



Historical map of HERVÁS



Location

The village of Hervás is located at northeast of the province of Cáceres between the foothills of the Sierra de Gredos and Bejar, at the heart of the Valley of the Ambroz River. The north side of the village is guarded by the Pinajarro peak, that has an altitude of 2104 meters; to the east lie the valleys of the Jerte and La Vera Rivers; to the west, the Sierra de Gata mountain range and the area known as Las Hurdes, while to the south are Cáparra and Granadilla.



Tourist attractions



In addition to the extraordinary natural setting of forest lands and its three rivers, the Ambroz, Gallego and Santhervás, Hervás has numerous urban, civilian and religious elements listed in Spain's National BIC Register as Historic Artistic Sites under the category of Assets of Cultural interest since 1969. The Jewish quarter, St. Mary of the Living Waters and The Convent of the Discalced Trinitarians Churches, the House of the Dávila family, the old Franciscan infirmary (now City Hall) named La Bien Parada, and the medieval bridge called La Fuente Chiquita.

INFORMACIÓN MUNICIPAL: <http://hervas.es/>
INFORMACIÓN TURÍSTICA: alojamientos, restaurantes, horarios de visitas y agenda de actividades: <http://www.turismodehervas.com/>

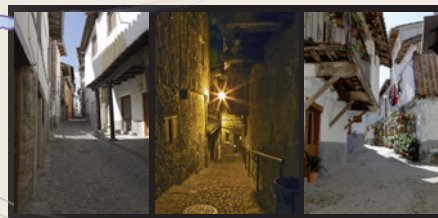


HERVÁS AUDIOGUÍA

1. LA CORREDERA SQUARE
2. THE LOOKOUT POINT AND TOWER OF SANTA MARÍA CHURCH
3. THE PLAZA
4. FUENTE CHIQUITA BRIDGE AND ITS STONE ABUTMENT
5. THE RIVER WALK AND POPULAR-STYLE ARCHITECTURE
6. VADO, CALLEJON COFRADES AND AMISTAD JUDEO-CRISTIANA STREETS
7. RABILERO AND SINAGOGA STREETS
8. SAN JUAN BAUTISTA DE LA CONCEPCIÓN
9. THE HOUSE OF DÁVILA
10. THE INFIRMARY OF THE FRANCISCAN FATHERS
11. THE SHAFTS OF THE COLUMNS OF THE KNIGHTS TEMPLAR

JEWISH QUARTER AND FUENTE CHIQUITA BRIDGE

The narrow winding streets and plazas of this section of the town are living testimony to the historical and cultural legacy of the Jewish community, which established itself in Hervás between XIV and XV centuries. This area is located on the northeastern slope of the hill leading down from the church to the banks of the Ambroz river. Traditional features of mountain architecture can be found. To be noted are the window frames, doors and balconies made of local chestnut wood and the framework with adobe, which form beautiful entrances and doorways. Also striking is the use of red clay tiles placed vertically on the facades of buildings as an insulator against the rain.



Of the original buildings of the Jewish community: wineries, wine cellars, the Synagogue, etc., few historic remains are documented in the archives of the village, though they have been kept alive over time through culture and oral tradition.



