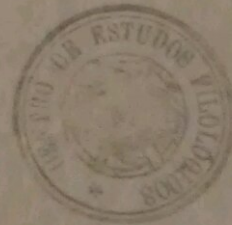
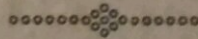


MOSES BENSABAT AMZALAK

PORTUGUESE
H E B R E W
GRAMMARS AND
GRAMMARIANS



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LISBON
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Le directeur photographe au 2^e bureau,
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MOSES BENSABAT AMZALAK

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H E B R E W
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LISBON
1928

PAPER PRESENTED AT THE XVIIITH
MEETING OF THE INTERNATIONAL
CONGRESS OF ORIENTALISTS AT
OXFORD IN AUGUST 1928

Portuguese Hebrew Grammars and Grammarians

Portugal is a country of notable Oriental traditions¹.

Before the foundation of the monarchy the Jews had already constituted an important element in the population of the Iberian Peninsula. The learned investigator, Dr. Leite de Vasconcellos², writing on the subject says: «of the existence of Jews in Hispania, where they established themselves in far-off times, we have written evidence of at least the IIIrd. century. Sometimes persecuted, sometimes tolerated, the Jews exercised a great ethnical and social influence on the peninsular states, and when D. Affonso Henriques conquered Santarem from the Arabs in 1147, there existed already in that town a Synagogue, which proves how numerous was the Jewish population in Ribatejo».

There were Hebrew schools in Portugal from the earliest times of the Portuguese monarchy. *Genesim* they were called³.

The old Portuguese legislation granted special rights to the Jews, who even had private notaries with their own note-books and their own special signs in Hebrew.

The first printing-presses established in Portugal were Hebrew, and of the 24 Portuguese Incunabula the first eleven were printed in Hebrew.

From a literary point of view Hebrew literature was most flourishing. Biblical exegesis comes at the top, then follow philosophy and poetry. Studies in the Hebrew language under a grammatical point of view, occupied also a very special place. I will deal with them very shortly in this paper in which I will limit myself to the Hebrew grammars written by Portuguese and to their authors.

These grammars were written in Hebrew, Portuguese and Latin.

The first Hebrew grammars by Portuguese authors were written in the XVth. century and printed in the XVIth.

I will set forth the subject under a chronological point of view,

XVth. Century

DAVID IBN YAHIA BEN SALOMON. About this author Dr. Hartwig Hirschfeld writes ⁴: «a native of Lisbon (born 1440, died 1506 in Constantinople) wrote a book on grammar for the benefit of a relative of the same name, styling it לשון למודים (Constantinople 1506). In the introduction he shows himself a disciple and at the same time a critic of David Kimhi, but a sharper critic of Prophiat Duran, whom he blames partly for undue brevity, partly for prolixity. The chief interest of the book is to be found in the author's remarks on his linguistic pursuits and his studies in other branches of learning. In matters grammatical he has produced nothing new. An appendix to the volume containing this work is a short treatise with the title שקל הקדש, but apparently by a different author, whose identity is not disclosed. The treatise is likewise of an elementary character. Prophiat Duran's Grammar influenced David ibn Yahia's grammar *Leshon Limudim*. In 1517 Elisha b. Abraham of Constantinople wrote his work *Magen David* in defence of David Kimhi, against Duran and David ibn Yahia» ⁵.

Other writers made reference to this author, amongst whom Ribeiro dos Santos, who called him «renowned» ⁶.

It is interesting to note what Carmoly ⁷, Schulim Ochser ⁸ and Fürst ⁹ wrote in reference to this author.

MOSES B. SHEM TOB IBN HABIB was a Hebrew poet, philosopher, translator and grammarian of the fifteenth century. He was born in Lisbon.

In the poetical preface of his book *Darhé No'am* he wrote his biography:

מפרד קרית חנה	נאם משה בנו שם טוב
ומולדתו באשכנז	למשפחת בני חביב
ובגולה לראש פנה	קהלה המפוארה
ובמצות מצויינה	ובתורה ובחכמה
ובכבוד מנוינה	וביהם ובעושר

Words of Moses son of Sem Tob
Who lived in the city of Sefarad
Of the family of the Ben-Habib
Born in Lisbon
Noble community

Angular stone in the Diaspora
In the Torah and in Science
And by good deeds eminent
As well as by race and wealth
And with honours endowed

According to S. Pösnanski ¹⁰, he lived for a time in the Levant (בארץ ישמעאל), then went to southern Italy and died at the beginning of the sixteenth century. As a grammarian he was under the influence of Efodi, who endeavoured to base Hebrew grammar upon logic.

He wrote a grammatical work «Perah Shoshan» (British Museum M. S, n.º 2857) quoted by Ibn Habib himself in «Darke No'am» and frequently by Abraham de Balmes in «Mikneh Abraham». This book is divided into seven sections (שערים) each consisting of a number of chapters (פרקים). As his chief sources he names Hayyuj, Ibn Jonah, Ibn Ezra and Efodi. He finished the book at Naples the 27th. Kislev A.M.5245 (December 15th. 1484), having commenced it on the 23rd. of Sivan A. M. 5244 (June 16th. 1484).

A second and smaller grammatical work by him entitled «Marpé Lashon» (מרפא לשון) summarizes the principles of the Hebrew language in catechetical form. It appeared at Constantinople about 1520, next it the collection «Dikder Kim» (Venice 1500) ¹¹, in the grammar «Debar Tob» of Abigdor Levi of Glogan (Prague 1783) and finally in an edition by Fleidenhem (Rodelheim 1806). With it was printed the «Darké No'am» (דרבי נעם) containing a summary of Hebrew poetics and versification based on Aristotle's «Poetics». In «Darke No'am» (דרבי נעם) Habib makes the statement, often repeated since, that he saw a rhymed inscription of two lines on the tombstone of a Jewish general Amaziah in Spain. The introductory poem, dated the 14th. of Nisan 1486, is dedicated to the physician Joseph Levi, in Bitonte Apulia ¹². At Otranto ibn Habib wrote for his pupil Azariah b. Joseph

a commentary to Jedaiah Bedersi's «Behinat Olam» published at Constantinople about 1520 (only a fragment of this edition, now in the possession of Dr. Harkavy, is known), at Ferrara in 1551 and at Zolkiev in 1741. Extracts of this commentary were made by other commentators on the same work, including Yom-Tob Lipman Heller, Eleazar b. Solomon in «Migdanot Eleazar», and Jacob b. Nahum of Tyszowce in «Or Hahamim». In this commentary, which evidences its author's thorough knowledge of philosophical literature, Ibn Habib speaks of composing a work «Kiryat Arba», concerning the number four, hence indefinite in subject, but nothing is known about such a work. Ibn Habib translated «She'elot u-Teshubot» «questions and answers» on the six natural things the body requires, according to the science of medicine; the original is ascribed to «Albertus», probably Albertus Magnus. The manuscript of this translation is in the Bibliothèque Nationale, Paris (N.º 977) The contents are quoted by Steinschneider (Hebr. Uebers 486) Duran's grammatical work also influenced Ibn Habib¹⁵.

DAVID YACHIA BEN JOSEPH. Ismar Elbogen¹⁴ wrote his biography as follows: David Ibn Yahya, grammarian and philosopher; son of the martyr Don Joseph; born at Lisbon 1465, died 1543. He was a pupil of David ben Salomon Ibn Yahia, a relative, who wrote expressly for him two school-books entitled respectively «Leshon Limoudim» and «Shekel ha-Kodesh». In 1496 he and his family were forced to emigrate to Italy. In 1518 he became Rabbi of Naples, and remained in that position until the expulsion of the Jews from the Kingdom of Naples in 1540. To his care for the interests of his own congregation, Ibn Yahya added an active concern for the welfare of his coreligionists elsewhere. In 1533 a number of Jewish prisoners were brought from Tunis to Naples; Ibn Yahia was instrumental in effecting their release; his own congregation having already exhausted its means, he sent a general appeal to his brethren in Genoa, Lombardy, Montferrat and, (in 1535), Bologna. In 1524 he engaged in an effort to avert the impending decree of expulsion, When the expulsion of the Jews occurred, six years later, Ibn Yahia resumed his wanderings, which ended at Imola, where he died.

