

Marilyn Lande

Artist & Educator



Marilyn Lande has been an artist and an active member of the Denver community as an educator, cultural arts specialist and artist. She has lectured at several national conventions on art and education.

Her artist's book **"The Hagaddah Transcending Time"** was runner-up (2002) for the Art book Grant by the National Museum for Women in the Arts, Washington, D.C.

Lande's independent research project regarding Jewish women and their work can be viewed at the Penrose Library of Denver Univ. <http://library.du.edu/About/collections/SpecialCollections/Lande/>



JEWISH HISTORY IN MINIATURE



MARILYN LANDE

Jewish History in Miniature

Miniatures, Photos & Text
Marilyn Lande @ 2011



This exhibit includes several miniature rooms created by Marilyn Lande. These rooms give credence to the talent and exciting history that belongs to the Jewish people. Lande continues to add other significant rooms. The miniatures reflect the Jewish people and the cultures in which they lived world-wide, including the United States, England, France, Italy and Spain.

These rooms can be a resource for all educators to excite the imagination, combining information in the arts, as well as sociology and cultural history. Specifically they can be used for Jewish education as well as one chapter in a multi-cultural world.

JEWISH HISTORY IN MINIATURE was created as a way to express my art, my study of Jewish history as well as my Jewishness. This body of work was begun in 1975 and continues to this date (2011). The miniatures include historical facsimiles of decor as well as specific items that reference famous Jewish lives of the times. These miniatures were created to give credence to the talent and exciting history that belongs to the Jewish people. My hope for this exhibit is that it be used as an educational resource for all, as they are meant to excite the imagination, combining information in the arts, as well as sociology and cultural history.

Marilyn Lande



JEWISH LIFE IN MUSLIM SPAIN: c. 1150-1350 c.e.

This miniature is a **syncretization** of Jewish life in Muslim Spain. It reveals the influences of Arabic art, geography, architecture, astronomy, medicine and poetry of the pre-Christian reconquest era. The handwritten love poetry by Kasmunah, a young woman who wrote in Arabic, lies next to the floor mat found on the left side. Hebrew religious poetry is decorative and quotes Judah Halevi (c. 1086-1145) of Toledo, who wrote, "Lord Where Shall I Find Thee? The poem is used as decor found in Synagogues of the time.

The yellow head gear (a decree for Jews to wear) is stored in the chest that held valuables, housewares and clothes. The astrolabe, calculated distance of planets, stars and is seen on the right wall above the shelf. A map lays on the floor, "Yesed'Olam", by Isaac Israeli was a well-known astronomy work. Physicians tools, a serrated surgical tool and "urine bottle", lie under the shelf along with a sample of Arabic medical writing. Accomplished map makers is represented by Abraham Cresques, who lived in Majorca (1300's). Jewish scholars were also great translators of Arabic Works. Maimonides, a great philosopher is represented by the manuscript of his legal code, the Mishneh Torah, which sits on the front chair. A Spanish prayerbook of the 13th century lies next to it. The Shaddai on the back wall, the mystical use of the name of God, was to keep the home safe. The Megilah (the story of Esther)

lies next to a stone Purim charity cup (Paris 1319) on the forefront floor. This home is woman centered and emphasized the spinning wheel. Jews in Muslim Spain were known for producing wool cloth (mainly Majorca). Due to international trade, materials of silk and many colored materials covered the floors, walls and cushions. The carpet page of the Bible of 1409 printed in Arabic by Ibn Abraham al-Israeili covers the entry floor. The coat-of-arms reminds us of Todros Ha-Levi a statesman and Kabbalist. Ceiling lamps are facsimiles of those lights that are found in medieval Spanish synagogues. A child's Hebrew primer lies open on the wooden shelf (Cairo Geniza, Fostat, Egypt, 10th-11th century). Sitting next to it is a Carpet Page from the Burgos Bible (Spain, 1260). Music and musical instruments were often relied on for entertainment. and chess was a well-known Arab table game. The Mizrah (denoting East to Jerusalem) hangs on the wall to the left.

