the City Government; and to draw up action plans for organising and programming the fiestas.

As well as the participation of citizens in the committees, the people of Pamplona

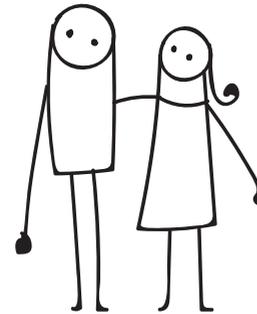
were also responsible for selecting the poster announcing the fiestas and the person to launch the chupinazo. This was done by direct, phone or Internet vote to choose from the pre-selected candidates for both issues, either by jury or at the San Fermín committee.

The poster announcing the fiestas of San Fermín for this years was prepared by the boys and girls of the Primary School Buztintxuri Ikastetxe Publikoa. It is called 'Sanmarrazkin' and was the winner from the 376 poster presented to the public competition called by the City Government.

The person that shall launch the chupinazo to open the Sanfermines for 2016 was also selected by popular vote from the six candidates proposed by the General Committee of the Sanfermines. He is the local figure, Jesús Ilundáin Zaragüeta, 'El Tuli' (see more information in the section 'Chupinazo').

## CITY GOVERNMENT OF PAMPLONA WILL PREPARE ANOTHER INCLUSIVE ACTIVITY THAT IT CALLS THE 'WHITE BOOK ON THE SANFERMINES'.

This is a 2 year project that commences this year and shall bring together from an open and heterogeneous perspective the experiences and reflections of the collectives and stakeholders linked to the fiesta. The white book shall contain a structured analysis of the Sanfermines using a specific working methodology (audits, participatory process, analysis of secondary sources, etc.), so as to set down the strategic bases for what shall be the fiesta in the coming decade. The idea is that it shall become a reference document for planning and developing the work of the City Government in this area.



# POBRE DE MÍ

THE SANFERMINES OFFICIALLY END ON 14 JULY AT 12 MIDNIGHT WITH THE SINGING OF 'POBRE DE MÍ' (POOR ME). THIS IS AN EVENT THAT BRINGS TOGETHER LOCALS AND VISITORS IN THE PLAZA CONSISTORIAL, ALTHOUGH THIS FAREWELL CELEBRATION ALSO EXTENDS TO THE PLAZA DEL CASTILLO AND OTHER PLAZAS IN THE CITY CENTRE.

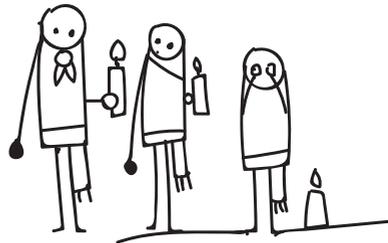


The Pobre de mí is the mother of all farewells, because throughout the day adioses are repeated, on the 14<sup>th</sup> the last encierro takes place in the morning, the goodbye to the gigantes y cabezudos at midday and the last bullfight of the week in the evening. With the red neckerchief still round their necks and a lit candle in their hands, hundreds of people meet before the illuminated facade of the Town Hall to say goodbye to the Saint and his fiestas.

From the balcony of the Town Hall, the mayor announces the official end of the Sanfermines and declares the 'Ya falta menos', the countdown to next year's fiestas, with the consolation that 9 we are nine days closer to the next ones. One of

the most moving moments comes when everyone present at 12 midnight takes off their neckerchief and raises it, holding the corners with both hands. The Pobre de mí, and other San Fermín songs are sung along with the 'Ya falta menos'. The fiestas of San Fermín have officially ended.

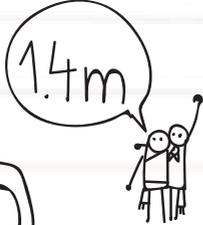
As well as in the Plaza del Ayuntamiento, this act of farewell can be seen in the Plaza del Castillo, thanks to a giant screen showing the 'Pobre de mí'. The peñas usually select this location for their goodbye to San Fermín. In a procession in the opposite direction, after the Pobre de mí, many locals and visitors go to the railings of the Church of San Lorenzo, where the Saint remains in the chapel, to leave their candles and neckerchiefs in a ceremony of homage and farewell.



# SANFERMINES IN FIGURES



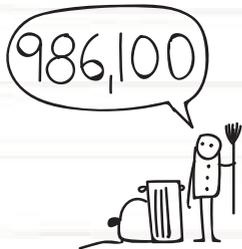
**410 EVENTS.** The official programme of San Fermín 2016 has more than 400 events organised by the City Government of Pamplona. 67% were musical events, while 22% were for the family and children, 6% were related to bullfighting and 1% others.



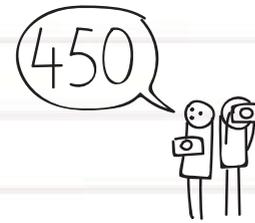
**1.4 MILLION SPECTATORS.** Over 1.4 million people participated in the events of the programme for Sanfermines 2015.



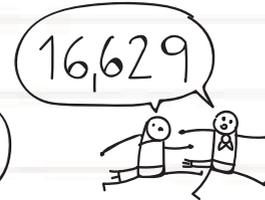
**2,000 MILLION IMPACTS** on Twitter of the Sanfermines 2015, with almost 250,000 tweets.



**986,100 KILOS** of glass and rubbish collected by the cleaning services in the fiesta spaces in the Sanfermines 2015.



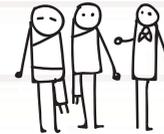
**450 ACCREDITED PROFESSIONALS** for the encierro. 140 members of the media from 20 countries around the world work there.



**16,629 RUNNERS** participated in the 8 encierros San Fermín 2015. The most crowded encierro was on Saturday 11 July, in which 2,576 people ran.



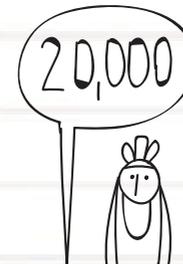
**54%** of the runners in the encierro were **FOREIGNERS**. Of those from Spain, 10% were from Pamplona and another 4% came from other parts of Navarre.



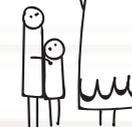
**10 INJURED** from bull's horns. 10 people were injured by bulls' horns in the encierros of 2015 and 42 hospital referrals were made.



**9 PEOPLE FINED** in the encierro. The Municipal Police fined 9 runners in the encierro for infringing Regulations: 3 for using recording equipment, 1 for running towards the bulls, 2 for calling the bulls, 2 for touching or grabbing them and 1 for climbing over the barriers.