David Ibn Yahya corresponded with Meir of Padua, the chief rabbinical authority of his time in Italy, and was highly eulogized by him. He wrote various works on grammar and philosophy, which his grandson, the chronicler Gedaliah Ibn Yahya, possessed in manuscript. David Kaufmann had in his possession a copy of

the Makasid of Ghazali, copied by David Ibn Yahia. The Hebraist Widmannstad, a pupil of Reuchlin, was also a pupil of Ibn Yahia».

He wrote a grammar which Ribeiro dos Santos¹⁵ calls «Epitome Grammatical». Wolfio¹⁶ refers to David Yahya ben Joseph «cujus grammatica hebr. Ms. exstat in Bibliotheca Regia Parisiensi sub nomine R. David Don Yechija».

XVIth. Century

With regard to the studies of the Holy language in the XVIth. century in Portugal, Ribeiro dos Santos wrote (*Da literatura sagrada dos judeus portuguezes no século XVI in Memórias da Academia*, vol. 2 Lisbon 1792, page 355 and following):

The study of the Holy language never left off being dealt with in this century, but we do not think it developed amongst us with such vigour as other branches of Holy literature.

In reality the Jews that remained amongst us, could very little advance these studies, because only in secret and under great dread and fright could they dedicate themselves to the study of the Hebrew books, hindered moreover by the rigorous prohibition ordered by His Majesty King Manuel, by decree of the 30th. May 1497, that none of those who had remained should be allowed to possess books in Hebrew. So narrow and close was the prohibition regarding this matter that only Physicians and Surgeons converted, or about to be converted, to the Catholic faith and who studied Latin literature, were allowed to make use of the Hebrew or rabbinical books of the speciality; and even this was permitted merely to those who were already physicians and surgeons before they became Christians.

This decree not only cut off from the Portuguese Jews the biblical, rabbinical and talmudical studies but also made them deprive the nation of many manuscript codes, of prints of the Bible and of many other Hebrew and rabbinical books, which were removed to foreign countries where many of them, up to this day, adorn and enrich notable libraries.

Although Hebrew literature was not generally well looked upon amongst us — continues Ribeiro dos Santos — still we did not cease having on that account, many and very distinguished men in that century who, recovering from the preoccupations and contradictions of their time, ventured upon the studies of the Holy language on a level with the most learned men from foreign countries, whose example and authority can be enough to sanction

Hebraism. Such were, among others, the three masters of the Hebrew language, Rozzeto, Pedro Henriques and Gonçalo Álvares; João Parvo, Canon of Evora, and afterwards Bishop of Cabo Verde, a pupil of Clenardo; the bishop Jeronymo Osorio, the Jeronymian Fr. Heitor Pinto; the two regular canons of Santa Cruz of Coimbra D. Pedro de Figueiró and D. Heliodoro Paiva, the three Dominicans Fr. Vicente da Fonseca and two oracles from the Concilium of Trento Fr. Jeronimo da Azambuja and Fr. Francisco Foreiro; the two Franciscans Fr. Roque d'Almeida and Fr. Luiz de S. Francisco; the three jesuits D. Gonçalo da Silveira, Manuel de Sá and Estevão do Couto; Diogo de Paiva e Andrade, Francisco Cano, secretary to Queen Catherine and afterwards elected bishop of the Algarve; João da Costa, professor of Arts in the University of Coimbra: the great philosopher and doctor Antonio Luiz, the doctor Reynoso and even two distinguished women, Joanna Vaz of Coimbra, teacher of Latin to the Infanta D. Maria, daughter of King Manuel, and Luiza Sigea, of Toledo daughter of Diogo Sigeo».

In this century the study of the Hebrew grammar appertained to Francisco de Tavora, Fr. Jeronymo da Azambuja, Fr. Francisco de S. Luiz, Fr. Francisco Foreiro and Estevão do Couto.

FRANCISCO DE TAVORA was the author of a Hebrew grammar written in Latin and printed in Coimbra in the year 1566¹⁸. Tavora was a Jew converted to Christianity. In the preface of his grammar, he says: «When I was 10 years old I went to Salonica to escapè from illness and to study there for three years the Syrian language and I came from the Monastery school to the most splendid city of Greece to learn there the Chaldaic language as well as the Armenian and Turkish, and afterwards went to the town, which the wise José Gaona and Medina call Constantinople. I was called here, where I had many of my relatives, to receive the degree of master and this accomplished I moved on to Venice in order to teach languages». He went to Rome, and there became a Christian, the Portuguese Ambassador, Lourenço Pires de Tavora, having been his godfather. Afterwards he went to Spain, where during eight months he taught, publicly, the Hebrew language in Salamanca. From there he came to Coimbra.

The grammar begins on the verse of page 4 with the *Declaratio Alphabeticæ* that goes as far as page 15. Then follows the chapter *De Literis* which begins on page 16, which has no number and which goes up to the 17th., on page 18 follows the

chapter *De Punctis*, on the verse of which starts the chapter *De Seu & Vbi legatur*, on the 19th. starts the chapter *De Daghes* and on the following page *De Partibus Orationis*. On the verse of page 22 appears the chapter *De casu & declinatione* followed by *De verbo, De Modis & Temporibus, De Numero, De Persona, De Genere, De Specijs, De Figura, De Cõiugatione, De Articulis, De Punctuatione, De Indicatione Casum, De significatione, De numero, De pronomine, De genere, De Persona, Pronomina Separabilia, De Significatione, De Comparatione, De Figura, De Ordine, De Prepositione, De Casu, De Interiectione De Post Syllabe, De fere prioris Syllabe, Adnotatio, De Holem, Adnotatio, De Nominibus Foe, Pronominacum Advese, Pronomime cum Præpositione*. The book ends with the prophecy of Obadiah in Hebrew and in Portuguese.

FR. JERONYMO DE AZAMBUJA¹⁹, was the author of the book *Hebraismi et Canones pro intellecta sacrae scripturae* Lugduni 1566 and 1568. Fr. Jeronymo de Azambuja wrote further the following books: *Commentaria in Moses Pentateuchum juxta Magistri Sanctis Pagnini interpretationes, Antuerpiae in sedibus viduae et haeredum Joannis Stelsii* 1568 fol. and Lugduni 1586 fol., *In Isaiam Prophetam Commentarii, opus posthumum, Lutetiae Parisiorum* 1622 fol. About his work in the tribunal of the Inquisition, Herculano²⁰ writes: «There was one man of high literary reputation who had distinguished himself for this kind of violence—the celebrated Oleastro, or Friar Jeronymo da Azambuja, who as an inquisitor disputed the palm for cruelty with João de Mello. His excesses had been such that the infant was obliged to remove him. Dom Henrique confessed to the nuncio that Oleastro had passed all bounds of moderation».

FR. FRANCISCO FOREIRO, is the author of a *Lexicon Hebraicum*²¹.

ESTEVAM DO COUTO, a jesuit friar, born in Olivença, died in 1638. He left among other books²², a manuscript called *Annotationes in Artem Hebraicam*.

FR. FRANCISCO DE S. LUIZ, franciscan, born in Lisbon, lived during the time of the Concilium Tridentino (1545-1563). Verney²³ says that this priest composed and printed in Rome a *Grammatica Hebraica* in the year 1588, written in Latin,

of which he possessed a copy²⁴. He further wrote, according to Vicente Salgado²⁵, «about the clear art of philology under the title of»: *Globus et Canon Arcanorum Liguæ Sanctæ*, in Rome, in the year 1586.

