

Living Biblical Hebrew

Introduction Part One

אולפן לעברית מקראית

א



Randall Buth

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Randall Buth



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To Margret

לְמַרְגְּלִית

אֶשֶׁת חַיִּל
וְאִמָּא לְתַלְמִידֵי אוּלְפָּן רַבִּים

Contents

Preface	ט
About This Course	יא
Instructions	1
1. Picture Lesson One	3
2. Picture Lesson Two	13
Quiz: Lessons 1-2 מבחן	22
3. Picture Lesson Three	25
4. Picture Lesson Four	35
Quiz: Lessons 3-4 מבחן	44
5. Picture Lesson Five	47
6. Picture Lesson Six	57
Quiz: Lessons 5-6 מבחן	66
7. Picture Lesson Seven	69
8. Picture Lesson Eight	79
Quiz: Lessons 7-8 מבחן	88
9. Picture Lesson Nine	91
10. Picture Lesson Ten	101
Quiz: Lessons 9-10 מבחן	110
11. Introduction to the Hebrew Alphabet	113
Alphabet Lists 1-8 אלה-בית	114
Notes on Spelling: Five Vowels, <i>Dagesh</i> , and <i>Shva</i>	119
Alphabet Lists 9-16 אלה-בית	122
Hebrew Letter Names and Order	127
Vowels and Other Marks	130

Learning to Write the Hebrew Alphabet	132
Hebrew Pronunciation	134
Diagram of Mouth with Positions of Some Hebrew Sounds	136
<i>Dagesh</i> , Syllables, <i>Shva</i> , and Accent	137
Written Exercises 1: <i>Dagesh</i>	138
Written Exercises 2: <i>Shva</i>	143
Written Exercises 3: Syllables	144
12. Reading Lessons 1-10	147
13. A Preview of Some Hebrew Patterns	169
Subject and Object Pronouns	169
Some Verb Patterns for the Present Tense	171
Some Verb Patterns for the Past Tense	174
Sequential Future Endings	176
Sequential Past Tense Prefixes	178
Answer Keys	181
Index to Words and Forms	187

Preface

For eighteen years I worked in Africa with Bible translation projects. The dedicated workers in these projects brought a wealth of background to their task. Some translators desired to understand Hebrew but they needed to learn Hebrew quickly in order to use it in their translations. Others had studied Hebrew and Greek for many years and knew that something was missing in their biblical language training. As multilinguals they could compare their progress with languages that they had learned, like French, English, Arabic or German. They recognized the difference between their ease of use of these languages versus the biblical languages. Working with these translators made me aware of the need for better learning materials for biblical Hebrew and Koine Greek.

What works for people when learning languages? What hinders people? What helps the learner to rise to the highest levels and what restricts students to lower plateaus? What increases learning efficiency, speed and retention?

Fortunately, language teachers and theorists have been working on these questions in many languages and situations. Effective, simple techniques have been discovered. Harry Winitz created and developed *The Learnables* picture series for modern languages. James Asher made a breakthrough with his Total Physical Response method, which we use in our live summer classes. Stephen Krashen has explained factors like comprehensible input that contribute to natural language acquisition. Even the army method of the US State Department has contributed helpful techniques. Experienced language learners and Bible translators intuitively recognize when a method works. A grammar book is not an end all for language learning. People want to feel the texture of a narrative or of a poem—they want to have a sense of where they are in a text and how to work from within a language.

In response to these needs, we began developing new biblical language materials in 1996. During semester classes and six-week summer courses in Jerusalem, we have tested and refined the Hebrew materials with students from all continents. Sharon, my daughter, began to help with teaching early on and provided important feedback for development. Another joy has been watching Aaron Hornkohl grow from a student in the summer of 1999 to an effective teacher for this program in 2001. Another student from 1999, Heidi Scherer, has advanced to where we speak in Hebrew while discussing the Hebrew Bible. She currently works on a translation project in West Africa. Another *Living Biblical Hebrew* milestone came in the fall of 2002 in Jos, Nigeria, when Sharon, her husband Gary Alley, and I ran a six-week course for twenty Bible translators. We had a lot of fun acting out and playing in biblical Hebrew during the classes. More importantly, the students learned biblical Hebrew. They sensed that the language was being grafted inside them.

Several have helped in practical ways to see these volumes move toward publication. Ken and Lenore Mullican of ha-Keshet, John Ward, the Jerusalem Cornerstone Foundation, and especially the staff of En-Gedi, Bruce and Mary Okkema and Lois Tverberg.

The people who have helped and contributed to the success of this program are innumerable. First of all, the colleagues in translation projects over the past two decades have all made lasting contributions to my own understanding of how human languages work. The learning continues. Two organizations in particular have contributed to this background, the Summer Institute of Linguistics and the United Bible Societies. The numbers of individuals with significant input are far too many to name in this preface, but I would like to name a few to put a human face on the institutions. John Anderson, Jon Arenson, Katy Barnwell, John Beekman, John and Pam Bendor-Samuel, Julie Bentinck, Dick Bergman, Loren Bliese, Reinier du Blois, Joan Bomberger, Rick

Brown, John Ellington, Carl Follingstad, Leoma Gilley, Ken Gregorson, Ernst-August Gutt, Ralph and Harriet Hill, Margaret Hill, John and Pam Hollman, Ted Hope, Rob Koops, Eileen Kilpatrick, Hanni Kuhn, Krijn van der Jagt, Dorothea Jeffries, Iver Larson, Stephen Levinson, Robert Longacre, Isaac Madugu, Bill Merrifield, Christo van der Merwe, Cynthia Miller, Aloo Mojola, Phil Noss, Willis Ott, Murray Salisbury, Doug Sampson, Martin and Helga Schroeder, Don Slager, Wanda Pace-Davies, Mona Perrin, Andrew and Janet Persson, Ray Pritz, Peter Renju, Mikre Selassie, Ronnie and Margret Sims, Jan Sterk, Phil Stine, Paul Tucker, Aaron Uche, Roger Van Otterloo, Andy Warren, Dick Watson, Tim Wilt, Lynell Zogbo, and the list could go on. My sincere thanks extend to all of them and their help has certainly been more than I have been able to acknowledge.

In Jerusalem, Halvor and Miriam Ronning have supported this language program through the Home for Bible Translators. These biblical Hebrew materials have grown out of their program. David Bivin has always been an encouragement to try to get the materials as tight and efficient as possible. He has freely shared his experience of teaching English and modern Hebrew as second languages. My family has contributed greatly providing the haven that this work has needed. Many long nights at the computer have been pardoned. They have all contributed to the typing, editing, and proofing of this text. They, too, share in some of the joy when a student begins to read the Hebrew Bible. My daughters, Sharon and Rachel, have helped immensely with teaching the course and editing the materials. My son, Yony, during visits to Israel has also contributed more than these lines can offer as thanks. Sharon has also illustrated the pictures for *Living Biblical Hebrew, Introduction Part One and Two*. Gary Alley has especially helped me to get the manuscript into more readable shape, though the final deficiencies are fully my own.

My wife, Margret, has supported and upheld this project as the embodiment of the Proverbs 31 woman. This is dedicated to her, my noble woman, אשת חיל.

מכל הלב – תודה

Randall Buth
Mevasseret Zion
2 August 2006
Our granddaughter Shaya's first birthday
ח' באב תשס"ו

About This Course

Welcome to *Living Biblical Hebrew*, a project to present optimal learning materials for those who would want to learn Hebrew up to the highest levels of language control. Extensive recordings enhance learning through listening, which language theorists see as vital for true acquisition. All of the material—recordings, drills and readings are in biblical Hebrew.

Living Biblical Hebrew, Introduction Part One, opens the world of biblical Hebrew. Beginners and returning readers will enjoy the 1000 illustrations that are described in Hebrew on three audio CDs. Reading, writing and common grammatical forms are introduced in Part One.

Living Biblical Hebrew, Introduction Part Two, continues from Part One and comes with eleven audio CDs. Part Two covers the grammatical structures of biblical Hebrew through dialogues, drills, notes and annotated readings, focusing on the book of Jonah. Part Two offers two tracks of learning. Track one is the basic course with the main lessons and their recordings. This track allows all educational levels beyond primary school to learn the language fully. The second track refers to the linguistically sophisticated footnotes that augment a first year university course of the highest standard.

Living Biblical Hebrew, Selected Readings with 500 Friends, comes with one audio CD. It continues a student's development in biblical Hebrew. It is especially suitable for students after they have completed Part Two. Two Israeli radio announcers read biblical selections at a relaxed speed. The contents include: Genesis 22, Genesis 1:1-2.3, Exodus 19-20, the complete book of Ruth, Psalms 8, 23, 150, Proverbs 3:1-8, and the *shma* (Dt 6:4-9).

The Biblical Language Center offers a live biblical Hebrew immersion course every summer in Israel. Visit www.biblicalulpan.org for more details.

Frequently Asked Questions

Is this course different? If so, what is different about this course?

This course is unique for biblical Hebrew. The student starts learning the language like a child, in Hebrew and not via a second language. A new way of thinking and learning is opened up for a student. This is an experience that cannot be duplicated by reading an English book *about* biblical Hebrew. This learning experience is essential for any student who wants to really know biblical Hebrew. It lays a foundation for internalizing the language and provides better long-term efficiency.

Is this course really biblical Hebrew?

Yes, absolutely. All words in the lessons are biblical Hebrew and are used in the syntax patterns of biblical Hebrew.

If my goal is to read biblical Hebrew, why should I study a course with so many voice recordings?

Because it is more efficient. You will learn significantly more words and structures in less time and with longer retention than with grammar/translation methods. You begin to learn the language through listening comprehension and monolingual immersion. You will be able to read more material per study hour, and more easily. It is also fun, as the student will soon discover.

Listening is essential for profound language learning because that is the way human beings learn and store their first language. While it is true that massive and extensive reading is the best way to complete advanced language learning, such reading is most efficiently accomplished when it rests on a foundation that has been developed through listening comprehension. For more details see the technical notes at the end of this section.

Will I understand everything in these recordings with the pictures?

Hopefully not! An important aspect of successful language learning is teaching the student how to guess and understand new situations. The student needs to learn to deal with the new language directly. This develops a feel for the language. It is important for successful language learning and long-term retention that a student learns to relate to the new language as itself and not as a paired extension of some other language. Successful modern language programs make use of these principles around the world. This is currently the only biblical Hebrew course that uses and develops such a process, which makes it such a *must* experience for students of biblical Hebrew.

What kind of pronunciation is used?

An oriental Israeli pronunciation is used in this course. This provides a standard that should be understandable anywhere in the world. Israelis appreciate this as a pleasing dialect for reading biblical Hebrew. It is also the official standard for Israeli radio.

Specifics for biblical Hebrew teachers: the five vowel *sefardic* system is used; both *šayin* and *het* are pronounced as true pharyngeal fricatives; the Israeli uvular *resh* is used; the consonants

b~v, k~x, p~f change pronunciation; *g, d, t* remain constant; *ts* is used for *tsadi* [š with retracted tongue root], while *tav/tet* and *kaf/qof* are the same.

How much Hebrew does one learn in the picture volume?

The pictures in Part One introduce a student to about 700 different forms in varying syntactic contexts based on 250 different vocabulary items. In addition, a student learns the alphabet and how to spell the forms. This is accomplished in approximately 25–50 study hours. In context, students recognize and understand 80-95% of the material at this stage of learning.

At the end of Part Two, students are able to read the book of Jonah with understanding. Because of the built-in repetition, exceptional students have been able to read these books out loud and correctly from unvocalized texts. Part Two requires 120-240 study hours.

How does this course relate to modern Hebrew?

First of all, this course is sufficient in itself and does not depend on any previous study of either modern Hebrew or biblical Hebrew.

Additionally, this course harmonizes with modern Hebrew programs. A person may profitably study modern Hebrew concurrently with, after, or even before this course.

The fluency, listening and reading skills that are developed in this course immediately reinforce the related skills in modern Hebrew because of the special way in which this biblical Hebrew course is taught. This course will make a direct and positive contribution to anyone who wishes to continue their Hebrew studies in any of the dialects.

When does one learn grammar and syntax?

Immediately from picture lesson one the student begins to learn grammar patterns and syntax, but without discussion. Learning grammar takes place directly in context. After the picture lessons and learning the alphabet, students should slowly study and observe the changes in the words in the reading lessons.

Discussions about grammar and syntax have a preview section at the end of Part One and they begin systematically in Part Two. All the chapters of Part Two contain grammar notes interspersed with the drills and annotated readings. By the end of the second part, the basic Biblical grammar forms and irregularities are summarized.

An additional advantage of this course is that the notes and written assignments develop a sensitivity for the literary features, style, and textlinguistics.

The pictures in Part One begin to lay a foundation for later analytical grammar in the same way that primer paint prepares for finishing paint. As with a quality paint job, the student is encouraged to follow directions and the natural learning sequence of this program.

What about people who have already started learning biblical Hebrew or already read it, is *Living Biblical Hebrew* for them, too?

Yes, these recordings and pictures will help anyone who has never had the experience of learning Hebrew directly through listening. It will be a new experience and a new kind of learning, whether someone has been reading biblical Hebrew for one year or seven years.

Technical Notes for Biblical Hebrew Teachers

The general methodology for the pictures in *Living Biblical Hebrew, Introduction Part One* was developed by Harris Winitz and can be seen most fully in the course that he has published for German. Harris Winitz, *The Learnables*, 8 Books (International Linguistics Corporation, 3505 East Red Bridge Road, Kansas City, Missouri 64137 USA). He has also produced courses with the same picture books for Spanish, English, French, Modern Hebrew, Chinese, Czech, Russian and Japanese.

This approach to language learning fits within a framework called listening comprehension theory, which is within the communicative approaches to language acquisition. Theoretical discussions and testing of these approaches for reading and listening can be seen in Harris Winitz, editor, *The Comprehension Approach to Foreign Language Instruction* (Rowley, Massachusetts and London: Newbury House Publishers, 1981). These have been paralleled in studies of Stephen Krashen “Natural Approach” and James Asher “Total Physical Response,” among others.

Teachers will notice a high number of participles in the picture series of Part One. This reflects the best biblical Hebrew and was the most basic way that people talked about the actual present in biblical times. Cf. Gen 13:15, Jer. 1:11. The *prefix* tense that some books have taught as a present tense was the polite way to ask questions in the present and usually referred to habitual actions or volitional actions when classified as present. Cf. the dialogue in Genesis 37:15-16 “What would you be looking for?” [prefix tense for polite question] “I’m looking for my brothers.” [participle for actual present] For further discussion on the participle, nominal clauses and the nuances of their word orders, see Randall Buth, “Word Order in the Verbless Clause: A Generative-Functional Approach,” in Cynthia Miller, ed., *The Verbless Clause in Biblical Hebrew* (Winona Lake, Indiana: Eisenbraun’s, 1999) 79-108.

Some teachers may also notice that words like *bayit/vayit* and *bore^ah/vore^ah* do not consistently reflect whether or not a vowel precedes the word. The Hebrew Bible shows the same inconsistency, since this alternation only operates within very short phrase units. A biblical writer would be expected to approve the following mix: **וַיֵּלֶךְ בַּיִת** *va/baim* in *hu va, veba-na la va veba-na la baim*.

Finally, even the *vav ha-hippux* structure makes its way into this introductory picture series. It is a delightful illustration of how children would have learned the structure three thousand years ago.

Instructions

Welcome to a doorway into the world of Biblical Hebrew. This course will help you begin to think in and with Biblical Hebrew! Each picture lesson has 100 pictures. Every picture is numbered. The number will be spoken before the words that describe the picture. The numbers will proceed from 1 to 10 and then repeat from 1-10 until all 100 pictures have been presented.

Please listen to the recording (CD 1, Track 2) while the numbers listed below are read in biblical Hebrew. They will be repeated twice and then read in series twice. Please listen to the numbers without trying to pronounce them yourself. By the end of the first two picture lessons the repetition in the lessons will be sufficient for the student to recognize the numbers one through ten.

1	1		
2	2	1 2	1 2
3	3	1 2 3	1 2 3
4	4	1 2 3 4	1 2 3 4
5	5	1 2 3 4 5	1 2 3 4 5
6	6	1 2 3 4 5 6	1 2 3 4 5 6
7	7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8	8	1 2 3 4 5 6 7 8	1 2 3 4 5 6 7 8
9	9	1 2 3 4 5 6 7 8 9	1 2 3 4 5 6 7 8 9
10	10	1 2 3 4 5 6 7 8 9 10	1 2 3 4 5 6 7 8 9 10
		1 2 3 4 5 6 7 8 9 10	

You may proceed to Picture Lesson One after reading the following instructions:

1. Relax ☺ Look at each picture and listen to the recording.
2. Do not repeat or mimic outloud what you hear. Just listen and enjoy the adventure of language learning. Most pictures will be immediately understandable. Some words and some details will only become clear after several lessons.
3. Listen to each lesson completely without stopping.
4. Repeat a whole lesson at least two times with the pictures and then once without the pictures. The goal is to be able to understand 90% what is being described without needing a picture. Additional review listenings will help. Most students find four to eight listenings to be helpful and stimulating.

It is preferable to delay reading until after lesson 10. It is important to open your ears and mind, understanding the language through your hearing, before beginning to read. Learning the alphabet is a different matter. The student may begin learning the alphabet at any time but should delay

beginning the readings until all of the picture lessons have been completed through multiple listenings.

After every second lesson there will be a short quiz for you to check that you understand at least 80% of the material. If you get 8 to 10 questions correct, you may proceed to the next lesson. Even so, it is sometimes more satisfying to enjoy a review session than to rush ahead.

Note for adult language learners

This method will seem adventurous and fun most of the time. There will be many times when something new is introduced and you will only partially understand what is going on. This is part of laying a good foundation for deeply learning a language. Simply accept that what you hear is appropriate for describing what you see. Focus on the *jumble of new sound* and do not try to associate an English word. One picture or one scene is insufficient to grasp the new word anyway. Because of the pictures, you will be unconsciously learning a part of the meaning, even if you only learn which part at a later time. That is how you developed such a great grasp of your first language.