**20,000 PEOPLE** followed the comparsa de gigantes y cabezudos every day.



# USEFUL TELEPHONE NUMBERS

## MUNICIPAL INFORMATION

010 and 948 420 100  
Times: 9:30 to 13:30  
www.pamplona.es

## CITY GOVERNMENT OF PAMPLONA. COMMUNICATION

948 420 592  
s.comunicación@pamplona.es

## GOVERNMENT OF NAVARRE. COMMUNICATION

848 426 700  
prensa@navarra.es

## INTERNATIONAL PRESS OFFICE

oip@sanferminprensa.com  
Headquarters: Baluarte (Navarra  
Conference Centre and Auditorium)  
Opening hours:  
1<sup>st</sup> to 4<sup>th</sup> July: from 10 to 14 hours  
5<sup>th</sup> and 6<sup>th</sup> July: from 9 to 20 hours  
7<sup>th</sup> to 14<sup>th</sup> July: from 7:45 to 20 hours  
Telephone numbers: 948 066 191,  
948 066 192, 948 066 193,  
948 066 194, and 620 704 775  
sanferminprensa.com

## TOURIST OFFICE

Calle San Saturnino, 2  
6 July: 14:00 to 20:00  
7 to 14 July: 09:00 to 14:00 and 15:00  
to 20:00  
Tel. 948 420 700

## SOCIAL SERVICES

Women's help desk: 112 and 092  
"To make fiestas free of sexual  
harassment"  
Information point: Plaza del Castillo  
5 to 14 July: 11:00 to 14:00 and 17:00  
to 21:00

## LUGGAGE LOCKERS

Plaza de San Francisco  
4 July (8:00) to 15 July (18:00). 24  
hours. Price: 4.60 € package/day  
Tel. 948 212 480

## LOST PROPERTY

Calle Monasterio de Irache, 2  
Times: 24 hours  
Tel. 948 420 619

## EMERGENCY SERVICES

112

## REGIONAL POLICE

848 421 729

## MUNICIPAL POLICE

092

## NATIONAL POLICE

091

## GUARDIA CIVIL

062

## NAVARRE HOSPITAL COMPLEX

848 422 222 and 848 429 400

## DOCTOR SAN MARTÍN HEALTH CENTRE

848 422 100

## RED CROSS

948 206 570

## URBAN TRANSPORT

948 423 242

## TOW TRUCK RESERVOIR

948 420 444

## POST AND TELEGRAMS

902 197 197

## POST OFFICE (CENTRAL OFFICE)

948 207 217

## AIRPORT OF PAMPLONA-NOÁIN

948 168 750

## 24 HOUR PHARMACIES

948 222 111

## TRAIN STATION (RENFE)

948 130 202 and 902 320 320

## TAXIS

948 232 300 and 948 351 335

## BUS STATION

948 203 566

# **5 WALKS AROUND PAMPLONA**

# 5 WALKS AROUND PAMPLONA

## POPULATION

199,403. 351,000 people live in the greater metropolitan area (55% of the population of Navarre). 10.6% of the population are immigrants. During the academic year, Pamplona is home to about 20,000 students at its three universities, which makes it a leading Spanish city in terms of higher education. In Pamplona two languages are equally recognised as official: Spanish and Basque.

## LOCATION

Pamplona is in the centre of Navarre. Situated on a plateau at 449 metres above sea level, its total area is some 23.55 km<sup>2</sup>.

## CLIMATE

The average annual temperature in 2015 was 14 degrees.



The city was founded by the Roman general Pompey on a pre-existing Vascon settlement on the hill of the River Arga. This took place in the year 75 B.C. during the first civil war of the Roman republic.

Its geographical location on the intra-Pyrenean axis meant that it became between the 9<sup>th</sup> and 16<sup>th</sup> centuries first an administrative centre and then an independent kingdom with Íñigo Arista as its first ruler. In the Middle Ages it expanded to such an extent that the original town exploded into a series of settlements of Frankish inhabitants to give it a new urban and political structure and new demography, customs, and economy together with a new language. This was the origin of three independent urban areas: the Navarrería, the Burgo de San Cernin, and the Población de San Nicolás, which after 200 years of uneasy coexistence and internal strife were definitively united by King Charles III the Noble in 1423.

Since in 1512 the Crown of Castile conquered the kingdom of Navarre, Pamplona became consolidated as the political capital of Navarre. The construction of the Citadel as from 1571 and the subsequent strengthening of its walled enclosure made it into a fortress.

During the 20<sup>th</sup> century the population of Pamplona increased sevenfold as it became a modern avant-garde city that has also been able to preserve its history, its customs, and its social and cultural richness.

## 1. Fortified city

The fortified complex of Pamplona, built between the 16<sup>th</sup> and 18<sup>th</sup> centuries, is one of the best conserved walled enclosures in Europe. The walls of Pamplona, which acted as a defensive barrier, is now a leisure area and a feature

that brings together the cultural and environmental heritage of the city.

## 2. Green city

Pamplona is defined as a green city. Its parks and gardens take up 20% of the city's area, where more than 250 species of trees grow and are tended. Pamplona is also deeply committed to sustainable development, and works to develop mobility, energy savings and environmental education.

## 3. City of the Way of Saint James

Pamplona is the first city on the Way of Saint James that enters Spain from Roncesvalles. It goes from north to south, on a route that includes ancient streets, churches with marks of pilgrimage, parks and gardens.

## 4. City of flavours

Pamplona is a major destination for lovers of fine cuisine, a city that invites you to savour local products and the traditional dishes of Navarre.

## 5. City of culture

In Pamplona, history, nature and art come together. Painting and sculpture can also be enjoyed at places such as The Museum of Navarre, the Museum of the University of Navarre, the buildings of the Ciudadela or the Jorge Oteiza Museum.

# 1. Pamplona, fortified city

Pamplona has one of the best conserved Renaissance walled complexes in Europe. A pleasant walk of more than five kilometres lets you relive history and discover the city from an unusual angle.

## FORTÍN DE SAN BARTOLOMÉ

The route along the walls commences from this strongpoint built in the 18<sup>th</sup> century. It is home to the Fortifications Interpretation Centre, where information about the history and development of the city's defences can be found.

## RAMPART OF LABRIT

This is one of the oldest defensive structures of the fortified complex, and dates back to 1540. An elevated pedestrian walkway that connects the medieval city with the Ensanche leads you here. The walls can be seen under illumination if you take a nighttimes walk here.