XVIIth. Century

The learned Ribeiro dos Santos studying the Hebrew philology of the Portuguese Jews tells us²⁶: «Sacred philosophy had a great expansion in this century, specially the study of the Holy language. Our Portuguese Jews, who had moved to Hamburg, Amsterdam and to other parts of the world, handled with eagerness and with much diligence this part of the Holy Literature, founding schools for the Hebrew language, writing many and very notable works on its grammar and vocabularies, which gave them a great prestige».

SALOMÃO DE OLIVEYRA²⁷ was a notable philosopher, born in Lisbon or in Amsterdam, son of Portuguese parents and a pupil of Saul Levi Morteira; he was Haham of the Jewish Congregation of Amsterdam and was the teacher of Menasseh ben Israel. Died on the 23rd. May 1708 (4th. of Sivan 5468).

He published many books in Hebrew, Spanish and Portuguese. Of the works he had printed on grammar, there is a most interesting volume, entitled (יד לשון ודל שפתים) *Livro da gramatica hebrayca e chaldayca*, of which the frontispiece is reproduced here (See illustration plate n.º IV).

This book contains a collection of treatises on questions of Hebrew philology. The number and order of the various treatises is inserted on a page of the said volume following the dedication. Being rather curious I reproduce it here (see illustration plate n.º V).

Most interesting is the Hebrew grammar contained in this volume. Its frontispiece is also reproduced below (see illustration plate n.º VI).

It is of the year 1689, and is made up of 52 pages, divided into paragraphs, which contain the following titles:

1. *Quantas são as letras do Aleph-beth e como se dividem.*
2. *Quantos são os pontos das letras hebraicas.*
3. *Como he a pronunção do Kames, e como se conheesse.*
4. *Como se sabe se he o Sevá quicente ou se he pronunçado?*

5. *Qual he o effeito do Dagues, e suas Regras nas letras de Begad Kefat (בגד כפת).*

6. *O que são os מעמים Tahamin, accentos e para que servem?*

7. *Das letras שמושוית servis, e o que mostra cada hua, não sendo שרשוית radicais.*

8. *De que servem as letras de איתן.*

9. *De que servem as letras de משה ובלב.*

10. *Por que causas se mudão os pontos.*

11. *Quantas são as partes da oração, e as sortes dos nomes?*

12. *Quais são os accidentes do Nome e sua distincção?*

13. *Nos nomes que he Numero?*

14. *Que he Regimen e Afixo nos nomes?*

15. *Como são os modos dos verbos e de que qualidade?*

16. *Que são perfeitos?*

17. *Que são defectivos?*

18. *Que são quiescentes?*

19. *Que são compostos e quantos modos hay?*

20. *Que são duplicados?*

21. *Que são quadrados?*

22. *Quantas são as variaçoens dos verbos e suas diferenças?*

23. *Nos verbos que he Pessoa, Numero, Genero?*

24. *Quantas são as conjugaçoens dos verbos?*

25. *Como se conhecerá qualquer modo de verbo?*

26. *Diferenças nas mesmas sortes de verbo.*

27. *Variedades de sentido em cada verbo.*

28. *Como se saberá conjugar qualquer especie de verbo?*

29. *Diversas sortes na propria especie de verbos.*

30. *Como se fazem os Afixos nos verbos?*

31. *Qual he a demonstração dos Adverbios e sua intelligencia.*

32. *Das alteraçoens dos Adverbios, e descobrir a Raiz nos Verbos e Nomes.*

Then follows *da escritura em proza e em verso*, an essay called *Da Poezia Hebrayca*, and *taboas de conjugação de verbos*.

Following this work comes *לל שפתים* or *Gramatica breve da lingua chaldayca* (see illustration, plate n.º VII).

This grammar has 24 pages and is divided into the following three parts:

I *Das letras, pontos e dos Nomes.*

II *Dos verbos perfeitos, e das conjugaçoens.*

III *Dos imperfeitos e compostos e dos adverbios.*

Salomão de Oliveyra published further *מרפא לשון Marpé la Schon*, i. e. *Medicina da Linguagem*, Amsterdam 5446 (1686) David Tartas 8.^o

It is a complete Hebrew grammar, wrote Ribeiro dos Santos, equal to the best that have been written. He also wrote a chaldaic grammar entitled: *מתורגם ארמית*. In manuscript, he left *פרח שושן Valle de Ramallete de Flôres* that contains the treatises: *גיא חיוון Valle de Vizão*, an essay on grammar, and *למודי אל Doutrinados de Deus* another essay on *Gramatica hebraica* ²⁸.

MENASSEH BEN ISRAEL ²⁹, the great Hebrew author wrote a compendium of Hebrew grammar *שפה ברורה pure language* ³⁰. He left it in manuscript. He started upon this work at the age of seventeen ³¹. The grammar is divided into four books, ³² and there is a copy of this work done by the hand of Selomão de Oliveyra ³³.

JOSÉ VIEIRA was a Rabbi at Amsterdam during the last part of the XVIIth. century, he wrote a *compendio de gramatica hebraea* ³⁴ and a collection of *Responsa* ³⁵.

MOSEH SON OF GIDHON ABUDIENTE was born in Lisbon, he lived in Gluckstadt in Holstein and afterwards in Hamburg, where he died on the 24th. of February 1688 ³⁶. He wrote *Fin de los dias publica ser llegado y fin de los dias pronosticado por todos los prophetas* Gluckstadt 5426 (1666) ³⁷; and a Hebrew grammar, (see illustration, plate n.º VIII).

This work contains poems in Spanish and Portuguese of Jacob Rosales Baruch Nahmias de Castro, Daniel Abudiente, Yshac Abas and Joseph Francês.

The grammar is divided into four treatises.

The first *no qual se expõem as regras das letras e pontos, e se mostra que couza seja o verbo e suas divizoens*, contains the following chapters: I *Da ordem e numero das letras, suas figuras, nomes e pronunsiasoens*; II *das divizoens das letras e das partes em que comunemente as repartem todos os gramaticos*; III *da forma em que costumão servir, estas onze letras radicais e servis, a adjutas e as rayzes dos vocabulos*; IV *dos pontos, suas pronunsiasoens, seus nomes, e figuras e as regras nesarias a elles*; V *do dagex e raphé, e dos asentos muzicos, cõ todas as regras nesarias a este proposito*; VI *dos verbos tempos, pesoas, numeros, generos, pezos e conjugaoens*; VII *dos verbos perfeitos, defec-*

tivos, quiescentes, dobrados, quadrados, compostos, transitivos e yntransitivos;

The second — *no qual se mostram todos os exemplos das conjugaoens e suas regras, em todas as sortes de verbos* — contains the following chapters: I *da primeira conjugação, em todas as sortes de verbos, e as regras nesarias a ella*; II *da segunda conjugaoem, e suas regras, em todas as sortes de verbos*; III *da terceira conjugaoem, e suas regras em todas as sortes de verbos*; IV *da quarta conjugaoem, e suas regras em todos os verbos*; V *da quinta conjugaoem e suas regras em todas as sortes de verbos*; VI *da sexta conjugação em todas as sortes de verbos, e as regras nesarias*; VII *da sétima conjugação e suas regras em todas as sortes de verbos*; VIII *da outava conjugaoem e as regras della, em todos os verbos*;

The third — *mostrase nelle todas as regras dos nomes, e adverbios, e o nesario a este proposito* — contains the following chapters: I *Dos nomes e suas divizoens, e quais são as letras de que se formão*; II *dos generos, numeros, e affixos, uzados em os nomes hebraicos*; III *da mudança das letras em os uocabulos, e como se antecipão, dições e conceitos huns aos outros*; IV *de quais são as razoens por que os pontos se trocão em os uocabulos hebraicos, especialmente em os nomes*; V *dos adverbios e algumas regras nesarias a elles*; VI *das significaoens dos adverbios por aleph bet, em hum estilo brevissimo*.