You will notice that words are not always used where you might predict. You will also notice little changes taking place in some of the words. That is good. The adult learner wants to immediately stop the learning and ask “why?” A child accepts the changes. As an adult you will need to trust that the questions will be answered at the appropriate time. They will be. However, successful adult language learners know that the first answer to “why?” is “because that’s the way they do it.”

Something more important will be going on with these pictures than merely learning some words and structures in the new language. A foundation will be laid that will make further learning of the language more efficient. You may think of it as laying down primer paint before coats of finishing paint. These pictures and this method help to make the language *sticky*, so that it sticks to you and stays with you.

In Part Two of this course you will encounter other methods of language learning, including audiolingual dialogues and more traditional annotated readings and grammar explanations. But let those methods wait until you have started with this monolingual immersion through pictures. Even in Part Two it is important to spend more time with the recordings than with the explanations. This program can produce doubled efficiency, and more, in learning rates and retention.

Note for those who have already begun learning Biblical Hebrew through reading.

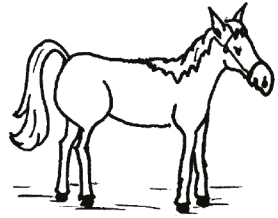
These pictures are important! Listen to them fully, at least the recommended number of times. Your whole brain will be more actively involved in the process. That is part of what will make it easier to remember words and meanings a year from now, or longer. The relationships between words and between words and various meanings will all be recorded and cross-referenced in a new way.

The most important direction is “Relax!” Do not try to think about how the word might be spelled while listening. You will have all of the opportunities necessary for correctly learning the spelling and reading at the appropriate time. Meanwhile, these pictures will develop some direct wiring in your head to facilitate the proper storage of the language. Even those with advanced reading knowledge will benefit from this re-wiring process. You will begin to feel and experience a different way of learning.

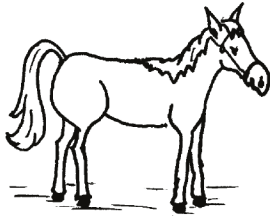
תמונות 1 Picture Lesson

Recordings are on CD 1, Track 3

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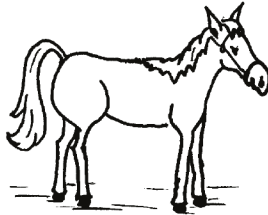
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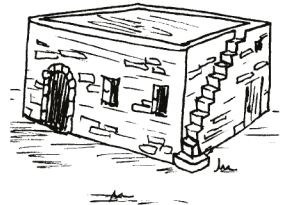
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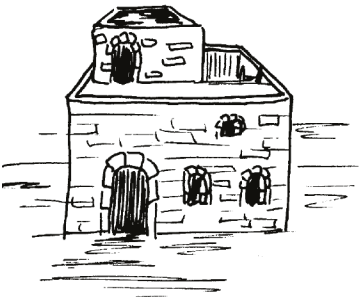
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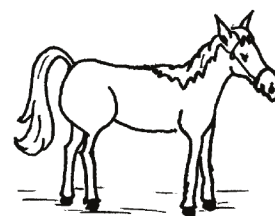
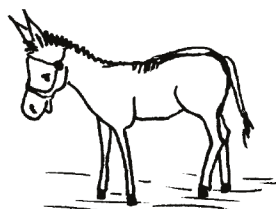
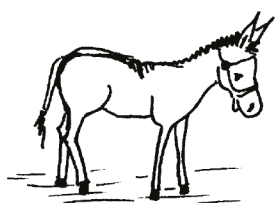
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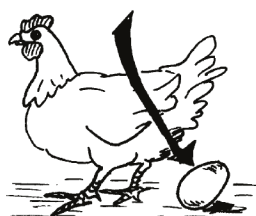
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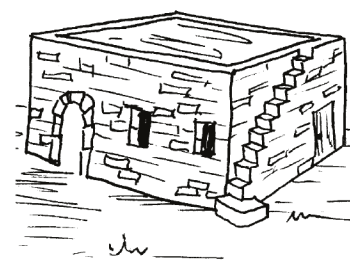
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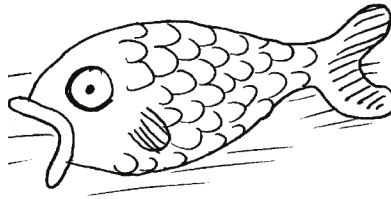
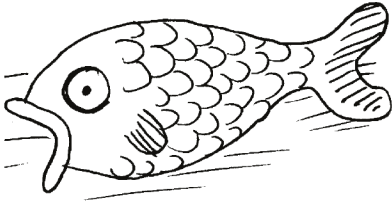
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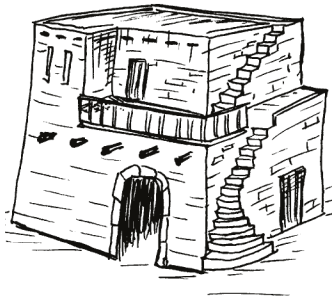
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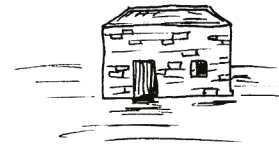
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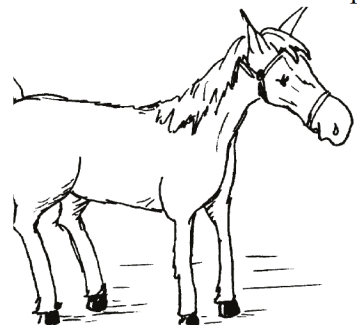
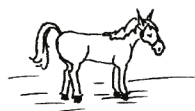
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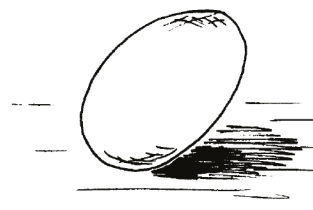
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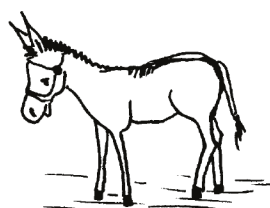
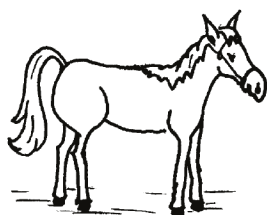
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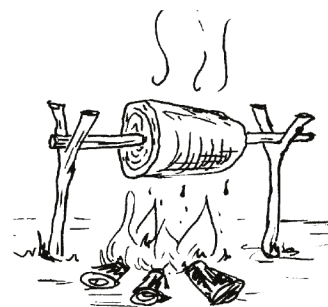
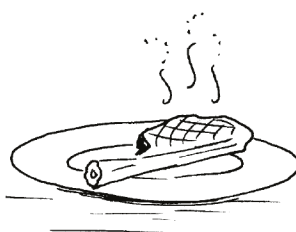
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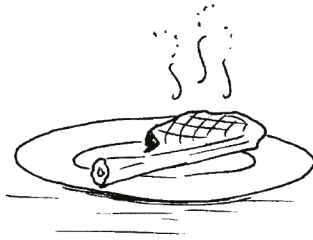
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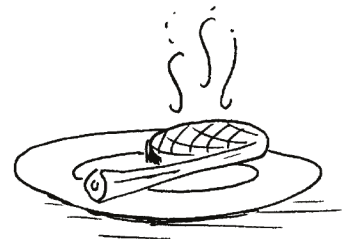
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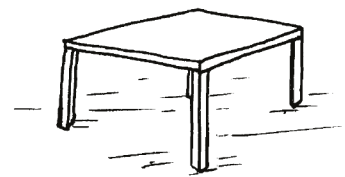
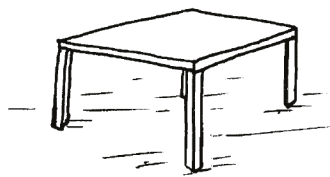
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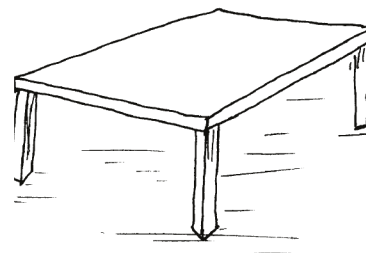
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5

4



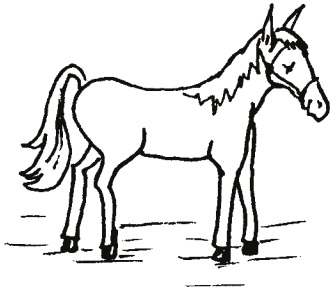
9

8

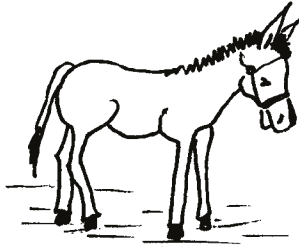
7



2



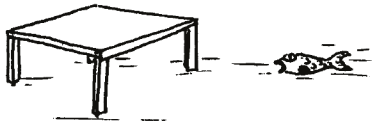
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10 (70)



5



4



3



8



7



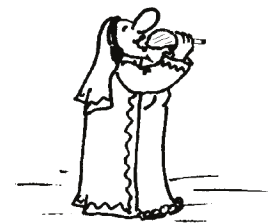
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1

10 (80)

9



4



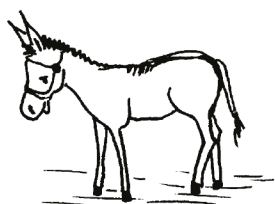
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2



7



6



5



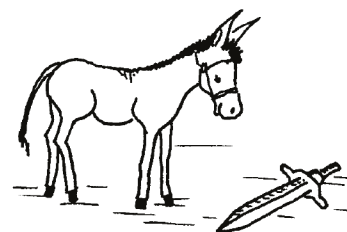
10 (90)



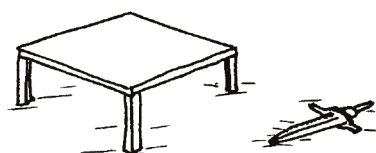
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8



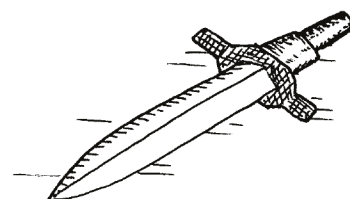
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2



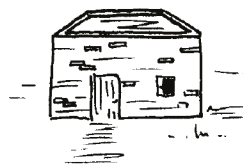
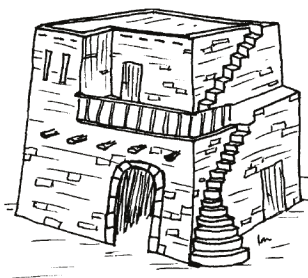
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6

5

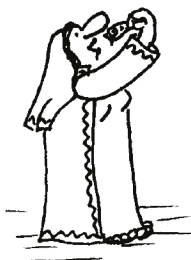
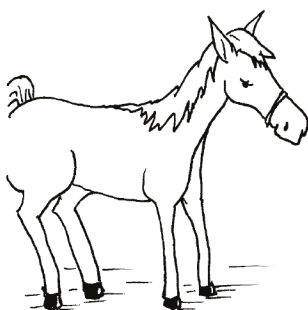
4



9

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7



10 (100)



Extra Help *optional*

After lessons 1, 3, 5, 7, and 9 there will be brief explanations of some of the Hebrew words in English. While these are not necessary for complete learning, many adult students feel more comfortable with occasional explanations in a previously learned language. Everyone learns more when they feel comfortable, which is why one of the instructions is “*relax*,” “*get comfortable*”.

The following words show the kinds of extra help that may be expected. In the later lessons some of the words that are more abstract words will be listed. All of the words from the lessons will not be given in these ‘extra help’ sections, though they can be found in the index at the end of the book. It is recommended to use the index only after all ten lessons have been completed.

Picture Lesson 1:

approximate Hebrew sound

approximate English equivalent

gadol

big

gdola

big

oxel

(male) is eating

oxelet

(female) is eating

ve-

and

va-

and

u-

and

ha-

the

oxel et-ha-lehem

(male) is eating the bread

oxelet et-ha-lehem

(female) is eating the bread

Please remember that any explanation in English is only an approximation. The associations of a Hebrew word are different from an English word. The Hebrew words will sometimes be used in contexts that differ from where the English words above might be used.

The exact pronunciation of the Hebrew word is slightly *different* from whatever you are imagining when looking at an English or Latin-based spelling. The correct pronunciation is what you hear, not what you think any English letters or marks should be pronounced like. Sometimes the exact Hebrew sound does not occur in anything close to an English sound, at other times the sound is very close to something in English. Please pay attention to the Hebrew sounds. Your skill in listening to Hebrew will help you later on in *Living Biblical Hebrew, Introduction Part Two*. You will be able to sound ‘more Hebraic’ when doing the conversations and drills.

The most important skill for Part One is careful listening and association with the picture meanings. Please do not try to speak at this time, rather *think* about the meaning of the picture.

תמונות 2 Picture Lesson

Recordings are on CD 1, Track 4

3



2



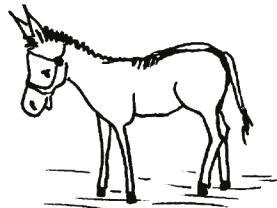
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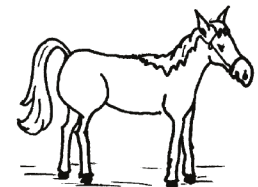
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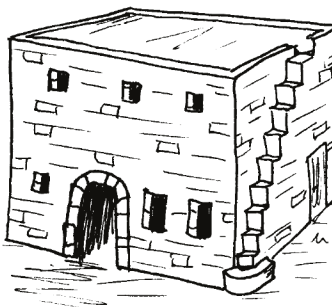
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4



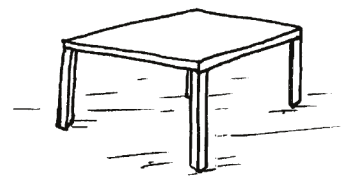
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8



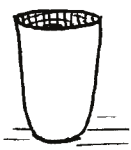
7



2

1

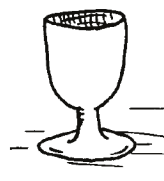
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5

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3



8

7

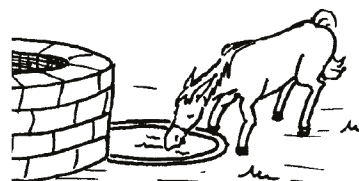
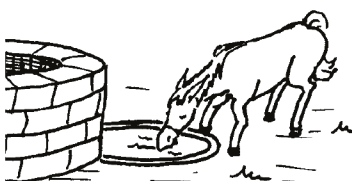
6



1

(20) 10

9



4

3

2



7

6

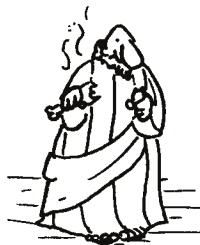
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(30) 10

9

8



3

2

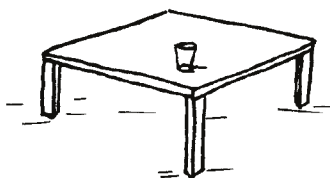
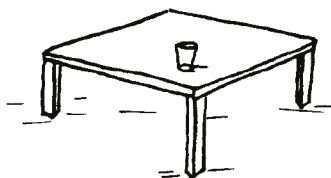
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6

5

4



9

8

7



2

1

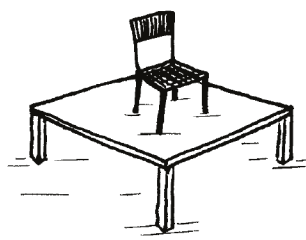
(40) 10



5

4

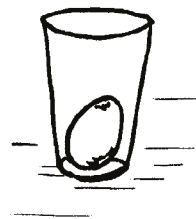
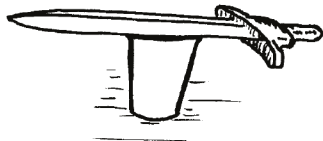
3



8

7

6



1

(50) 10

9



4

3

2



7

6

5



(60) 10

9

8



3

2

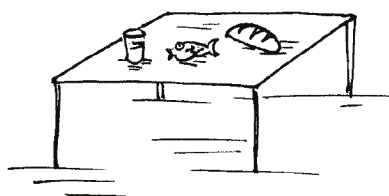
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6

5

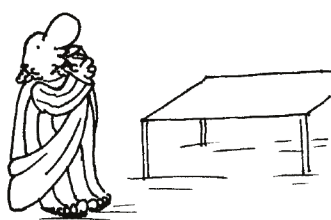
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9

8

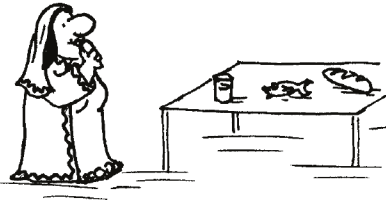
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2

1

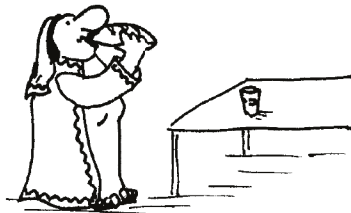
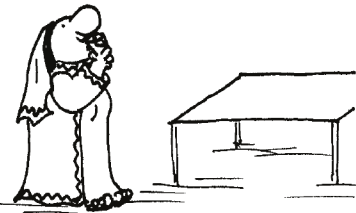
(70) 10



5

4

3



8

7

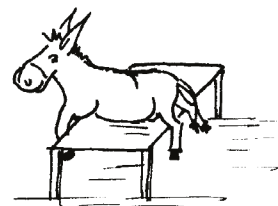
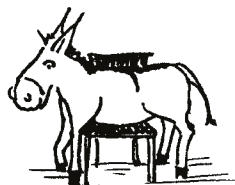
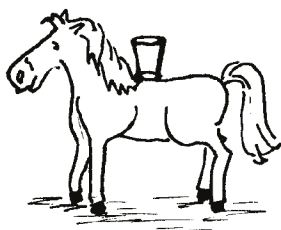
6



1

(80) 10

9



4

3

2



7

6

5



(90) 10

9

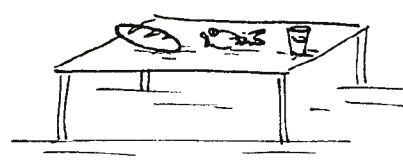
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3

2

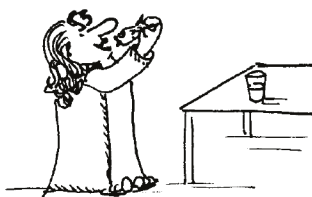
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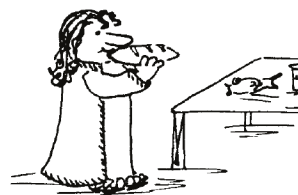
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5



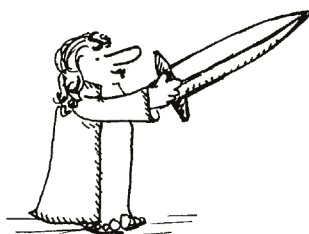
4



9



8



7



(100) 10



Quiz מבחן

Each row is one question. Listen to the recording. You will hear a number for the row and then ONE of the pictures will be described. Choose the picture from each row that is described. You should get eight out of ten correct before going on to the next lesson. An extra review is useful, too. The Answer Key is in the back of the book.

