AN INVENTORY
TO THE LAUDATIO SACERDOTE
(Ishmael Cohen) COLLECTION
(1744-1812)

Jonathan Rodgers, N.E.H. Manuscript Processor
Hebrew Union College Library
# Table of Contents

Note to Researchers . . . . . . Page 1
Biographical Sketch . . . . . . Page 2
Scope and Content Note . . . . . Page 3
Box and Folder List . . . . . . Page 4

Subject Tracings
  Subjects . . . . . . . . . . . . Page 5
  Personal Names . . . . . . . Page 10
NOTE TO RESEARCHERS

Provenance

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Linear feet of shelf space occupied: 3
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Letter: Buonaventura Modena in Modena to Laudadio Sacerdote in Corregio, 10 August 1789, with drafted reply, Laudadio Sacerdote (Ishmael Cohen) Collection, Hebrew Union College Library, Cincinnati, Ohio.

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Acknowledgments

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Related Material

a) The Buonaventura (Mazzal Tov) Modena and David Zacut Modena;
b) The Correspondence of Italian Rabbis and Scholars; c) The Modena, Mantova, and other Italian Communities Documents; d) The Italian Miscellaneous; e) and The Sephardic Jews of France Collections.
BIOGRAPHICAL SKETCH

Ishmael b. Abraham Isaac ha-Cohen (Laudadio Sacerdote), Rabbi of Modena, scholar, author, and halakhic authority was born in 1723 in Modena, Italy. Among the works he wrote, besides the responsa, novellae, decisions, and sermons contained in his collection, are Zera Emet (Livorno and Reggio 1786-90), a three part compendium of responsas; Shebah Pesah, a Passover Haggada commentary; some poetry, including secular; and expert opinions on questions submitted by the Napoleonic government to the Assembly of Notables in Paris in 1806 (drafts of some of which are to be found in this collection, 7/3). Laudadio Sacerdote died in 1811.
BIографиЧтеН Скетч

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The Laudadio Sacerdote (Ishmael Cohen) Collection is arranged by series: correspondence (1744-1812); responsa, novellae, and decisions (mostly undated); and sermon notebooks (which contain, besides sermons, many eulogies of Italian rabbis and scholars) (1749-1804). The languages are Hebrew-Aramaic and Italian. The Hebrew hand is cursive and rabbinic, and its legibility varies from writer to writer. The Italian hand, unlike the Hebrew is often very difficult to read.

Within series, almost all of the correspondence is addressed to Sacerdote and is alphabetically ordered. Outgoing correspondence is chronologically arranged. The second series, responsa, novellae, and decisions are loose and in notebooks. As found, they revealed little order with respect to type, subject, or time; and within the same notebook, one can find, for instance, all three kinds from various dates. Rather than impose on them a subject order whose consistency would be difficult to maintain, and because a chronological order is out of the question, original sequence is kept, and the subject tracings, in effect an index, guide the researcher into this series. In the third series, the sermon notebooks are chronologically arranged, some are provided with tables of contents, and the sermons are most often titled according to weekly Torah readings.

The subjects treated in the correspondence series and in the responsa, novellae, decisions series to a considerable extent overlap. In fact, most letters contain in addition to questions asked of Sacerdote his drafted replies. And many of these replies can be found entered as responsa in the notebooks and loose papers of the second series. Moreover, in several cases, it is noted on the responsa that they have been published. Most, however, appear not to have been printed. The subjects of the first two series are both ritual and legal. The circumstances of the responsa and decisions are both practical and hypothetical. Local minhagim are very often discussed and weighed against the law, both secular and religious. Objections to decisions are raised, and points in arguments are disputed. Innumerable earlier authorities, from the Mishna and Talmud down to those of more recent times, are frequently cited and quoted. The novellae deal mostly with individual Mishna and Talmud tractates or portions of them. Several concern Caro's Shulhan Arukh. The subject tracings reveal how wide the range of topics treated in this collection.