The fourth — *em o qual se trazem algumas regras para escrever em proza, e uerso, com a elegancia que conuem* — contains the following chapters: I *das maneiras de escrituras ou compozicoens, que hoje comumente estão em uzo*, II *da antiguidade da poezia, sua origem e definição, segundo os Hebraicos querem*; III *dos nomes das poezias hebraicas, e jethedoth, e Tenuhgot e os modos de medidas que até hoje estão em uzo*; IV *de alguns versos que immitam os Espanhois, e Purtuguezes e algumas regras para elles*; V *de diversas sortes de versos curiosos e alguns de novo inventados*; VI *das licenças poeticas, e algumas regras e advertencias a quem compuzer versos*.

It is a work of great learning and erudition.

MOSSE REPHAEL AGUILAR was a man of great learning and of a very high reputation. Daniel Levi de Barrios³⁸ sings his praise thus:

Raphael Moysés d'Aguilar,
 Aguila de excelsa cumbre,
 La vista entrega a su lumbre
 Y a la fama su bolar.
 Los ojos sabe aclarar
 A la estudiosa esperança
 Del Médras, que antes alcança
 Menassés ben Israel,
 En la cura Raphael
 Y Mosés en la ensenança

He wrote a Hebrew grammar³⁹, the frontispiece of its second edition is published here (see illustration plate n.º IX).

The first edition was printed at Leyde, in the house of Jan Zacharias Baron, 5420 (1660) 43 p. 8º.

Aguilar's *epítome de grammatica hebraica* in its 48 pages contains the following chapters: I *trata das letras sua divisão e serviços*; II *trata dos pontos*; III *dos Tahamim accentos, do Dagues e das letras כפת כגד*; IV *trata dos verbos e seus accidentes*; V *Da conjugação קל Kal suas significações e apontaduras*; VI *da 2.ª conjugação נפעל Niphal*; VII *da conjugação פעיל Pihel*; VIII *da conjugação פעול Pual*; IX *da conjugação הפעיל Hiphil*; X *da conjugação הפעל Huphal*; XI *da conjugação התפעל Hitpahel*; XII *dos pronomes ou affixos*; XIII *trata dos nomes*; XIV *da divisão dos nomes*; XV *dos מלות adverbios*; XVI *do modo de investigar a rays de qualquer verbo ou nome.*

He wrote also, *arte poética hebráica*, which contains the following chapters: I *dos consoantes*, II *da medida dos versos*; III *de todos os modos de pezos de versos*; IV *de outras sortes de verbos* It is one of the most perfect and methodical works of the time.

SELOMOH YEHUDA LEÃO TEMPLO was the son of a Portuguese Jacob Salomão Yehuda Leão; he was one of the most learned men of his time⁴⁰. Rabbi at Amsterdam, he was the pupil of Isaac Aboab.

He is the author of a Hebrew grammar, the frontispiece of which is given below (see illustration, plate n.º X).

It is a volume of 64 pages with the twenty following chapters:

- I *Trata dos termos e phrasis da gramatica e sua explicação.*
- II *Trata dos nomes e suas divizoems.*
- III *Trata dos Artículos ou casos, e suas declinaçoems.*
- IV *Trata dos Numeros Cardeaes e Ordenados.*
- V *Trata dos Accidentes dos verbos e suas differenças.*
- VI *Da primeira conjugação קל.*
- VII *Trata da segunda conjugação.*
- VIII *Trata da terceira conjugação.*
- IX *Trata da quarta conjugação* (this chapter owing to a mistake in the printing appears as chapter X).
- X *Trata da quinta conjugação* (owing to a printing mistake appears as VI).
- XI *Trata da sexta conjugação.*
- XII *Trata da sétima conjugação.*
- XIII *Trata dos adverbios.*
- XIV *Trata das letras שמושוית servis.*
- XV *Trata dos pontos* (owing to a mistake in printing appears as XVI).
- XVI *Trata da Sevá* (owing to a mistake in printing appears as XVII).
- XVII *Trata dos dous pontos רפה ודגש raphe e daguez* (owing to a mistake in printing appears as XVIII).
- XVIII *Trata dos מעמים accentos, e suas divizoens* (through a mistake appears as XIX).
- XIX *Trata da cauza das mudanças dos Pontos* (through a mistake appears as XX).
- XX *Trata como se hade investigar a rayz da palavra* (owing to a mistake appears as XXI).

BARUCH SPINOZA⁴¹ the great philosopher, a native of Amsterdam, but the son of parents of Portuguese origin, wrote a *compendio de grammatica hebraica*, which was published in his *opera posthuma* in 1677, under the title of *Compendium Gramatices linguae hebraeae*.

According to Freudental⁴² there are two peculiarities referring to Spinoso's grammar which are interesting to note

Spinosa expressly declared that he wished to write a grammar of the Hebrew language and not of the Holy Scripture.

With regard to the grammar it attributes special importance to the noun or substantive. In his opinion the substantive, i. e., a *thing* or a *being* constitutes the primitive and essential element of the language.

XVIIIth. Century

In this century there were only three authors of Hebrew grammars, Fr. Francisco da Paz, Fr. Manoel de S. José Seixas and D. João da Encarnação.

FR. FRANCISCO DA PAZ a franciscan of the Congregation of the third Order, was lecturer of Scripture and professor of the Hebrew language, which he had learnt, as Inocencio Francisco da Silva⁴³ tells us, with the maronite D. Paulo Hoder.

Born in Aveiro, on the 25th. of May 1731, he was called by the learned bishop of Beja, Cenaculo, to his diocese where he employed him as a teacher of the Seminary.

Fr. Francisco da Paz published the: *Compendio dos principios da grammatica hebraica, no qual se explicam breve e claramente as regras fundamentais desta lingua etc. Para uso das escolas da mesma Congregação* Lisbon. Offic. Typ. 1773, 158 pages of 4.º having at the end a table of conjugations.

It was printed, wrote Inocencio, in Coimbra at the printing house of the University 1826 with the following indication: «*sêgunda edição correcta e acrescentada com muitas regras necessarias para a intelligencia da dita lingua*». This declaration, continues Innocencio, is not absolutely exact, as I have been informed by the actual professor of Hebrew at the Coimbra Lyceum, Dr. Joaquim Alves de Sousa; because the said second is only superior to the first in the correctness and care taken with the printing, in the compilation of some rules regarding the conjugation of irregular verbs, and in the Portuguese translation of several Hebrew words and sentences, that were not translated in the first edition. There are not, however, the *new rules* that the declaration seems to indicate».

«Fr. Francisco da Paz, writes Inocencio — composed some more books in Hebrew and in Latin, which were mentioned in the *Catalogo dos Escriutores da Ordem Terceira*, by Fr. Vicente

Salgado, a manuscript which exists in the library of the late Convent of Jesus».

In the library of the Academia das Sciencias de Lisboa there is a very interesting manuscript of Francisco da Paz (room 5, shelf 24 n.º 8) called *Dictionnarii Hebraei et investigandarum radicum methodus brevissima et facilima*. He wrote further: *Enodatio plurimarum vocum anomalorum, et paule difficultorem quae in textu hebraico occurrunt*. Olisipone ex. Typ. Regia 1774⁴⁴.

The Hebrew grammar of Fr. Francisco da Paz is divided into four parts.

The first part contains the following chapters: I *das letras*; II *das vogaes*; III *de que he preciso para ler o hebraico*; IV *dos Accentos*.

The second part contains the following chapters: I *das partes da oração*; II *das fórmãs dos nomes e grãus de comparação*; III *da formação dos nomes derivados*; IV *dos pronomes*.

The third part deals with *o verbo* and contains the following chapters: I *do verbo em geral*; II *dos verbos imperfeitos*; III *dos verbos quiescentes*; IV *dos verbos mixtos, e de muitas letras*; V *dos verbos com os pronomes affixos*;

The fourth part deals with *das outras partes da oração* and contains the following chapters: I *do adverbio, proposição, conjunção e interjeição*; II *das letras servis*; III *da invenção da raiz*; IV *da syntaxe*; V *da syntaxe e das partes da oração inflexíveis ou indicinaveis*.