## RONDA DEL OBISPO BARBAZÁN

This is the fortified circuit that protected the Archbishop's Palace, where one of the few remnants of the medieval wall can be seen.



## RAMPART OF THE REDÍN

Its triangular shape enabled cannons to provide enfilading fire in all directions. It was the best defended point and the most difficult to reach. This made it the best viewpoint in the city over the River Arga. It also provides the best view for understanding the bastioned system made up of bulwarks, with their cannon batteries and turrets, moats, ravelins and counterguards. Close by is one of the most magical corners of: the Mesón del Caballo Blanco.

## PORTAL DE FRANCIA

This is the only one of the six gates in the walled city that keeps its original location and appearance. Built in 1553, a second exterior gate was added in the 18<sup>th</sup> century, which still has a drawbridge and system of chains. Until 1915 the curfew was called every night and the city gates were closed, making the city impregnable to outsiders.



## GENERAL ARCHIVE OF NAVARRE

Built as the Palace of the Monarchs of Navarre in the 12<sup>th</sup> century, it was a

residence for bishops and royalty. The architect, Rafael Moneo was commissioned to restore it and it was inaugurated as a documentary archive in 2003. It houses an immense model of the city of Pamplona in 1900 and a Romanesque domed chamber.

## PASEO DE RONDA

This was the high route taken by soldiers to watch over the horizon. It is flanked by the colourful houses of the medieval district of San Cernin.

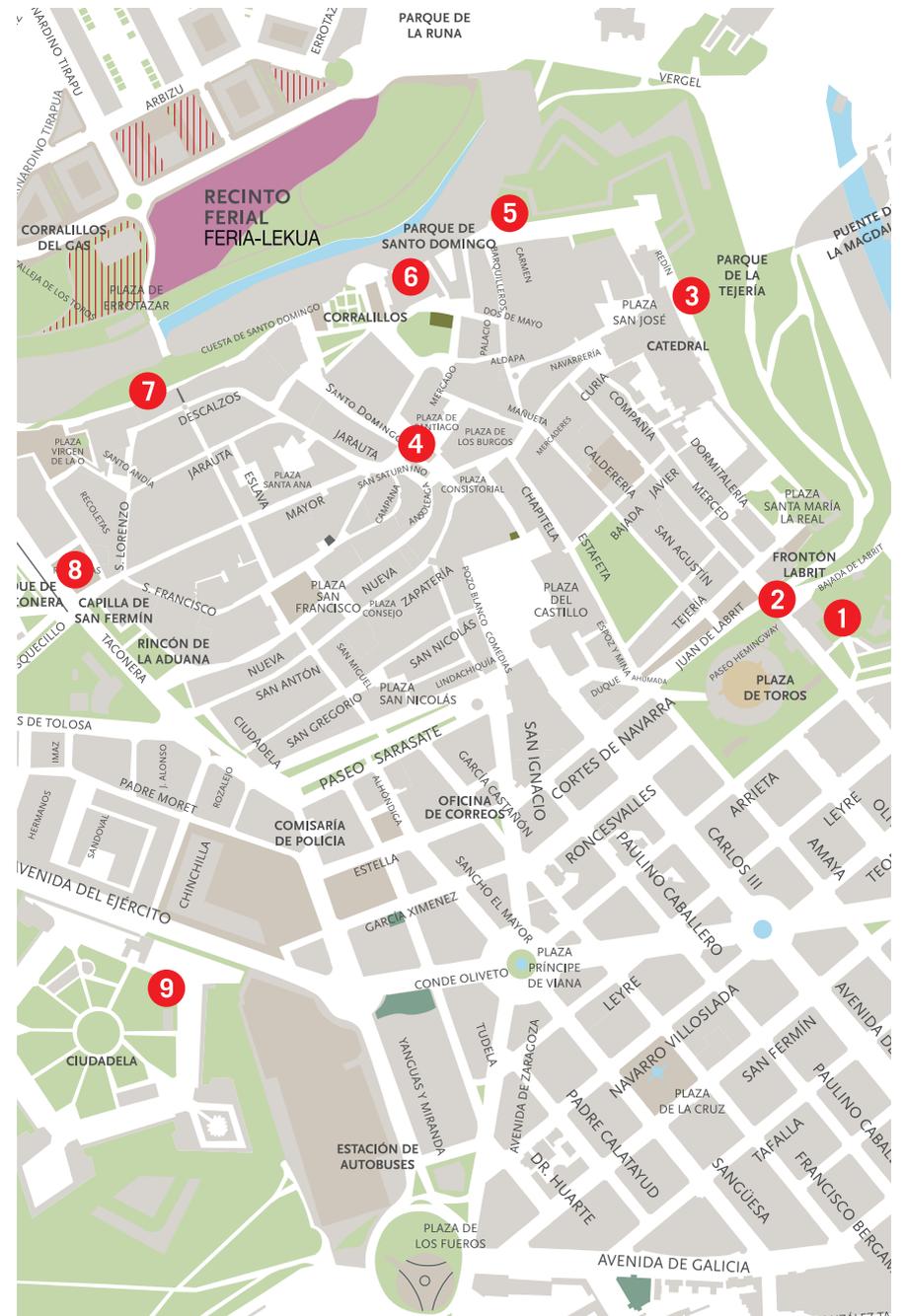
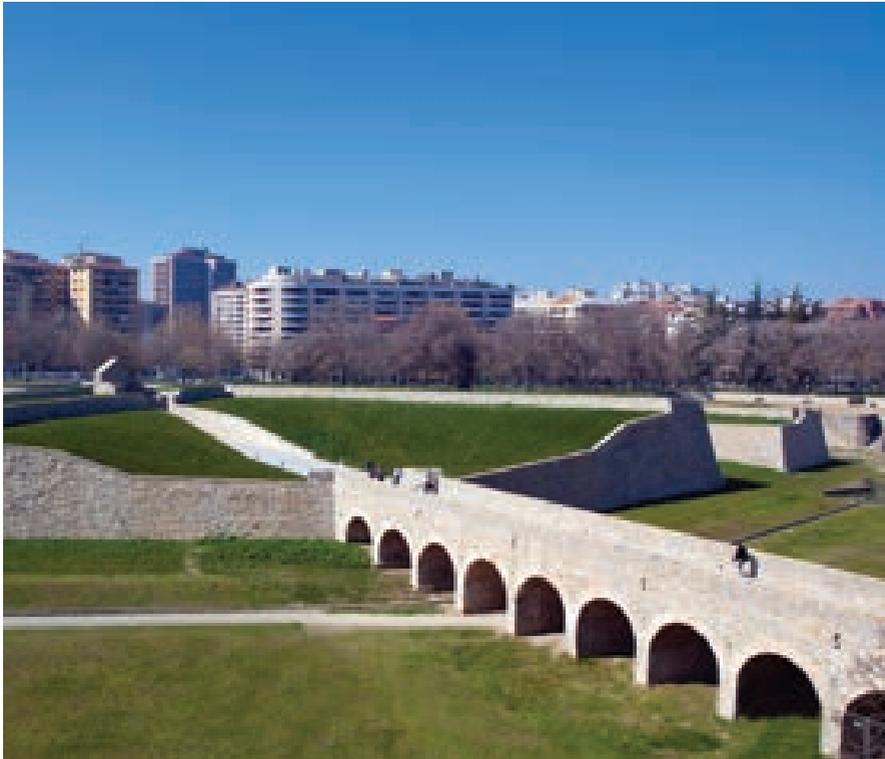
## LA TACONERA PARK