The value of this collection to the student of the responsa literature is considerable. The responsa, together with the novellae and decisions, offer a look at Sacerdote's progressive stand with respect to Jewish Law and custom and the conflict between tradition and the needs of modern times. In this connection, his replies to the questions submitted by Napoleon to the Paris Assembly of Notables and the Grand Sanhedrin are of great interest. To the student of Italian Jewry, the collection will prove useful for the information on day-to-day Jewish life in the 18th and 19th centuries it contains. On scholarly life and activity, too, the collection offers a wealth of information. To the student of Jewish homiletics, the sermon series will be of valuable service.
<table>
<thead>
<tr>
<th>Box</th>
<th>Folder</th>
<th>Contents</th>
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<tbody>
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<td>1</td>
<td>1</td>
<td>Correspondence to Sacerdote (1744-1812) (A-C)</td>
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<td>Sermon Notebooks (undated)</td>
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4
Academia dei Rabbini (אקדמיה דרבני) di Ferrara 2/2,5
Adultery 1/1; 2/2,4; 7/1; 8/5
Agunah 1/1, 3/6; 2; 8/6
Angels, names of (שמות מלאכים) 2/5
Animals, working of on Sabbath
see Sabbath, prohibitions
Apostasy
see Conversion
Appeal, of legal case 1/2
(Tr.) Arakhin 8/4
Assimilation 7/3
Atonement 2/1, 3
(Tr.) Avodah Zarah 8/4
(Tr.) Bava Kamma 8/4
(Tr.) Bava Meziya 7/1; 8/1, 3
Baptism 1/1
Bath, ritual (ชำระ) 1/2, 3; 2/2
see also Purity, Niddah, Immersion
Bees and honey 6/1
(Tr.) Berakhot 8/4, 6
(Tr.) Bezah 7/1; 8/1
Biblical exegesis 1/2; 2/3
(Tr.) Bikkurim 8/4, 5
Braiding the hair 2/4
Burial 2/4; 6/1
Business transactions (with non-Jews) 1/2, 3; 2/5; 6/1, 2; 7/1, 2; 8/1, 5, 6
see also Sabbath, prohibitions; Partnership

Cain and his twin sister (aname ד"א) 2/3
Candles 1/4
Cedars of Lebanon 2/2
Cemeteries 2/2; 6/2; 7/2; 8/6
Charity ( scrollTo נדנדה) 1/3
Cheese making 1/2; 2/3
Christian priests 7/3
Circumcision 2/2, 3; 4; 6/1; 8/5
Coins, defective 6/2; 8/1
Collegio Rabbinico (di Livorno?) 2/4
Confiscation of property 7/2
Consistoire de Casal 1/3
Conversion (to Christianity) 1/1; 2/2, 3; 8/5

Debts 1/4; 2/2
Desecration (ס统计局) 7/2
Divorce 1/1, 2, 3; 4; 2/1, 2, 4, 5
Dowry (נכסי נישואין) 2/1, 3, 4; 7/2, 3; 8/4

