

STONES WITH A NAME

GIRONA JEWISH HERITAGE IN A PICTURE BY FARGNOLI

TEMPORARY EXHIBITION | **MUSEUM OF JEWISH HISTORY**

MAY - SEPTEMBER 2019

PATRONAT CALL DE GIRONA · Ajuntament de Girona · Generalitat de Catalunya · Diputació de Girona · Fundació Macort

www.girona.cat/call



STONES WITH A NAME

Girona has an important Jewish past that spanned over six centuries during the Middle Ages. However, the awareness that it is a heritage worthy of study and preservation did not arise until the end of the 19th century. The cultural policies of such a markedly Christian society as that of the era led to Girona rejecting a past that was not appreciated as its own in any form. Additionally, the lack of any artistic or monumental remains of Judaism meant that the physical footprint of that community was diluted over time. However, one surviving element remains to remind us that for a few centuries Girona was also a Jewish city: the Hebrew writing inscribed on the gravestones of the Jewish cemetery constitute beautiful epitaphs that speak of women and men who formed part of the city and forged their own history.

At what point did these stones lost in time, scattered throughout the city and camouflaged in the midst of constructions and various architectural spaces become objects of artistic and historical heritage? When, after so many centuries, did someone first view these tombstones with scientific or artistic interest? The aim of this exhibition is to highlight the importance of awarding value to these stones with names, which comprise the most important Jewish monument in the city of Girona and one of the most significant in Catalonia.

Hebrew inscriptions are a visible element of a world now disappeared, populated with people that are no longer there and of whom only the names remain. They speak of crowded communities, moments of prayer in synagogues, often poorly located on a map, and an eternal resting place full of memories of stones, which continue to preserve that memory, despite the calamities experienced and the stubbornness of these people.

This is what these stones hold: they are a catalytic element of memory and, although lacking in explicitness, they actually tell us many things. As the prophet Habakkuk (7th century BC) said: **“For the stone shall cry out of the wall, and the beam out of the timber shall answer it.”**

VALENTÍ FARGNOLI'S VISION

At some point in the first third of the 20th century, Valentí Fargnoli photographed five Hebrew tombstones arranged in an artistic composition, as if it were an exercise to prove his expertise as a photographer. The photograph may have been taken in the cloister of Sant Pere de Galligants, the headquarters of the Provincial Archaeological Museum, where some Hebrew tombstones were deposited originating from Montjuïc in Girona. The reasons that led him to do this are unknown, but it could represent a first glimpse of Girona's Hebrew tombstones viewed as artistic and monumental heritage, and not exclusively as an object of historical and philological debate.

As explained in detail in the Girona History Museum exhibition "Valentí Fargnoli. Art in Photography", from 1910 onwards the photographer visited the Girona counties under the instructions of Adolf Mas to collect photographic data for the *Repertorio Iconográfico Español* (Spanish Iconographic Repertoire). However, this photograph is not mentioned in either the commissions or the correspondence between Fargnoli and Mas.

However, the image is related to the intellectual and scientific movement of the time. If, on the one hand, local and national scholars had for some time been taking an interest in Jewish remains, considering them elements of heritage and publishing academic articles about them, on the other the photograph indicates that the tombstones awakened an artistic and professional interest in Valentí Fargnoli.

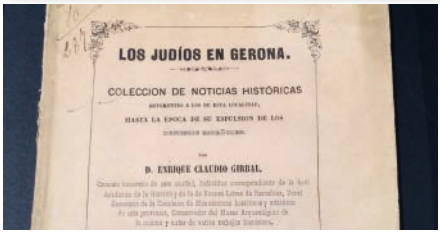
The photograph is an important element in understanding how the idea first arose of the need to preserve Girona Jewish heritage, also through its graphic documentation.



Valentí Fargnoli
Set of tombstones with Hebrew inscriptions
First quarter of the 20th century

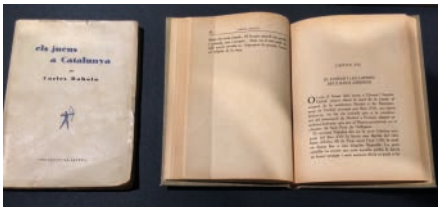
Ramon Mascort collection, Barcelona. Photo archive (Valentí Fargnoli)

Interest in the material remains of Jewish culture grew in the intellectual circles of Girona during the 19th and early 20th centuries, as can be seen in the works of Enric Claudi Girbal, Lluís Batlle i Prats, Carles Rahola, Santiago Sobrequés and Josep M. Millàs i Vallicrosa. In 1877, the Hebraist Fidel Fita wrote to Enric Claudi Girbal stating the importance that he attached "to extending the works you inaugurated on the Jews of the capital to the whole province" (*Revista de Gerona*, vol. 1). Years later, Carles Rahola said that the Girona Hebrew tombstones were the "only remains of a rich *aljama* [community] enlightened by wise men" (*Els jueus a Catalunya*, 1929).

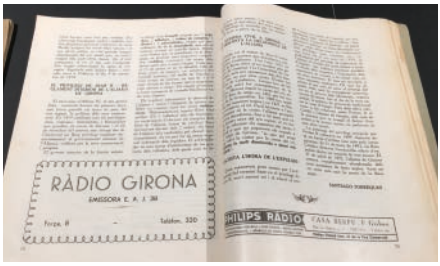

LOS JUDÍOS EN GERONA.

COLECCION DE NOTICIAS HISTÓRICAS

D. ENRIQUE CLAUDIO GIRBAL.


els jueus a Catalunya

Carles Rahola


RÀDIO GIRONA

EMISSORA E. A. J. 36

PHILIPS RÀDIO CASA RIERA - Girona

Girbal, Enric Claudi, 1839-1896: ***Los judíos en Gerona***. Girona: printed by Gerardo Cumané, 1870.

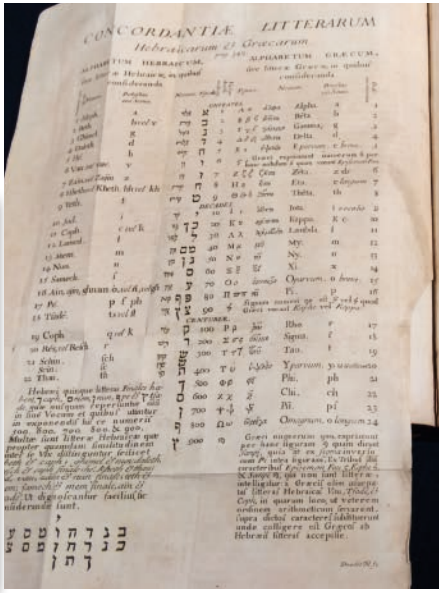
Municipal Archives of Girona, Girona City Council

Rahola, Carles, 1881-1939: ***Els jueus a Catalunya***. Barcelona: Arnau de Vilanova, 1929.