1-3



1-2



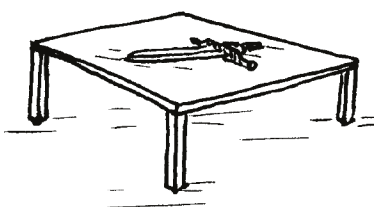
1-1



2-3



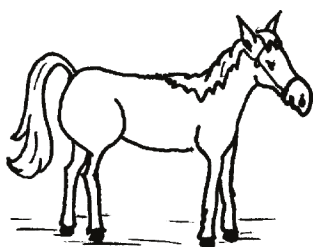
2-2



2-1



3-3



3-2



3-1



4-3



4-2



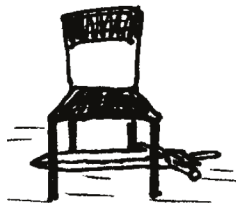
4-1



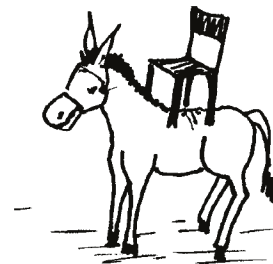
5-3



5-2



5-1



6-3



6-2



6-1



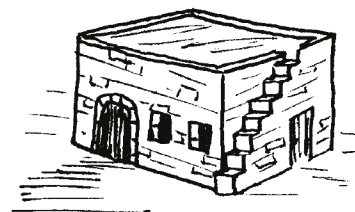
7-3



7-2



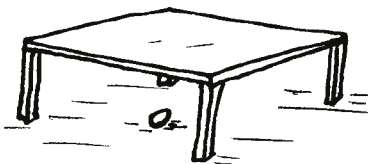
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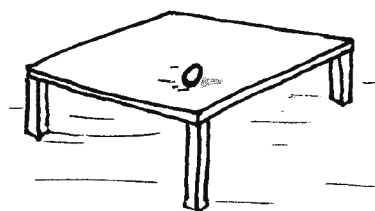
8-3



8-2



8-1



9-3



9-2



9-1



10-3



10-2



10-1



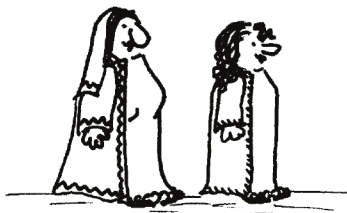
תמונות 3 Picture Lesson

Recordings are on CD 1, Track 5

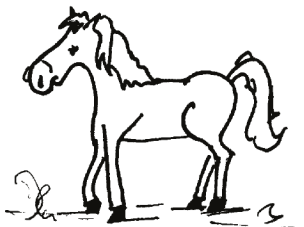
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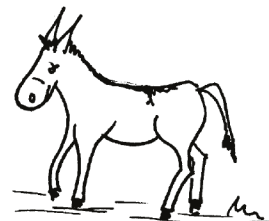
2



3



4



5



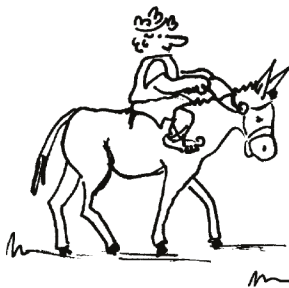
6



7



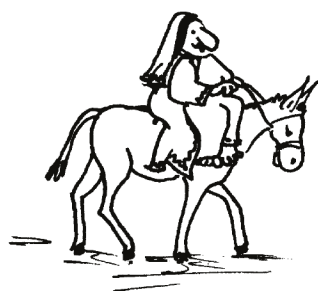
8



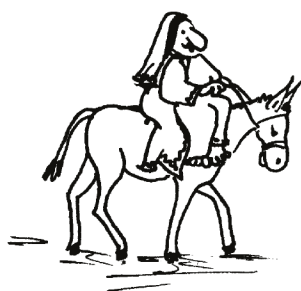
9



2



1



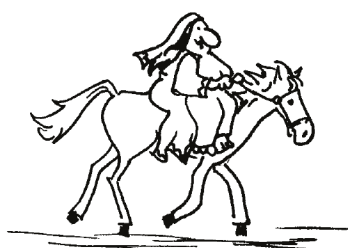
10



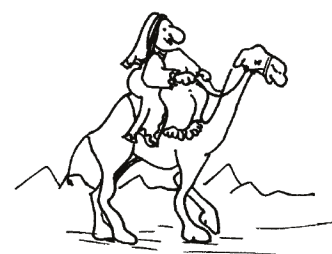
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4



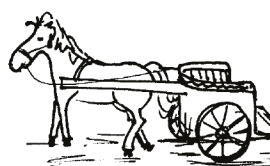
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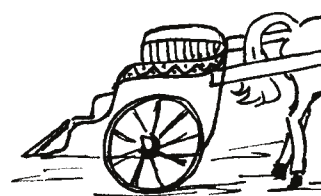
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7



6



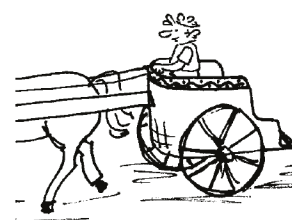
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10 (20)



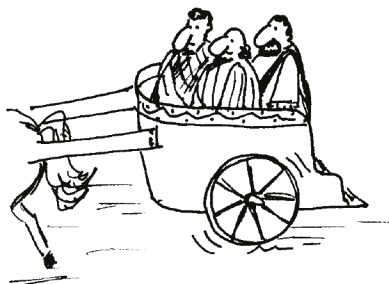
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4



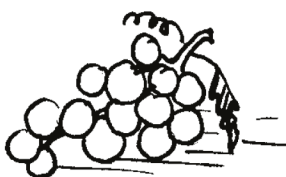
3



2



7



6



5



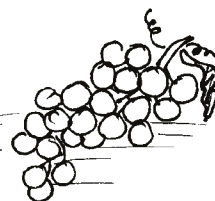
10 (30)



9



8



3



2



1



6



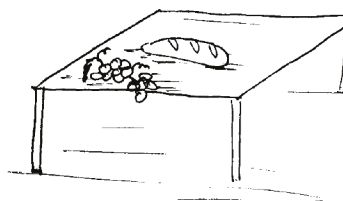
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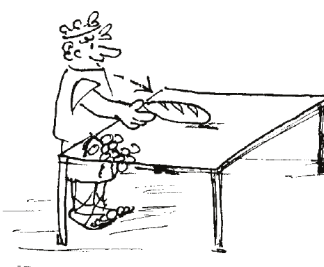
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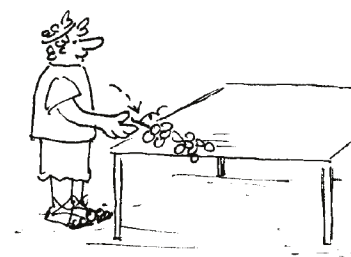
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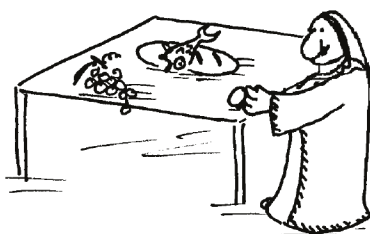
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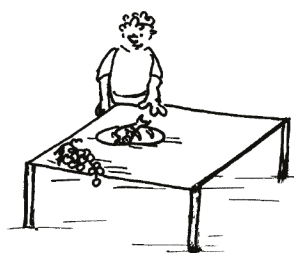
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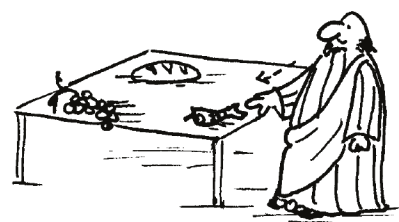
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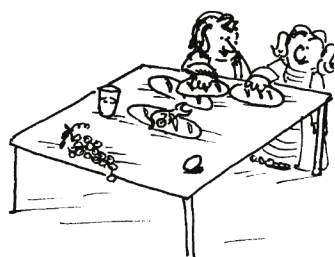
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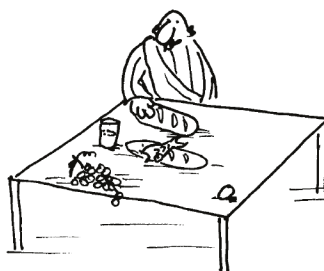
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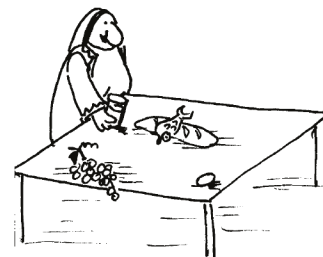
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4



3



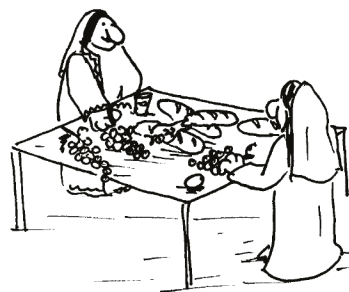
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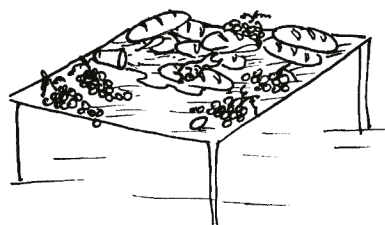
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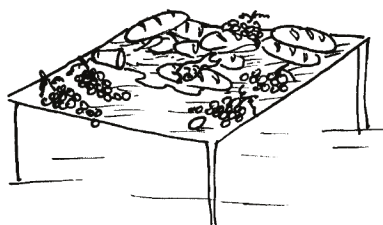
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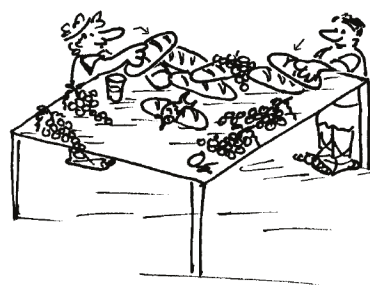
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10 (50)



9



4



3



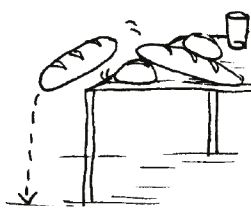
2



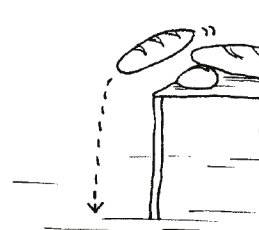
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6



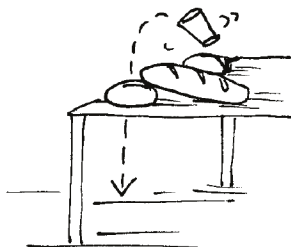
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10 (60)

9

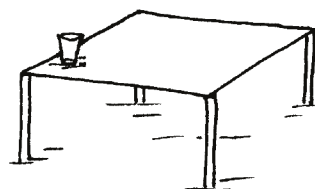
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3

2

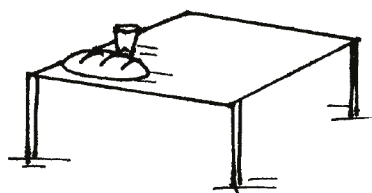
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6

5

4

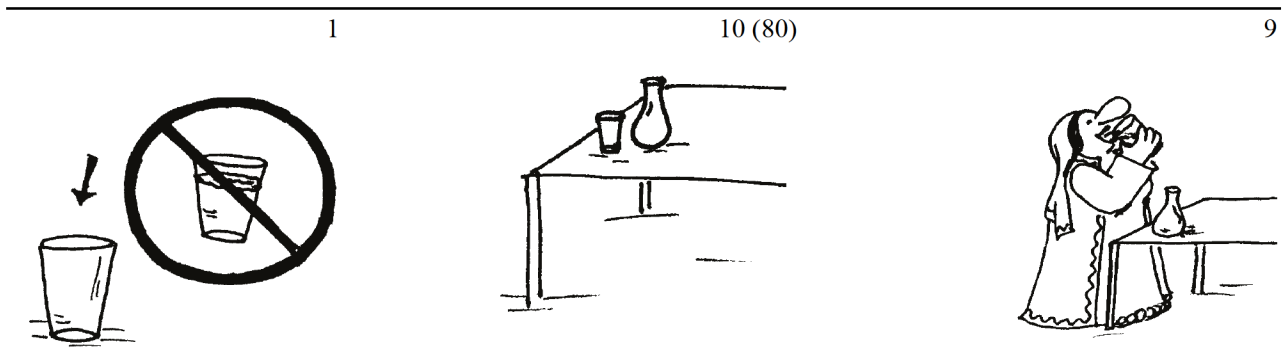
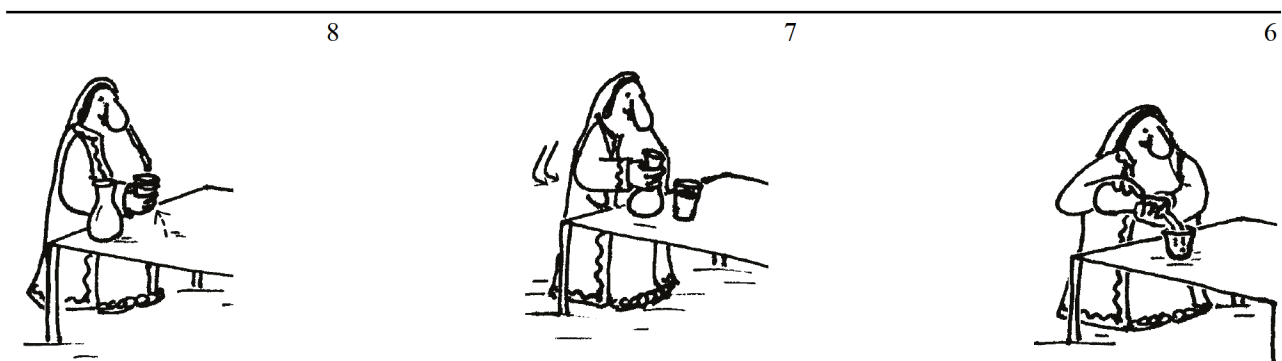
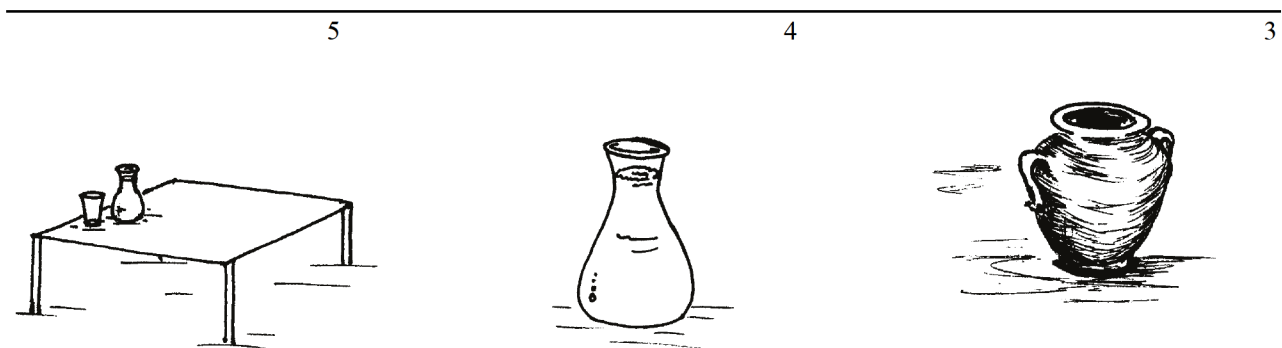
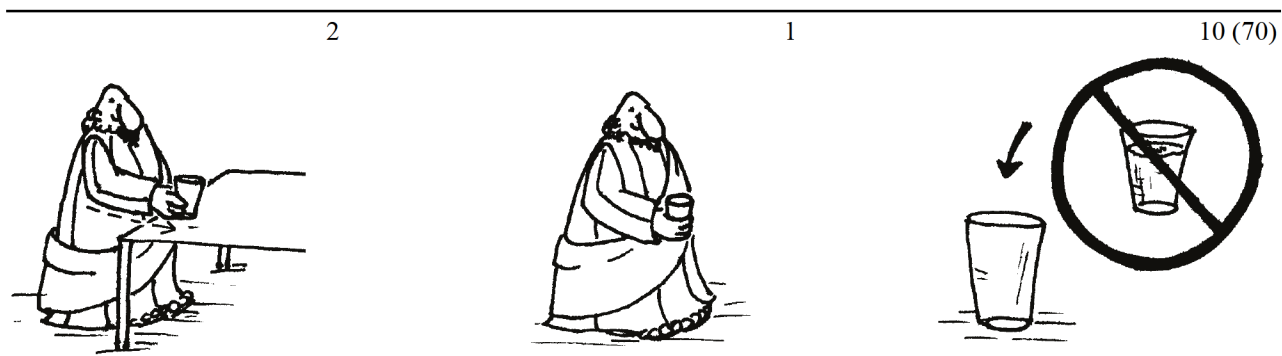