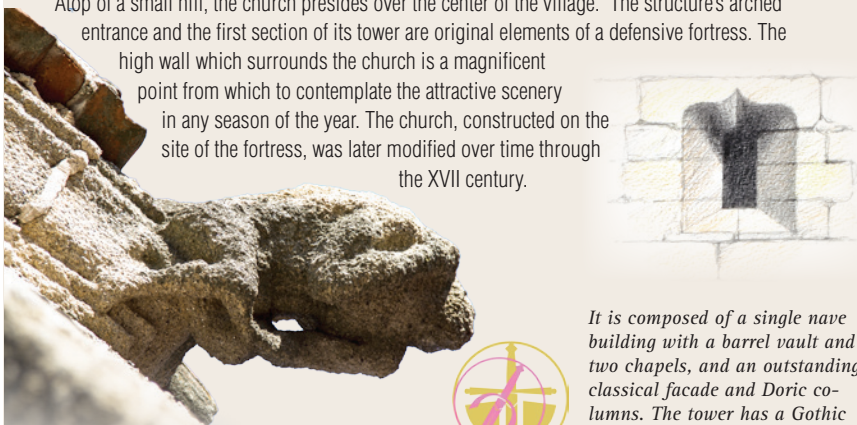
Formed by a single arch and granite ashlar, this bridge is thought to be the oldest architectural structure of the village, however there is no historical documentation to verify this belief. Later on, after the bridge was built, the carved tombstone of Don Alonso Sánchez, hero and local benefactor was placed in the left parapet as a buttress. Locals fondly refer to this tombstone as *el Machón* (Spanish word for "buttress").



The bridge, which crosses the Ambroz River, connects the village to "la Vía de la Plata" (the Roman's Silver Route), and has been a main entrance to town since ancient times.

ST. MARY OF THE LIVING WATERS CURCH

Atop of a small hill, the church presides over the center of the village. The structure's arched entrance and the first section of its tower are original elements of a defensive fortress. The high wall which surrounds the church is a magnificent point from which to contemplate the attractive scenery in any season of the year. The church, constructed on the site of the fortress, was later modified over time through the XVII century.



It is composed of a single nave building with a barrel vault and two chapels, and an outstanding classical facade and Doric columns. The tower has a Gothic ogee-curved arched window and on its walls are the coats of arms of the Duchy of Béjar and the Bishop of Plasencia.



THE CONVENT OF THE DISCALCED TRINITARIANS CHURCH OF SAN JUAN BAUTISTA

This is the ancient Convent of the Barefoot Trinitarian Order founded by New Christians in the XVII century. Of special interest are its mortar facade, mimicking red brick, a replica of the San Nicolás de Bari Church at Valladolid, and its extraordinary baroque altarpieces.

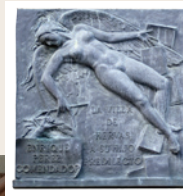


The building is formed by a central nave with a barrel vault in four sections and two side naves with chapels. After the confiscation of church property by Mendizabal in the XIX century, what was formerly the part that was the School of Theology later went on to have various uses, as hospital, seminary and town hall until its reconversion into a "Hospedería", in 2001.



THE HOUSE OF THE DÁVILA FAMILY PÉREZ COMENDADOR MUSEUM

This is an important mansion of the XVII century built in baroque style with a simple granite ashlar two-story facade, fitted with cornices with a triangular pediment and a doorway surmounted with a neoclassical lintel. Since 1986, it houses the Pérez Comendador-Leroux Art Museum, the Municipal School of Music and the village's Public Library.



FRANCISCAN INFIRMARY / TOWN HALL

This building of austere and balanced architecture contains an interesting interior courtyard with eight columns, and a granite staircase. Originally it was an Infirmary for the members of *La Bien Parada*, a Franciscan monastery located in the neighboring town of Abadía. Today, it houses the Town Hall.



OTHER PLACES OF INTEREST

Templar Columns from the founded hermitage under the patronage of martyrs San Gervasio and San Protasio. They are located at the street named *Gabriel y Galán*, near the Town Hall.

Hermitage of San Andrés, XIV century, 1.5 km away from the center of town, the Santísimo Cristo de la Salud, patron saint of the village of Hervás.

Bullfighting ring and recreational grounds of San Andrés Hermitage.

Hermitage of San Antón, built on the site of the old hermitage of Los Martires.



The Iron Bridge, ethnographic industrial element of interest. This railway bridge has not been in use since the cancellation of the Ruta de la Plata railway line between Guijuelo and Plasencia.

Private Museum of Motorcycles and Classic Cars.