The oldest in the city (1850) and one of the most iconic for its French gardens and statues, which startle visitors as they walk through the park, and for the ravens, ducks and peacocks that live in the moats of the walled area. The ravelin of San Roque and, especially, the rampart of La Taconera, are highlights in the fortified zone.

## LA CIUDADELA (THE CITADEL)

This fortified area is regarded as the best example of military architecture of the Spanish Renaissance and one of the largest defensive enclosures in Europe. The Ciudadela is pentagonal in shape, with a bulwark at each angle, and is surrounded by a wide moat. It is strengthened by four ravelins and two counterguards. The gardens within have four carefully conserved historic buildings that now house art exhibitions.

- 1** Fortín de San Bartolomé
- 2** Rampart of Labrit
- 3** Ronda del Obispo Barbazán
- 4** Rampart of the Redín
- 5** Portal de Francia
- 6** General Archive of Navarre
- 7** Paseo de Ronda
- 8** La Taconera park
- 9** La Ciudadela (the Citadel)



## 2. Pamplona, green city

Pamplona is one of the greenest cities in Spain. Its parks and gardens take up almost 20% of the city's area and weave through it as an essential part of its urban structure.

### RIVERSIDE PARK OF THE RIVER ARGA

A beautiful walk of almost 20 kilometres alongside the banks of the river that can be taken on foot or by bike, where you can see trees of many different species, fishes, ducks, birdlife and other animals, and also enjoy the picnic areas, fishing zones, gardens, medieval bridges, walkways, old mills and playgrounds that are available along the route.



### LA TACONERA PARK

The oldest in the city (1850) and one of the most iconic for its French gardens and statues, which startle visitors as they walk



through the park, and for the ravens, ducks and peacocks that live in the moats of the walled area. The ravelin of San Roque and, and especially, the rampart of La Taconera, are highlights in the fortified zone.

### WALK ALONG THE CASTLE AND CITADEL

The 280,000 m<sup>2</sup> of woodland and grassland in both parks make up the green lungs of the city. A space for playing sports or relaxing amongst the walls, moats and ramparts.

### MEDIA LUNA PARK

Shaped like a waning moon, its fountains, fish pond and romantic design make it one of the most beautiful parks in Pamplona. There are 43 species of tree here, including huge sequoia and commemorative monuments such as those of the local violinist Pablo Sarasate or of king Sancho El Mayor.