Eggs, blood in 6/1, 2; 7/1; 8/6
see also Kashrut

Engagement (יומולדת) 1/2, 3; 2/2, 3; 7/3
Epidemics 1/1
Epitropos (Guardianship) 1/1; 6/1; 7/3
Eruvin 1/1;2/3,4;6/1;7/1;8/1
see also Sabbath, prohibitions
(Tr.) Eruvin 8/4
Eulogies Boxes 3,4,5, passim
Excommunication (יְדוּעָה) 2/2,4
Exhumation 5/1,2;7/2
see also Cemeteries, Impurity
Exorcism (גניזה) 7/3
Fasting 1/2;2/3;7/1;8/6
see also Atonement
Festive wreath (of the four species) 2/2,4;8/4
see also Sukkot
Fish
see Kashrut
French citizenship 7/3
(Tr.) Gittin 7/1
Gynecology 1/1,3
see also Purity, ritual; Medical treatment
Halikhot Olam of Joshua b. Joseph Ha-Levi 8/4
Halizah (ןַיְצָה) 2/1;2/2
Hefker 2/1 יִפְרֵא
Holidays (preparation for, fixation of, prohibitions) 1/1;2/1,2;6/1,2;8/1,5
see also individual holidays
Houses, renting 1/1;6/2;7/2;8/1,6
Houses, selling and buying 2/1,2,3;7/2;8/5
(Tr.) Hullin 8/3,4,5
Idolatry 6/2
Illegitimate children (ילבש) 1/1,3;2/2;7/1
Illness, serious 2/3
see also Medical treatment
Immersion (טַמְדִי) 1/1,3;2/2,3;6/2;8/1,6
see also Purity, ritual; Bath, ritual
Impurity, ritual (ןַיְצָה) 1/1,2;2/4;6/2;7/2;8/1,4,6
see also Purity, ritual; Exhumation
Incense 1/4
Inheritance 1/1,3,4;2/2,3,4;6/1,2;7/1,2,3;8/1,6
see also Wills
Interest and usury 1/2,3;2/3,4;6/1,2;7/2,3
Kabalah 1/1,2;2/4
Kashrut (Dietary Laws) 1/1,2,3,4;2/1,2,3,4;6/1,2;7/1,2;8/1,2,4,5,6
see Slaughtering, ritual
(Tr.) Keritot 8/4
Ketem (ןַבְנָא)
see Impurity
(Tr.) Ketubbot 8/4
(Tr.) Kiddushin 8/4
Lehi (טַנְבַּבָּה)
see Sabbath, prohibitions; Eruvin
Loans 1/4;6/1;7/1
See also Interest
Lotteries 1/3; 7/3

Magic and witchcraft (מיסטיקה) 7/3
(Tr.) Makkot 8/4
Marital duties (לכישת זוגות) 6/1
Maror (bitter herbs)
  see Pesah
Marriage(𝐈ጸר, תרגום איר) 1/1; 3; 4; 2; 2; 3; 4; 5; 6; 1; 7/2; 3; 8/1; 6
Marriage, contract (계약ין) 1/1; 3; 4; 2/1; 2; 3; 4; 6/1
Marriage, mixed 7/3
Marriage of minor 6/1
Marriage, without parents' consent 6/3
  see also Trieste Affair
Maturity, age of (הגיעות רב) 2/4
Mazot and ḥameẓ 2/2
  see also Pesah
Medical treatment 1/1; 6/1; 7/3; 8/4
Megillah
  see Purim
(Tr.) Megillah 8/4; 6
Mezuzot 2/2
Miggo (מיגו) 7/1
Minhag (מנהג) vs. Law 2/3; 4
Modena, case involving community of 6/2
(S.) Mordecai (מורדכי) 6/1
Mourning 1/1; 3; 2/2; 4; 6; 1; 7/2; 8/4; 6
  see also Sabbath, prohibitions; Holidays
Mourning meal (לפירות) 1/3

Napoleonic (French) conquest of Italian cities 7/2
(Tr.) Nazir 2/4
Nebelah
  see Slaughtering, ritual, and Kashrut
(O.) Nezikin 7/3
Niddah 1/3; 6/1; 1; 8/1
  see also Immersion; Bath, ritual; Purity
Nimmuke Yosef of Joseph b. Haviva 8/3
Non-Jews, hiring to work on Sabbath
  see Sabbath, prohibitions; Business transactions
Nursing and wet-nurses 1/4

Oaths ()findViewById) 1/1; 2/1; 3; 4; 7/1; 8/1
  see also Vows
Occupations, prohibited 7/3