TRADITIONAL FESTIVITIES

Feast of Saint Anthony: celebrated on January 17th at the chapel of the saint. After mass and a short procession, the parish priest blesses pet animals before commencement of the picnic feast, featuring the traditional “bollo de tortilla” with “chorizo” and other local dishes, on the grounds of the hermitage.

Holy Week: liturgical ceremonies and solemn religious processions by the members of the village’s various Catholic Brotherhoods and Sisterhoods. The Monday and Tuesday following Easter Sunday, are dedicated to popular celebrations and picnics where “hornazos” and sweets are shared.

Religious procession of the Holy Cross: the first Saturday in May. Retrieval of the traditional pilgrimage procession that accompanies the Cristo de la Victoria from the Church of St. Mary to the San Andrés Hermitage for the celebration of mass, followed by lunch on the grounds of the chapel.

Puppet Festival: in the month of May. For an entire weekend, the village hosts marionette and puppet shows specially aimed to delight family audiences.

Los Conversos: 1st weekend of July. Cultural seminars and popular festival which includes theatrical representations, street entertainment, markets and outreach activities focused on the



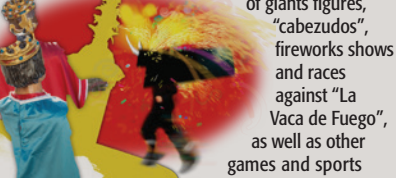
period of coexistence between the Jewish and Christian communities that inhabited Hervás between the XIV and XV centuries.



El Novélisimo: during the month of July. An international film festival for new filmmakers, along with complementary cultural activities and a gala closing event.



Fair Days: August 15th, 16th and 17th. This is the most popular and largest festival of the year. Evening street dances and parties are held in La Corredera Square. There are parades of giants figures, “cabezudos”, fireworks shows and races against “La Vaca de Fuego”, as well as other games and sports competitions for all ages.



Fiestas in honor of the Ssmo. Cristo de La Salud. The Cristo de la Salud Hermitage and its grounds are the site where the village’s most traditional festivities take place on the days of September 14, 15, 16 and 17. As in Fair Days, “verbenas”, parades and bullfights are held.

Magical Autumn: each weekend in November. Many different activities of sporting and cultural events, with a special focus on local rural environment and local popular tradition.



SCENIC AND CULTURAL PLACES OF INTEREST

Youth Theatre Cinema: remodelled from its original state in 2007 from the former one of the first half of



the XX century, it is now the epicenter of the local scenic activities. Theater, concerts, audiovisual and shows of all types, are held in its two halls.

Pérez Comendador Museum: seven exhibition halls, including five permanent ones and two temporary



halls with a program rich in high quality artistic expression. Also its space houses the Municipal School of Music and the Public Library.

Creative Space for Youth: state-of-the-art rehabilitation of the old municipal swimming pool, now converted into a gathering place and a recreational entertainment space with alternative and multipurpose uses.



House of Culture: permanent site of various social and cultural activities: Popular University, permanent computing classroom and municipal radio station.

Riverside walk and natural outdoor stage and theater setting next to the Fuente Chiquita: site of the theatrical performances of the Los Conversos Festival.



Railway Interpretation Centre. Permanent exhibition, Hervás: Recaptured History.

GASTRONOMY

Of great quality are the hams and cold cuts: “chorizo”, “salchichón”, and pumpkin and potato “morcilla”. Special mention must be given to the Iberian pork meat roasted on embers of oak in local “mesones”. Also beef of extraordinary tenderness and typical dishes such as “cazuela”, marinated potatoes, delicate and tasty sweet red pepper salad called “zorongollo”, “cuchifrito” pork and “caldereta” goat stew. All washed down with young local homemade wine, called “pitarra”. Also typical are the sweets associated with traditional celebrations:



“hornazos” and “bolos de San Antón”, sweet cakes, “coquillos”, “mantecadas” and “perrunillas”, or sweets of Sephardic tradition, sweet soup, Jewish pastries and “nuégado”.