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books

Sobrequés Vidal, Santiago, 1911-1973: "Els darrers temps dels jueus gironins", ***L'Autonomista: Suplement literari*** (Girona: 1934).

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books


CONCORDANTIÆ LITTERARUM

Hebraicarum & Græcarum

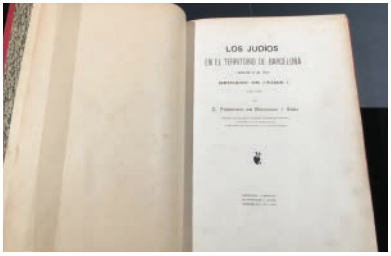
The work of recovering Jewish heritage from the 19th and 20th centuries used the basis provided by fundamentally ecclesiastical scholars of previous centuries engaged in the study of Biblical Hebrew.

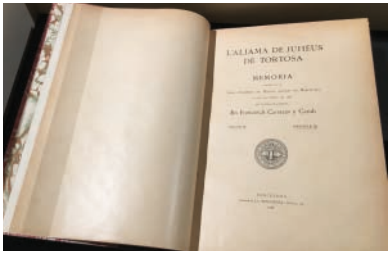
Lamy, Bernard, 1640-1715: ***Apparatus biblicus, sive Manuductio ad Sacram Scripturam tum clariùs tum faciliùs intelligendam***. Lyon: apud Jacobum Certe, 1723.

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books

The interest aroused in Girona was not exceptional in the Catalan context. In other parts of Catalonia scholars also conducted investigations into the Jewish past.







Corbella, Ramon, 1850-1924: ***La aljama de juheus de Vich: centúries XIII y XIV.***
Vic: Tipografia Católica de Sant Joseph, 1909.

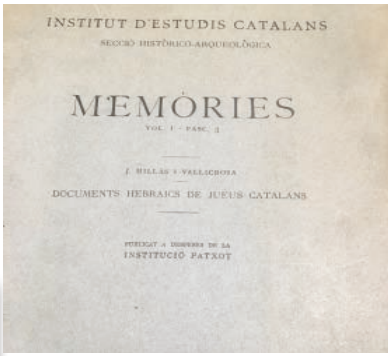
Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books

De Bofarull y Sans, Francisco, 1843-1938: ***Los judíos en el territorio de Barcelona (siglos X al XIII): Reinado de Jaime I (1213-1276)***.
Barcelona: Printed by Francisco J. Altés, 1910.

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books

Carreras i Candi, Francesc, 1862-1937: ***L'aljama de Juhéus de Tortosa. Memoria llegida en la Real Academia de Buenas Letras de Barcelona lo dia 25 d'abril de 1928.***
Barcelona: Printed by La Renaxensa, 1928.

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books





Millàs i Vallicrosa, Josep Maria: ***Documents hebraics de jueus catalans***. Barcelona: Institute of Catalan Studies, 1927.

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books

Cantera Burgos, Francisco; Millàs i Vallicrosa, Josep Maria: ***Las inscripciones hebraicas de España***. Madrid: Superior Council of Scientific Investigations, 1956.

Nahmanides Institute for Jewish Studies.
Library, Collection of rare and old books

BESALÚ, CASTELLÓ AND GIRONA

This is a set of three tombstones with Hebrew inscriptions that can be defined as very representative of the currently known series, not only in Catalonia but in other places as well. Chronologically, there is a wide range from the oldest dating back to the end of the 11th century to the most recent from 1413. Regarding their geographical origin, two are not originally from Girona, but rather from nearby towns that also had important Jewish communities: Besalú and Castelló d'Empúries.

The reuse of tombstones is a constant in the history of Jewish cemeteries: the three exhibited here were located in works of varying size and recovered at very different times (1941, 1953 and 1995) by curious people who noticed them by chance and collected them. Many did not receive such attention, went unnoticed and have now disappeared forever.

It is true that they may seem very small in size if we compare them with others currently on display at the Museum of Jewish History, a feeling accentuated by the fact that both the oldest and the latest are fragments. However, we should not forget that tombstones of these dimensions were more common than larger blocks, which were characteristic of a very specific era, and that it was precisely their small format that was decisive when selecting them for their reuse as construction material. Large stones required adaptation, which was not always easy to do. This is the main obstacle to obtaining new tombstones with inscriptions, as new fragments mostly appear when ancient buildings are being demolished, and practically never when Jewish necropolises are dug up.



Rahel, daughter of Yosef, 1090

The oldest of all the tombstones found in the Girona region was located in Mas Bellsolà in Besalú; it had been used as construction material. In fact, it comes from the Jewish cemetery in Besalú, which has not been physically located despite being well documented.

Beyond being able to say that she was the daughter of a rabbi, we do not have any information regarding the Rachel to whom the inscription is dedicated. Even so, her old name inscribed on the stone contains reminiscences of the early days of the Jewish communities in Girona; Besalú was one of the oldest.

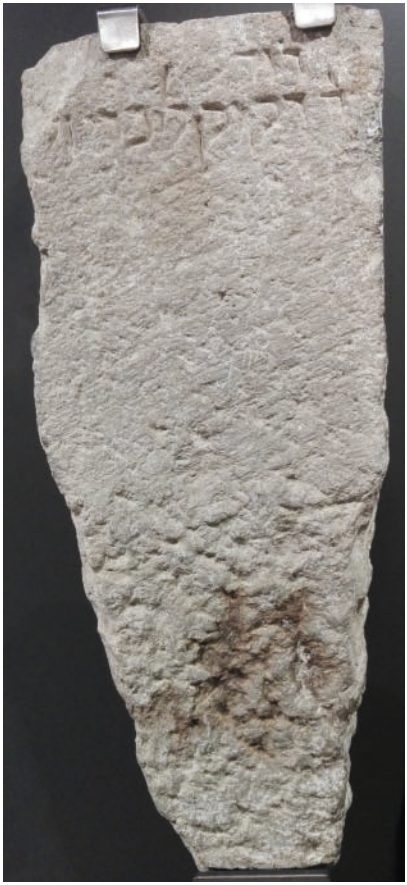
Girona Art Museum, reg. MDG 90. Bishopric of Girona Collection

Rabbi David of Cotlliure, 14th century

This tombstone appears to be from the Jewish cemetery in Castelló d'Empúries. The writer Carles Fages de Climent (1902-1968), who located it while having works done next to the Gallarda portal of the old wall of Castelló, donated it to the Museum of the Empordà.