At the end there is a table *em que se mostra toda a variedade que ha em as conjugações dos verbos hebraicos*.

FR. MANOEL DE S. JOSÉ SEIXAS was the author of a manuscript that is to be found in the library of the Academia das Sciencias de Lisboa (Room 5, Shelf 23, n.º 6) denominated *Breve e facil introdução para estudar a lingua sancta*.

D. JOÃO DA ENCARNÇÃO was a regular canon of St. Augustin⁴⁵ and the author of a Hebrew grammar, written in Latin.

The grammar of the Holy language of D. João da Encarnção is a big volume of IV + 550 pages in 4o. It is divided into five parts:

Pars prima, ubi in Compendio traduntur, quae primis temporibus memoriae mandari debent, contains six chapters: I *De primariis elementis Hebraicae Linguae*; II *De Vocalibus*;

III *De modo legendi apud Hebraeos*; IV *Definitiones*; V *De pronomine, Demonstrativo, Relativo et Interrogativo*; VI *De Nomine*.

Pars secunda, ubi verborum paradigma expenduntur, contains eight chapters, the first deals with verbs in general, II *de verbis deficientibus* פֶּ phe noun; III *de verbis deficientibus* אֵ ain; IV *de verbis quiescentibus* אֵ phe aleph; V *de verbis quiescentibus* יֵ phe iod; VI *de verbis quiescentibus* וֵ ain uau; VII *de verbis quiescentibus* הֵ lamed aleph; VIII *de verbis quiescentibus* הֵ lamed he;

Pars tertis, ubi verba sigillatim ad trutinam appenduntur, contains the following thirteen chapters: I *de verbis in genere*; II *de verbis perfectis*; III *de verbis deficientibus* פֶּ phe noun; IV *de verbis deficientibus* אֵ ain; V *de verbis quiescentibus* אֵ phe aleph; VI *de verbis quiescentibus* יֵ phe iod; VII *de verbis quiescentibus* וֵ ain uau; VIII *de quiescentibus* הֵ lamed aleph; IX *de quiescentibus* הֵ lamed he; X *de verbis dupliciter imperfectis*; XI *scholium in verba in quibus duplex radix coalescit in unam*; XII *de quadam mistione et vocum et temporum*; XIII *de verborum adfixis*;

Pars quarta, ubi ad incudem serio revocantur, quae prima parte cursim et raptim penna compressit, contains thirteen chapters: I *de literis consonis*; II *de thematis, sive radice investigatione*; III *de vocalibus et punctis*; IV *de accentibus*; V *de nomine*; VI *de derivatione*; VII *de vocalium alterationibus*; VIII *de (..)* mutabili; IX *de (.)* mutabili; X *de (.)* mutabili; XI *de diversis nominum formis*; XII *tabela comprehendens diversos aliquorum nominum status*; XIII *de nomine numerali*.

Pars quinta, de particulis, syntaxi, et hebraismis, — contains two chapters: I *de adverbis, de praepositionibus, de conjunctione, de interjectione*; II *De syntaxi et idiotismis*.

The book ends up with *exercitatio philo-hebraeorum* (psalm CX of the Hebrew Bible or CIX of the Vulgate) and with a table of conjugations, an index and corrigenda.

XIXth. and XXth. Centuries

In the XIXth. century Portugal had eminent Hebraists such as David Zagury, Joshua E. Levy, Joseph Benoliel and others who wrote books in Hebrew, both in prose and in verse. There were courses of Hebrew at the University of Coimbra; those held by Professor Dr. José Maria Rodrigues⁴⁶ and Professor Dr. Mendes

dos Remedios being worthy of special mention. But the production of grammars or methods for learning Hebrew was limited to *Silabario para aprender a lêr Hebratco* de Figueiredo Guerra⁴⁷ and to the little book that Mary Judith Anahory⁴⁸ published in 1914 entitled: *Manual de Leitura Hebraica, traduzido do francês*.

These are the works on Hebrew grammars written by Portuguese in Portuguese, Latin and Hebrew that I know of.

NOTES

¹ On this subject see:

Souza Viterbo, *O orientalismo em Portugal no século XVI*, Lisbon 1893.

Souza Viterbo, *Occorências da vida judaica*, Lisbon 1904.

Souza Viterbo, *Occorências da vida mourisca*, Lisbon 1907.

Fr. Vicente Salgado, *Origem e progresso das linguas orientais na congregação da terceira ordem de Portugal*, Lisbon 1790.

Fr. João de Sousa, *Vestigios da lingua arabica em Portugal*, Lisbon 1830.

D. Francisco de S. Luiz, *Glossário de vocabulos portuguezes derivados das linguas orientaes e africanas excepto o arabe*, Lisbon 1837.

J. J. Pereira Caldas, *Hebraísmos, palavras e locuções na lingua portugueza*.

² J. Leite de Vasconcellos, *Origem historica e formação do povo português*, Lisbon 1923.

³ *Genesim*: -- Thus did the Jews, that were allowed in Portugal, call the *School* or *Class* where the Rabbis read and explained the five books of Moses, of which the first was the *Genesis*. And in order to be allowed to have this *School* or *Class* they had to pay a certain tribute, that the King more than once pardoned them. To Luiz Pires de Voacos the King granted 3000 reis as a reward for the *Genesim of the Jewry of the town of Chaves*; as can be seen in the first book of the *Misticos* of the Torre do Tombo, page 256. See further:

Fr. Joaquim de Santa Rosa de Viterbo, *Elucidario*, vol. II, 2 nd. edition Lisbon 1865, page 16.

⁴ Hartwig Hirschfeld, *Literary history of Hebrew grammarians and lexicographers*, London 1926, page 97.

⁵ *Jewish Encyclopedia*, *Hebrew Grammar*, vol VI, page 72.

⁶ Antonio Ribeiro dos Santos, *Da litteratura sagrada dos Judeus portuguezes desde os primeiros tempos da monarchia até os fins do seculo XV* in *Memorias de Litteratura da Academia*, Lisbon 1792 vol. II p. 254.

Wolfio *Bibliotheca Hebraica*, Vol. III, Hamburg, Leipzig 1727, p. 208.

ספר דברי הימים לבני יחיאל מאת אליאקים כרמולי פראנקפורט על
המיון תר"י

⁸ Ochser's work is published in the *Jewish Encyclopedia* (XII 582) and says the following: David ibn Yahya ben Salomon — born 1455, died 1528. He was Rabbi of the Lisbon Community in 1476. Accused of inducing the Maranos to relapse into Judaism, he was sentenced by King João II to be burned at the

stake. He fled to Naples with his family, but was captured; and he was compelled to sell his library in order to secure sufficient money to purchase his liberty. On his release he fled to Corfu, and later went to Larta, where he died in extreme poverty. He was the author of a Hebrew grammar entitled «Leshon Limudim», which was published in Constantinople (1506, 1528) and in Venice (1542). While at Larta he wrote to the wealthy Jew Isaiah Messene, asking his aid; and the letter was copied by Grätz («Gesh» VIII 482-483) According to Carmoly, David was the author of the following works also: «Kab-we-Naki» (Lisbon n. d.), a commentary on the Mishnah; a selection of the best explanations on the Bible 2d.ed.Venice 1518; 4th.ed.Salonica (1522); «Shekal-ha Kodesh» (Constantinople 1520), on the rules for Hebrew poetry; «Tehillah le David» an uncompleted commentary on the Psalms; «Hilkot Terefot» (ib 1520) and a commentary on Maimonides' «Moreh», appended to above mentioned letter of supplication to Messene.