NATURE

Nature has been generous to this population who treasure among its many different landscapes the transition from the rugged vegetation of



mountainous front of the Castilian plateau to the wavy peneplains of Extremadura. An amphitheater of woods, riverbanks, meadows and orchards that



harbor a varied and rich biodiversity among its natural terraces, as the land descends from 2104 meters of altitude in the sierra to 500 meters in the lowlands of the Ambroz River. Much of the township is included in the network Red Natura 2000 and its Monte Castañar, a chestnut forest area of 300 hectares has been declared a Protected Landscape for sustainable traditional logging. A place of unique beauty furrowed by endless paths and marked trails sprinkled with pyrenean oak in its highest areas. City Park, Horse Chestnut Tunnel and recreational areas of La Pradera and Los Pinos.

ORNITHOLOGICAL ROUTES

The different ecosystems included in the borough allow the observation of a wide variety of forestry, mountain, scrub species and crops. It is possible to see large birds of prey such as vultures and golden eagles, goshawks and sparrowhawks. Also tits, goldfinches, robins, black shouldered kites, tawny owls, orioles, cattle egrets, blackbirds, magpies, azure-winged magpies, bee-eaters, hawfinches, tree-creepers, nuthatches, nightingales, jays, thrushes and hoopoes.



HIKING AND MOUNTAIN BIKE ROUTES

Hervás has more than 200 km of marked trails and small peripheral itineraries of environmental and scenic interest that can be covered by foot and mountain bikes.

PR EL Castañar y El Castañar del Duque
PR Bosques del Ambroz
PR Pista Heidi
PR La Chorrera
Pinajarro mountain trail

Note:
PR is the abbreviation of Pequeño Recorrido which is short hike in English.



ORIGINS
Santihervás and Hervás

According oral tradition, towards the end of the XII century, the military order of the Knights Templar built a church dedicated to Saint Gervasius and Saint Protasius, near the Santihervás River and bridge. The name Santihervás is derived from the name of Saint Gervasio.

The church, also called “la Magdalena” (in reference to Mary Magdalene), was destroyed in 1756. Its six granite pillars with elaborate carvings were later reused in the colonnades of houses closeby to the town hall. The bell tower, which was topped with a cross, was demolished in 1863.

Built upon the banks of the Ambroz River, the castle, its tower and Santa María Church is where the town of Hervás began. The chestnut forest, given to the townspeople by Queen Violante of Aragón, in 1277, provided the townsfolk of Hervás with food and materials for building their homes.

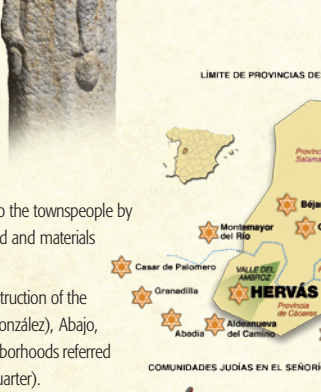
Individuals from Béjar, Ávila, Galicia and Portugal designed the first urban construction of the town: the Plaza and the streets named Corredera (know today as Relator González), Abajo, Centeneda (also known as Centiñera) and Collado, which gave rise to the neighborhoods referred to as “Barrio de Arriba” (or Upper Quarter) and “Barrio de Abajo” (or Lower Quarter).

THE JEWISH COMMUNITY
A Corner of Sepharad

Due to their persecution, in the latter part of the 14th century, the Jews were dispersed over a vast area of Castilla, ranging from cities to highly unpopulated places.

The Zúñiga family, the feudal lords of Béjar, allowed the establishment of a Jewish community in Hervás. Some 45 families settled there with surnames such as: Cohen, Levi, Molho, Gabay, Orabuena, Calderón, Zarco. And they worked in various professions: as weavers, cobblers, money-lenders, tax collectors...

The location of the Jewish cemetery is unknown. Jews were allowed to establish their homes on Rabilero, Vado and Corredera Streets, where one now encounters the historic medieval past.