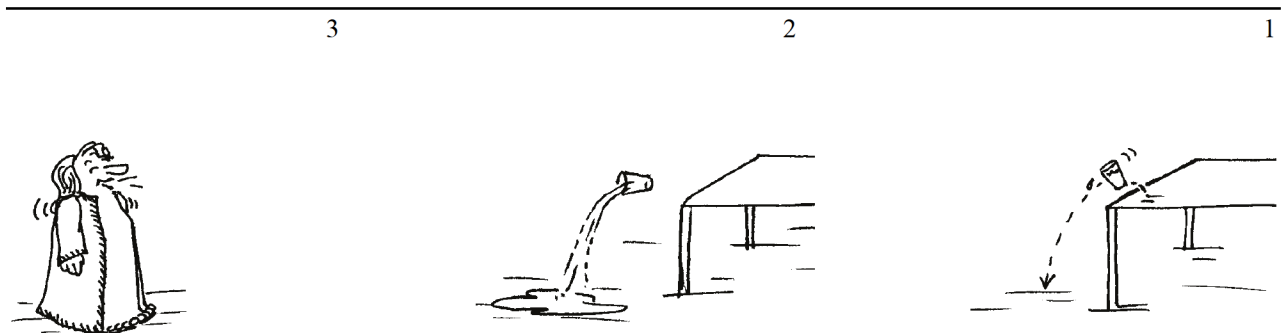
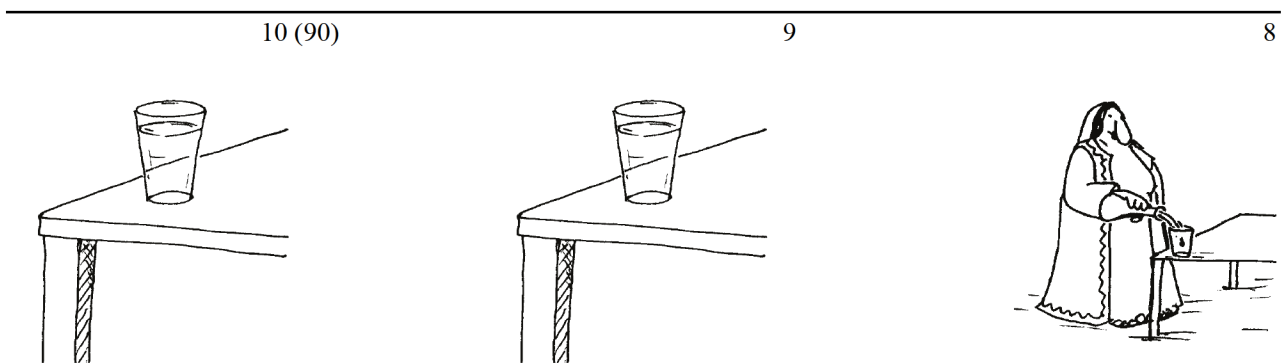
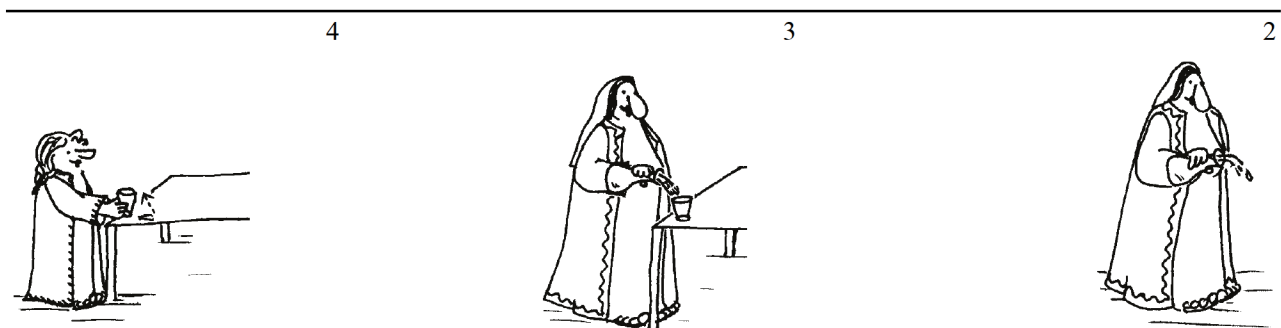
9

8

7



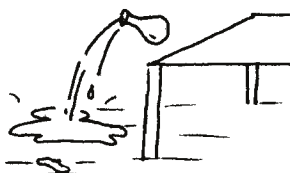




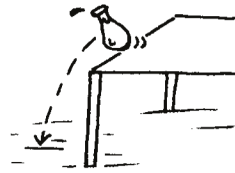
6



5



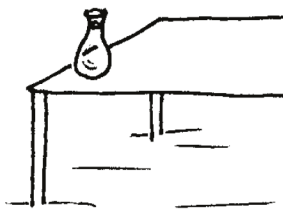
4



9



8



7



10 (100)



Extra Help *optional***Picture Lesson 2:***aḥare xen*

afterwards, then

savéaʕ

(male) satisfied, content

savéʕa

(female) satisfied, content

ʕal

on, upon

Picture Lesson 3:*ha-anašim*

the men

ha-našim

the women

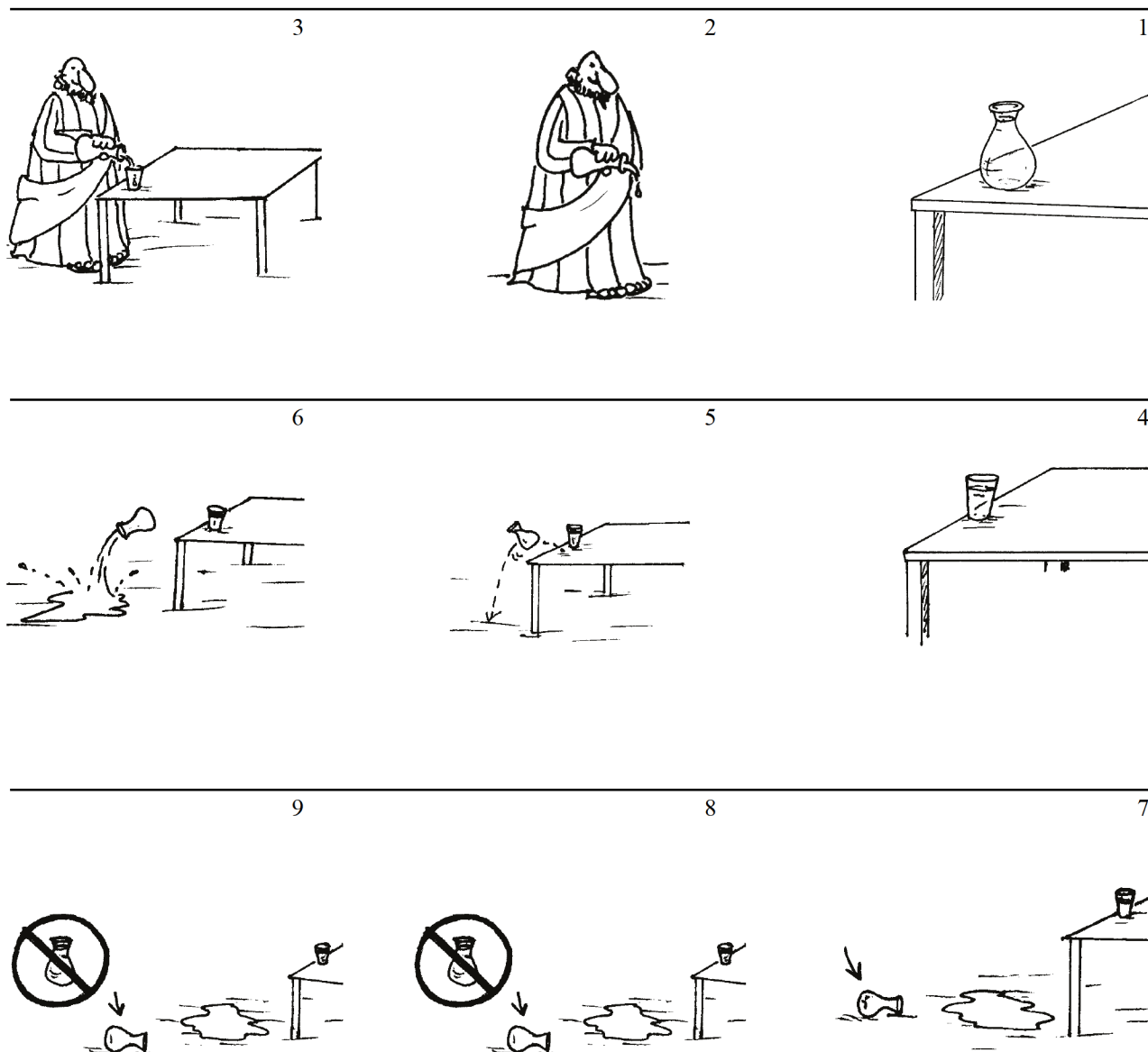
hem

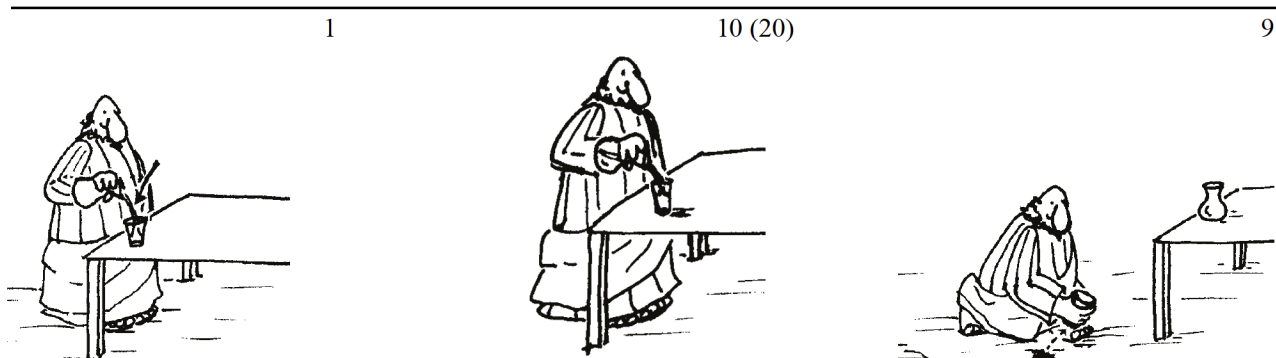
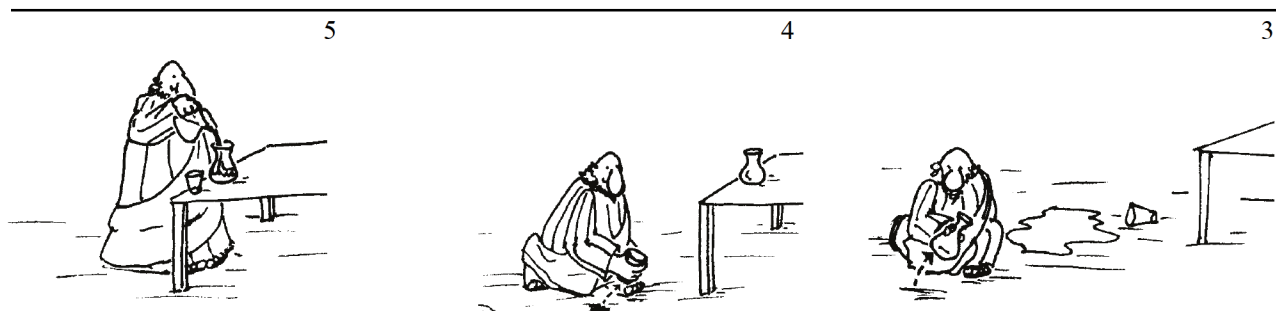
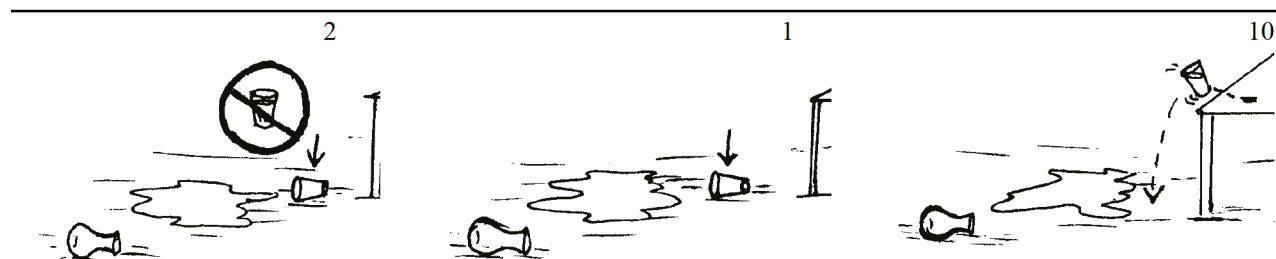
they

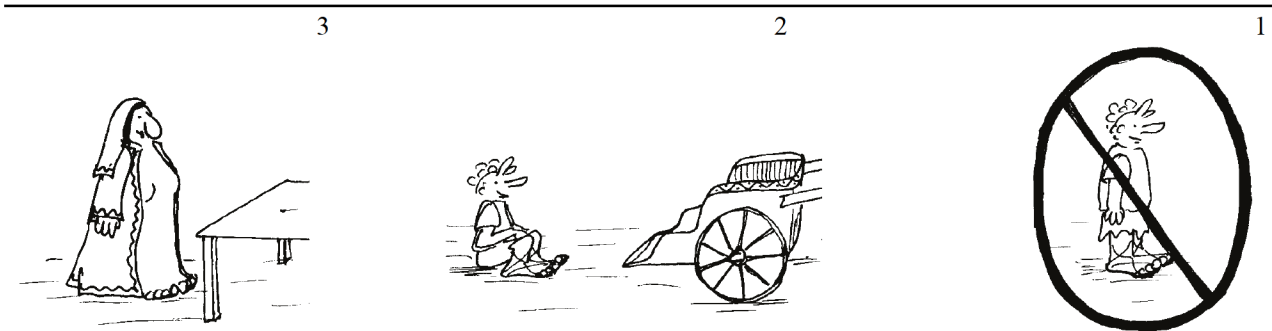
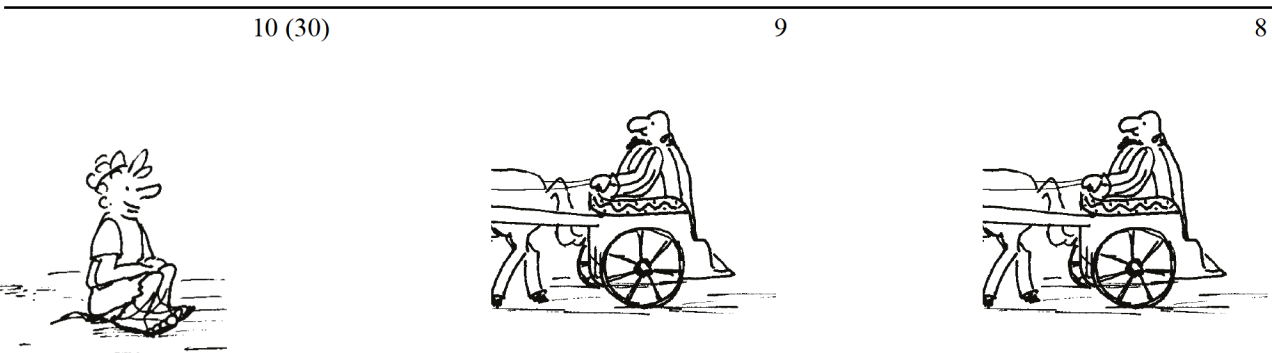
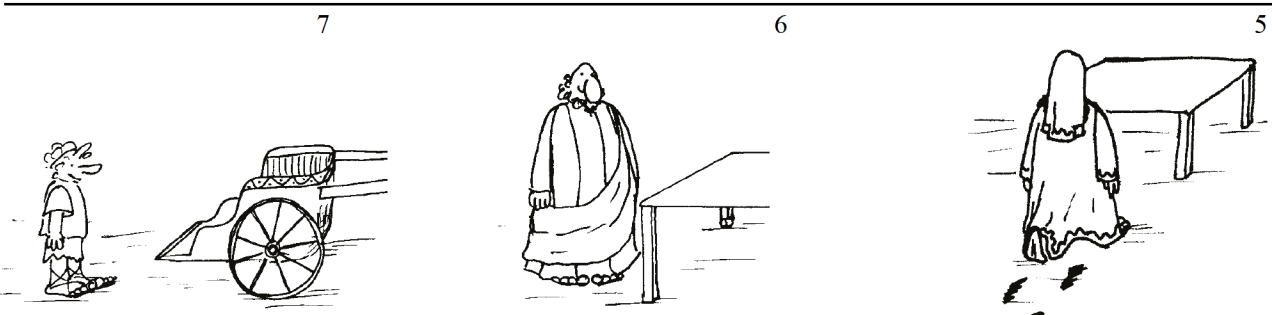
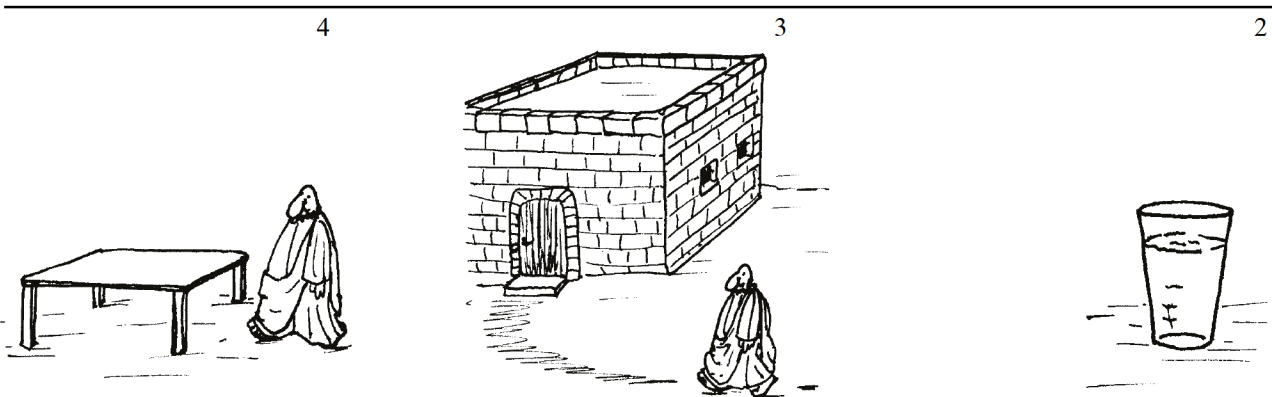
Please remember that any explanation in English is only an approximation. The most important skill for Part One is careful listening and association with the picture meanings. Please do not try to speak at this time, rather *think* about the meaning of the picture.

