Esto es CÓRDOBA

Legends and History

of Córdoba, Veracruz, México.



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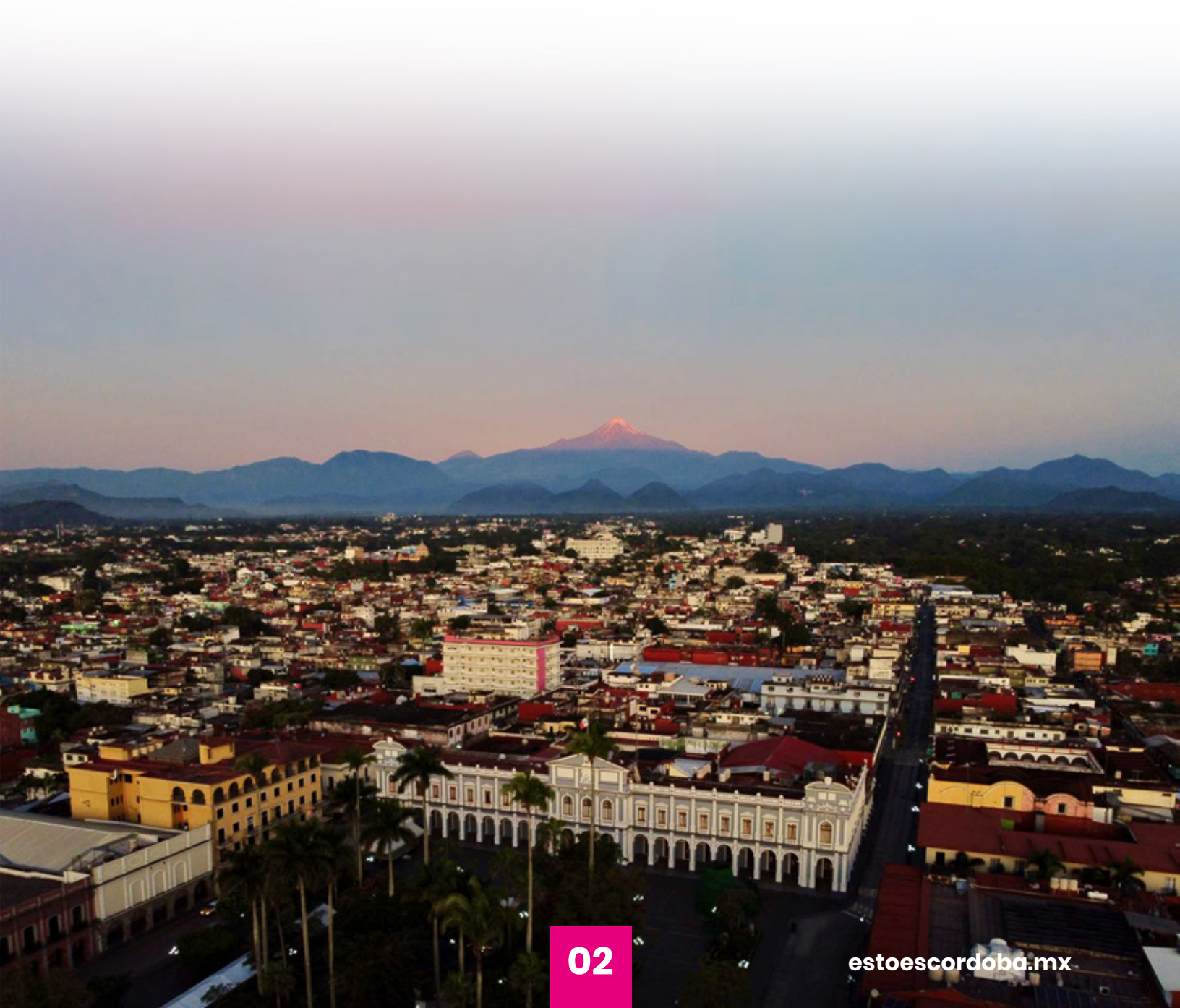
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Hotels, Restaurants, and Coffee Shops

Foundation of Córdoba, Veracruz



Foundation of Córdoba, Veracruz

1618

April 26 the Cabildo is erected
April 27 the Villa is traced in the Lomas de Huilango

Version by Adriana Balmori Aguirre

Back in 1609, when, in the region of Coscomatepeque, the Huatuscos, San Antonio, and Santiago – today Carrillo Puerto-, the rebellions of black slaves who escaped from the haciendas were known as "cimarrones", according to the story, commanded by Prince Yanga, were very frequent, and worse than that, were the assaults and crimes that without mercy committed against travelers and anyone who transported goods by the Camino Real, either outside of Veracruz to the capital of New Spain or vice versa, that is why 4 neighbors of Coscomatepec and the 2 Huatuscos, asked the Viceroy to found a Villa in the middle of the road, which would in turn serve to install a security post with a military detachment, as a resting place for travelers and as a shelter for carriers. In addition, the future founders didn't ignore the many benefits they could take from this fertile landscape of seven gentle hills and rich valleys around them.

