Sixteenth Century Azured Finishing Tools. Decorative Bookbinding in the Sixteenth Century. Dedicated to the CYCLOPAEDIA of Ephraim Chambers as well as the spin off publications and Encyclopaedias that evolved out of Chambers's original Cyclopaedia or Universal Dictionary. Here I plan to collect and amass all the available information as concerns the Cyclopaedia, it's publication and all the various editions, as well as presenting images of the plates, and printing devices.

Playing cards history and tradition in two modernly designed decks - Max Playing Cards. Some months ago I talked about The Origins, an impressive deck inspired on ancient playing cards with a modern design. Many liturgical Ladino translations were published in Italy from the middle of the sixteenth century in Ferrara, Venice, Livorno, Pisa, and Florence. These translations include the following types of texts: the Bible, prayer books, the Passover Haggadah, Pirke Avot, parts of the Bible, some poetic texts. The Ferrara translations were published only in Latin letters whereas the other texts were published either in Hebrew or in Latin letters. The Siddur for women from Italy is exceptional: it is a manuscript which contain Portuguese, Italian and Judeo-Spanish components. According to my investigation it was probably written in Venice. Although the two make up the body of this work, the others adorn the canvas and have left their own marks on it. And just as a precious diamond, whether set in gold or silver or lead, retains its fair value according to its carats and its luster, so too virtue shines and shows its qualities in any flawed subject, just like the seed that grows when it...

As soon as they had finished praying, which was a very brief affair, they closed their prayer books and placed them in their satchels. Everyone paid close attention as the good priest began the promised story.¹. The Catholic Monarchs Don Ferdinand and Doña Isabella had laid siege to Baza,² a place so bitterly contested that for a long time neither side had the advantage. An illustration of an open book.

Two Ladino prayer books for women dating from the sixteenth century are compared in this article. The first of these (S1) is a manuscript and the second one (S2) is a printed book from Thessalonica. The comparison shows that although both include daily prayers as well as prayers for the Jewish year cycle, S1 includes many psalms that S2 lacks, whereas S2 includes the Passover Haggadah, Birkhot Hanehenim, and many other prayers that pertain to woman's Jewish life that are missing in S1. S1 might have been used at home as well as in the synagogue, whereas S2 has been restricted to domestic use. S2 is very informative and instructs the woman in detail how to perform Jewish law, whereas S1 has very few instructions and they all relate to the prayers. It is clear that S1 has been written by a non-professional writer in a non-standard way, whereas S2 has been written by a learned rabbi who followed the Jewish law about requirements women need to fulfil. These prayer books had no continuation in Sephardi tradition in spite of their importance.