Curiously, there is a twin tombstone (privately owned) dedicated to the same person in Castelló d'Empúries. According to expert Jordi Casanovas, this could be because two tombstones were placed at the head and foot of the same tomb (as in the Islamic style), or a second version of the inscription, since the one we see here is shorter and may have been rejected and turned into construction material.

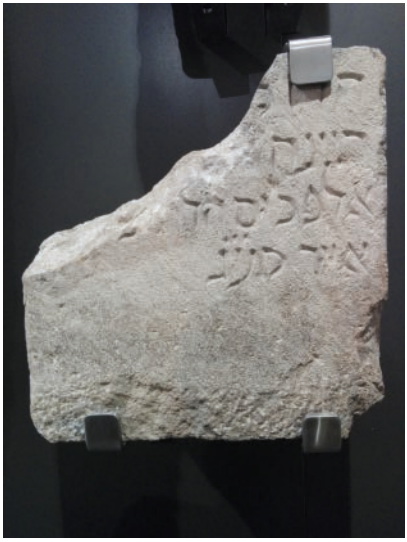
Museum of the Empordà. Figueres.
Diputació de Girona (provincial council) Art Collection, ME 1568



Na Reina, wife of Alfaquim, 1413

This tombstone was found in 1995 in a wall in Cort Reial Street in Girona. It had been chipped, making it difficult to identify the names that appear on it. Reina or Regina was a very common name among Jewish women of good standing in Girona. Alfaquim is a word (of Arabic origin) that indicated the profession of translator or doctor, but that had also become patronymic: in the 14th century in Girona there was a Bonafós Alfaquim (son of Bonissac Alfaquim ha-Leví) married to Na Dolça, daughter of Mossé ha-Levi; in 1391 there was a taxpayer in the *aljama* called Bonjudà Alfaquim; and in 1415 Estellina, the wife of Jafudà Alfaquim, had Hebrew books in her house in the Girona Jewish quarter.

Girona History Museum, MHCG 03782





Besalú
Valentí Fargnoli photographed the Old Bridge in Besalú before it was partially blown up during the Spanish Civil War. It depicts the building containing the Mikveh, as yet undiscovered at that time.



Castelló d'Empúries
The Plaça dels Homes in Castelló d'Empúries had another name when Fargnoli visited it. It is in the centre of the town, not far from the Jewish quarter.



Girona
Sant Llorenç Street was an alley closed off at both ends in the days of Valentí Fargnoli. He himself knew he was photographing the Jewish quarter, as evidenced by the annotation he wrote on the image.

Photographs: Girona City Council. CRDI (Valentí Fargnoli)

THE ORIGINS OF THE STONES: MONTJUÏC, THE JEWISH CEMETERY

Located in the north of the city, on the western slope of Montjuïc mountain, or *the Jewish mountain*, the Jewish cemetery occupied a large space well defined by the Bou d'Or and Can Camaret river beds, next to the old road to France. We have an abundance of information regarding this cemetery, mentioned for the first time in a document from June 13, 1207. However, it was not until the first quarter of the 17th century onwards that several authors, both national and foreign, used their incipient archaeological judgement to investigate the necropolis, still a mystery at the time, and the fate of its epigraphic testimonies. Written in an abstruse language, they often appeared at several points of the old cemetery or were reused some distance away. Curiously, some of these testimonies were still visible centuries after the disappearance of the necropolis, and at the end of the 19th century some legends and traditions were circulated in relation to the cemetery, such as that regarding the *Bou d'Or* (Golden Ox), closely linked to the popular view of the Jews, or that of the enchanted box.

As early as the second half of the 19th century, in 1865, work being conducted on the new railroad revealed the first remains of tombs, and a year later the first two re-used tombstones were located in the fortified house in Palau Sacosta, owned by the noble Joan de Sarriera. Documentation has allowed us to determine that on July 14, 1492, during the liquidation of the *aljama*'s assets after the enactment of the expulsion decree, the leaders of the *aljama* and other individual Jews handed over ownership of the cemetery to Joan de Sarriera at no cost (*liberaliter donare*). As he now owned the stones of the cemetery site, he decided to reuse them as construction material in the grand reform of his mansion, known as Les Torres de Palau, built in 1495; and it would not be surprising if the twelve tombstones identified to date constituted only a small part of those still to be found in Palau Sacosta.

Donation of the Montjuïc cemetery
With this document, signed before a public notary on July 14, 1492, just two weeks before the legal deadline for it to leave the city of Girona, the Jewish community ceded the cemetery to Joan de Sarriera. It reveals how the *aljama* awarded the Girona noble full ownership of the tombstones in the old Montjuïc cemetery in Girona.

Facsimile. Historical Archives of Girona, Notarial deeds, Girona-1, volume 496 (14 July 1492)





Torres de Palau
This building belonged to the nobleman Joan de Sarriera, general bailiff of Catalonia and captain of Girona, faithful servant of King Joan during the Catalan Civil War (1462-1472). The Jewish community of Girona handed him ownership of its cemetery when it was forced to dissolve in July 1492. Joan de Sarriera made use of the Hebrew tombstones when constructing a large family home in the south of the city, a building known as Torres de Palau.

Photograph: Amatller Hispanic Art Institute (Mas Archive: Valentí Fargnoli) - Girona City Council. CRDI

Sant Pere de Galligants
Before being stored at the Museum of Jewish History in 2000, the tombstones were on display in the cloister of Sant Pere de Galligants Monastery, home of the Archeology Museum of Catalonia-Girona, which in the days of Valentí Fargnoli was called the Provincial Archaeological Museum.