The Viceroy found the request prudent and sent to the mayor Francisco de Soto y Calderón and the hearer of the Royal Audience, Dr. Galdós de Valencia, to do a glance of eyes, as a result, the Viceroy was informed that the site called Huilanco or Hilango -which for some means place of the pigeons and for others place elongated- had the good qualities that a population requires, there was therefore, pleasant climate, fertile land, abundant water, mountains with many varieties of trees, spacious valleys for pastures, healthy air, immediate lime mountain range and other materials useful for the construction of the intended population.

The requirements for founding a villa in New Spain included: At least 30 heads of families had to move to the place designated for this purpose, hence our 30 KNIGHTS, of recognized honesty, and settle with their family, service staff and workers. Being of Spanish origin, even if they had years residing in some other population, besides another series specifications. So these four applicants were joined by the others, up to 30, also coming from

Amatlán and other more remote parts, such as Puebla, Tlaxcala or Coatepec.

After all the formalities, Don Diego Fernández de Córdoba Marqués de Guadalcázar Viceroy number XIII of New Spain on behalf of the spanish monarch Felipe III, granted the license for the foundation of the town, which would have by name Villa de Córdoba, ceding the viceroy to it, his last name. In addition, in the Royal Decree that orders the foundation of the town, it is granted to use as a coat of arms the shield of the king, "high and only distinction that was not awarded to any other population," so that, until today, with minimal variations our coat of arms is the same as that of Spain. In the same way, each of the founders was granted the title of Sons of Dalgos, or Hidalgos, who, according to the dictionary, are noble people, of proven honesty, of known solar and lineage, a title that could inherit their children and descendants.

On April 26, 1618 the first 17 founders and their families gathered in the village of Amatlán where they attended Mass, after which they met in a makeshift hut, where the Chapter Council took place, presided by the mayor of Huatusco, and the first four councilors and two ordinary mayors were appointed. According to the founding act, on the following day April 27l – hence the discrepancy if the celebration should be made on April 26 or 27, it must be the 26th since from that day are granted the government offices, as stipulated in the guidelines for the foundation of towns and villages, they moved to Huilango where they drew the line of the new town, which was made with twine, using a rope to measure and mark streets.

In the highest of the 7 hills was set up the Plaza Real, with 2 streets that went from north to south, the current avenues 1 and 3, and 2 that went from east to west, the streets 1 and 3 today. To the south of the square would rise the church and to the north would be the Royal or Government Houses, the prison and the stables. In the lots of the sides would be the 30 plots in the form of a table for each of the founders, and that covered, from what is today street 10 to street 17.

Also allocated lands to: butchers, a hospital, a cemetery and a convent. The allocation of arable land or production for each founder was left to be done from 16 to 21 August of 1618.

The Treaties of Córdoba, Veracruz



The Treaties of Córdoba

Part 1

Background

Version by Adriana Balmori Aguirre

The signing of the Treaties of Cordoba was a major event in the Independence of New Spain, and this year, its bicentenary, I want to highlight some curious and other important facts related to this historic event. In 1810 the group of American deputies in the Cortes of Cádiz, of which he was leader for his vast knowledge both political and theological and legal don Miguel Ramos Arizpe, deputy by his native Coahuila, and with him also the historian Lucas Alamán, theologian Fray Servando Teresa de Mier, representing Veracruz, Don Joaquín Maniau and Guanajuato Octaviano Obregón y Gómez -who would for that trip dissolve his engagement with Leona Vicario-, made their presence felt and the needs of New Spain. Most of them were already sailing with liberal and independentist ideas, ideas with which the 1812 Constitution, called "la Pepa", was promulgated on 19 March in Cadiz, Andalucía, because it was the day of San José, but there were also those who attributed it to being a mockery of Joseph Bonaparte, whom his brother Napoleon had left the throne of Spain after invading it, and was nicknamed Pepe Botella, no doubt for his fondness for intoxicating drinks and his permanent state of drunkenness. When Fernando VII returned to the throne in 1814, his absolutist government dissolved the Cortes and ignored the Constitution of Cadiz; he imprisoned all those who had intervened in it and also those who had acted against him, among which was another liberal military, Juan O'Donojú and O'Ryan, who suffers by direct orders of the king the punishment of "dogs" that he liked to inflict on this turbid character, and consisted in breaking one by one all the fingers of each hand, In addition to the nails being torn off, O'Donoju was left deformed and crippled after the atrocious torment.

Later, and much to the King's dismay, the Cortes met again and from there emancipatory ideas emerged, especially with knowledge of the situation in New Spain and the displeasure of the Criollos for the application of the new impositions.

Knowing the liberal ideas of Don Juan, the deputies pressed Fernando VII to give him the great charge no longer of viceroy, title that had been eliminated in the new cons-

titution, but as Captain General and Political Chief of New Spain.