Palestine, fund for 1/1
(Tr.) Parah 8/4
Partnership (משותפויות) 1/2; 3; 2/2; 3; 6; 2; 7/2; 3; 8/1; 5, 6
  see also Business transactions
Paternity, question of 2/1; 7/1
Pesah 1/1; 2/3; 6/1; 8/5
(tr.) Pesaḥim 2/5; 8/1; 4, 5
Pigs, raising 6/1,2
see also Business transactions; Kashrut
Polygamy 7/3
Power of attorney ( חדרכת ) 1/2,2;2/3
Prayers 1/1;2/3;6/1;7/2
Primogeniture 1/2;2/2,4
Property, immovable ( דירה ו_property ) 2/5;7/3
Property disputes, damages ( נזק וpropertyName "sight damage") 1/1,4;2/1,4;7/3;8/5,6
Publishing and printing 1/1,3;2/2,3,4
Purim 1/1;6/1;8/6
Purity, ritual ( תשם ) 1/2,3;2/2;6/1,2;8/4
see also Impurity; Bath, ritual
Rabbinical Seminary, Reggio ( י}"ררגוורג ) 2/4
Reggio, case involving community of 6/2
Sabbath, prohibitions 1/1,2,3;2/1,2,3,4;6/1;7/1;2;8/4,6
see also Eruvin, Mourning
Sacrifice 1/1;2/1;6/1;8/4
Sanhedrin (Paris 1807) 1/2;2/1,4(?);6/2(?);7/2,3
Scandiano, case involving community of 6/2
Scroll, damaged ( נ"ם נזק ) 6/1,2;8/6
Scroll, repair of 1/1;6/1
Scroll, writing of, and penmanship 2/2,3;6/1,2;7/1;8/6
Sermons Boxes 3,4,5, passim
Sexual relations 1/2
(Tr.) Shabbat 8/4
Shatuk
see Paternity; Illegitimate children
Shaving and cutting of hair 1/1,3;2/1,4;6/2
see also Holidays
Shavuoth 2/4
S. Shebah Pesah of Laudadio Sacerdote ( ו"ש קשר ) 2/4
S. Shemesh Zedaka of S. Morpurgo ( ו"ש קשר ) 1/4;2/1;6/1
She'atar Mattanah ( פאה ) (bequest) 1/3;2/1,4;6/1;8/6
see also Wills
She'at Tosefet Ketubbah 2/1 ( oran והקר ) 8/3
(Tr.) Shevuot 8/3
Shulhan Arukh of Joseph Caro ( שלוחא ) 8/2
Sight damage
see Property disputes
Simhat Torah 2/4
Slaughtering, ritual and examination ( הקדרה וPropertyName " full examination") 1/2,4;2/1,2,3,4; 6/1;7/1;8/4,5
(Tr.) Sotah 8/4,6
State authority and Jewish law (conflict) 1/3;2/2;7/3
see also Sanhedrin
Sukkah and Sukkot 2/2,3;8/1,4,6
(Tr.) Sukkah 8/4,6
Support ( ו"ש veודו ) 2/1
Tallit 8/5
Tax assessment 6/2
Tefillin 1/1;2/2;7/1;8/4,5
(Tr.) Temurah 1/1
Tefilot
see Slaughtering, ritual
(Tr.) Terumot 6/1; 8/5
Testimony and witnesses 8/1
Tiberias 8/1
Torah reading 1/3; 2/2, 4; 6/1, 2
S. Torat Nataniel of R. Joseph Omez (תFolderPath וֹתָנְאֵל) 2/4
il Tribunale di Ferrara 2/2
Trieste Affair 6/3
Tamzum, hermaphrodite (תַּמְצַמ, אֲנָדָרְרוּדִידּוּא) 2/3
S. Ture Zahav of David b. Samuel ha-Levi-Taz (תורֵו זַחַאָו) 6/1
(Tr.) Uizin 6/1

Verona, case involving community of 6/1
Vows (וּבְרֵי) 2/1, 3, 4; 6/2

Walls
  see Property disputes
Widows, marriage 2/5
  see also Agunah
Wills 1/1, 2, 3, 4; 2/2, 3; 6/1, 2; 7/2, 3; 8/1, 5, 6
Windows
  see Property disputes
Wine 6/1, 2; 7/2, 8/1, 5, 6
  see also Kashrut