Photograph: Girona City Council. CRDI



THE VALUE OF THE HEBREW STONES: MUSEUMS

Between 1866 and 1895, finding inscriptions from the ancient Jewish necropolis was a common occurrence. Their first home was the Provincial Museum of Antiquities and Fine Arts, created in 1857 and opened for the first time to the public in 1870 at the monastery of Sant Pere de Galligants. This early exhibition is an obvious example of the interest that these ancient testimonies to Jewish presence aroused from the beginning. Scholars considered these named stones so important that they turned them into the basis of the recently inaugurated Museum's collection. They therefore came to light for the first time thanks to the members of the Provincial Committee of Monuments, among others. Fidel Fita, one of the main Spanish Hebraists, worked for said Commission. He, along with Girona scholar Enric Claudi Girbal, initiated the search for the Girona Hebrew inscriptions.

When the first hall was inaugurated at the Museum of Jewish History in July of the year 2000, the collection of Hebrew tombstones was transferred in full, loaned to the board Patronat Call de Girona by the Autonomous Government of Catalonia. This collection of Hebrew tombstones, which has been expanded with new tombstones found in different parts of the city, constitutes the most important in Catalonia and Spain.

At the beginning of the 20th century, a photograph by Valentí Fargnoli depicted the first five Hebrew tombstones considered to be heritage elements of artistic interest. Now, these *stones with a name* are the main reason for being of a museum dedicated to the history of those who once had their names inscribed in Hebrew letters on the tombstones of the old Jewish cemetery in Girona.



The funeral procession on its way to the cemetery
Sarajevo Haggadah. Catalonia, ca. 1350

National Museum of Bosnia and Herzegovina



Mourning on a coffin, under the trees of a cemetery
The Sister Haggadah. Catalonia, ca. 1350

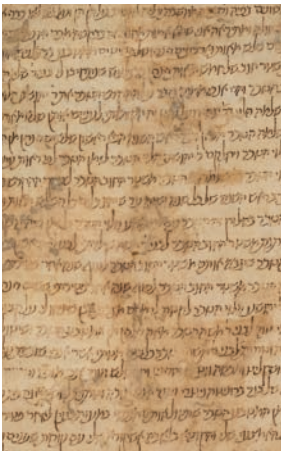
British Library, Ms. Or. 2884, folio 11 v

NAMES ON THE STONES

On the tombstones are the names of women and men who formed part of the Jewish community in Girona throughout the medieval centuries. They were called Regina, Estellina, Meirona, Astruga, Dolça, Issac, Jucef, Salomó, Bonastruc, David... They walked the streets of the Jewish quarter and inhabited houses, forming families, weaving friendships, establishing relationships, opening workshops. They built homes and schools; they created spaces for the rituals of their religion there. They worked there, they loved there, they lived there, they died there. Their names written in stone are testimony to and memory of their existence.

It was common for Jewish men to have two names, one for religious and ritual use and one for everyday life; for example, Mossé ben Nahman, the great Jewish philosopher from Girona, was called Bonastruc ça Porta in his daily surroundings and in the civil field. As for women, they were almost always named in relation to a man and almost never appeared solely as Regina, Estellina, Dolça, Astruga or Bonafilla. Their names, written on stone or paper, were followed by a direct reference: "daughter of...", "wife of...", or "widow of...". This varied with changes in their social status and they were described according to whether they were unmarried, married or widows.

For all of the above reasons, the male Jewish names on the tombstones were rarely reflected in Latin documents. Similarly, only on few occasions did the names written on paper coincide with those etched in stone. However, it is by relating the names on the stone with those on paper that the history of those that comprised the Jewish community in Girona throughout the medieval centuries can best be written. Looking over those names on the tombstones and documents brings their lives closer to us and helps us understand more about the times in which they lived.



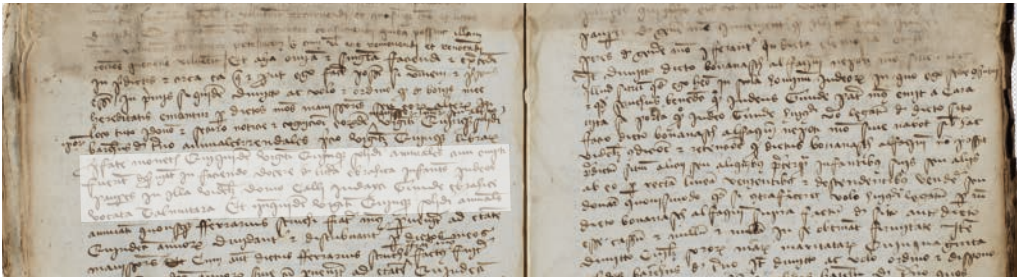
Will of Na Baladre

One of the few preserved wills in Hebrew is from 1325. It was dictated by a Jewish woman from Girona, Na Baladre, the member of a distinguished family both by birth and marriage. She left it in writing that after a year (as the Jewish tradition commands), a tombstone should be placed on her tomb and thus her name would be written in stone:

"I also order that my son... a year after my death, pay 60 *sous* of that currency... to purchase a funerary tombstone to be placed on my tomb"

Documentation: Idan Pérez, "El testament de Na Baladre (1325)", ***Catalonia Hebraica***, XVII (2012)

Facsimile. Historical Archives of Girona, Notarial deeds, Girona-2, volume 72, Hecodavant 5 and 9

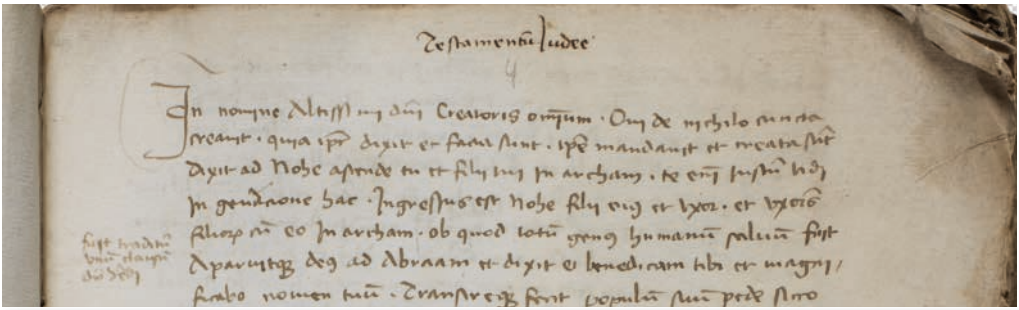


Will of Astruc Benet

In 1415, Astruc Benet allocated an annual rent of twenty five *sous* to the community school, the Talmutorah, in order to thereby contribute to the education of the poorest children in the Jewish quarter:

"That… an annual sum of twenty-five *sous*… serve to teach poor Jewish children Hebrew in the house of the Jewish quarter known in Hebrew as *Talmutara*…"

Facsimile. Historical Archives of Girona, Notarial deeds, Girona-4, volume 61, page 52



Will of N'Estellina

Estellina was the mother of Vidal de Piera, a Girona Jew, and Margarida (widow of Guillem Calvet of Montpellier), a convert. When afflicted by a serious illness, she decided to put her last wishes in writing, which included trying to ensure that her Jewish son and convert daughter retained a permanent fraternal relationship free from confrontation. Her evocation at the beginning of the will is not very common and has a notable poetic and spiritual component to it:

"In the name of the Highest Lord Creator of all things, who created them from nothing, because He said it and They were made, who said to Noah go up onto the ark with your sons, since I found you to be just in this generation, and Noah entered the ark with his sons and his wife and the wives of his sons, thereby saving the entire human race; and God appeared to Abraham and told him I will bless you and glorify your name; and he walked his people dry footed through the Red Sea, and in the wilderness he fed them with manna for forty years, and gave Moses the Law on Mount Sinai, and released Shadrach, Mesach and Abdenego from the fire of the furnace and preserved Daniel from the lions' cave…"

Facsimile. Historical Archives of Girona, Notarial deeds, Girona-1, volume 477 (13 April, 1470)

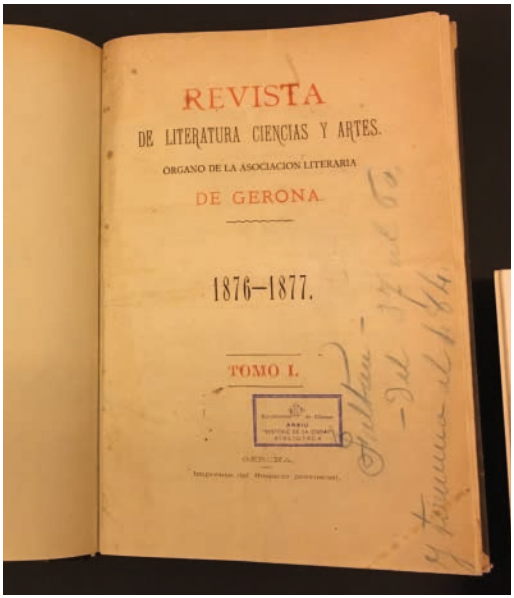
At the end of the 19th century, the Hebraist Fidel Fita called for the epigraphic information to be combined with the documentary information in the archives:
"Epigraphy and diplomacy join together, the names recorded in our documents are equivalent to those on many other tombstones"

Letters from Fidel Fita to Enric Claudi Girbal, published in ***Revista de Gerona***, 1 (1876-77)

Municipal Archives of Girona, Girona City Council

Fidel Fita: "Lápidas hebreas de Gerona", ***Revista Histórica Latina***, 1-IV (Barcelona, 1874).

Municipal Archives of Girona, Girona City Council


REVISTA

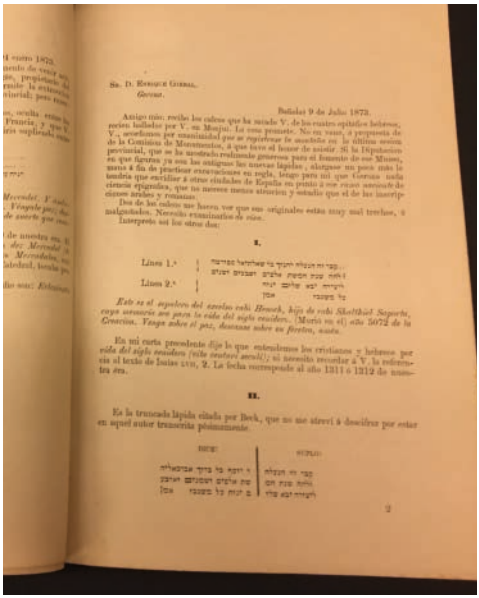
DE LITERATURA CIENCIAS Y ARTES.

ORGANO DE LA ASOCIACION LITERARIA

DE GERONA.

1876—1877.

TOMO I.


Sr. D. Enrique Girbal.
Gerona.

Badalona 9 de Julio 1873.

Amigo mio: recibo las cabras que ha tenido V. de los cuatro epitafios hebreos, recien hallados por V. en Montjuí. La cosa promete. No es vano, á propuesta de V., acordamos por unanimidad que se reimprima la anadidita en la última sesion provincial, que se ha acordado realizando generos para el fomento de esa Museo, nuevo á fin de practicar excavaciones en regla, luego para mi que Gerona nada tendria que envidiar á otras ciudades de España en punto á sus ricos anexos de ciencias epigráficas, que no merece menos atencion y estudio que el de las inscripciones arabes y romanas.

Dos de los calces me hacen ver que son originales estas muy mal trechos, á malgrados. Necesito examinarlos de cien.

Interpreto así los otros dos:

I.

Lines 1.ª
Lines 2.ª

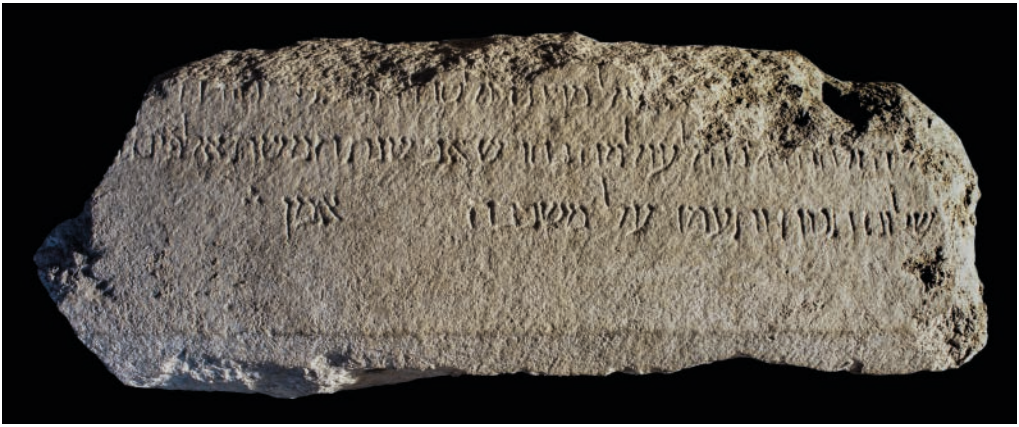
Este es el sepulcro del anciano rabi Henoch, hijo de rabi Shaltiel Saporta, cuya memoria sea para la vida del siglo venidero. (Murió en el) año 5072 de la Creacion. Venga sobre él paz, descanse sobre su fiereba, amén.