⁹ For Yahya's bibliography see:

J. Fürst, *Bibliotheca Judaica*, Leipzig 1833, vol. I, p. 160, 161.

¹⁰ *Jewish Encyclopedia*, vol. VI p. 125.

¹¹ There is also an edition of Venice of 1546.

¹² There is also an edition of Bomberg of 1564.

¹³ *Jewish Encyclopedia* (VI p. 72) Hirschfeld *ob. cit.* p. 97 & 101; Wolfio *ob. cit.* III p. 755; Ribeiro dos Santos *ob. cit.*, Johannis Buxtorff, *Thesaurus Grammaticus Linguae Sanctae Hebraeae*, Basle 1663, p. 618, 631 & 637; William Zeililin ספר קריית *Bibliotheca Hebraica*, Leipzig 1895. p. 139; J. Fürst *ob. cit.* vol. I p. 153.

¹⁴ *Jewish Encyclopedia* (VI 553).

¹⁵ *ob. cit.* p. 256 & 283.

¹⁶ *Bibliotheca Hebraica*, vol. III, Hamburg Leipzig 1728, p. 188.

¹⁷ *Da litteratura sagrada dos judeos portuguezes no seculo XVI* in *Memorias de Literatura da Academia*, Lisbon 1792, vol. II p. 355 and following.

¹⁸ See: Augusto da Silva Carvalho, *Noticia sobre a gramatica Hebraica de Francisco de Tavora* in *Revista de Estudos Hebraicos* vol. I 1928; Souza Viterbo. *O movimento tipographico em Portugal no seculo XVI*, Coimbra 1924 p. 150; Raul Proença and Antonio Anselmo, *Bibliografia das Obras Impressas em Portugal no seculo XVI*, Lisbon 1916, n.º 96. p. 27.

¹⁹ See: Ribeiro dos Santos *ob. cit.*; Fr. Manuel do Cenaculo, *Memorias Historicas do Ministerio do Pulpito* Lisbon 1776 p. 129; Fr. Fortunato de S. Boaventura. *Memorias sobre o começo, progressos, e decadencia da literatura hebraica entre os Portuguezes Catholicos Romanos desde a fundação deste Reino até ao*

reinado de El-Rei D. José I in *Memorias da Academia Real das Sciencias de Lisboa* vol. IX p. 41; *Sumario da Bibliotheca Luzitana*, vol. II Lisbon 1786 p. 214.

²⁰ Alexandre Herculano, *Historia da origem e estabelecimento da Inquisição em Portugal* 7th. ed. Lisbon 1907, vol. III p. 329. See also the English translation by John C. Branner, Stanford University edition, California 1926 p. 630.

²¹ See: Ribeiro dos Santos *ob. cit.*; *Sumario da Bibliotheca Luzitana*, vol. II Lisbon 1786, p. 72. Fr. Fortunato de S. Boaventura, *ob. cit.* p. 39.

²² See: Ribeiro dos Santos *ob. cit.* and *Sumario da Bibliotheca Luzitana* vol. I Lisbon 1786, p. 388.

²³ Verney, *Verdadeiro método de estudar* vol. I 1747, p. 98.

²⁴ Innocencio Francisco da Silva, *Diccionario Bibliographico Portuguez*, vol. II Lisbon 1859, p. 423.

²⁵ Fr. Vicente Salgado, *Origem e progresso das linguas orientaes*, Lisbon 1790 p. 31.

²⁶ Antonio Ribeiro dos Santos, *Da litteratura sagrada dos judeos portuguezes no seculo XVII* in *Memorias de litteratura da Academia das Sciencias de Lisboa* 1792 vol. III, p. 228.

²⁷ For the bibliography of Selomoh de Oliveyra see my pamphlet *Selomoh de Oliveyra, noticia bibliografica*, Lisbon 1928 and the following books: M. Kayserling, *Biblioteca Espanolo-Portuguesa Judaica*, Strasburg 1890 p. 79 and following; D. Joseph Rodriguez de Castro, *Biblioteca Española* vol. I, Madrid 1781 p. 592 and 593; Innocencio Francisco da Silva, *Diccionario Bibliografico Portuguez*, vol. 7, Lisbon 1862 pp. 200 and 226; J. C. Wolfio, *Bibliotheca Hebraica*, Hamburg 1715-33 4 vol; G. B. de Rossi, *Dizionario Storico degli Autori Ebrei e delle loro Opere* vol. II Parma 1802, p. 81; Dr. Mendes dos Remedios, *Os Judeus Portugueses em Amsterdam*, Coimbra 1911 p. 108 and following; Alvaro Neves *Bibliografia Luzo-Judaica*, Coimbra 1913 p. 37; J. S. da Silva Rosa, *Geschiedenis der Portugeesche Joden te Amsterdam 1593-1925*, Amsterdam 1925 pp. 95, 101 and 110; *Sumario da Bibliotheca Luzitana*, Lisboa 1787, vol. III p. 311 and following; Domingo Garcia Peres, *Catalogo Razonado biografico de los Autores Portugueses*, Madrid 1890 p. 431; Antonio Ribeiro dos Santos, *Da litteratura Sagrada dos Judeos Fortugueses no seculo XVII* in *Memorias de Litteratura Portuguesa da Academia* vol. III, p. 230; *Jewish Encyclopedia* vol. IX p. 395; De Barrios, *Arbol de las Vidas* p. 80 and following; De Rossi-Hamberger, *Hist-Würterb.* p. 251; Delitzcher, *zur gesch. de Jüd-Poesie* p. 8 and 79; Steinschneider, *Cat. Bodleiana* vol. 2380; idem, *Bibliographisches Handbuch über die Litteratur für Heb-Sprachkunde*, p. 104; idem, *Hebr. Uebers* p. 695; Kayserling *Monatsschrift* X, 433; Fürst, *Bibliotheca Judaica*, Leipzig, 1863 vol. III p; 46 and following; Nahum Slousch, *Introduction à l'histoire de la Litterature Hebraique*, in *Revue Hebraique*, vol. I p. 13.

²⁸ See *Revista de Estudos Hebraicos*, vol. I p. 112 and 113.

²⁹ There is a large bibliography regarding this writer, see for this purpose *Jewish Encyclopedia* and J. S. da Silva Rosa's book *אליפי מנשה* Amsterdam 5687 (1927).

³⁰ Ribeiro dos Santos, *ob. cit.* p. 234.

³¹ siendo de 17 años empecé por la *gramatica hebrea* llamada *Sapha Berurá* la qual escrita de mano, anda de mano entre las de muchos. (Menasseh ben Israel, *segunda parte del Conciliador, prologo al lector*, Amsterdam 5041).

³² *Conciliador*, Ist. volume, Frankfort 1632.

³³ Kayserling in an interesting article in the *Revue des Etudes Juives*, vol. 22, p. 121, entitled: *Notes sur la Littérature des Juifs Hispano-Portugais* makes a reference to the following manuscript of Salomão de Oliveira; Menasseh ben Israel — *Libro yntitulado Sapha Berura h. e. gramatica hebraica* comp. p. o gr. H. Menasseh ben Israel. O Talmid Selomoh de Oliveyra fecit. (a manuscript of 67 pages in 8.o).

³⁴ Ribeiro dos Santos, *ob. cit.* (XVII cent.) p. 234 and 298; Wolfio *ob. cit.* vol. IV, p. 272.

³⁵ Wolfio *ob. cit.* vol. III p. 395.

Daniel Levi de Barrios in his *Arbol de las Vidas* in the *Revue des Etudes Juives*, vol. 32, p. 99 refers to this José Vieira thus: De *Scelot Utesubot* escritos Joseph Vieira muestra en tribunal de hojas que es de juicio y sentencia.

³⁶ Wolfio *ob. cit.* vol. I p. 816, III 748, IV 907, José Rodriguez de Castro *ob. cit.* vol. I.