On 30 July 1821, coming from Cadiz aboard the frigate Asia, Juan de O' Donojú arrives at the port of Veracruz; that day, as a bad fario and black foreboding shakes the earth, and adds to him a whole chain of misfortunes; they die almost immediately of black vomit, two fleshly nephews who accompanied him, 7 of his officers and 100 soldiers of the troop. Juan José Rafael Teodomiro O'Donojú y O'Ryan, was born in Seville Spain on 30 July 1762, of Irish origin on all four sides. Good student who showed military skills at a young age, joined the Spanish army at 20 years old, where he developed a brilliant career. He married Josefa Sánchez Barriga-Blanco, from a wealthy family of Sevillian merchants who own multiple businesses and customs deals both in the peninsula and in American lands.

When he arrives, he is informed that the Trigarant Army had already occupied the entire nation and many royalist chiefs and their troops had passed to the insurgent side, only Mexico remained the capital, Durango, the remote Chihuahua, Acapulco, Veracruz port and the Fortress of San Carlos in Perote as realist redoubts.

Never could the wretched O'Donoju imagine more deplorable conditions than anyone could have managed. Seeing the chaos of the realistic and almost lost cause, he decides to make a pact with Iturbide and sign the Independence of New Spain. Since in the capital the general Novella, who was in charge of the government, was de facto chief, without official appointment, since he had removed the command from the Viceroy Apodaca, O'Donojú takes the oath of law in the same port before the commander of this, the Gral. José Ma. Dávila, a recalcitrant realist, assumed at that time all the responsibilities that this office conferred on him.

Decides to contact Iturbide, the chief of the Trigarantes, and sends him two letters, one in official tone and form and another personal one in which he asks for a meeting to discuss the situation of New Spain, begging him to be somewhere more healthy and with better climatic conditions. Iturbide proposes the Villa de Córdoba and there is the appointment. The date is set for the morning of August 24.

Iturbide was doing well, after the supposed embrace of Acatempan and the elaboration and proclamation on February 24 of that year of the Iguala Plan, which had

meant the meeting of insurgent and realistic armies in one, the Trigarant Army or the Three Guarantees, -Religion, Union and Independence-, the letters of O'Donojú rounded up their plans. He was about to turn 38, was born on September 27, 1783, in Valladolid, today Morelia. Enlisted as an honorary ensign in the provincial regiment of Valladolid. He is described as elegant and tall, gallant and gentle with the ladies, had a reputation of being the best rider on the best horse, good charro and rejoneador, mocked the bulls in the squares or danced light, always in impeccable uniform, was a party for young ladies and not-so-young ones. He married Ana Ma. Huarte, who contributed a very rich dowry to the marriage and left her alone for long periods for her military assignments, but every time she returned, she left her love fruit, ten children were born. Shrewd and intelligent, by the maternal branch was Villaseñor, and relative of the priest Hidalgo who proposed to join the armed struggle, which declined, as he would later say "because that revolution was poorly conceived, and could not produce more than disorder blood and destruction", he was right. He continued to fight in the royalist ranks where he distinguished himself by his victories in battle, until his military genius and political ambition made him see that circumstances were propitious and he could be the architect of Independence.

Very well advised, he drew up his Plan for the Independence of North America with which he seduced Vicente Guerrero, in whom he undoubtedly felt a great deal when he heard talk of "equality".

With this panorama, O'Donojú arrives in Córdoba on August 23 escorted by Antonio López de Santa Anna, where he is very well received and distinguished; in the afternoon, coming from Puebla, Iturbide arrives who is warmly acclaimed and celebrated, carried in his car already without a shot, drawn by a people eager to meet the creator and chief of the Trigarant Army; he, gallantly and courteously that very afternoon presents his respects to Mrs. de O'Donojú, Josefa Sánchez Barriga before her husband, which warmed a little the spirit of the poor woman who had traveled in the company of his nephews, Angel Orián and Vicenta Payno -since their two children had died prematurely- and now he was sorry for the death of his own nephews. That night he had a brief meeting with O'Donoju.

Will continue...

The Treaties of Córdoba
Part 2

Version by Adriana Balmori Aguirre

Iturbide and O'Donoju meet on the 24th of August, and we already know that before signing the treaty they each hear Mass in the oratory of the house where they stayed, O'Donoju in the House of the Count of Zevallos e Iturbide in the house of the Segura family, -later known as La Favorita, Portal of Glory-, not only so that things would go well, but because August 24 is the day of Saint Bartholomew- the apostle who died skinned-and like all the celebrations of the apostles at that time, it was a feast to be kept and obliged to hear Mass. They then meet at the house of Zevallos where Iturbide presents him with the Plan of Iguala. After brief clarifications and proposals, without further preamble, they dictate the document based on the Plan of Iguala, which however was not a copy of it. In the Córdoba one it did not talk about religion, but about pardons, free return of troops of the king and the consent of all the peninsular dissatisfied to return to Spain with their money, we talked about harmony and good will, without reprisals for anyone.