En mi carta precedente dije lo que entendemos los cristianos y hebreos por vida del siglo venidero (vida eterna) arenik); es necesito recordar á V. la referencia al texto de Isaias LVII, 2. La fecha corresponde al año 1311 ó 1312 de nuestra era.

II.

En la truncada lápida citada por Berk, que no me atrevi á descifrar por estar en aquel autor trasmitida pésimamente.

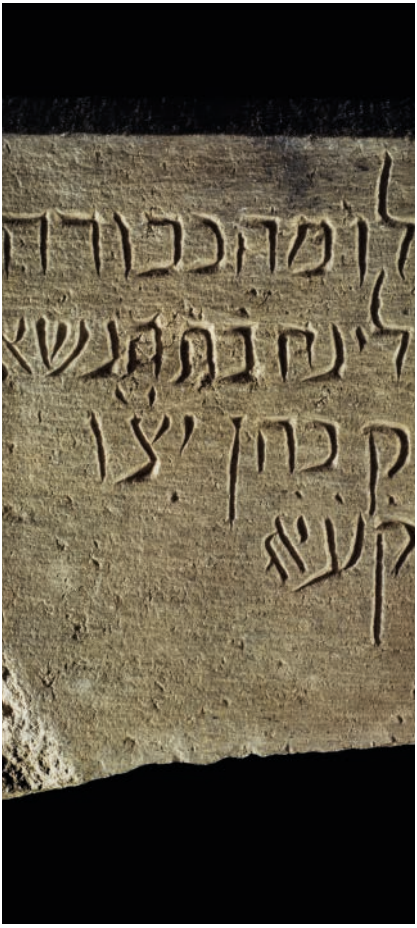
The Museum album
The tombstones from the Jewish cemetery bear the names of women and men who formed part of the Girona Jewish community between the 12th and 15th centuries. Reading these names, in conjunction with Irene Llop's research into documents in the city archives, has meant that we now know details of the life stories of those that were buried in Montjuïc. The stones serve as a memory for Dolça, of the Ravaia family; Salomó Cabrit, from an old family of doctors; Estellina, who owned silver jewellery and one of the fortunes of the Jewish quarter; Salomó, the son of Rabbi Jucef ben Teca, who died at the age of twenty-two; Jucef, the charming child whose premature death must have broken his parents' hearts; Caravida, a wealthy influential man who may have been a doctor or perhaps a merchant. The epitaphs mention prominent lineages: Aninai, Astruc, Cabrit, Caravida, Des Mercadal, Ravaia, Salem and Saporta. Through the names of the people from the Jewish quarter, these stones preserve the Jewish memory of Girona as a precious treasure.



Dolça (... Abraba)lia. First half of the 14th century
"Mrs." Dolça had a very common name among medieval Catalan Jews. She was married or widowed, although we cannot be sure that Abrabalia was the name of her husband. If the hypothesis is correct, she belonged to the Ravaias (Abrabalia in Hebrew), the most prominent of all Girona Jewish families. This very powerful family settled in Catalonia in the 13th century from Castille. Among the women of the Ravaia family, there was also a Bonafilla, daughter of N'Astruc Ravaia, who in 1283 exercised as a moneylender without the need, it would seem, for a male to support her in the profession.



Wife or daughter of Salomó Cabrit. 14th-15th centuries
Salomó Cabrit may have been the Perpignan Jew who owned possessions in Girona documented at the end of the 14th century, but we do not have any biographical information about his wife or daughter. Salomó, who died in 1395, was the son of Mossé Cabrit, a Banyoles Jew, and had at least two brothers: Abraham Cabrit (Girona Jew as of 1375, died in 1391, the family member we have most documentation for, especially regarding moneylending; we know that he and his descendants lived in the Girona Jewish quarter) and Asmies Cabrit (married to Tolrana, of the Perpignan Jews). In 1372, Salomó Cabrit gave to his brother Abraham all the rights he might have on the house that had belonged to their late father. The house was located in the Girona Jewish quarter, within the block of houses in the disappeared street that reached as far as the present small square Institut Vell, according to a document from 1296 that mentions the house of Mossé Cabrit.



Estellina, daughter of Astruc Cohen. 1411

Estellina was the daughter of Astruc Cohen. The fact of her father and not a husband being named suggests that the girl died young. The father was called *nasi* (prince), the title given to prominent men in the Jewish community. Indeed, he was one of the most influential people in the Jewish quarter between 1386 and 1415. According to the list of *aljama*'s councillors in the ordinances of 1386 and 1391, Astruc Cohen served as an assistant the third year, and was among the new councillors in the reforms of 1391. Prior to that date, his name can be found among the taxpayers of the *aljama* in Hebrew documentation, and he was also a moneylender. Following the riots of 1391, he was among those imprisoned in Torre Gironella. At the beginning of the 15th century, the queen appointed twelve councillors to settle a payment owed to the heirs of the knight Joan Janer, including Astruc Cohen (year 1408), although he was not required at the following year's summons. The last news of Estellina's father dates back to 1415. That year, book inventories were made in order to seize copies of the Talmud and Astruc appears as a councillor at the presentation of the inventories. Therefore, Estellina formed part of Girona's Jewish elite, and may have experienced the 1391 riots and subsequent decline of the Jewish community. After her death and in a context of decline, the family continued with Judaism.



Meirona, married. First quarter of the 15th century

Meirona was a very common diminutive among medieval Catalan Jewish women, but there are not sufficient data on the tombstone to identify her.

