

# Formal request to have this painting's online label adjusted (National Gallery London Room 28) (The clue is in the headgear)



On February 2014 the National Gallery revised its online label of the painting, thus...

(Section of National Gallery revised label 2014)

"The skull cap was a common accessory for 17th-century dignitaries, scholars and men of all faiths; it did not become associated with Jewish dress until the 20th century"

(for full label see...)

<http://www.nationalgallery.org.uk/paintings/david-teniers-the-younger-the-rich-man-being-led-to-hell>

## Jewish Skull Cap predating the 20th Century



Chief Rabbi Aaron Hart 1670 – 1756, the first chief rabbi of the United Kingdom (National Portrait Gallery London)

The practice of wearing *kippot* did, however, make its way into the *Shulhan Arukh* (Jewish Code of Law - mid-16th century), which reiterates the decree that one should not walk more than four cubits with an uncovered head.

<http://www.jewishmag.com/122mag/kippa%5Ckippa.htm>



The Rich Man being led to Hell about 1647, David Teniers the Younger

The central character and context clearly demonstrate that this painting was created within the background of a virulent anti-Semitic narrative that was circulating within Europe and beyond that had an expression in the "Blood Libel".

(Suggested change - suggestions welcome)

"Although the skull cap was a common accessory for 17th-century dignitaries, scholars and men of all faiths; this central figure is clearly Jewish and should be read against the background of anti-Semitism that was pervasive in Europe at the time of painting"

Is this portion correct?

Spot the similarity?



The Jewish poet Süßkind von Trimberg wearing a Jewish hat (Codex Manesse, 14th century.)

The **Jewish hat** also known as the **Jewish cap**, ("horned skullcap"), was a cone-shaped pointed hat, often white or yellow, worn by Jews in Medieval Europe and some of the Islamic world. Initially worn by choice, its wearing was enforced in some places in Europe after 1215 for adult male Jews to wear while outside a ghetto in order to distinguish Jews from others. Like the phrygian cap it often resembles, the hat may have originated in pre-Islamic Persia—a similar hat was worn by Babylonian Jews.[1]

Spot the headgear!



The story of Simon of Trent (1475), by Hartmann Schedels (1493) "Blood Libel"