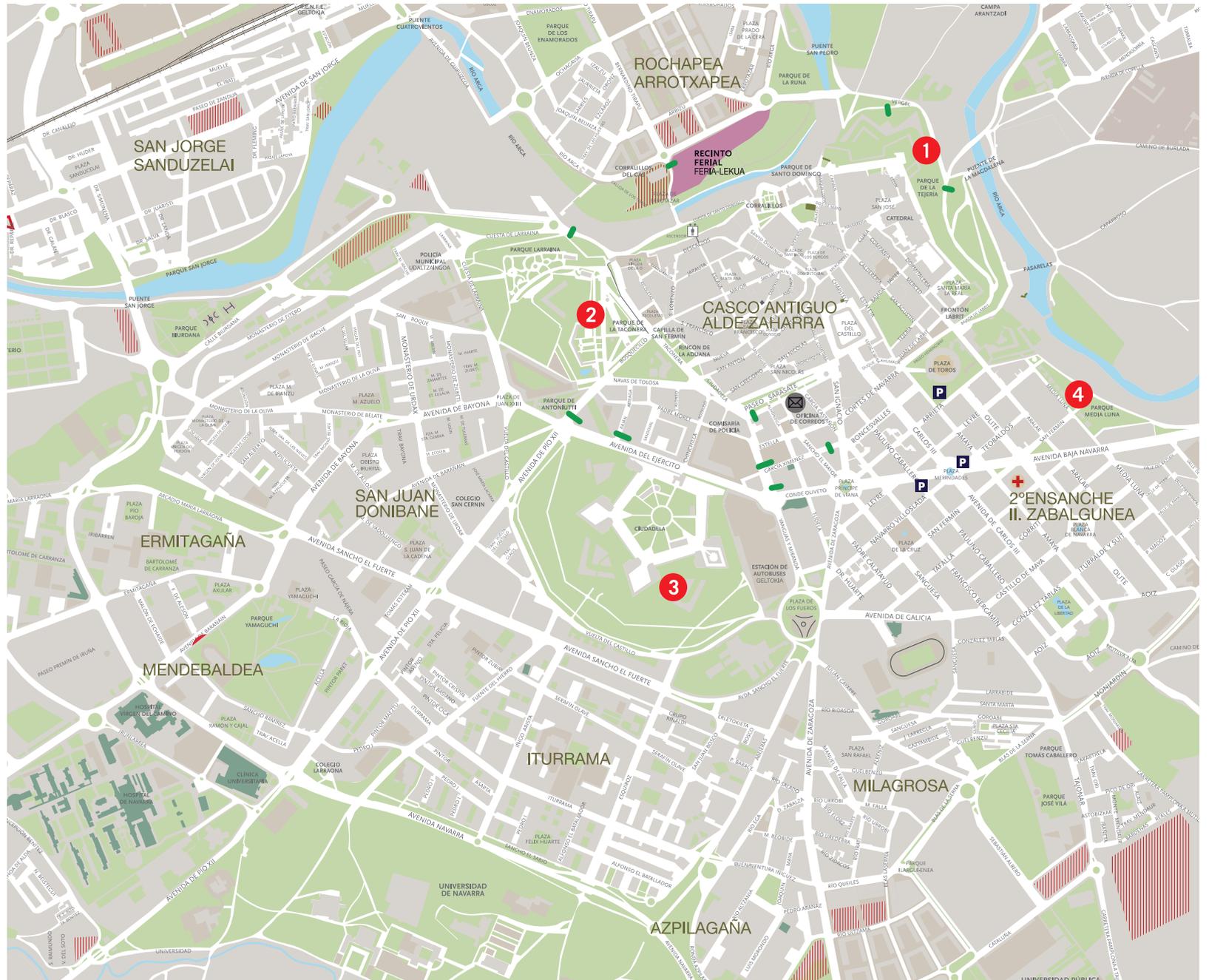
### YAMAGUCHI PARK

A park of Japanese design that contains in its 85,000 m<sup>2</sup> Japanese elements such as a large geyser, a pagoda, a lake with a bridge and waterfall and a number of exotic species.

The park dates from 1997 and came about thanks to the good relations between Pamplona and its twin city of Yamaguchi, which was evangelised by St. Francis Xavier in the 16<sup>th</sup> century.



- 1 Riverside park of the River Arga
- 2 La Taconera park
- 3 Walk along the castle and Citadel
- 4 Media Luna park
- 5 Yamaguchi park



## 3. Pamplona, city of the Way of Saint James

Pamplona is the first city on the popular Way of Saint James. The bridge of the Magdalena and the Portal welcome pilgrims and lead them down a route of ancient streets, churches with the marks of pilgrimage, parks and gardens.

The city is entered via the district of La Magdalena. The route takes the pilgrim to a 12<sup>th</sup> century medieval bridge that crosses the River Arga that has a calvary with an image of Saint James at one end. After crossing the bridge the pilgrim comes to the foot of the walls, and after crossing the old moat of the fortifications enters the Old Quarter of the city via the Portal de Francia or the gate of Zumalacárregui.

The route obliges the walker to wander down the streets of the three old districts named by their parish churches: Navarrería, with the cathedral of Santa María la Real; San Nicolás, with its parish church of the same name; and San Saturnino, with the church of San Cernin.

After passing near the park of the La Ciudadela, the pilgrims' route continues along the Castle Walk and loses itself amongst the streets of the modern part of the city until it reaches the grounds of the University of Navarre. There a stone bridge guides the pilgrim in the direction of Cizur Menor.



## 4. Pamplona, city of flavours

One of the main attractions of Pamplona is the cuisine, which in Navarre forms a part of our culture.

To whet your appetite, the best thing to do is to try the famous tapas (or “pintxos” as they are called here) in the bars of the Old Quarter. You’ll love them. Then for lunch or dinner, local products should be a main feature on the menu: spring vegetable stew, red “piquillo” peppers, asparagus, lamb or veal, Roncal cheese... And to finish it all off, what could be better than one of our traditional, home-made desserts like curds, cottage cheese and honey, rice pudding, custard slice or “pantxineta” and “txantxigorri” pancakes? All this and more can be found in the 150+ bars and restaurants waiting to serve you.

And to accompany your meal, choose a good wine with the Designation of Origin of Navarre: red, white, rosé or muscatel. And if you like liqueurs you can’t leave Pamplona without trying a glass of pacharán.

You can buy many of the typical products of Navarre, both fresh and preserved, at local food stores and the city markets.

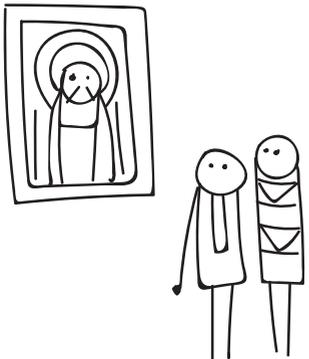


## 5. Pamplona, city of culture

In Pamplona, lovers of painting and sculpture have the opportunity to discover and take pleasure in a wide variety of works of art in different spaces, such as the Museum of Navarre, the Navarre University Museum, the buildings of La Ciudadela or, on the outskirts of the city, the Huarte Museum of Modern Art and the Jorge Oteiza Museum.

### MUSEUM OF NAVARRE

The museum contains local works of art from Prehistory up to the 20<sup>th</sup> century, as well as interesting temporary exhibitions. Highlights include the impressive Roman mosaics, the Hispano-Islamic chest of Leire, the Romanesque capitals carved by the master carver Esteban, the medieval frescos from Olite and the Cathedral, and the portrait of the Marquis of San Adrián, a well-known work painted by Goya.



### OCCIDENS CATHEDRAL MUSEUM OF PAMPLONA

The cathedral of Pamplona is home to “Occidens”, a journey through Western history that sets out to stimulate thought about the origins of Western culture. “Occidens” is an experience that goes way beyond a conventional exhibition. In June 2013 it received the award for the best exhibition in the world and in 2014 it obtained the Special Commendation Prize at the European Museum of the Year Award (EMYA 2014).

### UNIVERSITY MUSEUM OF NAVARRE

Inaugurated in January 2015, the latest inclusion to the exhibition spaces of the city presents the collection of María Josefa Huarte, which includes the work of key artists of the 20<sup>th</sup> century such as Picasso, Rothko, Kandinsky, Chillida, Oteiza, Tàpies and others. It also houses the old Photographic Bequest of the University of Navarre, which contains more than 14,000 photographs of the 19<sup>th</sup> and 20<sup>th</sup> centuries with snapshots by famous photographers and photojournalists like José Ortiz Echagüe, Pere Català Pic, Robert Capa and Henri Cartier-Bresson.

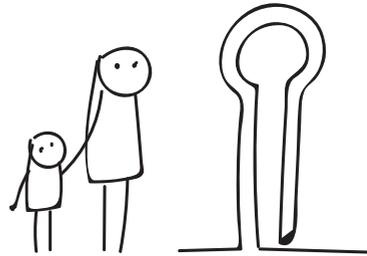


## CIUADELA

Four buildings in the park of the Citadel (the Armoury, the Pabellón de Mixtos, the Oven and the Powder Store) holds temporary exhibitions of modern art by local artists. An ideal space to discover the new artistic developments in unique surroundings.