Astruga?, wife of Mossé Astruc. First quarter of the 15th century

Only the initial of the name is preserved, which could be Astruga, since she was the wife of Mossé Astruc. Shortly before the riots of 1391, he appeared as one of the new leaders of the *aljama*. After the attack, Mossé Astruc was among those imprisoned in Torre Gironella, and continued in Judaism. His name is on the list of those who submitted book inventories in 1415, and we know the number of volumes that he had at that time: thirty-two books (only five people had a higher number of volumes). Mossé Astruc had a sister, Ester, who became Christian and took the name of Joana, marrying Pere Joan, a convert (previously Mossé Cabrit, son and heir of Abraham Cabrit, who was the brother of Salomó Cabrit). On August 9, 1395, Joana, Pere and Puigvert d'Agramunt sold an allodial house in the Jewish quarter to Mossé Astruc and his wife Dolça. And in 1417 said couple sold a house in the Jewish quarter to Pere de Berguedà, provost of the Pia Almoina of the Cathedral. In documents from 1415 and 1416, there is also mention of a courtyard that Mossé Astruc sold to the *aljama*. This tombstone raises many questions, since the women's name that appears on it does not coincide with the documentation from the archives.





Regina, widow of Salomó Salem. Towards the middle of the 15th century

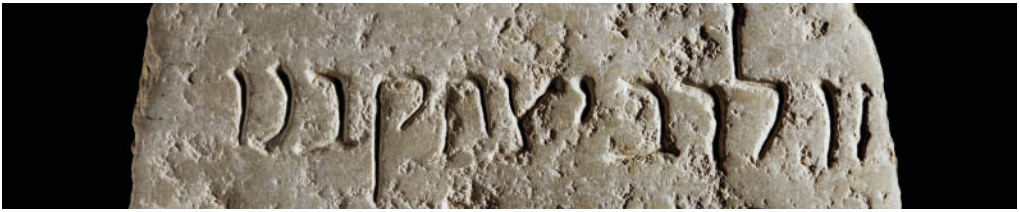
No data have been found for Regina. We know that she was a widow because the epitaph says "Take their places in the Garden of Eden", referring to both members of a couple. Although the name Salem does not appear in the Girona documentation, Salom is present: Salomó Salom was a Jew from the second half of the 14th century, prior to 1391; his name appears in a paper notebook that recorded payments made for the tax called *ajuda*.



Estellina, widow of Bonastruc Jucef. Towards the middle of the 15th century
Estellina is the only recorded woman mentioned alone in the documentation. We do not have data for her family of birth, but she married an important Girona Jew, Bonastruc Jucef. Her husband played an important role in organizing the *aljama* at the beginning of the 15th century, by designation of the queen, and was also a major moneylender. In 1412, Estellina's husband held a convert girl called Elionor against her will, although we do not know why. In the payment of the taille tax in 1426, Bonastruc Jucef contributed 30 *sous* and 6 *diners* (5.5% of the total collected). This was a very significant amount, and only five families paid more. Following the death of Bonastruc Jucef, Benvenist Samuel was the executor of his will and administrator of his fortune. Probably the former's son-in-law, Benvenist Samuel appeared in Girona from 1434 until 1462, and acted as overlord in the community. Of the thirty contributors from the Girona *aljama* in the collection of the one hundred *sous* taille tax of the year 1450, the biggest payer was Benvenist Samuel (with 78 *diners*, 6.5% of the total) and the first woman (the fourth highest contributor) was his mother-in-law Estellina, widow of Bonastruc Jucef (with 66 *diners*, 5.5% of all taxes paid). Shortly afterwards, in the year 1458, the inventory of cutler Pere Riera, who lived in Ballesteries Street, reveals that N'Estellina, a Jew, had a silver strap with a gold-headed buckle, with fourteen gold-plated panels, a silver bracelet and two spoons, also silver. Although we cannot be sure it is the same person, it is likely.



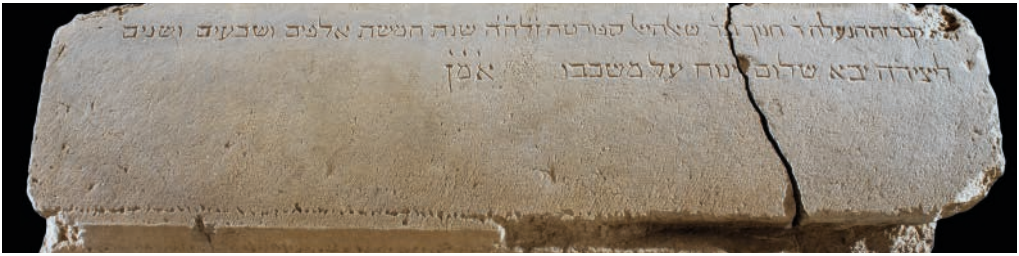
Salomó, son of Jucef ben Teca. 1198
This is the oldest and only tombstone in the entire collection that states the age of the deceased: twenty-two. He was the clever, charming and select Salomó, son of Jucef ben Teca. Unfortunately, we do not know his biography. His epitaph begins with "I will weep tears in mourning and eulogies for his mother and brothers", which could indicate that these were his closest relatives and his father had already died and he had not yet formed a family of his own.



Issac. 1210
Issac was one of the most common names among medieval Jews: in the 13th century, fifty-seven Jewish men have been documented with that name in Girona alone.



Salomó, son of Jafudà Des Mer(...?). 1289
It has not been possible to identify this person since Salomó was a common name and the name of his father was not preserved in full. However, it would appear that it might be the Des Mercadell family, which is well documented in Girona throughout the 14th century.

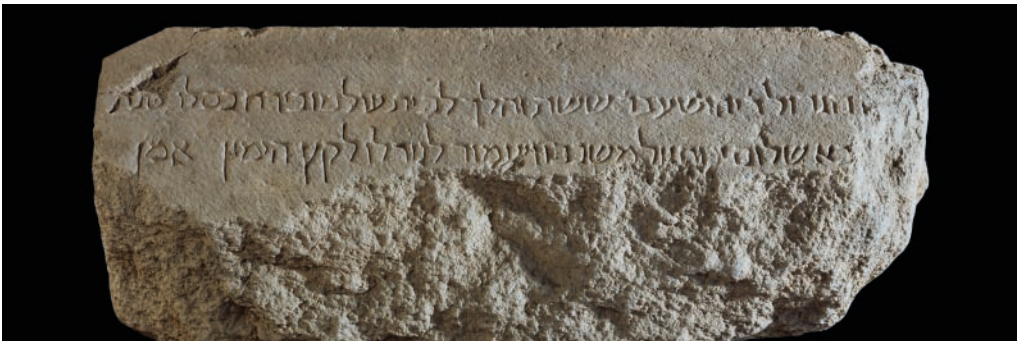


Hanoc, son of Saltell Saporta. 1312
It has not been possible to find documentation regarding this person. In Girona at the beginning of the 14th century there is documentation for a Hanoc from Castelló, a Hanoc Condom and a Hanoc Cundranya, but no Hanoc Saporta. The father of the deceased passed on a very old Girona surname, Saporta, which had different variants (Porta, Saporta, ça Porta). Several men from the lineage acted as secretaries and prominent men in the *aljama*, but if there was one outstanding member of the family, it was Bonastruc ça Porta, Mossé ben Nahman, the most important 13th-century authority on the Talmud. Furthermore, in 1305, a Barcelona Jew named Saltell de Porta, son of Vidal de Porta, sold an annual census on a piece of land located on the mountain of Girona to two Christians.