³⁷ This book was withdrawn by deliberation of the Executive Board of the Jewish Community of Hamburg. It is most rare at present. See; Alfonso Cassuto *Gedenkschrift der Portugiesisch-jüdischen Gemeind in Hamburg* 5414-1652, 5688-1927. Amsterdam 1927, p. 26 & 27.

³⁸ *Revue des Etudes Juives*, vol. 32, p. 93.

³⁹ He wrote further: *Zeker Rab* i. e. *memoria grande* (this work contains an alphabetical index of the *Talmud*, of the two *Gemarot*, and of all the *Midrashim*) and also the *Sepher Mahassim, Livro de Historias* (a compilation of the *Talmud* and of others of the *Midrashim*).

Wolfio (*ob. cit.* p. 896) says that these works existed in manuscript in Oppenheimer's Library. Ribeiro dos Santos, *ob. cit.* (XVIIIth. cent.) p. 229 and following; Kayserling, *ob. cit.* p. 9. Aguilar still wrote *Dinim de Sehita y Bedica*, Amsterdam, David Tartas 1681.

⁴⁰ Wolfio, *ob. cit.* III, 1041 and 1893, IV, 272; Ribeiro dos Santos *ob. cit.* p. 230; Kayserling *ob. cit.* p. 58. See in these two works his extensive bibliography.

⁴¹ Ribeiro dos Santos, *ob. cit.* p. 232 & 233; Kayserling *ob. cit.* p. 105; *Jewish Encyclopedia*, vol. XI, p. 511 and following; Joaquim de Carvalho, *Spinoza perante a consciencia portuguesa contemporanea* in *Chronicon Spinozarum*, vol. V (1927); Teófilo Braga, *Spinoza*, Lisbon 1905; Moses Bensabat Amzalak, *Spinoza*, Lisbon 1927.

⁴² *Spinoza, sein Leben und seine Lehre*, I, p. 294 and following.

⁴³ *Diccionario Bibliographico Português*, vol. 3, Lisbon 1859, p. 30.

⁴⁴ *Diccionario Bibliographico Português*, vol. 9, Lisbon 1870, p. 358 and Fr. Vicente Salgado, *Origem e progresso das linguas orientaes na Congregação da terceira ordem de Portugal*, Lisbon 1790, p. 67 and following.

⁴⁵ *Diccionario Bibliographico Portuguez*, vol. 10, p. 240.

⁴⁶ *Nota sobre o ensino do Hebreu em Portugal na actualidade pelo Dr. Jose José Maria Rodrigues*, Coimbra 1892.

⁴⁷ Luis de Figueiredo de Guerra, son of Joaquim José da Conceição Figueiredo Guerra, a native of Viana do Castelo, was born on the Ist. of March 1853. Bachelor of law by the University of Coimbra, he finished his studies in 1879.

He is a member of the Instituto de Coimbra. In 1888 he founded a municipal library and a museum of which he has been director and keeper. He wrote *Syllabario para aprender a ler hebraico*, Coimbra 1876; *Apontamentos de Geographia* 1876; *Apontamentos para o exame de historia* Coimbra 1876; *Esboço historico de Viana de Castelo*, Coimbra 1876; *Viagem à Terra Santa* 1877; *Estudos archeologicos: Celtiberos*, Coimbra 1877; *Guia de Caminho de Ferro do Minho (de Nine a Valença)* Coimbra 1879; *Archivo Vianense. Estudos e notas Volume I 1891-1895* Viana 1895; *Exposição de Arte ornamental do distrito de Vianna em Agosto e Setembro de 1896*, Catalogo descritivo, Oporto 1898; *Manual do Brazão* 1902; *Figueiredos da Guerra, noticia historica* 1904; *A capella de Santo Abdão Correlhão*, Viana do Castelo 1924; *Torres Solarengas do Alto Minho*, Coimbra 1925; *Guia de Vianna do Castello*, 1923.

About this author see Innocencio, *Dicc. Bibliografico* vol. XVI p. 21 and 378 and Martinho da Fonseca, *Aditamentos ao Diccionario Bibliografico* p. 276.

⁴⁸ Mrs Anahory translated also *Elementos de Instrução Religiosa e Moral* from the French on behalf of *Associação Israelita de Beneficencia «Somej Nophlim»* Lisbon 1915.

לא תקסוף חסדך יאלה שנה תבטח והרבישי דהא לא תתעבשם כמו אל תרחם אפק
 אט אל תתקש טאט לא אפי שחקך אט אז שטרו וכן הודלה בו עובט לשלם
 חסדי לא חודלה וחירו בו עובסוה ודאי טוקרא טוב בהלש לא טהעק
 אל רצון סדכיס והעעם בו עובו הוה חממד ועובו הוה לב וזה חירו
 טו לשלם חסדן יפ וטלם
 חסדי וי לשלם חסדכ לרוד גודט ורוד אודו שארונתך בט
 בו הט אופט יעד הלם ופגלו חסדך אטר טיפכ שמו
 לחיובך אפטי סן חסייט ופטי ופטי ופטי חסדך
 הו יהייב קרוב הו לוטכ אפ טפדן סן אהק
 צטטס ורביס עסקיס חמיד סלדך
 ורצ סתן יטק עבדן ופגד
 ברחקך הרביס יעד
 ופאי חלו לש
 חסד וט השלם
 ועד
 שלם
 חסד
 ורביס חסדכ
 דה טוונטו אברו
 בזה חסד טי אטר חנט
 אהיס סה השרה טאטו יום
 חטש טפדן חוים לחדש כלאו
 טע רוח קרט בוי ורחלם לב אטר עד
 סה שודט חמן והיפס חסדלם בחדט סיון
 טלטה וטערויס חס ט טעט רוטר לפט דרסך דהלם
 לב גודט

אט טתן בר טפסל בט חסדונה קיטקאט דלחלטהה סרפית זה חסד טרו
 טרו טוטן אטר חסד חסד סכלו ורטה סר טס עוב ספרדי אל חסד סכלו ויקפ
 סן בר חסד סכלו חלו יטק סכך כט והטלטהו צוים ו כט לחדט אדר טט טעב
 וחר לאלף חטטי חסד סרבו דומיו ופבו להנפ בו חוה חרשו ורש דרשו טדפון כל הדיוטן
 כרעט לא יחוטו חסך וחס זכעך וחס זרע ארעך חרר ויה חסע ועד שלם חוק חקוד ואלח סכונ.



GRAMMATICA
 hebræa, couissimè edita
 Authore Frâncisco a Tavora,

Coimbricæ apud Ioannem Aluarum Anno.
 Domini. M D LX VI. Impressa

Title page from FRANCISCO DE TAVORA, *Gramática Hebræa*, Coimbra 1566.



Title page from SELOMOH DE OLIVEYRA, *Livro da Gramática Hebráica & Chaldaica*, Amsterdam 5449 (1689).



לקחת מוסר השכל
*Contem este Volumen
 completo.*

<i>Gramatica Hebraica</i>	יד לשון
<i>Gramatica Chaldaica</i>	ל שפתים
<i>As Rayzes da Escritura</i>	עץ חיים
<i>O Chaldaico da S. S.</i>	כתוב ארמית
<i>Alpha-Beta Hebraico</i>	זיק רענן
<i>Vocabulario Portuguez</i>	אילן וענפיו
<i>Rethorica Hebraica</i>	אילת אהבים
<i>Poezia Hebraica</i>	שרשות גבלות
<i>Logica Rabinica</i>	רכבי נועם
<i>Index dos Preceytos</i>	רכבי ה'

למוד תורה הרבה ויתנו לך שכר הרבה:



Page from Oliveyra's Grammar showing its contents.

PLATE VI

יד לשון
GRAMATICA

Manual da lingua
HEBRAICA.
Facil para decorar, & compêndiosa
para se exercitar.

Recopilada do Livro
מרפא לשון
Autor do (que ja sahio a luz)

עץ חיים
Para exercicio dos Estudantes.

Feito no Anno 5441.