S. Yavin Shemuah (יָבִין שמעahu) by Simon E. Zemah Duran (זֶמה דּוּרָן) 8/4
(Tr.) Yom Tov 8/4, 6
  see also Bezah
(Tr.) Yoma 2/5; 8/4, 6
(Tr.) Yevamot 8/4, 5
Yoreh Deah 8/2

S. Zera Emet of Leudadio Sacerdote (זֶרֶא אֵמֶט) 1/3; 2/1, 3, 4; passim
(Tr.) Zevahim 1/1; 8/4
Zikhrone Yosef of Joseph Steinhardt (?) (זִיכְרָו יוֹסֵף) 2/4
Zizit 8/5
Aryeh, Raphael Leb, of Tiberias 1/1
Ashkenazi, Reuben 1/1
Attias, Signor 1/4
Ayyas, Jacob, of Ferrara 1/1
Azulai, Joseph 8/6
Azulai, Rafael Isaiah, of Ancona 1/1

Bassan, Isaiah b. Israel, of Reggio 7/3
Belgrado, Abraham Moses, of Finale 1/1
Bianchini, Isach 2/2
Bonaventura, I, of Livorno 1/1
Bondi, Dr. Zamorani, of Modena and Ferrara 1/1, 2/2, 5
Bonfile (?), Jacob (דניאל בונפיל) 2/2

Cantoni, Isac Berachja, of Carpi and Rivarolo 1/1
Carmi, Elhanan 6/1
Carmi, Isaiah, of Reggio 1/1, 3
Carmi, Jacob, of Reggio 2/2
Cases, Israel Gedalia, of Mantova 1/1
Cases, Dr. Jacob, of Mantova 1/1
Coen, Felice, of Mantova 1/1
Coen, Giuseppe Benedetto, of Finale 1/1
Cohen, David 1/1
Cohen, Emanuel 1/3
Cohen, Isaac 7/3
( ha-)Cohen, Moses bar Nahman 7/1
Corcos, Manoah, of Siena 1/1
Corinaldi, Moses (דניאל קורינלדי) 1/1
Crema, Nacmana, of Corregio 1/1

da Costa, Jacob Abraham 1/2
d'Ancona, Gabriele, of Finale 1/2
d'Angelo, Isaia 2/3
de Castro, Samuel 1/1
Della Vida, Leon, of Ferrara 1/2
Del Vecchio, Salomon David (דניאל דל וצ'יאו), of Casale and Lugo 1/2
De Medina, Signor H (?) 1/1
di Cologna, Rab. Abraham, of Mantova 1/3
Diena, Signor 7/1, 2
Duran, Simon b. Zemah (זב imaginable 8/4

Ergas, Joseph (Fratelli Ergas), of Livorno 1/2

Fano, David 7/2
Fano, Isach Benedetto, of Lugo 1/1, 2/6/1
al-Fasi (Halakhoth) 8/3
Finzi, Samuel Jedidiah (and Fortunata Finzi) 1/2, 2/2
Foà, Vitale, of Finale 1/2
Fontanella, Simon, of Firenze 1/2