## URBAN SCULPTURES

The streets and parks of Pamplona are home to more than 110 sculptures by different artists, which are perfectly integrated in their surroundings. Artistic gems made of copper, stone, bronze, steel, concrete, cast iron... which are often unnoticed by visitors and by those who, caught up in the daily round, do not stop to look at them in greater detail. For



more information about them: location, title, artist, history, etc. go to <http://esculturas.pamplona.es/>.



## JORGE OTEIZA MUSEUM

The Oteiza Museum, situated in Alzuza (9 km from Pamplona), houses the personal collection of the famous sculptor and integral artist, made up of 1,650 sculptures, 2,000 works from his experimental laboratory, sketches, collages, and the Laboratorio de Tizas (Chalk Laboratory), one of the most important features presented by the Museum.

## HUARTE MODERN ART CENTRE

Less than five kilometres from the centre of Pamplona, Huarte plays host to the first cultural centre in Navarre specifically designed to disseminate and promote modern art in its different disciplines through exhibitions and a wide range of activities. The centre focuses particularly on the current art scene, emerging art and multidisciplinary creations.

**10  
PROPOSALS  
FOR  
DISCOVERING  
NAVARRA**

# 10 PROPOSALS FOR DISCOVERING NAVARRA

Navarra offers the visitor cultural tourism, ecotourism and nature tourism, rural tourism, gastronomy and wines, festivals and traditions, and congress and health tourism. There are a thousand reasons for discovering Navarra.

Navarra is a land of diversity and contrasts, of varied routes, of paths, and of pleasant surprises: a series of landscapes that can be explored at your leisure because their variety is so accessible. Scarcely 100 kilometres as the crow flies separate the green landscapes of the lofty Pyrenees from the plains of La Ribera, the geographical regions which together with the Zona Media and the Pamplona District make up the territory of the Autonomous Region of Navarra.

The north of Navarra is marked by the green of the Pyrenean foothills with destinations such as the Caves of Zugarramurdi or those of Urdazubi-Urdax, the landscapes of the Baztan Valley, or the reservoirs of Leurtza. An outstanding destination in the Pyrenees is the Selva de Irati, the second most extensive beech and fir forest in Europe; the Foz of Lumbier and that of Arbaiun; and the valleys of Salazar, Roncal, and Belagua. In the Sierra de Aralar you can enjoy green meadows interspersed with beechwoods, brooks, caves such as that of Mendukilo, and unforgettable hikes such as the Vía Verde del Plazaola, a gentle green route that includes the Tunnel of Uitzu which is three kilometres long.

Navarra is the gateway to the Camino de Santiago or Way of St James, on which stand many of the architectural treasures of the north; it crosses the Zona Media and also La Ribera. In Navarra you can enjoy good eating, festivals such as the Sanfermines, and the fairs and cultural events that are organised throughout the year, and the combination of a unique natural heritage and hundreds of quality establishments that make this

Autonomous Region an ideal place for nature lovers and devotees of rural tourism.

In Navarra you can enjoy peace and quiet, explore beautiful landscapes, get to know enclaves of historical interest, visit small local museums, or indulge in active tourism. The proposals are endless and allow us to discover a Region with a charm of its own.

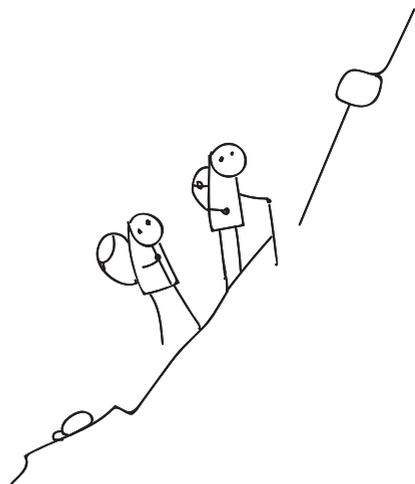


# 1. The Pyrenees

Discover the north of Navarra and let yourself be charmed by the high peaks of the Pyrenees and their magnificent landscapes. In the eastern area the visitor is welcomed by the unforgettable scenes of the escarpment of the Macizo de Larra, the extensive Selva de Irati, the depths of the Foz de Arbaiun over which vultures soar, and the historical ensemble of the Collegiate Church of Orreaga-Roncesvalles.

But the western area also has magnificent natural paradises. As we descend the mountains we come to picturesque country houses, legendary caves, green meadows, and spaces such as the Señorío de Bertiz Nature Reserve. Other indisputable attractions include the Sierra de Aralar and the Urbasa-Andia Nature Reserve, which contains treasures such as the Vía Verde del Plazaola and the

Santuario de San Miguel in Excelsis, in addition to offering amazing settings and fine panoramic views of the Pyrenean peaks and the uplands of Navarra.



# 2. Journey to the centre of a natural paradise

Hike along the Pyrenean paths, lose yourself in the Selva del Irati, and discover the landscapes of the Zona Media. The landscape moves and surprises us and invites relaxation and the reflection as to how it has been possible to preserve so much natural richness.

In La Ribera can be found one of the major treasures of Navarra's heritage: the Bardenas Reales, a nature reserve that has been declared a Biosphere Reserve by the UNESCO. It surprises the visitor with its semi-desert landscapes, formations of the Bardenas Blancas such as Castildetierra and Pisuerra, the area known as El Plano, and the Bardenas Negra, in all of which hiking and cycling can be enjoyed.

The Route of the Landscapes of Navarra includes 20 viewpoints and 15 paths where you can do just that, the latter in close association with water. These outstanding landscapes are unique and easy of access, and their local population is proud of how well they have been looked after.

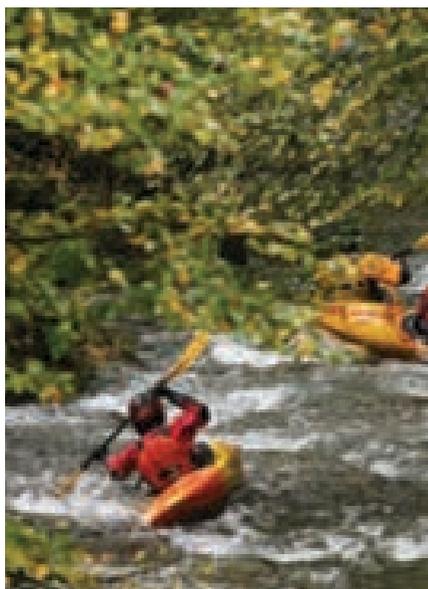


## 3. Nature and sport

Navarra is a paradise for combining nature and sport, whether in a relaxed or more challenging manner. The Green Routes such as the Vía Verde del Plazaola, the Tren Txikito of the Bidasoa, the Vasco-Navarro, and the Tarazonica follow disused railway lines that have been recovered for leisure use.

it is also a paradise for aficionados of adapted walkways such as those of the Rincón de Belagua, Orgi, Leurtza, Bertiz, and the Laguna de Pitillas, with exciting proposals such as Segway rides or those organised by the horse-riding clubs that exist in all areas of the Region.