In the Municipal Archive of Córdoba there is a document extracted from the memoirs of the historian and archaeologist from Córdoba, Ramón Mena Isassi, in which he reproduces the account that his grandfather José Ma. Mena Blanco, who was a notary and clerk of the City Council in this decisive year of 1821, and therefore a possible eyewitness to such a singular fact, which among other descriptions says: "...Iturbide... to great strides crossed the Plaza of Armas and presented himself to the zahuan of the Cevallos where two ushers introduced him to the staircase, same current, passage fits the wooden grates of tampiciran, also current,... and through the central left door entered the narrow and long hall located between the corridor mentioned and the street view, of arquería and railings of iron majado by Cordobeses blacksmiths, ... At the table, two mahogany abbatial chairs with silk damask trusses and in the table the chair for the secretary of O'Donojú. O'Donoju is sitting and holds the baton in his hand, wearing a blue jacket with red overalls embroidered with gold laurels and buttons of the same metal; through the side door enters Iturbide in military red high-necked casaquín, embroidered with laurel on bias and gold buttons, It advances by detaching the Surian sable from the tahali acharolado, to avoid the hit on the golden stitchings of the acharolada boot in contrast with the white suede trousers.

He bows to O'Donoju, who sits him on his right ... meanwhile the secretary, a clever prick ... begins to write at the dictation, or of O'Donoju, or of Iturbide, from the first article in which the Independence was declared,... until the seventeenth that dictates of O'Donoju offering to use his authority for the Spanish forces to verify their departure without effusion of blood and by an honorable capitulation, and the secretary, sprinkling with a bunch of beautiful calligraphy that in the thick profiles of the word Independence gave reflections of precious jewel..."

This document, which would be known as the "Treaties of Cordoba", signed by the two states among other things:

Treaties concluded in the Villa of Córdoba on the 24th of this year between Mr. Juan O'Donoju, Lieutenant General of the Spanish Armies, and Mr. Agustín de Iturbide, first Chief of the Imperial Mexican Army of the three Guarantees... Lieutenant General D. Juan O'Donojú with the character and representation of Captain General, and Political Superior of this kingdom, appointed by his M.C. who wishes to avoid the evils that afflict the peoples in alterations of this kind, and trying to reconcile, the interests of both Spainers, invited to an interview with the first Chief of the Imperial Army D. Agustín de Iturbide, in which he discussed the great business of independence, untying without breaking the ties that united the two continents... (Note here that it is O'Donoju, who mentions in his petition, untie the bonds without breaking them and not Iturbide as attributed to him).

Verify the interview was held in the town of Cordoba on August 24, 1821, and with the representation of his character the first one, and that of the Mexican Empire the second, after having given careful lectures on what was most convenient to both nations, In view of the current state and recent occurrences, they agreed on the following articles, which signed twice to give them all the consolidation that are capable of this kind of documents, keeping one original each in their possession for greater security and validation:

America shall be recognized as a sovereign and independent nation, and is hereinafter called the Mexican Empire.
The government of the Empire shall be constitutional moderate monarchist.
The first to be called to reign in the Mexican Empire (after taking the oath designated

in article 4 of the Plan) is Mr. D. Fernando Seventh Catholic King of Spain, and for his resignation or non-admission, his brother the Serene Lord Infante D. Carlos; for his resignation or non-admission the Serene Lord Infante D. Francisco de Paula; for his resignation or not admission the Most Serene Lord D. Carlos Luis Infante of Spain before heir of Etruria, today of Luca, and for renunciation or not admission of this, the one that the Courts of the Empire designate

The Emperor will set up his court in Mexico, which will be the capital of the Empire.

Two commissioners shall be appointed by the Exmo. Mr O'Donojú, those who will pass to the Court of Spain to put in the Royal hands of Mr. D Fernando VII, copy of this treaty, and exposition that will accompany him so that it serves as antecedent S.M. , while the Courts of the Empire offer him the crown with all formalities and guarantees, which accent of such importance requires;...

...6. An Assembly composed of the first men of the Empire, by virtue, by destiny, by fortune, by representation and concept, shall be appointed immediately in accordance with the spirit of the Plan of Iguala, whose number is sufficient for the meeting of lights to ensure the right in their determinations, which will be emanations of authority, and powers granted by the following articles.

The board referred to in the preceding article shall be called a provisional governing board.

And so on, up to 17 articles.

Two copies of the document were made that same day, which would remain in the possession of Agustín de Iturbide and in the hands of Juan de O'Donojú.

Will continue...

The Treaties of Córdoba
Part 3

Version by Adriana Balmori Aguirre

On the same day, August 24, 1821, two copies of the document were made, one in the possession of Agustín de Iturbide and the other in the hands of Juan de O'Donojú.

Whose whereabouts are unknown.

The following day, August 25, Agustín de Iturbide goes to Orizaba where he remains that day and on the 26th being entertained by the residents; for his part O'Donojú and his wife stay with relative tranquility in Córdoba at least until the 31st, what we know is that on this date, from Córdoba, don Juan wrote the letter he sent to the Secretary of State for the Overseas Government giving an account of what happened.

In the following days in Córdoba and of O'Donojú's original, during his stay, several copies were made and we know that at least three of them were its recipients: the king of Spain Fernando VII, the General. José Dávila, commander in Veracruz and General. Francisco Novella, in Mexico, referring to the Treaty in singular.