The Andalusion home had a **courtyard** where bathing practices by Arabs and Jews took place. The towel next to the fountain was for washing before prayers. The large wood door is a facsimile of Samuel Abulafia's home in Toledo (c. 1350 c.e.). He was a diplomat of the King's Estate. The Star of David, intertwined triangles, is on the back wall of the courtyard and is a significant part of Islamic design.



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VITTORIO VENETO SYNAGOGUE, ITALY, c. 1700 c.e.

This wood, gilt, brass and silver facsimile is of the synagogue in Italy, Vittorio Veneto, c. 1700 c.e. This miniature displays the Baroque and Neo-Classic art and traditions incorporated into synagogue architecture. The community was financially secure at that time and place in Italy. While the men prayed facing the Ark, the women sat praying above in the gallery. This miniature of the Vittorio Veneto synagogue was created in 1975 and contains jewelry of the artist as well as sheaths of gold.

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MYER MEYERS, SILVERSMITH, c. 1750 c.e.

This miniature facsimile, **shop and forge**, pays tribute to an American Colonial Jewish craftsman, Myer Meyers (Amer. 1725-1795). Meyers was a leader in the Jewish Community. He was President of Shearith Israel Congregation in 1755 and again in 1770 (note award on right wall). Artistically he matured from an apprentice to be elected President of the Gold and Silversmiths Society in 1786 (on left wall). He represents the successful story of many pre-Revolutionary American figures. Meyers' silversmith work varied and included baptismal fonts (front floor of shop), rimmonim* (held in brass case on floor), sugar bowls, Sabbath candle holders, spoons and mezuzzahs* (see front window display cabinet). He was often commissioned to develop many of these items. His artistic expertise included various art styles, one being Rococo. Few descriptions of the silversmith forge and shop of this period exist, but it is suggested that

they may have existed side by side. All elements in this tribute combine Jewish history, education and art.

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* See Glossary (back page)





PORTUGUESE-PASSOVER IN HOLLAND, c. 1720 c.e.

Inspired by engravings of **Bernard Picart's "Ceremonies of the Jews"** (1673-1733), this facsimile includes Jewish items of the period. You will find a copper engraved Mizrach* (pointing East to Jerusalem) on the back wall. A wood carved Counting of the Omer* is seen on the wall on the right side of the fire place. The frontispiece of a well-known Portuguese-Spanish Haggadah of the 15th century is used to decorate a portion of the wall space above the desk. Delft Passover dishware can be seen on the table as well as in the china cabinet. Psalm poetry entitled "Faithful Mirror of Life" by Daniel Lopez Laguna is on the desk. The Amsterdam Haggadah includes art from the Sarajevo Haggadah and is seen lying on the Passover table. Rembrandt's painting entitled "The Jewish Bride", is hung over the fire place, reflecting where the artist lived, his use of Jewish models and his commissions of the

times. The interior design of the period is emphasized by the inclusion of a China display cabinet of the 1700's and the style of the Sabbath hanging lamp. The oriental rug and heavy curtains also reflect the decor of the times.

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*See Glossary (back page)

**JEWISH WOMEN IN
VICTORIAN TIMES
c. 1850 - 1900 c.e.**



JEWISH WOMEN IN VICTORIAN TIMES,c. 1850-1900 c.e.

Many Jewish women were socially, politically and philanthropically involved as leaders in their communities from 1850-1900.

In the **attic** a portable steel sewing machine (style 1870) was used to sew clothing, quilts, bedding and Jewish religious items. The blue velvet Torah Cover* reminds us of the earliest cover sewed and signed by Solomon and Gittel Perlsticker, 1596. A Torah binder* lies in the sewing machine. The Ketubbah, upper left corner, is a written contract for marital obligations and was used by Emma Goldman(1869-1940), political activist to obtain a divorce from her first husband.