Jucef, son of Baruc Abrabalia. 1324

Neither the son nor the father have been documented. The name Abravalia is the Hebrew form of Ravalla, Ravaia or Ravaya. This family from Castille settled in Girona and Castelló d'Empúries before spreading to several Catalan towns. They managed to attain great power not only in the Girona community, but also in the royal court. The most notable members attained a great deal of power in the 13th century: Astruc Ravaia was appointed bailiff of Girona, and was exempt from taxes; his son Jucef was a royal bailiff in Besalú and in Girona, administrator of the royal patrimony, royal adviser and first royal treasurer; his brother Mossé was general bailiff of Catalonia, tax collector and seller of royal income. In the 14th century, several members of the Ravaia family were recorded in relation to the houses they owned in the Girona Jewish quarter. Abraham Ravaia had a house on Força Street, and the city councillors (known as *jurats*) bought him stone to use on the walls. Astruc Caravida bought Issac Ravaia's houses (with rights to light, carriage, water and a patio); his widow gave them to their daughters, Bonafilla and Ester, who sold them to Bonastruc Vidal. Shortly afterwards, the city's *jurats* made them tear the houses down.



Jessua, son of Sésset. First half of the 14th century

Although Sésset is a common name among the Jewish people of Girona, no documentation has been found in Girona for any Jessua, son of Sésset, or Yehoshua ben Sheshet.



Jucef, son of Jacob. Second half of the 14th century

One of the most common names among the medieval Jewish people of Girona, Jucef must only have been a child at the time of his death. The epitaph makes this clear with the words "delightful boy". We have no other reference to his family than the name of his father, Rabbi Jacob, who has not been identified in the documentation from the archives.



En Caravida. 14th–15th centuries

The first person of this name in Girona is documented in a loan in 1227. The first name Astruc is present in members of this family in at least four consecutive generations, and was probably reserved for the first-born son. At the end of the 13th century, the Caravida were also in Besalú, Manresa, Vilafranca and Vic. In Girona, one of the most prominent figures of this family was Astruc Caravida, father of Ester, who was involved in a very conflictive divorce in the middle of the 14th century (married to David Bonjorn de Barri, of Cotlliure, she only obtained a divorce from her husband after stealing his books and scientific instruments in 1337; Jacob ben David Bonjorn, author of the famous astronomical tables, was the son of Ester and grandson of Astruc Caravida). In 1347, Astruc's will initiated a charitable legacy for the alms of the Jewish quarter (*heqdesh*). After his death, the family began a period of decline, and never regained the prestige and power of the previous era. Some family members, such as Salomó Caravida, were doctors, and others were involved in running the community, acting as secretaries of the *aljama*. Caravida has also been recorded as a first name: Caravida Ravaia, Caravida Saporta, Caravida Caracosa, all members of important families in Girona Jewish society, and very possibly children of women from the Caravida family.

Ardut. Second half of the 14th century
This small fragment of the tombstone does not allow the person to be identified. The name Ardut is not mentioned in Girona, either in Hebrew or Latin documents. However, in Huesca (Aragon), there was a whole family of doctors called Avinardut, or Ibn Ardut, between the 14th and 15th centuries.





David, son of Jucef. 15th century
We do not have sufficient data to identify David Jucef, or David son of Jucef, for such a broad period as the whole of the 15th century.

Rovèn, son of Haninai. 1343
This is the only tombstone in the Museum from Castelló d'Empúries; unfortunately the deceased could not be identified. Haninai may correspond to the name Aninai/Aninay/Avinai, a family of great importance in Girona in the 15th century. This family probably had branches in nearby populations and within its area of influence.





In the first floor of the Museum of Jewish History you can admire the complete collection of Hebrew gravestones from the Girona's Montjuïc or Jewish cemetery, a collection that forms the starting point of this exhibition. There you'll find the entire engravings of this *stones with a name*, transcribed and translated. We recommend the visit, which will help you to deepen the theme of this temporary exhibition and to approach to the history of the Girona's Jewish community.

TEMPORARY EXHIBITION | **MUSEUM OF JEWISH HISTORY**

MAY - SEPTEMBER 2019

STONES
WITH A NAME

GIRONA JEWISH HERITAGE IN A PICTURE BY FARGNoLI

PATRONAT CALL DE GIRONA

Ajuntament de Girona

Diputació de Girona

Generalitat de Catalunya

FUNDACIÓ MASCORT TORROELLA DE MONTGRÍ

2019 ANY FARGNOLI 1885-1944

www.girona.cat/call
facebook.com/callgirona

Director of the Patronat Call de Girona
Assumpció Hosta

Director of Museum of Jewish History
Sílvia Planas

Curator
Sílvia Planas

Design and production
Cristina Masferrer Estudi

Documentation and texts
Jordi Casanovas, Lídia Donat, Irene Llop and Sílvia Planas

Translations
Esther Rico and Neus Casellas

Images and reproductions
Valentí Fargnoli i Annetta (1885-1944)
Josep M. Oliveras

Technical team (assembly, communication, dissemination)
Carolina Casanova, Neus Casellas, Mireia Compte, Lídia Donat, Marc Francesch, Núria Heras, Anna López, Sandra Sánchez and Cristina Taberner

Insurance
Molas i Torroella

Transport
Transports Corcoy

In collaboration with
Historical Archive of Girona
Municipal Archive of Girona
Centre for Image Research and Diffusion (CRDI). Girona
Mascort Private Foundation. Torroella de Montgrí
Girona Art Museum
Catalonia-Girona Museum of Archeology
Girona History Museum
Museum of the Empordà. Figueres

Layout: Cristina Taberner – DL Gi 850-2019