Gallico, Zevulun, of Scandiano 2/5
Ghiron, Leon Vita, of Casale 1/1
Hefez (Gentile), Moses, of Gorizia 1/3
Israël, Hayyim Abraham, of Ancona 1/3
Jachia, Jacob Vita b., of Modena 1/3
Jonà, Abram, of Venezia 1/3, 4; 7/2
(ha-)Kohen, Samuel b. Moses, of Livorno 1/3
Leon, Salomon Israel 1/4
Levi, Abram Eliezer, of Mantova 1/3
Levi, Isaac 8/4
Levi, Joseph (Joseph L.) 2/5
(ha-)Levi, Joshua b. Joseph 8/4
Levi, Matissia 1/3
Levi, Meshulam 6/1
Levi, Moses Isaac 1/3
Levi, Moses Zacut, of Alessandria (Rabbin des Israélites et Commissaire du Consistoire Départemental de Casal) 1/3
Liuzzi, Signor, of Ferrara 2/5
Mazaltov, Scialit 6/1
Meldola, Raffael di M., of Livorno 1/4; 7/3
Menasseh, Jacob, of Salonica 1/3
Modena, Bonaventura (Buonaventura) = Mazzal Tov Modena, of Modena 1/4, 2/5, 6/2
Modena, Isaac, of Rovigo 1/4, 2/2
Modena, Salomon 1/4
Modena, Simon David 7/2
Modigliani, Mahlalel 1/1
Morpurgo, Sansone (Joseph) Zemah, of Ancona 1/4
Nacaman, Elia Vita Raffael 2/1
Naim, Jacob b., of Livorno 7/3
Napoleon 1/3
see also Sanhedrin
Nunes-Vaiz, Jacob, of Livorno 1/1, 2/1
Ossimo, Giuseppe Benjamin, of Monticello 2/1
Ossiglio, Signor 1/3
Ossiglio, Benjamin, of Colorno 2/1
Pacifica, Abraham Isaac, of Venezia 2/2
Padova, Benjamin, of Livorno 2/4
Padovani, A. L., of Revere 2/2
Padovani, Eliachum, of Reggio and Revere 2/2
Padovani, Mattithia Salomon, of Scandiano 2/2
Pavia, Abram Salomon, of Gorizia 2/2
Pegna, Alessandro, of Livorno 2/2
Pesaro, Shabbetai Elhanan 2/2
Pirano, Israel Coen, of Bologna 2/2
Poggibonzi, Emanuel Samuel, of Mantova, Colorno 1/3, 2/2
Pratto, Joshua 2/2
Recanati, Jacob Vita, of Carpi 2/3, 4
Recanati, Moses Consolo (Nachman), of Senigallia (Senigaglia) 2/3
Rimini, Moses Hayyim, of Firenze 2/3
Vighi, Aron, of Carpi 2/3
Vighi, Israel, of Corregio 2/3; 6/2
Serdote, Abram Gur Arie, of Finale 2/3
Serdote, David 6/1; 7/1, 2
Serdote, Graziano Angelo, of Carpi 2/3
Serdote, Salomon 8/6
Serdote, Samuel, of Revere, Corregio 2/3
Sadun, Lazzaro, of Livorno 2/3
Seguinetti, Aron di Bondi, of Firenze 2/5
Seguinetti, Buonajuta and Aron, of Modena 2/1
Sare, Joshua (Salvatore), of Scandiano 2/3
Sagaglia, Abram Vita, of Firenze 2/3
Sagaglia, Jacob Sanson 2/1
Sagaglia, Samuel, of Corregio 6/1
Sama, David Vita, of Rovigo 2/2
Simoniti, Abraham 8/5
Simoniti, Isaac 1/4
Sinnheim, [David], Paris 2/1
Sirel, Raphael 7/2
Soschino, Moses Vita 2/3
Tarat, Yihiel 7/3
Tedeschi, Signor, of Livorno 2/4
Tedeschi, Abram, of Livorno 2/4
Term, David, of Pesaro 2/4
Term, Mattiasia Nissim (= MNT) 1/1; 2/4
Trevor, Rab. = Sabato Graziano Treves of Torino; Rab. dell'Univers. 1/3
Ragg. Isr. del Piemonte

Undina, Giuseppe 2/2
Urbini, Moses Israel, of Carpi 2/4
Urbino, Abram Laudadio 7/2
Urbino, Simone 1/2
Uzielli, Laudadio, of Livorno 2/4

Veneziani, Jona, of Ferrara 2/4
Ventura, Abram Bonna (Mazzal Tov) 7/2
Ventura, Laudadio (Ishmael), of Corregio 2/4
Viterbi, David Hayyim (Vita) 2/5
Vitterbe, Angelo Rafael Sanson, of Ancona 2/4