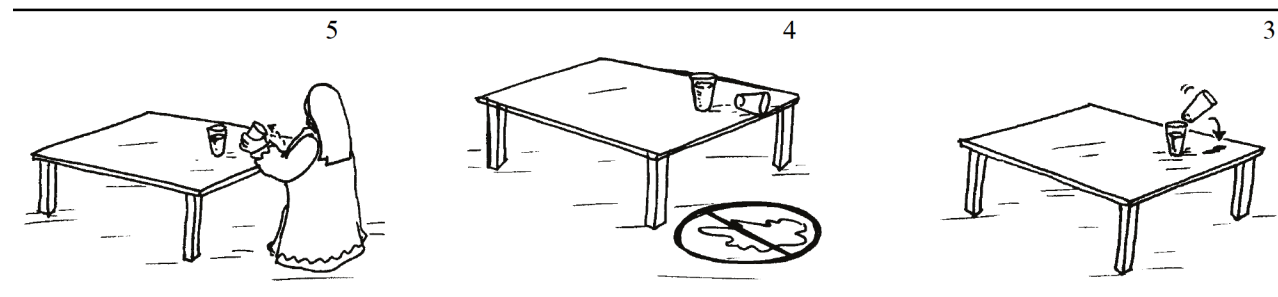
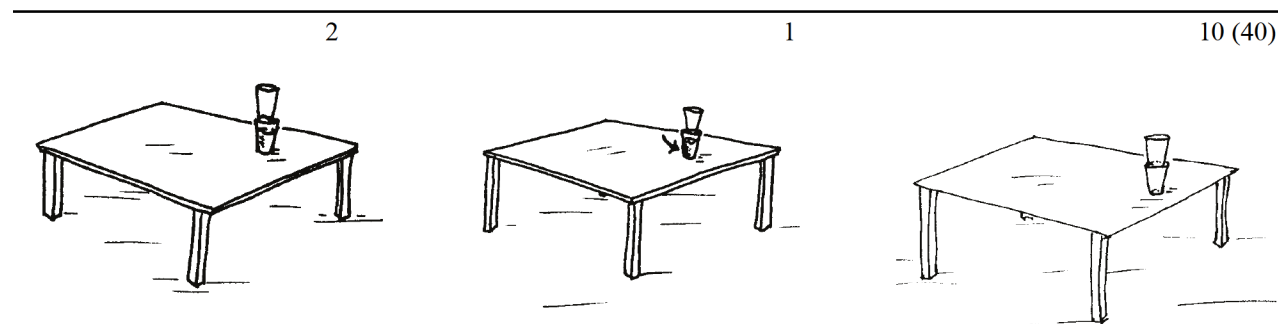
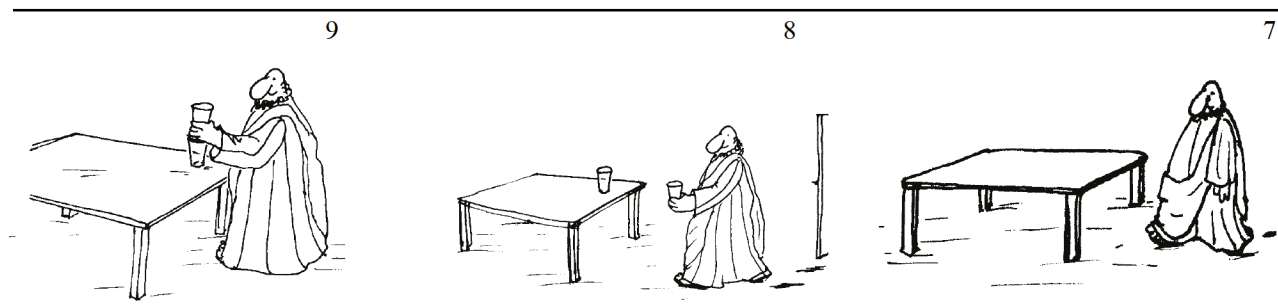
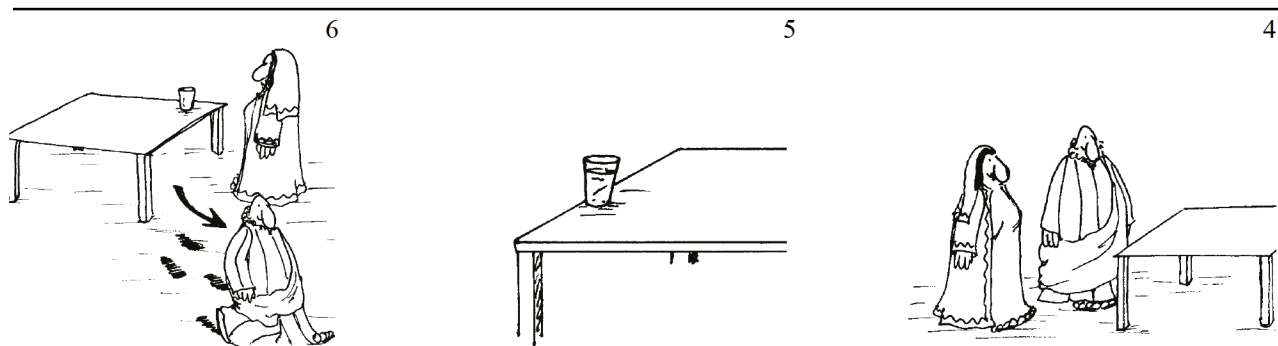
תמונות 4 Picture Lesson

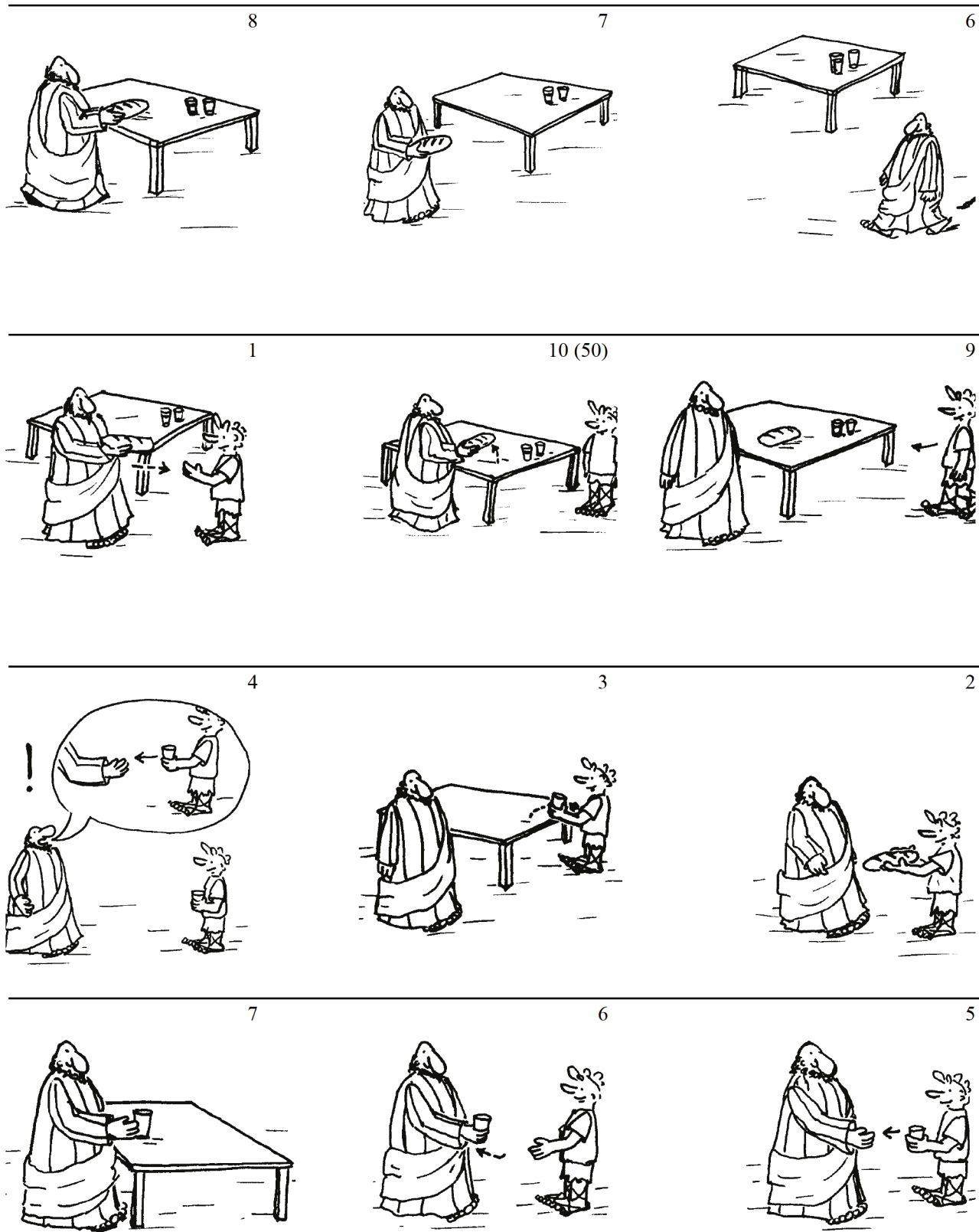
Recordings are on CD 1, Track 6

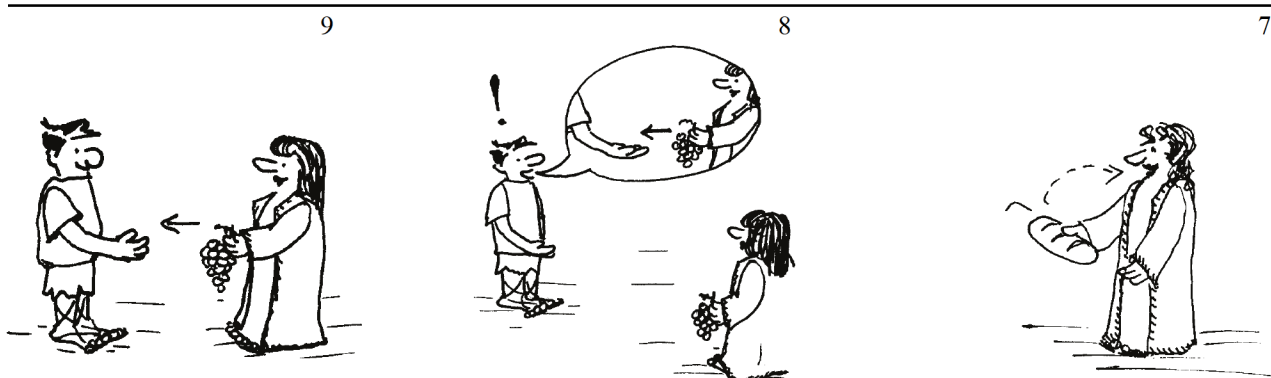
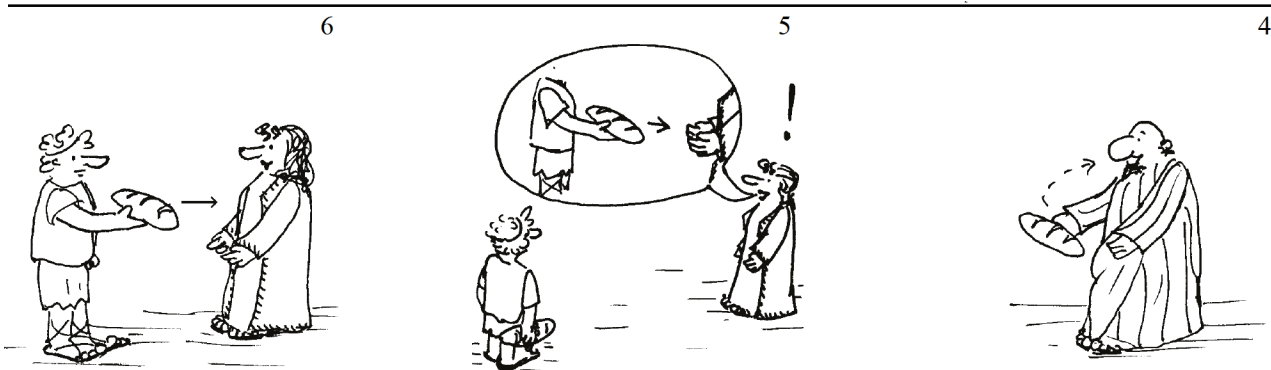
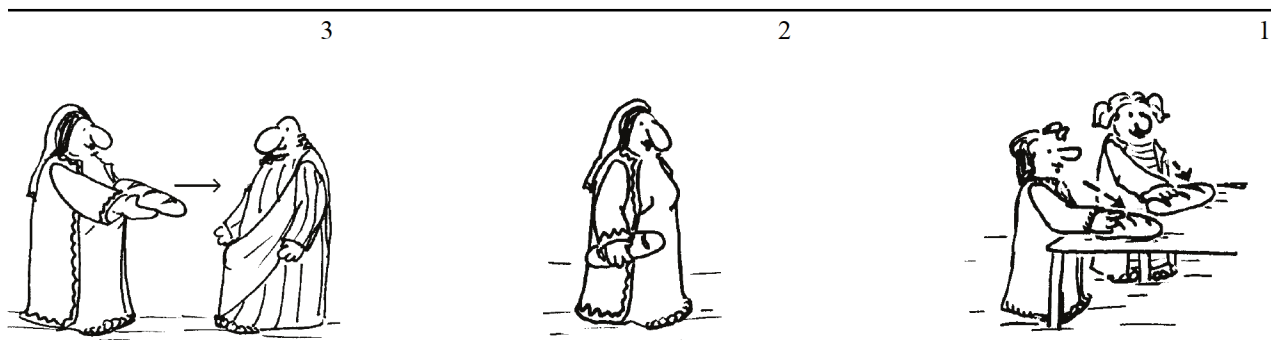
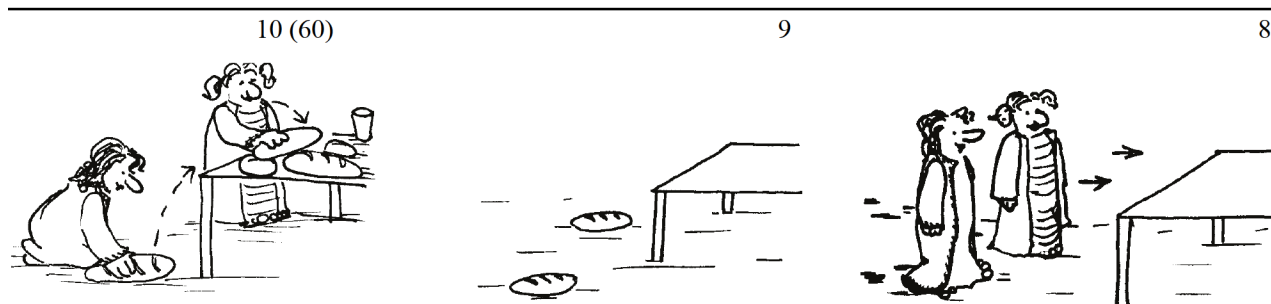












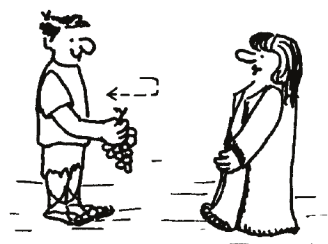
2



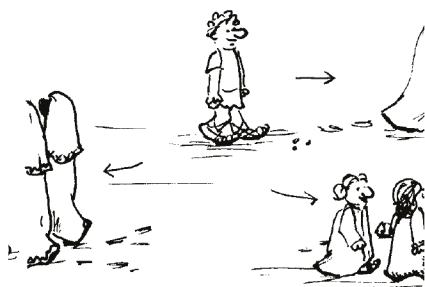
1



10 (70)