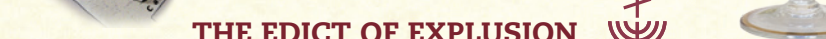


COMMUNITY BUILDINGS
The Synagogue and the Winery

Oral tradition cites 19 Rabilero Street as the location of the synagogue where Rabbi Samuel officiated at religious ceremonies. After the building was abandoned, its furnishings were taken away by Ferrando de Morerueta, his excuse being that they were the property of the Bishop of Plasencia.

At number 15 of Calle de la Amistad Judeo-Cristiana (in English Judaeo-Christian Friendship St.), the Jewish population built a winery where they produced their own *kosher* wine. It included a wooden press (“el estrujón”), wine troughs and a wine cellar with a storage capacity for 480 litres of wine.

In order to keep their winery, Jews who became New Christians founded the brotherhood of St. Gervasio and St. Protasio, known as “la cofradía”.



THE EDICT OF EXPLUSION
The Inquisition

The Edict of Expulsion permitted Jews to sell their homes but the Duke of Béjar, Álvaro II, did not. He considered that they were his property. It is known, however, that secretly on the sly, Ferrando de Morerueta gave a pair of donkeys to the children of Jacob Hamiz in exchange for a house.

Rabbi Samuel, Nehoray Salvadiel, Mosé Escapa, Bella, the Zarco family, Mosé Orabuena, Jacob de Ruego, the children of La Hara, the wife of Vidales, and others, obeyed the edict.

The expatriates departed by way of the Mediano Bridge (now known as Fuente Chiquita). They were accompanied by a guide, Francisco Saiglero, who led them to the Portuguese border. In 1494, some of them returned to Hervás. They adopted surnames, such as Burgalés, Castillo, Guerra, Hontiveros, Ibáñez, Navas...

New Christians were accused of profanating a consecrated host, which was said to have caused tears to flow from the crucifix of the Church of Santa María, a miracle also attributed to the Virgen of Distress (in 1506). Converts who secretly practiced the Jewish faith and did not repent of heresy were burned to death at the stake (1514). As for those who did repent, the Inquisition ordered their sack-like penitential tunics called “sambenitos” to be hung from the tower of Santa María for three generations.

In 1626, the town of Hervás was comprised of 350 families; 42 of them were of Jewish descent. They worked in textile-related jobs and professions and lived on Corredera, Vedejejos, Centiñera Streets and Plaza de la Cruz, now called Plazuela de Hernán Cortés.



THE CONVENT OF THE DISCALCED TRINITARIANS
The Outcome of Integration

The process of integration of the descendants of the Jews into Christian religion and society can be seen in works of patronage in favor of the Catholic Church. Upon the death of her husband, don Juan López de Hontiveros (1595-1653), doña María López Burgalés y Alvarado (1602-1663) commissioned the founding of the Convent of the Discalced Trinitarians. The convent, established in 1659, originally comprised a chapel and ten cells for the members of the order. In 2001, the building was renovated and converted into a Hospedería.

On the site just next to the hotel, the Trinitarians built a new church consecrated in 1692. On its main façade, flanked by the coat of arms of the founding order, one can see the figure of the Angel of Redemption and two captives.

The high altar, built from 1744 to 1746 is John Saint Felix of Valois’ greatest work. It is decorated with images of the Holy Trinity crowning the Virgin; Saint Agnes and Saint Catherine; the Angel of Redemption of Captives; Saint John the Baptist of the Conception; Saint Felix of Valois and Saint John of Matha.

In 1678, Brother Thomas of the Mother of God commissioned the Pardon Crucifix. This cross is said to have exuded sweat for three days in May of 1716. The Bishop of Plasencia termed the event “miraculous”. The floor of the chapel was reserved for the tombs of the friars.