In the **library** sits a globe on the desk pinpointing Jerusalem and the growth of Zionism in world politics. The map of 1695 of Israelites wandering in the desert may have been purchased by Lady Judith Montefiore, who traveled with her husband as a Zionist and was known for her works in charities for the needy. "A Jewish Manual", 1846, was her work on social behavior of the times. "Blessing For the Newly Married" is on the wall next to the wall map. The ivory elephant, Sabbath Menorah and Esrog* Box are indicative of Victorian decor. A sermon by Lily Montagu (1873-1963) lies on the desk. She was a religious reformer, feminist and lecturer. A Vienna Wall Clock, is a facsimile of a mid-19th century clock with Hebrew numbers. A Lillian Wald (1867-1940) medallion sits on the library

desk. Lillian was a nurse and social reformer who established Settlement Houses and was a leader in America's public health nursing system. Flora Sassoon's (1859-1936), a Talmudic scholar's* photo sits on the desk. "The American Jewess", a newspaper (1895-1899) founded by Rosa Sonneschein (journalist and lecturer) was a monthly journal and advocated women's emancipation in all areas. She was the only woman to attend the first World Zionist Congress. The scrapbook on the floor, includes a picture of Bertha Pappenheim (1859-1936) a German Jewish feminist. She led women's efforts to shelter the unmarried and pregnant, destitute, and uneducated. The scrapbook also includes Frances Weisbart Jacobs (1843-1892), from Denver, who began the first free kindergarten and established the Jewish Hospital for Tuberculosis. In 1893 she established the Anglo-Jewry Premier Girls Club and Settlement House. "The Autobiography of Gluckel of Hamelin", 1696 is a book on the shelf, translated from Yiddish by Bertha Pappenheim. The Siddur(prayer book) for Women lies on the desk chair. "Poems" was written by Emma Lazarus (1849-1887) writer and educator. Mina Cohen Kleeberg (1841-1878) was another poet and Jewish School Principal, who once remarked, "Thank God I was not created a man", The American Jewish Yearbook is on the library shelf, a concept created by Henrietta

JEWISH WOMEN IN VICTORIAN TIMES, c.1850-1900 c.e.

Szold (1860-1945) in 1899. Szold was a correspondent and philanthropist and created the world renowned Hadassah organization. Peninah Moise (1797-1880), Grace Aguilar (1816-1842), and Amy Levy (1861-1889) all have works found in the library. They were poets and well known novelists in their times. The **bedroom's decor** includes English wedgewood, menorah medal, wallpaper on the back door, sewing paraphernalia and an oriental trunk. Shells, Yemenite headdress, lions of Judah family emblem and a silver wedding belt are collected item on the upper shelves. A black bas-relief of Rachel the actress (1821-1858) hangs off the shelf. A photograph of Amy Levy the author sits on the dresser. The small photo is of Lady Louise Rothschild, philanthropist and social progressive. "Daniel Deronda" by George Eliot (a non-Jew) was a very popular Zionist writing, lies on the bed. Tallis and Tefillin bags are left on the trunk (bag designed by Charity Solis Cohen, 1844-1943). The self-portrait on the left wall is by Lily Delissa Joseph (1863-1940) London, sister of Solomon J. Solomon, she was an artist and early suffragette. Artist Kathy M. Cohen's bas-relief of 1896 quotes Porverbs XXX. **Victorian interiors** includes parquet, decorated wood, linoleum floor, stained glass, carpets, plants, doilies, sewn articles, elaborate draperies, heating elements and fire places. Ceilings were decorated in wood and tin.