Navarra has a strong relationship with the bicycle. Thousands of cyclists use its



roads and its tracks that sometimes seem impassable and sometimes offer pleasant rides. The rivers of Navarra fill with boats and canoes, especially in spring when the greenthaw arrives. On the reservoirs of Yesa and Alloz you can enjoy sailing, windsurfing, and water skiing which attract numerous sports enthusiasts in the summer.

Sendaviva is an Adventure Park for the whole family to enjoy. Located in Arguedas close to the Nature Reserve of the Bardenas Reales. Sendaviva puts us in contact with nature and shows us how deer, goats, wolves, birds of prey, bears, tigers, and lions live. Sendaviva includes shows and attractions such as the largest zip-line in Europa, bobsleigh, skydiving, the water maze, and water bumper cars.

Tree climbing with canopy walking is another of the attractions with most followers in Navarra. There are Adventure Parks with zip-lines and tree routes in the areas of Bertiz, Lekunberri, Auritz/ Burguete, Larraona, and Aibar.

In winter cross-county skiing is a tradition in Larra-Belagua and in Abodi in the forests of the Selva de Irati; in these landscapes snowshoes are also used on routes.

## 4. Landscapes to enjoy the tarmac



In 2016 the Circuito de Navarra will hold the Six International Enduro Days, the major event for this sport.

As for road routes for motor bikes, within short distances Navarra goes from the most intense green of the Cantabrian meadows to the woodlands of the Pyrenean foothills, or from cereal fields and olive groves to the unusual desert of the Bardenas Reales. This diversity of landscapes and a wide network of secondary and local roads together with attractive gastronomy make Navarra an ideal destination for motor bike tourism.

Navarra has a leisure and sports circuit that has been created for racing. Located in Los Arcos, the Circuito de Navarra has a speed track four kilometres long, a technical circuit where you can enjoy the thrill of racing that also stages corporate events for companies, leisure days for aficionados, and many other activities thanks to its five specific tracks: the speed circuit, the go-kart circuit, the AutoCross track, the slippery track, and, the 4x4 area.

On the website and the app and in the leaflets of Navarider, driving enthusiasts will find ten road routes with a total of 2.001 kilometres of bends that will allow you to discover many of the most beautiful landscapes of Navarra. All the routes, which have original names such as “The butterfly”, “The shark”, “Elvis lives”, and “The crocodile” include detailed profiles, GPS trackers, maps of routes, kilometre points, marked junctions, summaries, and accommodation options.



## 5. Birding Navarra: getting to know the birds

The birds that nest in Navarra or cross the region in search of more favourable climates give us images of great beauty that keep us in contact with nature. There is nothing like listening to the song of goldfinches, contemplating the passage of doves, cranes, or geese, discovering rock refuges haunted by birds of prey, or observing the activities of mallards, coots, and little grebes among the waters and reeds of the lagoons.

Some of the ideal places for birdwatching in Navarra are the Señorío de Bertiz Nature Reserve, the hills of Ibañeta and Linduz, the Sierra de Urbasa, the oakwoods of Ultzama-Basaburua, the Laguna de Pitillas, that of Las Cañas, the Belagua Valley, the Foz of Arbaiun and that of Lumbier, the district of Sangüesa,

the Otos del Arga, and the Bárdenas Reales. Discovering them is easy with Birding Navarra, a club that offers an information service and a website on ornithological tourism in the Region. It also gives access to a series of professional guides and catering companies.

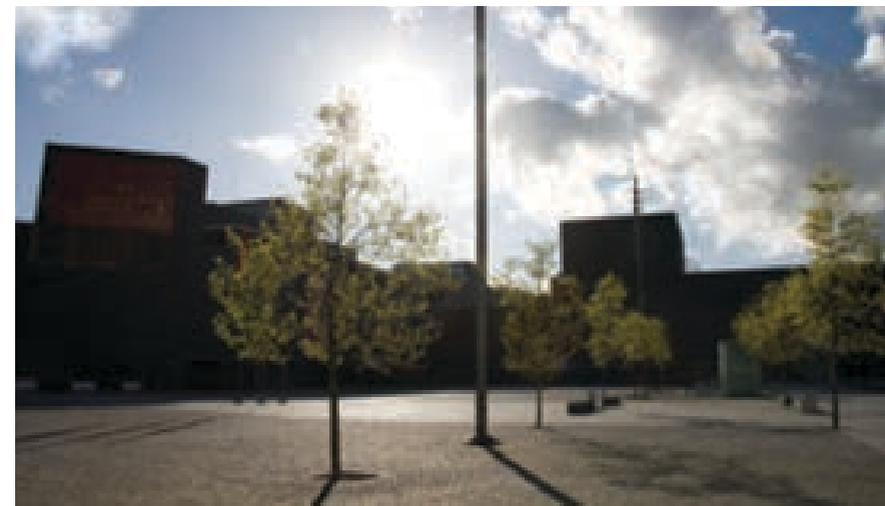


## 6. MICE tourism

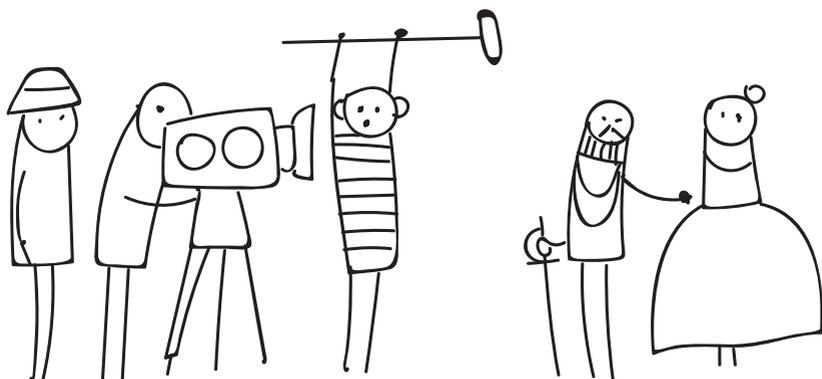
Navarra is an innovative, safe, professional, and welcoming region. Its distinctive character makes it an ideal choice for staging congresses, conventions, and business meetings. The prestige of its university and healthcare and its considerable business fabric, characterised by the importance of the automobile industry and of clean energy, make Navarra an ideal destination for MICE (Meetings, Incentives, Congresses, and Exhibitions) tourism.