5



4



3



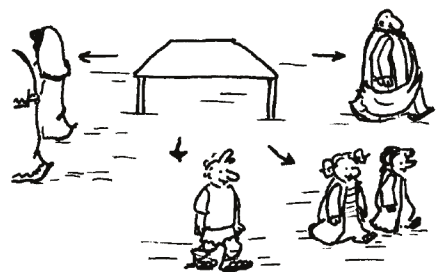
8



7



6



1

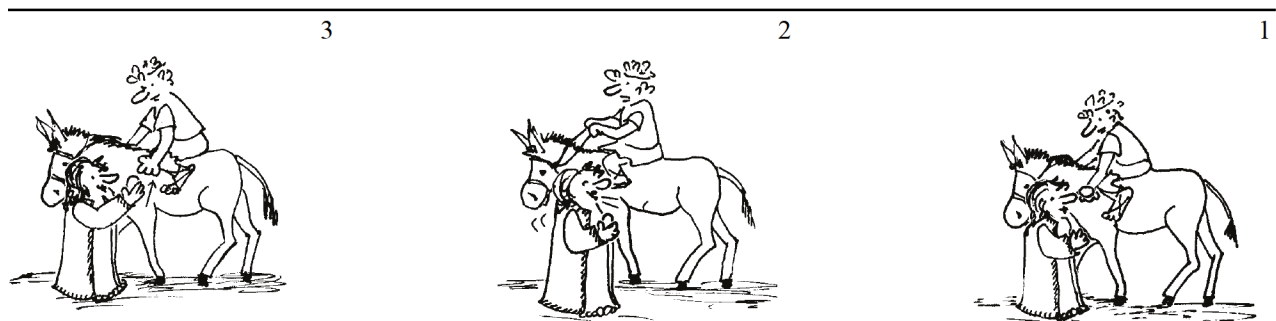
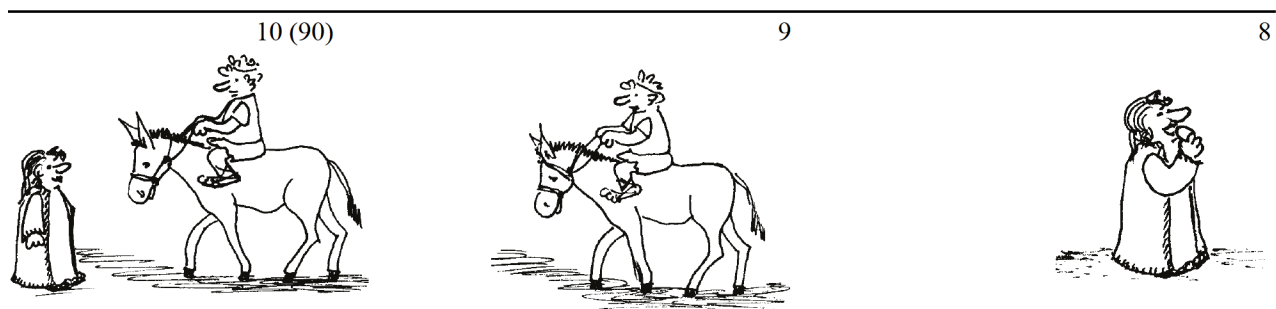
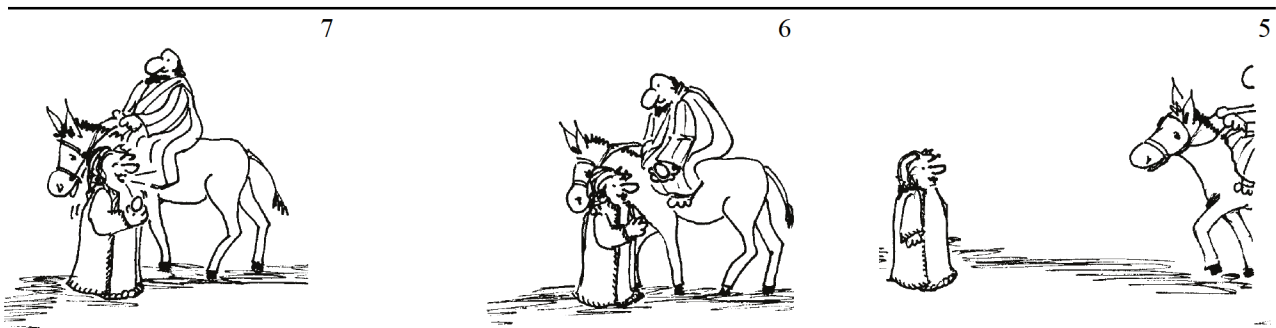
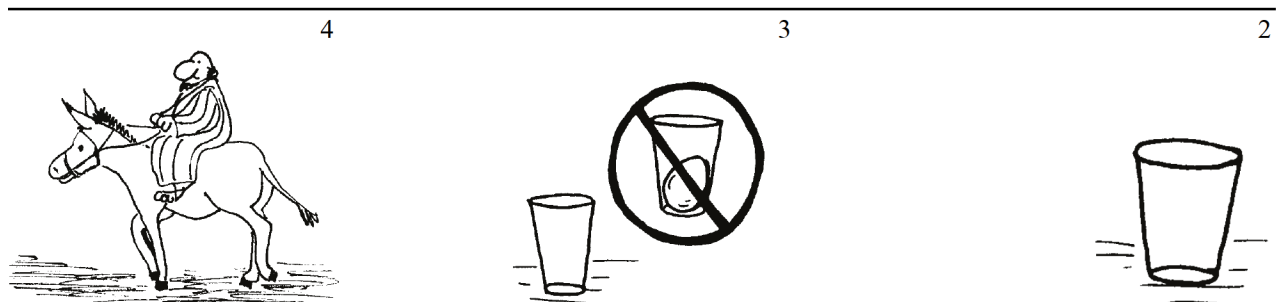


10 (80)



9

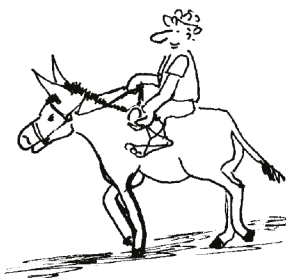




6



5



4



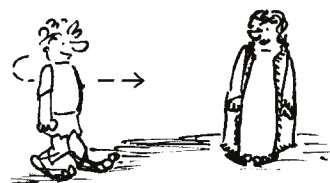
9



8



7

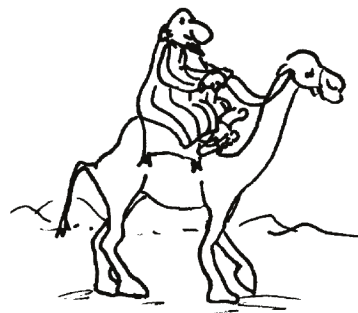


10 (100)



Quiz מבחן

1-1



1-2



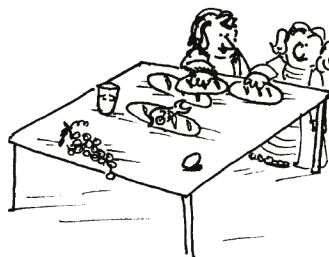
1-3



2-1



2-2



2-3



3-1



3-2



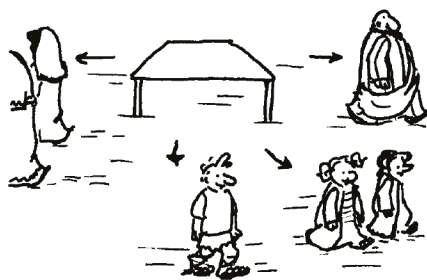
3-3



4-3



4-2



4-1



5-3



5-2



5-1



6-3



6-2



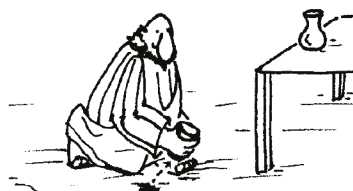
6-1



7-3



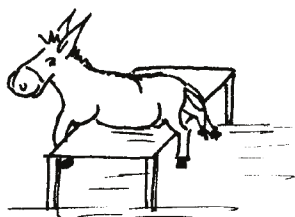
7-2



7-1



8-3



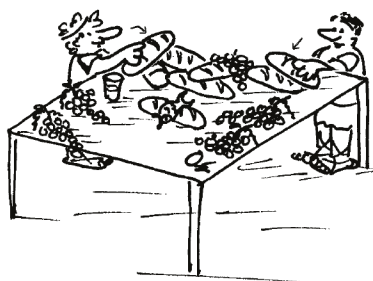
8-2



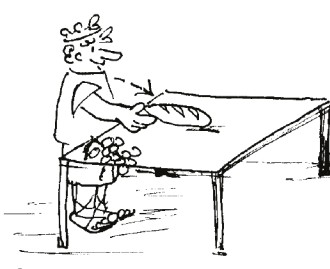
8-1



9-3



9-2



9-1



10-3



10-2

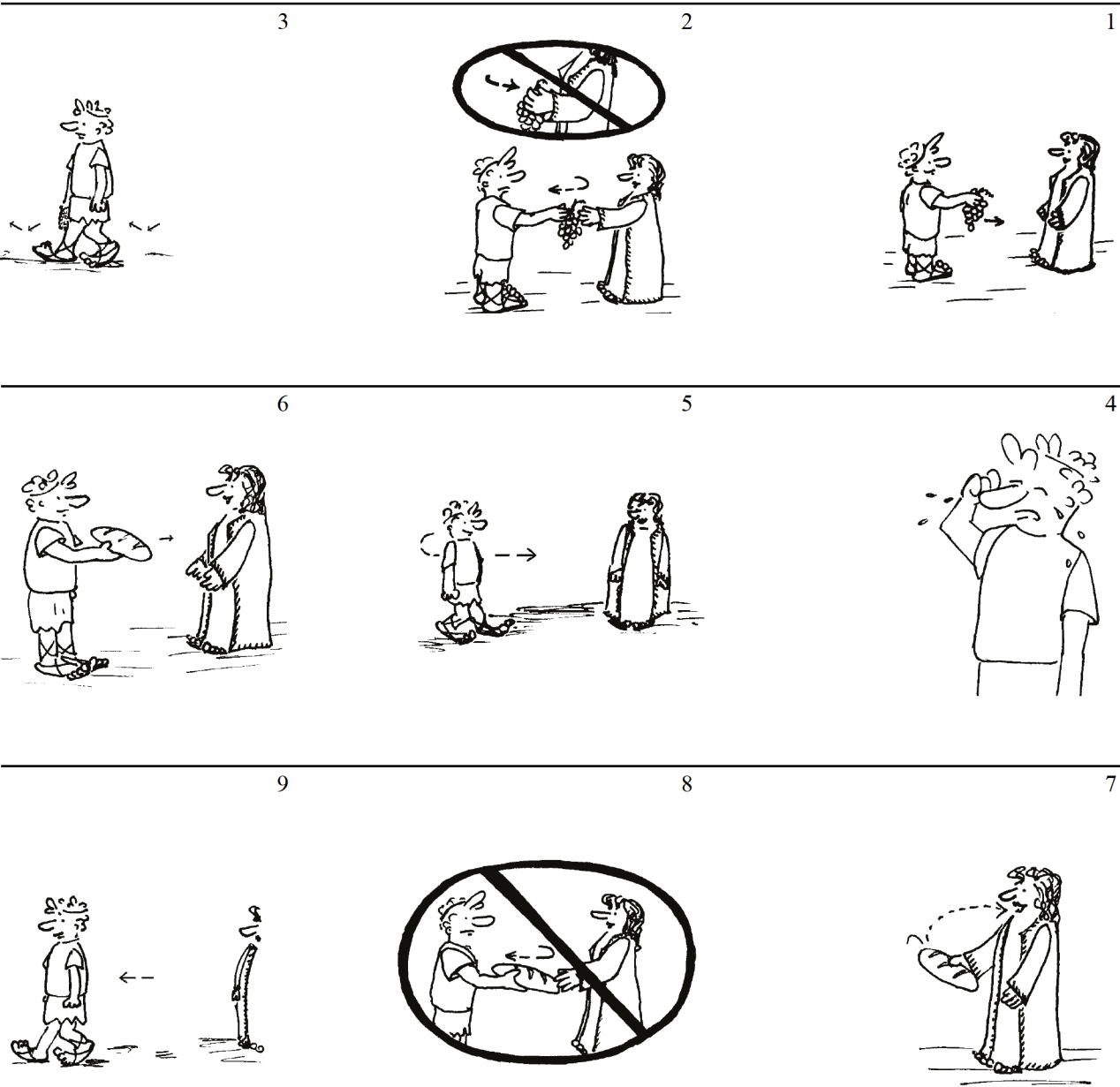


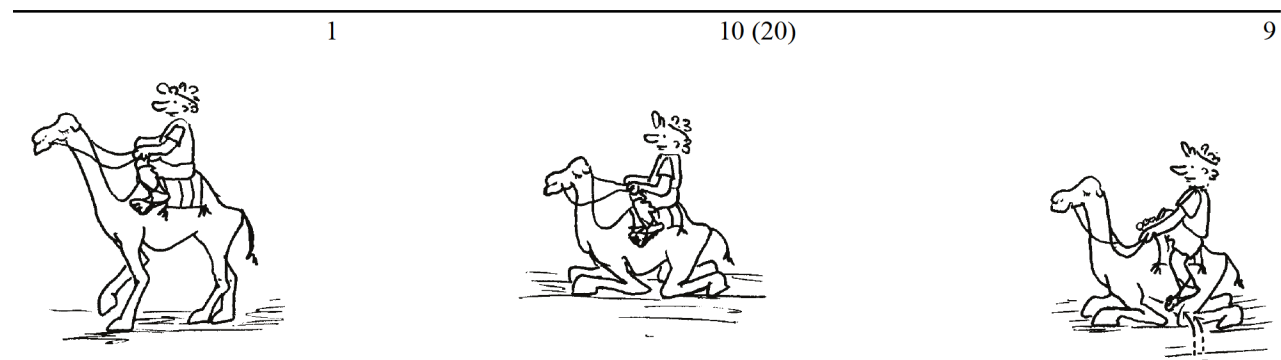
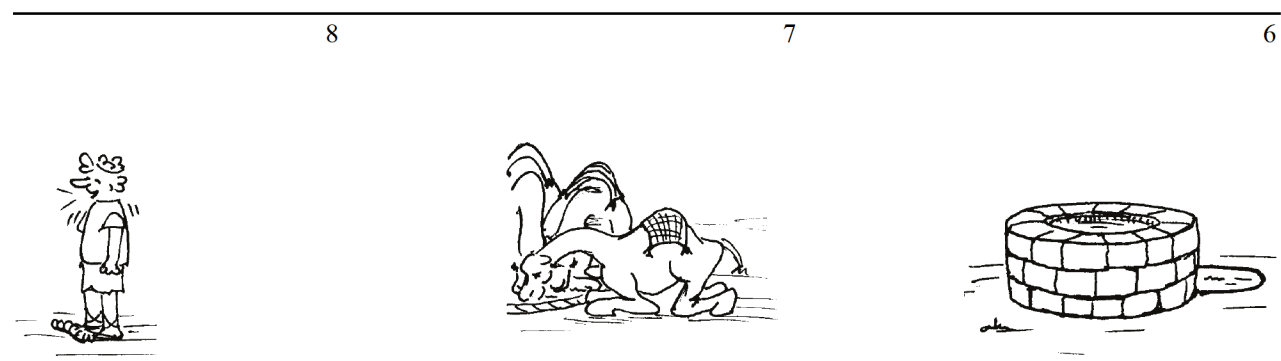
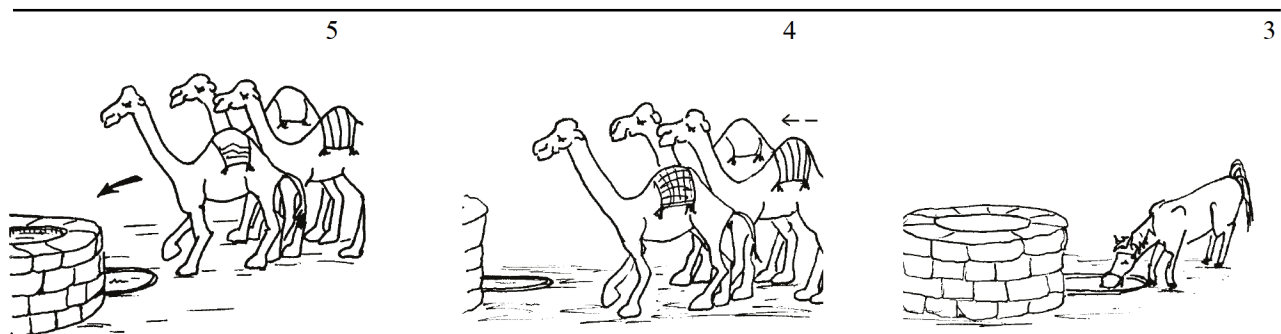
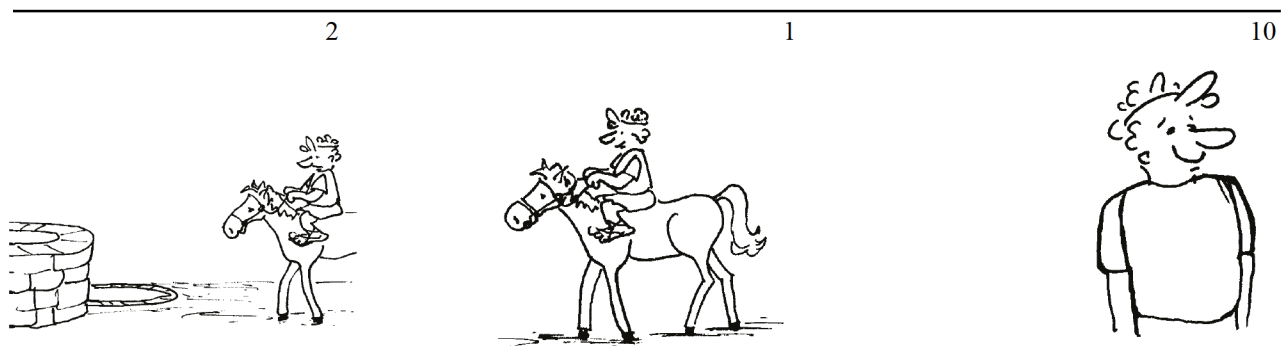
10-1



תמונות 5 Picture Lesson

Recordings are on CD 2, Track 1

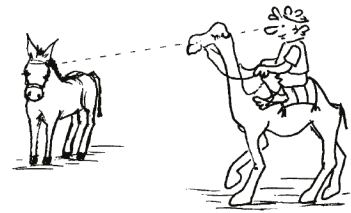
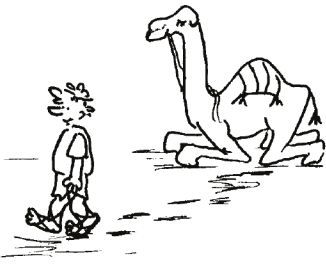