Oriental works of art were found in vases, paintings and silk. In the **kitchen** is another wall hanging from Proverbs XXX. Cookbooks include "Aunt Babette's Cook Book, 1889, 4th edition. It was not Kosher* and it was in print for 25 years. "Jewish Cookery Book" by Esther Levy, 1871, Philadelphia was also a 4th edition. The Yiddish Cookbook "Ler Bukh Vi Azoy Tsu Kokhn Un Bakn" was written by Hinde Amkhanitski, NY, 1900. Delft holiday dishes are hand painted, and a wine decanter sits by their side. On the kitchen table is a Silver holiday plate and Challah* with Sabbath candles. The "cholnt"* pot sits on the stove, a menorah is on the shelf and a English Lenox Mezuzah is on the entry doorpost. The **living room** includes references to Bertha Kalisch, Yiddish actress (1875-1939) as seen in the photo on the back wall. On the right wall is a photo of Rebecca Gratz (1781-1869), who established the first Jewish Sunday School (1838) for boys and girls, and also founded Philadelphia's Orphan Society. Hanna Greenbaum Solomon in 1891 organized the Jewish Women's Congress for the Chicago World's Exposition of 1893. The Old Hebron painting is a gift from Lady Montefiore from her collections and the bas-relief on the fire place is of Bertha Pappenheim, a leader of the German Jewish Feminist Movement. A Tzedakah (charity) Box is found on the fire place mantle.



The Grand Theatre billet is found on the chair and speaks of the JP. Adlers Theatre. The "Judischer Frauenbund for Women's Work" newspaper lies also on the chaise, "Die Deborah" was a newspaper supplement for Reform women. Rosa Sonnenschein, photo on left wall was editor of "The American Jewess". She was also a journalist and lecturer.

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* See Glossary (back page)



**SONIA DELAUNAY, A
MOVIE SET, c. 1930 c.e.**



SONIA DELAUNAY - A MOVIE SET DESIGN, c. 1930

Sonia Delaunay was a painter who applied her art to her world, home and fashion. She worked in many media: **painting, textile designs and costume, fashion design, furniture, books, ceramics, mosaics posters, and even neon sculptures.** Delaunay supported her husband with her work throughout their life together. She promoted his theories (Orphism, glorifying color) and his art (known for his Eiffel Tower series) after his death.

Sonia Delaunay was born in 1887 in Russia and was adopted by her aunt who lived in St. Petersburg (Jews had to receive special permission to live in large cities). This Jewish family was unusually well-off and exposed Sonia to education and the arts of Russia and Europe. She studied in Paris and eventually married Robert Delaunay. Included in this miniature is a blue print rendition of her design (front floor right) for a movie set in 1930. Her own painting, combined with Marilyn Lande's photo is entitled "Rhythme", 1938 (see back wall). The catalog cover, "Catalogue Pour L'Exposition De Stockholm", 1916, rests on stool, was one of many book designs she created. Her "simultaneous dress" designs are strewn about the floor, along with her umbrella and car (1920 and 1956) designs. Sonia Delaunay's works were donated to the Louvre and her influence in art and life is still being discovered.

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MARC CHAGALL, THE VENCE STUDIO, FRANCE c. 1960

This miniature facsimile of **Chagall's studio** reflects his personal poetry, reminiscences of his youth in Vitebsk and his art development. The later in turn reflects the experience of the Jew in the 20th century. The painting of the Rabbi (seen as a photo in his studio) reflects the Torah portion regarding the V'ahavtah* (You shall love the Lord your God and teach these words to your children) recited by Chagall for his bar mitzvah. The painting "Solitude" hints at his spiritual Hasidic* upbringing. This painting lies on the center easel. This studio is recreated from photos and a film about his work at this time. On the shelves are displayed photos of his parents and Bella, his first wife. Chagall created ceramics and they are found throughout this studio. A few replicas of books that influenced his life and work are found on his studio shelves. These books included the fables, the Bible, the Haggadah*, his life story (Ma Vie) as well as plays and operas.

On the back wall of his studio are reproductions of some artists he admired, Pissaro, Gauguin and Van Gogh. On his desk are just two of his monumental projects, the Ceiling of the Paris Opera House, his gift to Paris, (1964) and is set beside a photo of Chagall finishing the Hadassah Synagogue Windows (1961). Noted in this miniature is his gift (The Red Head) to Virginia Haggard McNeil a close friend during 1949-1953, and a portrait of his second wife, Vava. The portfolio and shelves include drawings of Paris and sketches he created for ballets.