We know that by then Don Juan had some discomfort and had a painful trip, because, we do not know why, the port of Veracruz escorted by Antonio López de Santana moved to Xalapa and from there to the Villa of Córdoba. Those days of stay in the Villa, before starting his journey to Mexico, the capital, also serve to send other copies and sign them to send to the few square leaders who remained loyal to the Spanish government.

None of these copies were given a title and are known as "Treaty".

Instead, all copies made by order of Iturbide, were made by hand or those that were commissioned for printing to Colonel José Joaquín Herrera – the hero of the battles in May in Córdoba- were known as Treaties, Since they were made to put a mile-long title "Treaties concluded in the town of Córdoba on 24 of this year between the Lords

D. Juan O'Donojú, Lieutenant General of the Armies of Spain, and D. Agustín de Iturbide, first chief of the Imperial Army of the Three Guarantees"

This clarifies the reason for the two names, which in the end are synonymous.

Although the Spanish Courts ignored this treaty, arguing that O'Donojú had no authority or power to sign it, we must specify, legitimizing the Treaties of Córdoba, that they are signed between equals, since, although O'Donojú had two titles, one military and another political, and Iturbide had only one, the military, both of them were the leaders of the warring parties. This was undoubtedly a military treaty called for peace.

Refuting the argument of the Spanish deputies that O Donojú had no authority to sign it, logic leads us to consider that the king would never, and for no reason, give him expressly the powers to legitimize an action like this, however, it was here his plenipotentiary representative which makes us assume that as the king's representative and chief-supreme he was the only one with authority to sign it. In further detail, I quote Iturbide in his memoirs: "...say those who disapprove of O'Donoju's behavior, what would they have done or what do they think should have been done?"

Of course the loss of New Spain was for the metropolis, a catastrophe for everything that this involved, a great source of tax was vanished, the commercial losses, economic, military and power were enormous, besides that their prestige was damaged and seriously in predicament, besides the tremendous disrepair that meant to lose precisely this territory, jewel of the crown of overseas; therefore, from the first moment they sought the way to make invalid the Treaties of Cordoba, refusing to recognize them.

It is clear that from this moment the relationship was definitely broken with Spain, but even so, the Spanish Cortes rejected the Treaty of Córdoba and the Mexican Independence, publishing this determination in the Gazette of Madrid on 13 and 14 February 1822, when six months had already passed since its signature and five months since the Proclamation of Independence. Until 28 December of 1836, when Mexico was already in the throes of a centralist government and a federalist one, which was signed in Madrid, the treaty "Santa María – Calatrava" recognizing inde-

pendence and granting amnesty to all participants in the War of Independence.

Undoubtedly, with the signing of the Treaty of Córdoba, the Independence of New Spain was sealed and we can consider it as the Act of Birth of our Independent Mexico.

History And Taste Of Córdoba Coffee



History And Taste Of Córdoba Coffee

Cordoba, Veracruz, is nationally recognized as the cradle of coffee in Mexico. Its fertile lands and humid temperate climate made this region the perfect place for the coffee plant to thrive.

In the middle of the 18th century, the first coffee trees arrived in Mexico and were planted at the Hacienda de Guadalupe. This farm, located in what we know today as Amatlán de los Reyes, was a pioneer in the production of coffee in our country.

It is important to note that at that time, Amatlán was part of the territory of Córdoba. The growing importance of coffee production in the region, as well as the increase in its population, led to the fact that over time, Amatlán became an independent municipality. This separation, although it marked a milestone in the history of both municipalities, did not diminish the relevance of Córdoba as the coffee epicenter in Mexico.

Over the years, Córdoba, Veracruz has witnessed the evolution of coffee varieties grown in the region. Initially, Creole varieties were introduced, adapted to local conditions. However, over time, new varieties have been incorporated, such as the Arabic, recognized for its high quality and flavor.

The constant search to improve the quality of Córdoba coffee has led producers to implement more sustainable cultivation techniques and experiment with different post-harvest processes. This has allowed the coffee of Córdoba to be positioned in the national and international market as a high-end product.

Currently, Córdoba, Veracruz remains an important coffee region in Mexico. The city has many tourist attractions related to coffee, such as coffee farms, coffee museums and tourist routes that allow visitors to learn about the production process and taste different varieties of coffee.

The history of coffee in Córdoba is a story of passion, tradition and development.

From its beginnings as a small crop in the now former Hacienda de Guadalupe, coffee has become one of the main economic engines of the region and a symbol of Córdoba's identity. Today, Córdoba invites visitors to immerse themselves in the world of coffee and discover the secrets of one of the most appreciated drinks in the world.

Legend

“The Mulatta of Córdoba”



Legend
“The Mulatta of Córdoba”

Version by Adriana Balmori Aguirre

Sitting on the bow of her sailboat, she closed her eyes and remembered the days when, crouched and silent, she would wait for her to pass by and catch it. Upon returning home, she would face a storm of scolding and blows for her absence. Since her father´ s death, she preferred to wander and lose herself in the mountains.