Estampado

Com Licença dos Señores do Mahamad, & Aprovaçãõ
Do Señor Haham Y. ABUAB. A.B.D. &c.

A 18. Hefvan 5449.

Em Amsterdam.

Autor, R. SELOMO DE OLIVEIRA.

Title page from SELOMO DE OLIVEIRA, *Gramática Manual da Língua Hebraica*, Amsterdam 5449 (1689).

PLATE VII



ל שפתים
GRAMATICA

Breve da Lingua
CHALDAICA.

Entrada para este Idioma, & principios
de suas Regras.

Tirada de outra maes dilatada
do mesmo Autor.

Intitulada
סורגם ארמית

Para meditação dos Estudiosos.

Feito no Anno 5442.



Em Amsterdam.

Autor, R. SELOMO DE OLIVEIRA.

Title page from SELOMO DE OLIVEIRA, *Gramática Brève da Língua Chaldaica*, Amsterdam.

GRAMATI-
CA HEBRAICA
Parte primeira

Onde se mostram todas as regras neccessarias assim para a intelligencia da lingua, como para compor e escrever nella em proza e uerso, com a elegancia e medida que conuem.

Por
MOSEH
filho de Gidhon Abudiente

Em
Hamburguo
3 de Elul, Anno da criasam
5393.

Title page from MOSEH GIDHON ABUDIENSTE, *Gramática Hebráica*, Hamburg 5393 (1633).



EPITOME
DA
GRAMATICA
HEBRAYCA

Por breve Methodo composta, para uso das escolas; do modo que a ensina.

MOSSE REPHAEL D'AGUILAR.

No Midras em que assiste no K, K, de
TALMÚD. THORA em
Amsterdam.

Segunda Edição

Novamente corrigida, e acrescentada de hún tratado sobre a poesia Hebraica.



A M S T E R D A M
Na oihcina de JOSEPH ATHIAS

ANNO 5421.

A custa do Author.

Title page from MOSSEH REPHAEL AGUILAR, *Epítome da Gramática Hebrayca*, Amsterdam 5421 (1661). (2nd edition)

PLATE X

ראשית חכמה

PRINCIPIO DE SCIENCIA

O U

GRAMATHICA HEBRAYCA.

Por hum Methodo
Breue, Claro, Faci!, e Distincto.

POR

SELOMOH JEHUDA LEAÓ TEMPLO,

Para Uzo das Escolas como a ensina no Medrás
em que assiste,

No K. K. de Talmud Torah.



AMSTERDAM,
Na Officina de YMANUEL ATHIAS.

ANNO 5463.
A custa do Author.

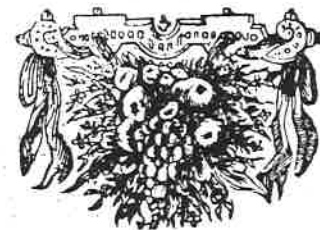
Title page from SELOMOH JEHUDA LEAÓ TEMPLO, *Principio de Sciencia*
ou *Gramathica Hebrayca*, Amsterdam 5463 (1703).

PLATE XI

B. D. S.

OPERA POSTHUMA,

*Quorum series post Praefationem
exhibetur.*



CIICLXXVII.

Title page from SPINOZA, *Opera Posthuma* (1st edition Amsterdam 1677)
in which is included at the end, with separate pagination his *Compendium*
Grammatices Linguae Hebraeae.



COMPENDIUM GRAMMATICES LINGUÆ HEBRÆÆ.

CAP. I.

De Literis, & Vocalibus in genere.

QUoniam linguæ cujusque fundamenta literæ, & vocales sunt, dicendum ante omnia nobis est, quid apud Hebræos litera, quidque vocalis sit. Litera est signum motus oris eo loco facti, unde sonus ore editus audiri incipit. Ex. gr. א significat principium soni in gutture audiri ex ipsius aperturâ; א autem principium soni in labiis ex eorum aperturâ audiri; א verò in fine linguæ, & palati, &c. Vocalis est signum indicans certum, & determinatum sonum. Unde intelligimus, vocales apud Hebræos non esse literas, & ideò apud Hebræos vocales *literarum animæ* appellantur, & literæ sine vocalibus *corpora sine animâ*. Verùm, ut differentia literarum, & vocalium clariùs intelligatur, explicari ea commodiùs potest exemplo fistulæ digitis ad canendum pulsatæ. Sonus namque fistulæ vocales illius musicæ sunt, foramina verò digitis pulsata ejus literæ. Sed de his fatis.

A

CAP.

First page from SPINOZA, *Compendium Grammatices Linguæ Hebrææ* (1st edition) Amsterdam 1677.

COMPENDIO DOS PRINCIPIOS DA GRAMMATICA HEBRAICA, NO QUAL SE EXPLICÃO BREVE, E CLARAMENTE AS REGRAS FUNDAMENTAES DESTA LINGUA

POR

FR. FRANCISCO DA PAZ,

Religioso da Congregação da Terceira Ordem de S. Francisco de Portugal, Professor de Escriitura, e da Lingua Hebraica no Convento de N. Senhora de JESUS de Lisboa,

PARA O USO DAS ESCOLAS
DA MESMA CONGREGAÇÃO.



LISBOA
NA REGIA OFFICINA TYPOGRAFICA.

ANNO MDCLXXIII.

Com licença da Real Meza Censoria.

Title page from FR. FRANCISCO DA PAZ, *Compendio dos Principios da Grammatica Hebráica*, Lisbon 1773 (1st edition).

PLATE XIV

COMPENDIO
DOS PRINCIPIOS
DA
GRAMMATICA HEBRAICA,

NO QUAL SE EXPLICAO BREVE E CLARAMENTE

AS

REGRAS FUNDAMENTAES DESTA LINGUA!

POR

FR. FRANCISCO DA PAZ,

Religioso da Congregação da Terceira Ordem de S. Francisco de Portugal, Professor de Escritura, e da Língua Hebraica no Convento de N. Senhora de JESUS de Lisboa.

SEGUNDA EDIÇÃO

Correcta, e acrescentada com muitas Regras necessarias para a intelligencia da dita Língua,



COIMBRA,

NA REAL IMPRENSA DA UNIVERSIDADE.

1826.

Title page from FR. FRANCISCO DA PAZ, *Compendio dos Principios da Gramática Hebráica*, Coimbra 1826 (2nd edition).

PLATE XV



הקדמה לשון הקדש

HOC EST:

GRAMMATICA
LINGUÆ SANCTÆ

A MULTIS SCRIPTORIBUS EXCERPTA,
SED IN VOLUMEN UNUM REDACTA

P E R

D. JOANNEM AB INCARNATIONE,

Canonicum Reg. Cong. Sanctæ Crucis, in Sacra Theolog. Magistrum Emeritum, in Academia Doctorem, ac publicum Linguae Sanctæ Professore in eadem Academia Conimbricensi.



CONIMBRICÆ:

TYPIS ACADEMIÆ M.DCC.LXXXIX.

Permissu Regiæ Curiae Commissionis Generalis pro Librorum Examine, ac Censura.

Taxatum hujus Voluminis pretium est 1600 R.

Title page from D. JOÃO DA ENCARNAÇÃO, *Grammatica Linguae Sanctae*, Coimbra 1789.

PLATE XVI

SYLLABARIO

PARA

APRENDER A LER

HEBRAICO

POR

Figueiredo da Guerra



COIMBRA

IMPRESA DA UNIVERSIDADE

1876

Title page from FIGUEIREDO DA GUERRA, *Syllabário para aprender a ler o Hebráico*, Coimbra 1876.

PLATE XVII

MANUAL

DE

LEITURA HEBRAICA

TRADUZIDO DO FRANCÊS

POR

M. J. A.



LISBOA

IMPRESA NACIONAL

1914

Title page from M. J. A. *Manual de Leitura Hebráica*, Lisbon 1914.