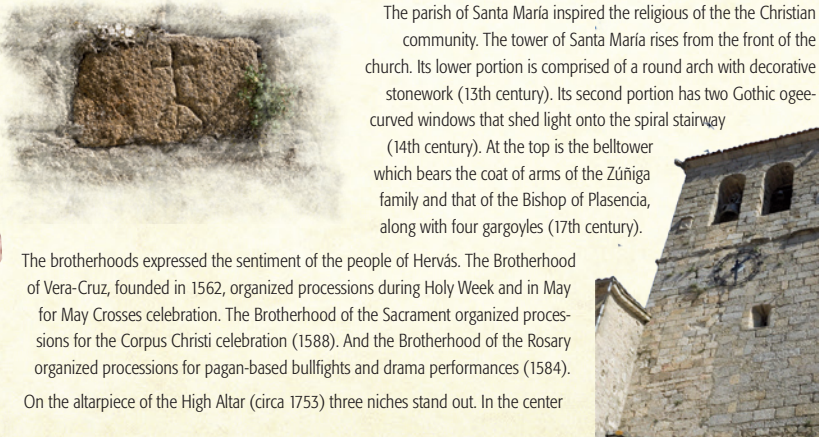
In 1836, the convent was secularized as required by Spanish law. In 1896, the church was converted into the parish church of Saint John the Baptist of the Conception.

ST. MARY OF LIVING WATERS CHURCH
The Christian Liturgy

The parish of Santa María inspired the religious of the the Christian community. The tower of Santa María rises from the front of the church. Its lower portion is comprised of a round arch with decorative stonework (13th century). Its second portion has two Gothic ogee-curved windows that shed light onto the spiral stairway (14th century). At the top is the belltower which bears the coat of arms of the Zúñiga family and that of the Bishop of Plasencia, along with four gargoyles (17th century).

The brotherhoods expressed the sentiment of the people of Hervás. The Brotherhood of Vera-Cruz, founded in 1562, organized processions during Holy Week and in May for May Crosses celebration. The Brotherhood of the Sacrament organized processions for the Corpus Christi celebration (1588). And the Brotherhood of the Rosary organized processions for pagan-based bullfights and drama performances (1584).

On the altarpiece of the High Altar (circa 1753) three niches stand out. In the center



niche is the Virgin of Assumption, patron saint of the town, and flanking her are Saint Peter and Saint Paul. Off the epistle side of the altar is the Chapel of the Fifth Anguish. And, off the Gospel side is the Chapel of the Rosary.

By the beginning of the XVII century, the New Christians had integrated themselves into the Catholic faith and some had become Catholic priests. From 1623, they had control of Santa María parish. They competed with the Trinitarian friars for control over the town's spiritual life. Precentor Francisco Sánchez Zúñiga founded the School of Christ (1730), now the baptistry. And parish priest Jerónimo Sánchez Zúñiga (1738-1784), whose tombstone can be found in the Chapel of the Fifth Anguish, was an official of the Inquisition.

POPULAR “ENTRAMADO-STYLE” ARCHITECTURE
Homes

The medieval quarter of the town boasts the finest example of Extremaduran “entramado”, a traditional popular architectural style combining wood frames and adobe. Over a wall of masonry, local folk would build a structure made of wood boards and adobe brick. They would top them with lofts or attics, cover the roofs with tile, and place wooden gutter under the eaves.

At the front door there would be an arbor. In the back of each house, there would be a corral for livestock or a garden for growing vegetables. Tiny narrow alleys were built between houses to channel off rainwater. Thin boards protected the adobe walls whipped by the east wind and the rain. In the 19th century, these were replaced by vertically placed rows of tile.

In the 18th-19th centuries, the ground floor would contain a wine cellar with a wine press, a trough, a stable or perhaps a weaving loom. And the upper floor would be reserved for the kitchen and bedrooms. Floors were made of tile or stone pebbles forming geometrical patterns. Lintels, stone door jambs and balconies with iron trim were also introduced. Baked bricks replaced the use of adobe. And stenciled designs were used to decorate the white-washed facades of the houses.

In the 20th century, larger main streets, such as González Fiori and Gabriel y Galán, were designed wide enough “to allow two heavily-beats of burden to safely pass each other.”