When she came back, one or two days later, Rufina, her father’s bitter widow, barely paid her any attention, but oh, how she scolded her, as if she cared. She missed her father’s arms so much, especially when he would lift her up, look into her green eyes, and say: “they’re your grandmother Carmiñas’s eyes, the one i left behind in the village across the sea”, then he would grow pensive. She loved hearing taht, though later she was certain that her distant grandmother wouldn’t have liked having a mixed-race granddaughter. “Mi Mulata,” her father used to call her, and Mulata is what everyone called her.

She never asked about her mother because it brought tears to his eyes. Only her grandmother Refugio, the black mama Cuca, could she ask, because she was the one who told her everything she wanted to know. Her father never minded when the old woman climbed up into the mountains, where they lived, to look for her. “ Del Gallego”, they called him, because her father was from Galicia. Nor did he forbid her from taking the girl to gather plants and flowers. In his own gruff and harsh way, he appreciated the black woman who seemed to know everything, and everything... She taught her.

She didn’t know how, but some nights she felt a warm breeze enter through her bedroom window. She would run out to the yard, and in the darkness, always behind the izotes plants, she would spot mama Cuca’s eyes and teeth. After circling around

the Villa of Córdoba, after two days of travel, she would silently arrive for her. She came from far away, perhaps from Amatlán, as it was believed she lived on the Hacienda de Guadalupe, where her girl -ama, would let her go without many questions, only knowing she was going for "medicine."

She arrived in the evening at the villa, entering through the San Miguel neighborhood, where only the Indigenous lived. Following the Camino Real northward, she would begin climbing the Matlaquíahuitl mountain range until she reached the house to find Mulata. When she was still very young, her grandmother, seeing how sharp and intuitive she was, began teaching her about herbs—the good ones and the bad ones. As she grew older, she learned about animals: how many rings the good snake had, how many the bad one, whether its venom killed or healed, when to use the bile of a fish or the gall of a rabbit, when animals cried out for water, and when they warned of danger. She helped her listen to mockingbirds, doves, tóngonos or blackbirds, to smell the rain, to hear and feel the earth. She taught her to read the clouds, the moon, and the stars, and to tell time.She would sometimes speak words or phrases in other languages. "From my black ancestors, from where they call it Africa," she told her once.

At 15, almost a woman, transformed into a beautiful and sensual maiden, Cuca spoke to her about humanity—how to heal when the illness was of the body and how to heal when it was of the soul. She also taught her how to bring life into the world and how to delay death. Above all, she warned her about envy and base, dark passions. She showed her the power of her mind but also spoke to her about the Almighty Lord, noble feelings, and love for others.Then came the time when the old and weary mama Cuca stopped climbing up the mountain. Days passed, and Mulata missed her deeply. One cold, very cold, and damp winter night, she felt the same warm breeze and ran outside. Through the thick fog, she could only make out a light, like a candle, moving farther away as it ascended. She didn't have to guess—she knew with certainty it was a farewell. She said goodbye and kept her forever in her heart.

The next night, she gathered what little she had, packed a satchel and a small bundle, and, well-wrapped against the cold, made her way down to the outskirts of the Villa de Córdoba. Searching along the banks of the Río de las Piedras, also called San Antonio, she quickly found the small house that mamá Cuca had described to

her in detail and left prepared. And so, overnight, the Mulata appeared in the Villa de Córdoba, and the legend began. Extremely discreet, she confided in no one about her origins or the source of her knowledge—or powers, as people soon began calling her gifts. Diligently, she healed her neighbors, helped with their troubles, and became known and respected throughout the Villa.

Her proud and elegant bearing as she crossed the main square on her way to the temple drew everyone's attention. Up close, her green eyes, curly hair, and dark, golden skin—her entire beauty—captivated many of the young noblemen of the Villa. Yet, she always turned them down with such grace and an air of discretion that, though heartbroken, they never spoke of it. It was well known that she undertook long journeys to distant haciendas to care for sick slaves, and more than once she was seen heading north to a palenque, not too nearby, to treat runaway slaves. They were astonished to hear her speak to them in their own African languages. Many times, in the dead of night, she was taken to luxurious mansions to assist with a birth, treat an illness, or offer advice guided by her remarkable intuition. She never charged anyone for her services, but everything she received—whether in gold or goods—she used to help the most needy.

The years passed, yet she maintained her youthful demeanor, her smooth complexion, and her legendary beauty, thanks to her sober lifestyle, her potions, and her concoctions. But the rumors began: "It seems she has a pact with the devil," people whispered.

The tipping point came when a well-known and influential member of the town council, appointed by the viceroy, fell in love with her. Obsessed, he tried to abuse his power. As with all the others, he was rejected. Blinded by rage, he accused her of being a sorceress. This accusation unleashed long-held envy and resentment, setting off a full-blown witch hunt.

The case reached the ears of the feared and fearsome Inquisition. Without a proper trial, she was accused of witchcraft, arrested, and sentenced to die by burning with green wood. She was immediately taken to the port of Veracruz and confined to a damp, gloomy dungeon in the fortress of San Juan de Ulúa, where she awaited her execution.