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JEWISH ART MUSEUM IN MINIATURE

This museum was designed to display the history of Jewish artists and their art from the mid - 1700's to the present. The artists, their art and their relationship to Judaism is enveloped in this miniature.

The museum **entry way** includes paintings of An Ode to Libeskind (Poland b. 1949) the architect ,and one by the Florinne Stettheimer (Amer.1871-1944) . Reference books pay homage to Jewish collectors and artist book of Raphael Soyer. On the floor is an array of art works by Elsa Lasker Sculer (German poet, 1865-1945, and artist) as well as a modern Yiddish newspaper, The Forwertz. References to the holocaust is made through the book under the entry table, "I Never Saw Another Butterfly". On the entry table sits Yaacov Agam's (Israel b.1929) Haggadah.

The **silver shop and forge** of Myer Meyers, (Amer.1723-1795) c. 1750's c.e. is the room next to the entry way. This room includes Meyer's works commissioned by Jews and non Jews. On the shelf to the right is a facsimile of a Jacques Lipschitz (Lith. 1891-1873), silver plate honoring the state of Israel on its 25th Anniversary.

The **second floor galleries (l to r)** includes the story of Jewish artists from the 1800's. Artists included in the 1st gallery are Solomon Nunes Carvalho, Fremont Expedition photographer and artist (Amer. 1815-1897), Lily Delissa Joseph (Eng. 1863-1940, Self-Portrait), Rebecca Solomon

(Eng. 1832-1886, The Train Conversation), Maurycy Gottlieb (Pol. 1856-1879 Atonement), Camille Pissaro (Paris Square, Fr. 1830-1903), Max Weber (Amer. 1881-1961, Prayer), Amadeo Modigliani (It. 1884-1920), and Jules Pascin (Bulgarian 1885-1930). Twentieth century artists are represented by Saul Steinberg (Amer. 1914-1999), Mierle Liederman Ukeles, Marilyn Lande and Arel Mishory. Comic book references to the creative spirit of Jewish cartoonists (believed to be based on the legend of the Golem). The second gallery on this floor includes facsimiles of artists, Hannah Orloff (Israel 1888- 1968 , sculptor), Mark Rothko (MOMA oil), Theresa Bernstein Meyerowitz (Amer.1887-2001, flowers), Eva Hesse Amer. 1936 - 1975, Ishtar), Lee Krasner (Amer. 1908-1984), Helen Frankenthaler (Amer. b. 1928), Marilyn Lande (Matzah), George Segal (Amer. b. 1924-2000, Walking sculpting), Ben Shahn (Amer. 1898-1968, For Sacco-Vanzetti), Louise Nevelson (Amer. 1899-1988, sculptor), Anna Ticho (Israel 1894-1980, Jerusalem), and Chaim Soutine (Russian, 1893-1943, The Red Hat). The books refer to collector Peggy Guggenheim (Amer.1898-1979) and artist R.B. Kitaj (Amer. 1932-2007).

The **third floor galleries include the Sonia Delaunay Movie Set**, c. 1930 c.e. The blue print for the decor of this room hangs on the left wall. This room includes a unique facsimile of a movie projector of the 1930's. Delaunay (Russian/ Fr. 1885-1979) was a designer and artist



who explored decor for items from umbrellas to cars. She designed materials for dresses as well as furniture and was the first to use neon in a decorative manner. She was the first woman to have a solo exhibit at the Louvre in 1956.

The **Marc Chagall's Vence Studio** in France, c. 1960 is also on the second floor. This room is based on a photograph of his studio in the art book "The World of Marc Chagall". Chagall (**Russian, 1887-1987**) was a well known Jewish artist of the 20th century. His book "Ma Vie" lies on the shelf of his work shop. He was commissioned to illustrate Aesop's Fables, operas, plays, and the Bible. These works are exhibited in books on his shelves. On the floor and around the room are his ceramics, paintings of Biblical importance, and memories of his town of Vitebsk. On the side shelf are photos of his first wife Bella and his parents. There is a photograph of Chagall working on the ceiling for the Paris Opera House, his gift to Paris. His windows based on the ten tribes of Israel are laying on the floor and chair by his desk. Fresh fresh flowers were always by his side when he was painting.