With a wide range of leisure and cultural activities and accommodation and infrastructure, among which stand out the Conference Centre and Auditorium of Navarra, Baluarte, Refena, the Professional Association of Doctors, and the Planetarium, Pamplona has made itself a name for business tourism: it is a green, accessible, and comfortable city with quality hotels and gastronomy and a

matchless heritage. Moreover, its MICE headquarters go beyond the limits of the city as they are established in spaces surrounded by nature that are ideal for unwinding after a long day of business, such as the Fitero Spa or the Elgorriaga Spa.



## 7. Navarra cinema route



Cinema producers and directors have turned to Navarra on many occasions. Its villages and towns have seen work by Audrey Hepburn, Orson Welles, and other stars of yesteryear, as well as the Oscar-winning Javier Bardem, Penélope Cruz, Cameron Diaz, Michael Fassbender, and Martin Sheen and a large cast of Spanish actors and actresses.



In recent years the Region has been the chosen setting for films as popular as “Witching and Bitching” and “Spanish Affair”, and this year will see the shooting in Baztan of “The Invisible Guardian”, the first film based on the successful trilogy of Dolores Redondo set in this valley of Navarra.

On the “Navarra, de cine” route the visiting film buff can enjoy charming locations and walks in woods and streets in the footsteps of his favourite actors and directors. Following the camera, “Navarra, de cine” invites you to get to know Pamplona, the Camino de Santiago pilgrim route as it passes through the Region, Artajona, the Selva de Irati, the Bardenas Reales, and up to a total of 13 settings that saw the filming of “Robin and Marian” (1976), “The Way” (2009), and “Airbag” (1996), among many other films.

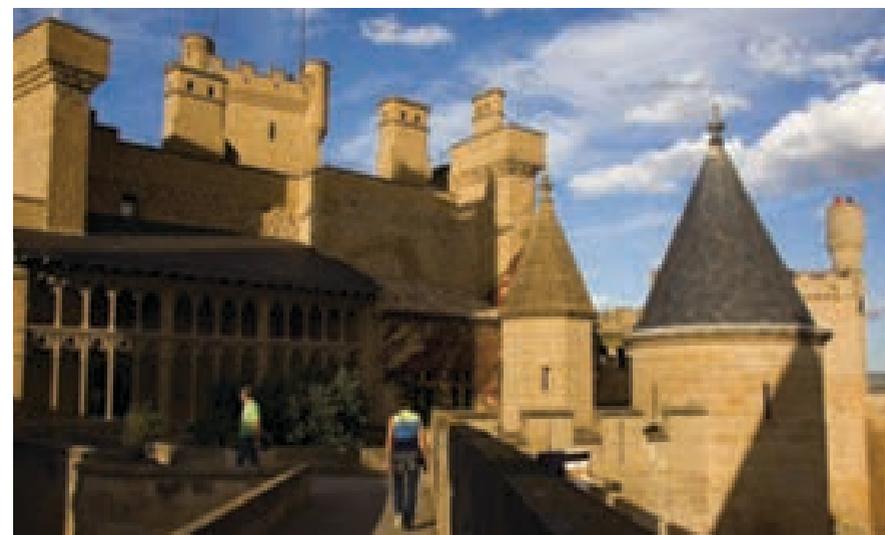
## 8. Castle and fortress route

Castles, walls, towers, and fortifications remind the visitor of the origins of Navarra and the vicissitudes of the Old Kingdom. Their corridors and halls tell us of legends of the knights, noblemen, and kings that inhabited them in former times, and their battlements and turrets are excellent vantage points for observing the most varied landscapes.

The Route of the Castles and Fortresses gives us access to some of the most significant castles and fortifications of Navarra with four different itineraries. The first passes through the north of the Region and includes the remains of Amaiur Castle, the last bastion of resistance against Castile after the conquest of Navarra, the Palacio de Jauregia de Irurita, and the

Tower House of Jauregia de Donamaria. The Zona Media of Navarra includes several monumental ensembles such as those of Viana and Estella-Lizarra, and numerous towers, fortified churches, and castles, among which stand out the Castle of the Kings of Navarra in Olite and the Castle of Javier.

The itinerary of La Ribera in the south of Navarra reveals remains of ancient fortifications and walled enclosures in Rada, Santacara, and Cortes, together with the restored Marcilla Castle, a Gothic palace with its moat and drawbridge, and the Monreal Tower of Tudela, the first camera obscura in Navarra.



## 9. Among vines and vineyards



Reds, rosés, whites, cavas... The Autonomous Region offers both variety and quality in its Navarra and Rioja Denomination of Origin wines. To savour them and enjoy oenological culture, the Navarra Wine Route proposes endless activities ranging from visits to wine cellars and working on the vines, and including wine tasting, combinations with



gastronomy, lunches in the country, hiking through vineyards, and a visit to the Olite Wine Museum and other experiences.

The Navarra Wine Route also allows you to get to know the Cerco de Artajona, Ujué, the Monasterio de la Oliva, the Palacio Real of Olite, the Romanesque bridge of Puente la Reina, the Romanesque architecture of La Valdorba, and other examples of the heritage of Navarra; remains of former times such as the Abandoned Medieval Village of Rada, the Musealised Site from the Iron Age of Las Eretas, and the Andelos Site in Mendigorriá, together with the Bárdenas Reales and other natural enclaves of great beauty.

## 10. The witchcraft route

In the 16<sup>th</sup> and 17<sup>th</sup> centuries the society of Navarra was characterised by its cultural and political differences, its beliefs in myths and legends, and the age-old wisdom of the women of former times in their use of nature to cure diseases.

Many of these women were accused of witchcraft. Medieval history relates Navarra to witches, covens, potions, exorcisms, and persecutions. The Navarra Witchcraft Route has four different itineraries that explore the main scenarios of this phenomenon: enclaves of great beauty imbued with an air of mystery that invite the visitor to enter the enigmatic world of obscurantism and at the same time enjoy the flavours of cultural and gastronomic traditions and the genuineness of a medium that has known how to preserve its essence.