4

3

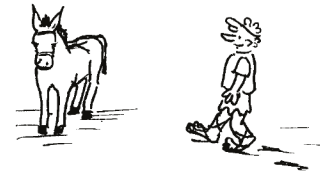
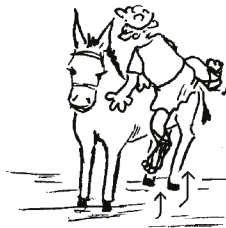
2



7

6

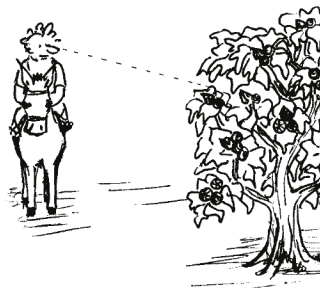
5



10 (30)

9

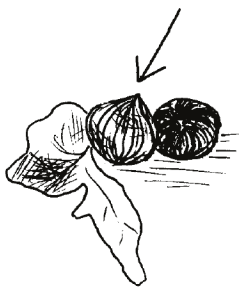
8

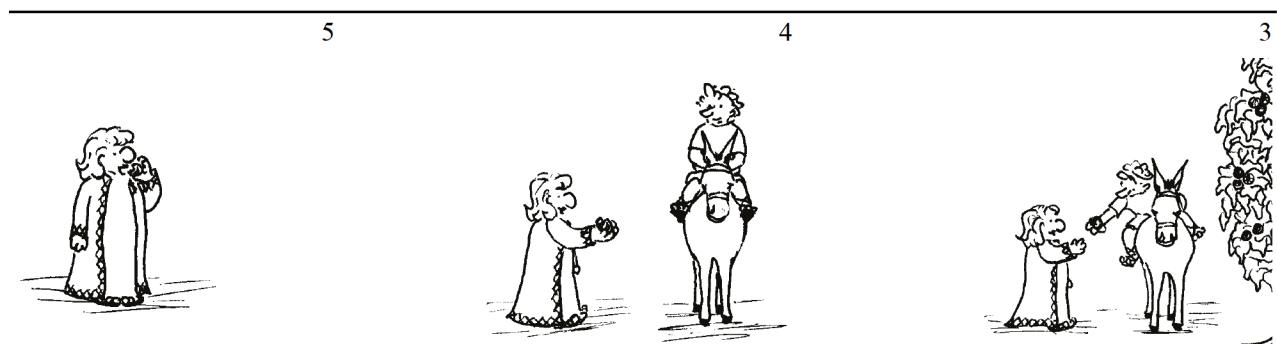
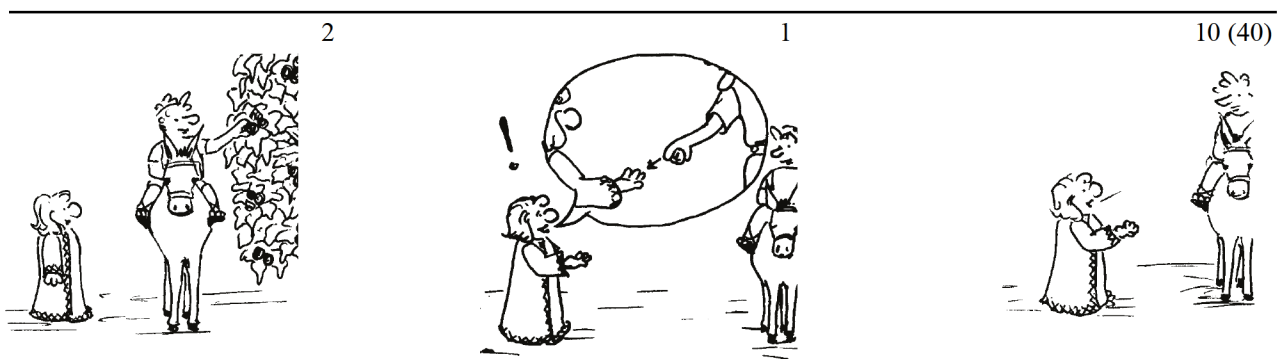
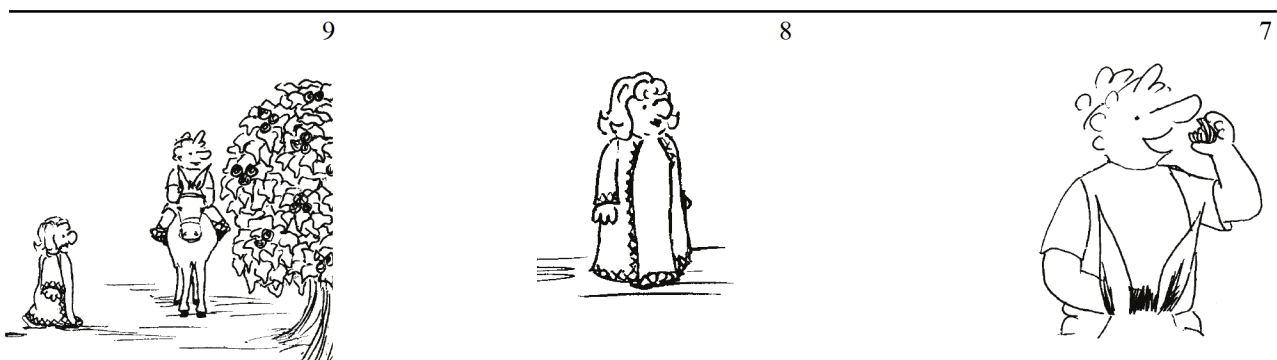
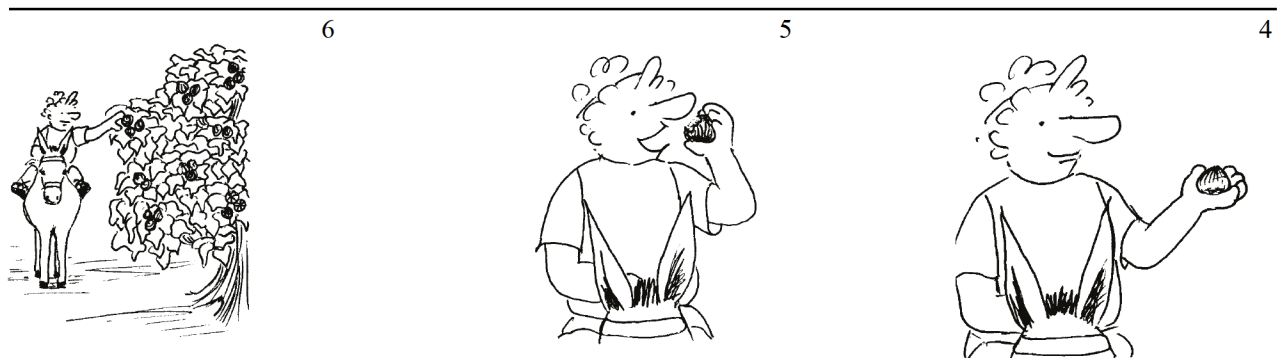


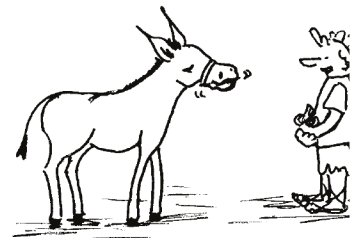
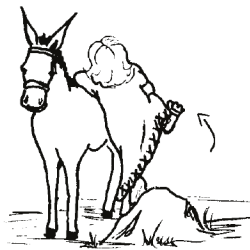
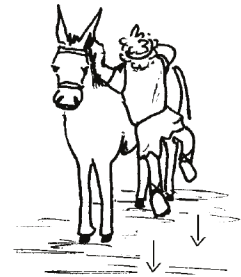
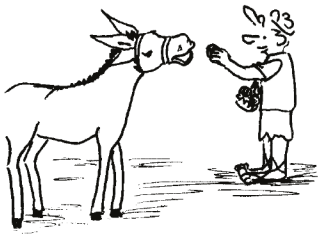
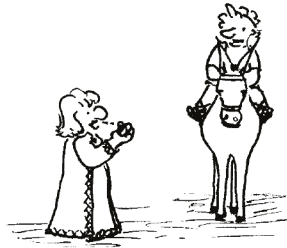
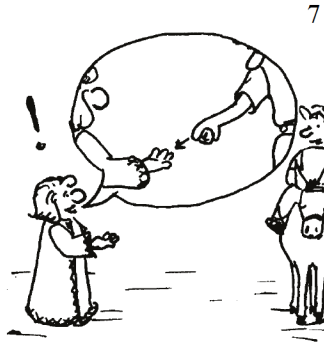
3

2

1







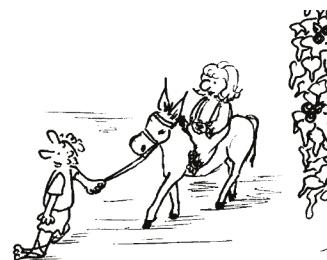
10 (60)



9



8



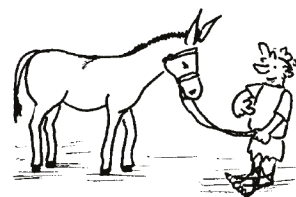
3



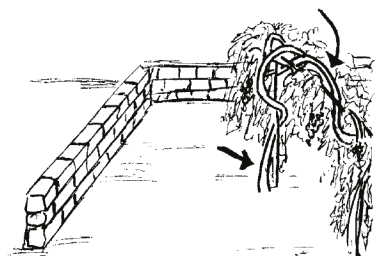
2



1



6



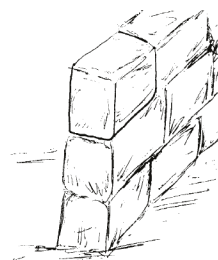
5



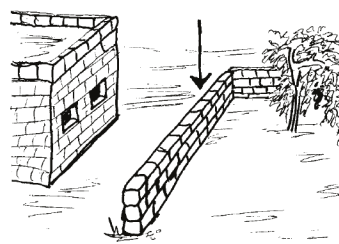
4



9



8



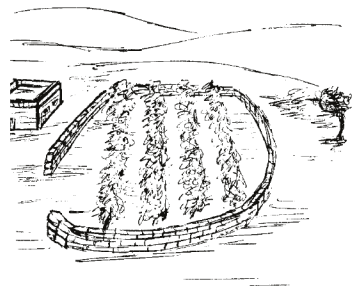
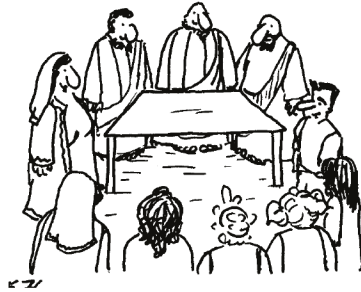
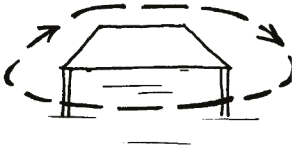
7



2

1

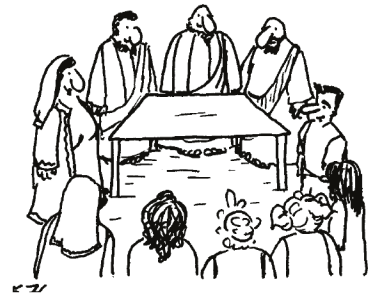
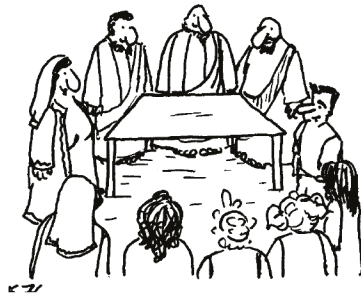
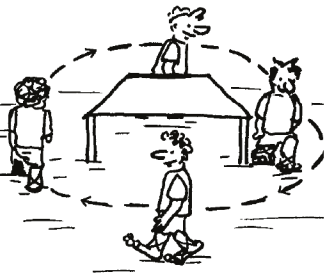
10 (70)



5

4

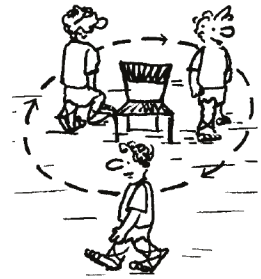
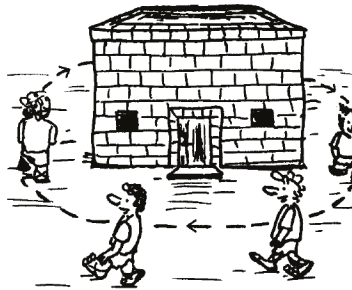
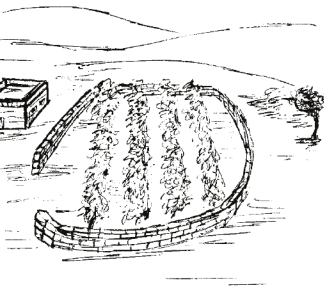
3



8

7

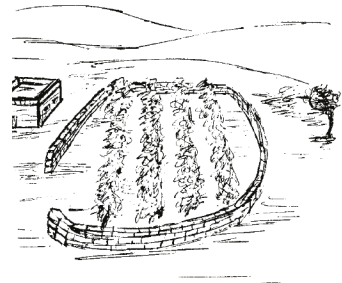
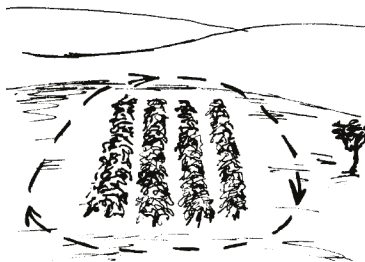
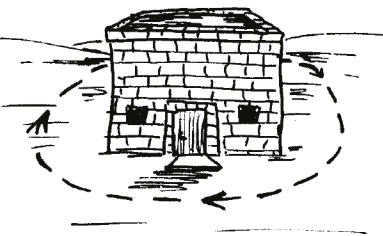
6



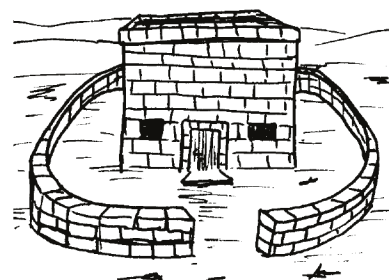
1

10 (80)

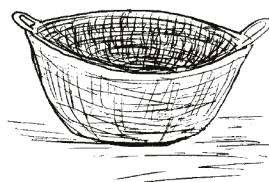
9



2



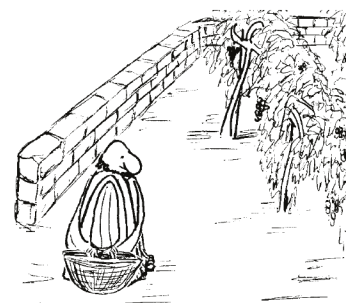
3



4



5



6



7



8



9



10 (90)



1



2



3



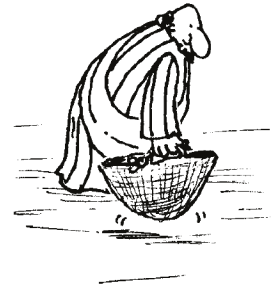
6



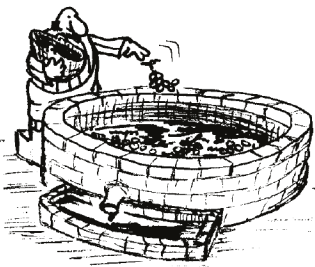
5



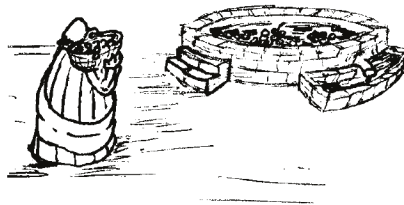
4



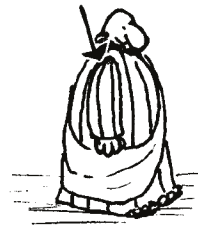
9



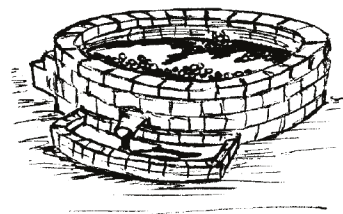
8



7



10 (100)



Extra Help *optional***Picture Lesson 4:***le-yad**ten li**tni li**oto**ota*

beside, next to

give me (spoken to a male)

give me (spoken to a female)

it, him

it, her

Picture Lesson 5:*sameah**be-yado**te'ena**mevageššet**omeret*

happy

in his hand

fig

(female) asks for, looks for

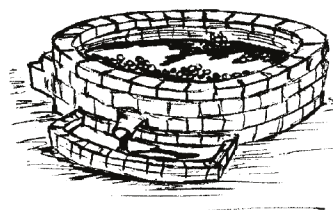
(female) says, is saying

Please remember that any explanation in English is only an approximation. The most important skill for Part One is careful listening and association with the picture meanings. Please do not try to speak at this time, rather *think* about the meaning of the picture.