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GRACIA MENDES IN VENICE, c. 1545 c.e.

This glass miniature highlights the life of **Gracia Mendes "La Senora"** baptized at birth Beatrice de Luna (1510-1559). The Inquisition pursued Jews and New Christians and influenced much of her life. She lived as a Christian until she was forty years old. In her home were, most likely, evidence of Christian behavior, such as, a prie dieux for prayer, rosary beads, a cross and pictures of the Madonna and child (a Titian). All of these items are on the first floor of her home on the Grand Canal, **Venice** (note the attached Gondola). The canvas of the Venice ghetto, which was originated by the Pope in 1516, is seen on the right side wall on the tapestry. The Bible, chapter on Genesis, in Latin lies on the main floor. Gracia (nee Nassi) remained a hidden Jew and may have had a mezuzah buried in the foot of the Madonna statue (back wall). She was married to Francisco Mendes Benneviste as noted by her Ketubbah in her bedroom. He had an enormous financial estate and left all to her in his will. They lost much of their estate seeking safe havens. She was at one time imprisoned in Venice, accused of being a heretic. Jews often had to pay exorbitant financial fees to escape being persecuted, which, after awhile, she managed to do.

Gracia Mendes was a generous woman in relationship to the Jewish people. She often

paid ransoms to release Jews held by "pirates" and governments. Note the bag of ducats on the main floor.

Gracia also commissioned prayer books, Torahs, Bibles, One in particular was the Biblia, a gift to **Ferrara**, where she is specifically mentioned (this lies on the floor near the sofa). The hidden Sephardic Torah is her gift to the community of Ferrara, where she was given safe haven. The Havdalah set and Sabbath candles would have been hidden in her home. The Mahzor (prayer book,) was created for a female patron and lies on her bed.

After being released from prison Gracia Mendes made her way to **Turkey** and was welcomed by Sultan Suleiman I in Constantinople to a life of freedom as a Jew. She received a land grant for **Tiberias** to establish a Jewish colony.

A wealthy Venice home was decorated with mirrors, gold, tapestries (from Turkey), canvases, silks, brocades, marble flooring, maps (Piri Reis's Venice map lies on the second floor) and a globe on the first floor reflects the explorers adventures of the time. The clavichord, statues and sculptings, such as the Cupid Angel, are on the main floor. A medal image of her niece is hung next to her bed on the right side wall.



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MINIATURE BOOK GLOSSARY

- challah** - Braided style bread commemorates the manna (food) that fell from the heavens when the Jews were wandering in the desert
- cholnt** - Bean or barley stew which is to stay warm and served during Shabbat day...as it was a forbidden to light a fire on Shabbat.
- counting of the omer** - The idea of counting 49 days as spiritual preparation for the giving of the Torah, which was given by God on Mount Sinai
- Esrog** - the lemon fruit of the tree used to celebrate Succot (Fall Festival)
- Haggadah**- the Jewish religious text that tells the story of the exodus
- Hasidic** - Orthodox branch of Judaism that celebrates through joy and religiosity
- kosher** - food rules according to Jewish law
- mezuzah** - includes the V'ahavtah prayer (below)
- menorah** - seven branched candle holder as a symbol of Judaism and Israel
- midrash** - interpretations of Biblical stories
- rimmonim** - Ornaments for handles of the Torah Scroll
- Talmudic Scholar** - an expert who interprets the central text of mainstream Judaism
- Torah binder** - made from a circumcision cloth that ties the Torah (five books of Moses) close
- Torah Cover** - a mantle to cover the Torah scrolls
- V'ahavtah**- a directive that follows the Sh'ma prayer which states..edited... "love the Lord your God with all your might and all your heart and teach these words to your children"