From the moment she arrived at the prison, she won over her jailer, recommending remedies for his chronic ailments and his wife's aches and pains. Her courteous demeanor, undoubtedly combined with her striking beauty, earned the hardened guard's complete trust. One drowsy, sweltering afternoon, she asked him for a piece of charcoal or chalk to draw and stave off boredom. The kind man searched until he found one and gave it to her the next day. She immediately began drawing on the thick, porous stone wall, which had a small circular window facing the sea. Meanwhile, lulled by the stifling heat of the cell, her guard dozed off. When he woke, he was astonished to see a magnificent sailboat drawn on the wall in extraordinary detail—the sails full and the bow aimed toward the sea. Then Mulata asked him, "What is my ship missing?" The man replied, "Only to sail!" "Then it shall sail!" she said, and with a leap, she climbed aboard the vessel. To his utter disbelief, the ship broke through the thick wall and floated out to sea. The dumbfounded jailer watched, unable to believe his eyes, as the ship sailed farther and farther away.

The poor man grew weary of repeating to his superiors and anyone willing to listen to what had happened right before his eyes. No one believed him, and they dismissed him as mad. Yet, he preferred to be thought crazy, for he always knew the truth of what he had witnessed.

Legend
“The Virgin of Solitude”



Legend
“The Virgin of Solitude”

Version by Adriana Balmori Aguirre

Who among the people of Córdoba, believers or not, has not marveled at the beauty of the face of the image of the Virgin of Solitude in our cathedral church? Who has not felt her sorrow as their own—the grief reflected in her expression, the anguish in her tear-stained eyes, still glistening with tears, without diminishing her profound beauty?

Although she is known as the Virgin of Solitude, she is also a Sorrowful Virgin—the one who has just lost her only son and is consumed by grief, a pain that deepens the solitude she has been left in. Her image is also shrouded in mystery, as her origin has given rise to much speculation and, above all, to legend.The legend tells that around the year 1675, during the time of Don Juan de Ortega, parish priest of the Church of the Immaculate Conception, two young men arrived, claiming to be sculptors of Central American origin seeking help or work. They had heard that the priest was considering acquiring some religious images.

Impressed by their polite manners and their serious yet humble appearance, as well as the fact that they carried themselves with great confidence, the priest hired them to carve three images: the Sacred Heart of Jesus, San Jose, and the Virgin in her suffering form, known as the Sorrowful or Virgin of Solitude. They agreed that they would receive the materials, an advance payment, and their meals. Additionally, a room would be prepared for them, serving both as a workshop and a bedroom, with one condition: they requested not to be disturbed.Mr. priest, and the housekeeper of the priest would bring their meals, leaving them at the door.

Thus, a short time passed, and one day the elderly woman who brought them their meals noticed that the breakfast was still where she had left it. She was even more surprised when, that night, she brought their dinner and found all the plates untouched. Alarmed, she went to call the priest, who hurried over, fearing the worst as he traveled—perhaps they had run off with the money, maybe they had stolen something, since it had been too little time to have finished even one of the statues.When they finally managed to open the heavy door to the room—which is thought to be the

one next to the Tabernacle of our cathedral—and found it locked from the inside, they were met with the immense surprise that the workers had vanished. The food, untouched and still fresh, sat on the table. On the workbench was the money given as an advance, and in the middle of the room, three large bundles covered with sheets.

When they discovered the figures, they found exquisite and perfect carvings of the Sacred Heart of Jesus and Saint Joseph—though some say that the statue of Saint Joseph is actually the beautiful sculpture of Saint Anthony found in his church. However, their astonishment reached its peak when they discovered, in the middle of the room, the image of the Sorrowful Mary—the vivid portrait of a mother whose heart has just been pierced by the sharpest of swords, a mother who captivates us with her beautiful face framed by grief. Immediately, they fell to their knees before her, unable to stop gazing in awe at the tears flowing from her reddened eyes, at her hands crossed on her chest in prayer and anguish. She was a mother, our mother, weighed down by sorrow. No one ever knew what happened to the sculptors or how they managed to leave. This story became a legend, passed from mouth to mouth.

From that moment on, the people flocked to see her, placing their trust and seeking her protection. It was then that events began to unfold in which her miraculous intervention took place as a protective mother, shielding the town from the plague, or like that time during the defense of the Villa de Córdoba in 1821, when the guard corporal, who was in charge of guarding the weapons and gunpowder, fell asleep with a candle burning over a barrel of gunpowder he believed to be empty. In his dreams, he recalled a beautiful woman dressed in an elegant black gown, who extinguished the candle with her hands, thus preventing a catastrophe. There was also the time when Hurricane Janet threatened at the beginning of the 20th century. The storm's path was diverted, sparing Córdoba while wreaking havoc in the surrounding areas. At the same time, a female figure dressed in black was seen walking through the city. It is said that a few days later, when the image was moved, the nuns and ladies who relocated it discovered that the hem of her cloak and dress were stained with fresh mud.

Many, countless are the stories and testimonies of the protection that the Virgin of Solitude has provided and continues to provide to Córdoba and its people. For this reason, thousands of faithful accompany her in pursuit of her, sharing in her sorrow each Viernes Santo during the heartfelt Procession of Silence.

The Legend “The Mascaron and the Golden Rooster”



The Legend
“The Mascaron and the Golden Rooster”

Version by Adriana Balmori Aguirre

According to this popular legend, more than two hundred years ago in what is now the 9th street and 3rd avenue, lived a very rich gentleman called Don Ladrón de Clavijo y Mauleón, who had inherited several titles of nobility and a large fortune, besides the beautiful family home where he lived. He was, contrary to his name, a lord of honor and work, very attached to charities, aid and pious works. The location of his house, at the crossing or crossing of roads: both those who went to Naranjal and those who followed to the port of Veracruz, made him fear that in their absence his goods would be stolen, so that under the pretext of getting a cupboard, he had a basement built with entrance to the step of a door that gave access to the birds and the poultry pen, where at dawn, knowing no one could see him, he kept the bags full of gold doubloons that his good business produced; the only witness of his coming and going was a beautiful early rooster with a huge iridescent tail.

After years, the good lord died of such sudden illness that he did not give time to reveal his secret or make a will, so, as the law marked, his huge and luxurious mansion was given to his only two nephews, distant relatives who were very satisfied with the unexpected and considerable legacy, thinking in turn that, not finding gold and money would have spent his noble uncle on those works of mercy to which he was much given.

Seeing the heirs difficulties to agree on the distribution of the large property, they decided to keep furniture and ornaments and sell the house, the horses that pulled the cars and the greyhounds and dogs of fine race, Knowing that they would produce much.

They ordered the remaining servant to kill the old rooster who was still in the corral. The young man, who was sorry, refused to do so, put a tent on him and placed him on the step of the patio door and told the new owners that his orders had been carried out.

That night, he went for the rooster to take him to the corral of his humble home and first with great horror and then, unable to believe it, heard how, the rooster with human voice chanted three times saying: Under this step, kept his cloves Don Ladrón de Clavijo y Mauleón!

Just out of his astonishment and without thinking twice, the servant took out with great haste and stealth the treasure, taking it to hide in the garden of his house. After a time he bought the house of his former master by ordering to put on the outside the figure of a beautiful rooster that, according to ancient witnesses, was emptied in gold.

At the same time he came to live in the town of Cordoba, a mysterious and wealthy knight who built in the opposite corner of the house of the Golden Rooster, a royal house, adorning it on its exterior with a large mask or Mascaron, like those carried in the bow many galleons, and it is here that the legend continues, because it is said that at night the Rooster and the Mascaron were talking, telling of their past life and so the Rooster knew that, the Mascaron had the effigy of a beautiful woman, had belonged to a pirate ship called “La Mascarona”, whose captain was the enigmatic inhabitant of that house, a corsair aged, who after the attack on several ports in the southeast had decided to retire and live quietly in the village of Córdoba. Like that, they told each other many more stories. Everything that was said around the village, in whispers the wind carried it to the Mascaron and the Golden Rooster, who kept all kinds of secrets. For a long time many were the passers-by who said they heard the whispers of these characters in the dark of the night.

Over the years the house became the school that bears the name of the illustrious benefactor Anna Francisca de Iribas: our beloved school Mascarón and in the other corner was for many years the rice mill so called: “El Gallo de Oro”, whose owners moved it to a less central and more appropriate place, kept the same name.


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CÓRDOBA

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REGIÓN ALTAS MONTAÑAS

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3 Hotel Comfort Inn
4 Hotel HB Córdoba
5 Hotel Layfer
6 Hotel Layfer Express
7 Hotel Palacio
8 Hotel Posada Loma
9 Hotel Posada XR
10 Hotel Suites Layfer
11 Hotel Villas Layfer
12 Hotel Villa Florida
13 Hotel Virreynal

RESTAURANTS

1 Casa Romita
2 Crepas y Carnes los 30's
3 Kfé de México
4 El Balcón del Zeballos
5 El Mesón de la Jaiba
6 El Portal de la Jaiba
7 Las Amarguitas
8 Madison Grill
9 Nevelandia
10 Roof
11 Señor Bamboo
12 Trattoria Di Santa María
13 Villa Franca

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1 Plaza Crystal
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POINTS OF INTEREST

1 Los Portales de Córdoba
2 Palacio Municipal
3 Museo del Café
4 Casa de la Cultura
5 Museo de Córdoba
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7 Ex Hacienda San Francisco Toxpan
8 La Casa Quemada
9 Museo Nacional "La Zafra" de la Caña de Azúcar
10 Bio Zoológico

PARKS

1 Parque 21 de Mayo
2 Parque San José
3 Parque V Centenario
4 Paso Coyol
5 Alameda Rafael Murillo Vidal
6 Madero
7 Caracol

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1 Catedral La Inmaculada Concepción
2 Parroquia San José Obrero
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4 Parroquia San Miguel Arcángel
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SPORTS FACILITIES

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3 Estadio Rafael Murillo Vidal
4 Estadio Beisborama
5 Club Campestre Cordobés
6 Unidad Deportiva Española
7 Gimnasio Municipal

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hotelbellocordoba.com.mx

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hotelvirreynal.mx

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calle 2 #121 entre Av. 1 y Av. 3.
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