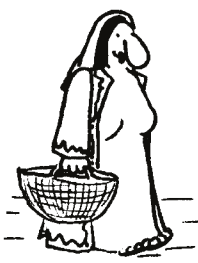
תמונות Picture Lesson 6

Recordings are on CD 2, Track 2

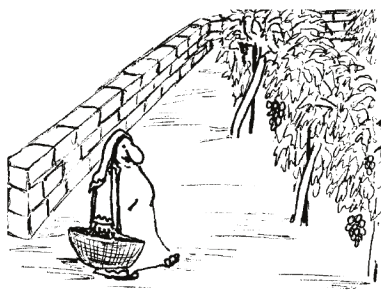
1



2



3



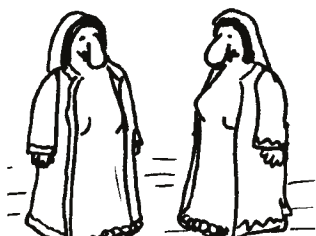
4



5



6



7



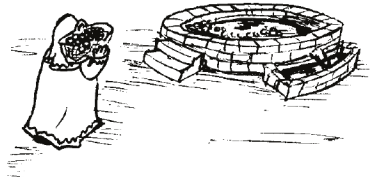
8



9



2



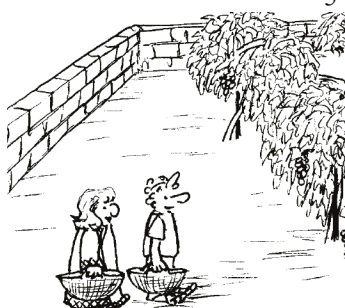
1



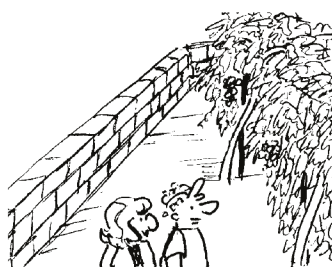
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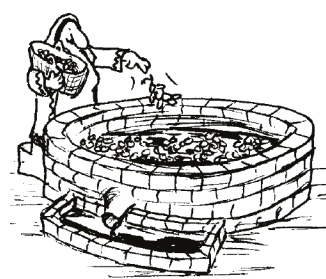
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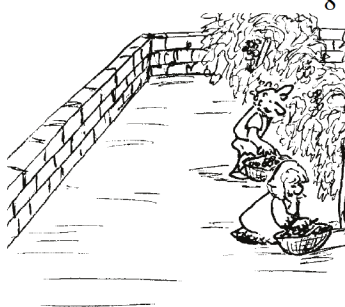
4



3



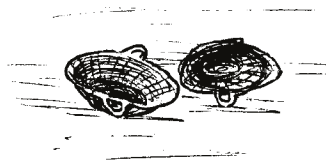
8



7



6



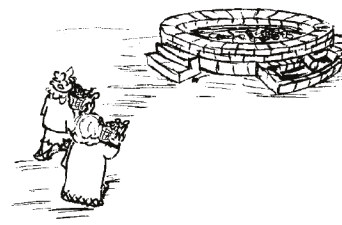
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10 (20)



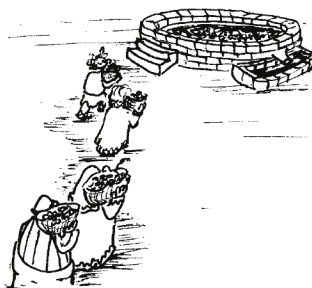
9



4



3



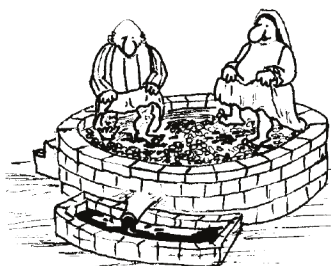
2



7



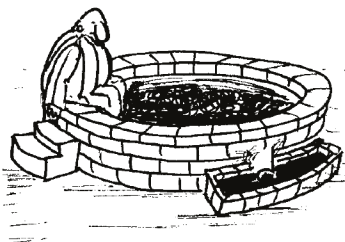
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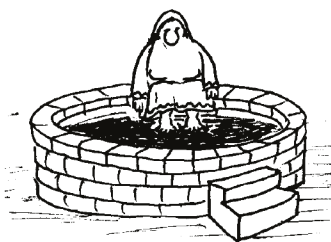
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10 (30)



9



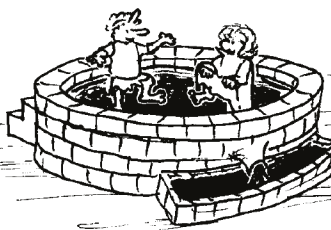
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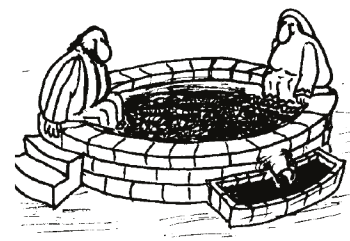
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2



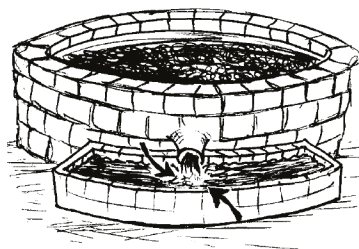
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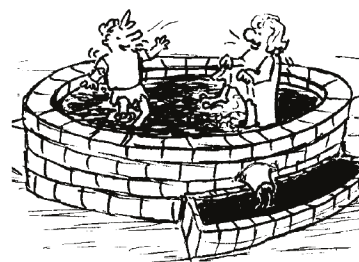
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5



4



9



8



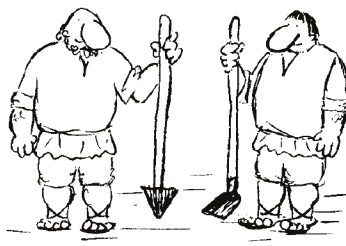
7



2



1



10 (40)



5



4



3



8

7

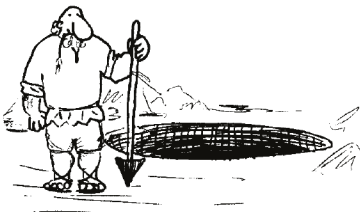
6



1

10 (50)

9



4

3

2



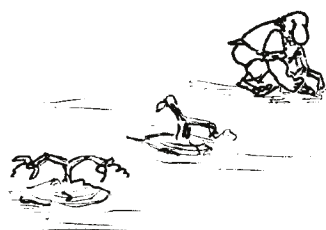
7

6

5



10 (60)



9



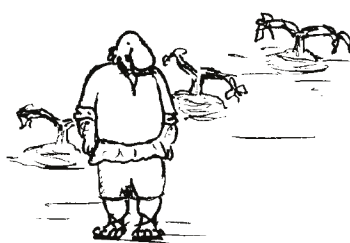
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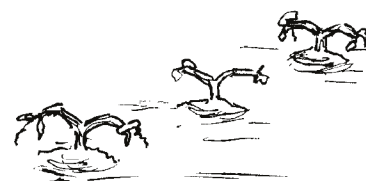
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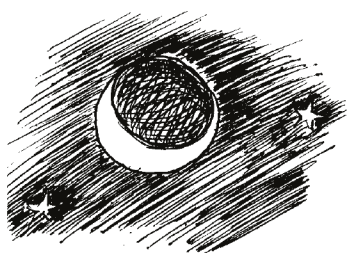
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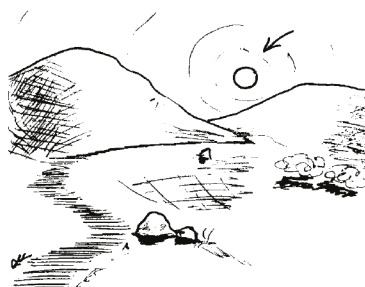
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6



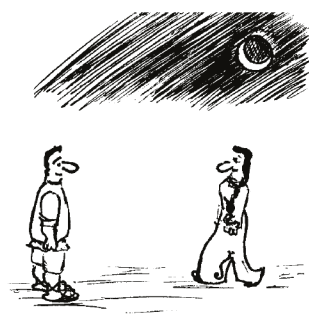
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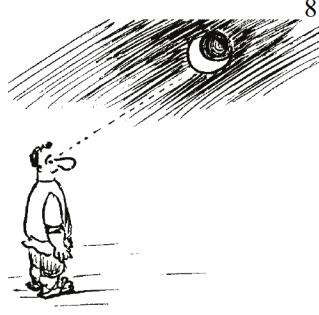
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9

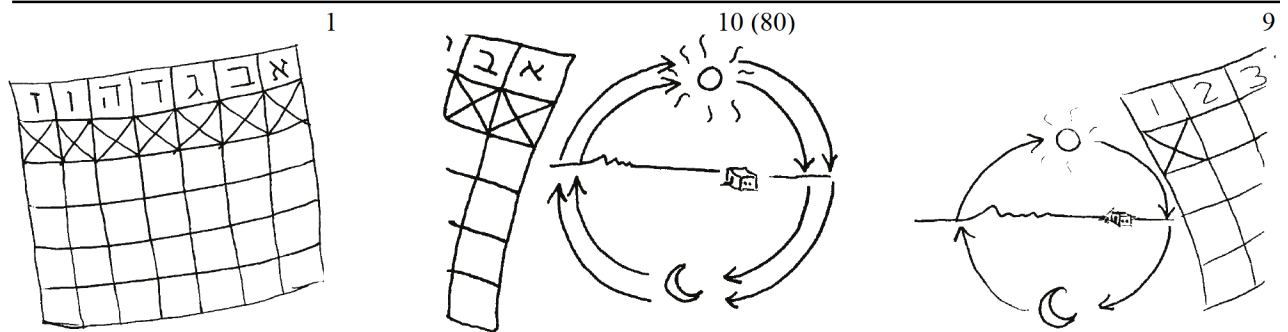
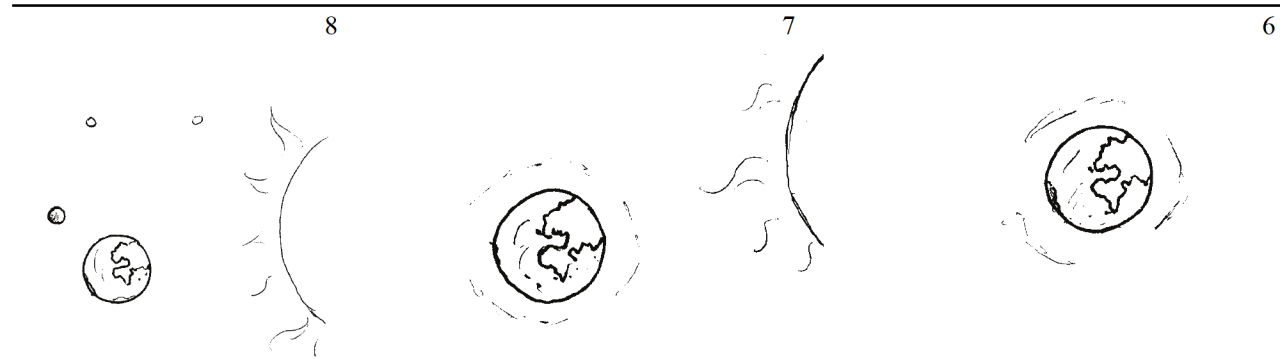
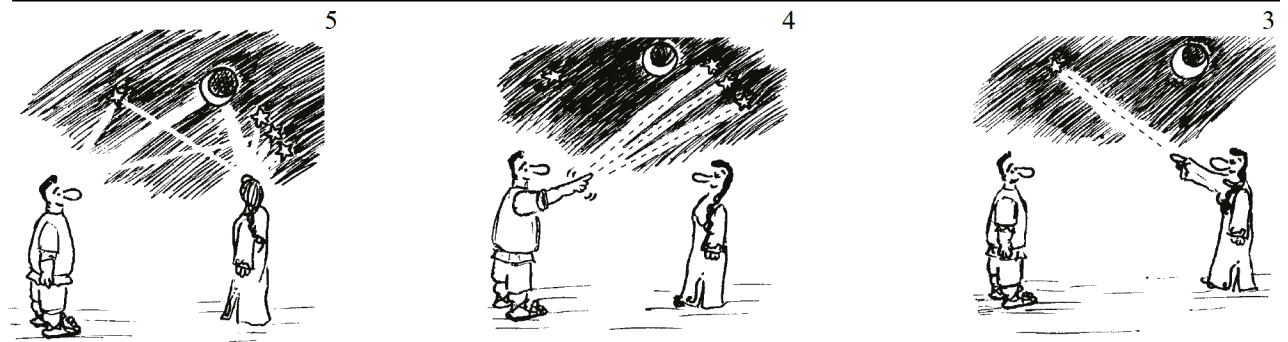


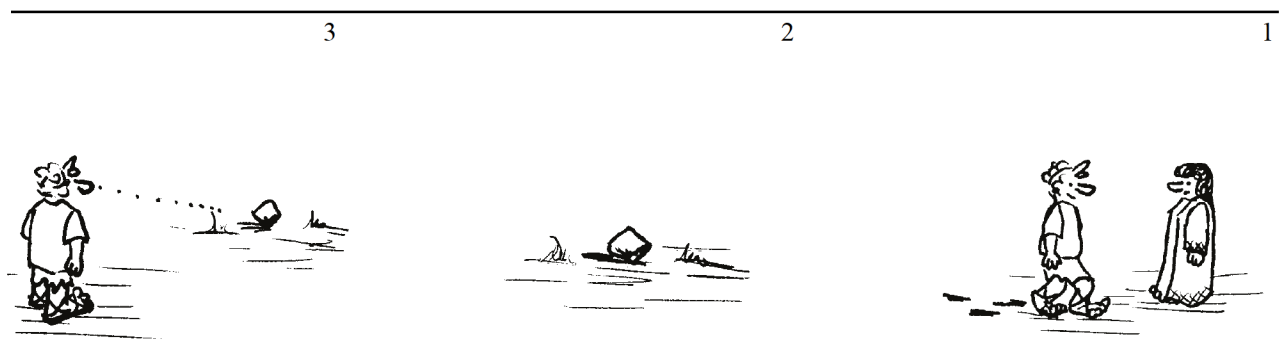
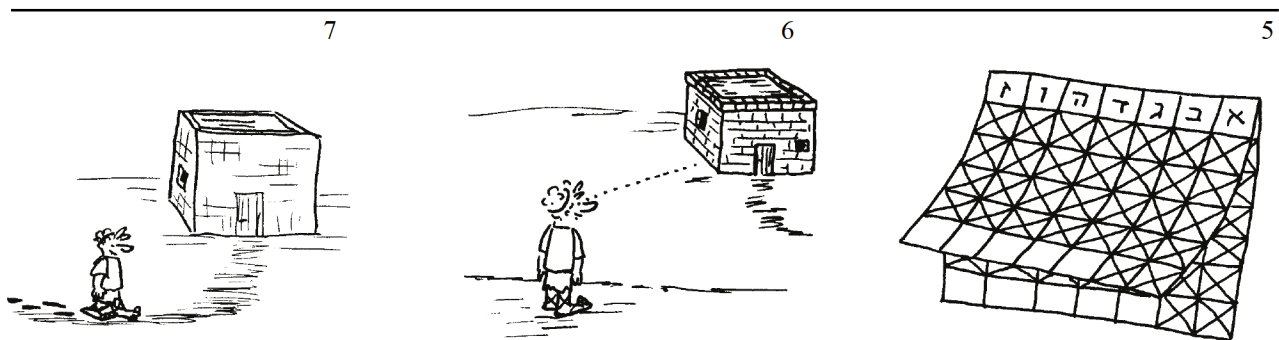
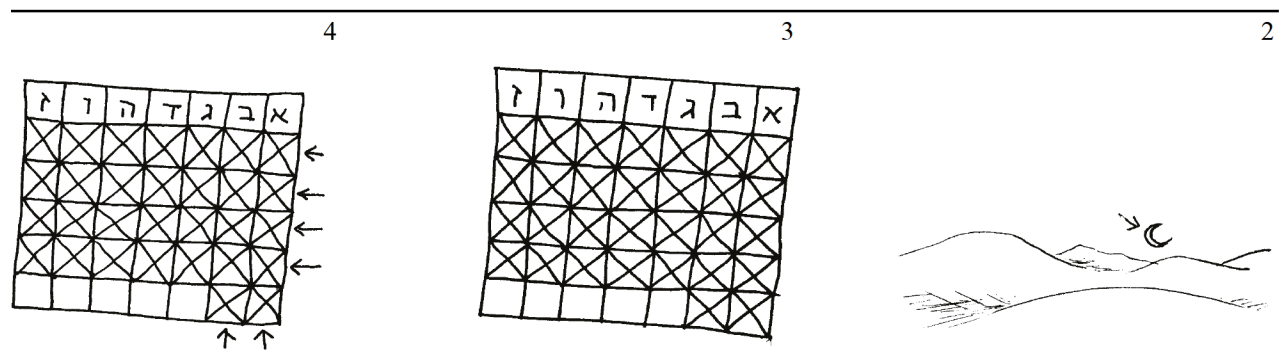
8



7



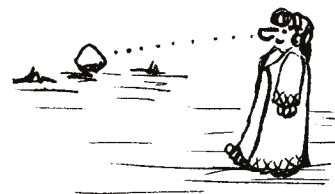




6

5

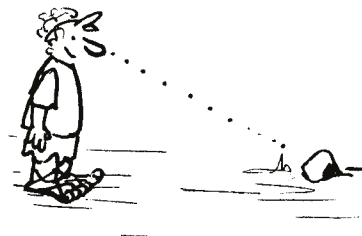
4



9

8

7



10 (100)



Quiz מבחן

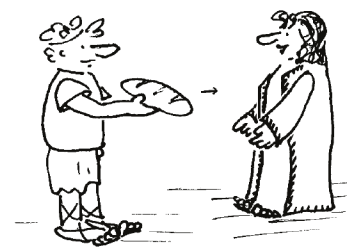
1-3



1-2



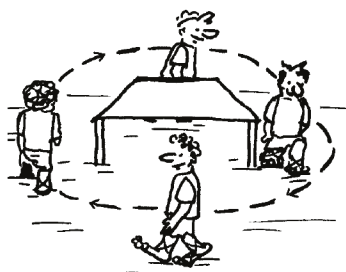
1-1



2-3



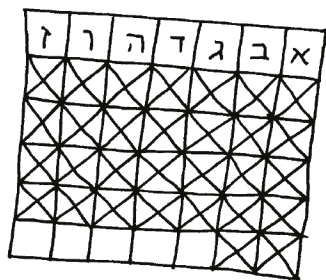
2-2



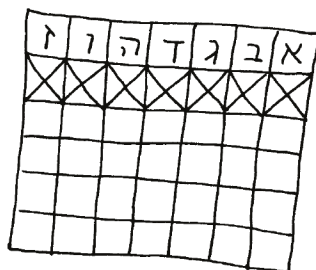
2-1



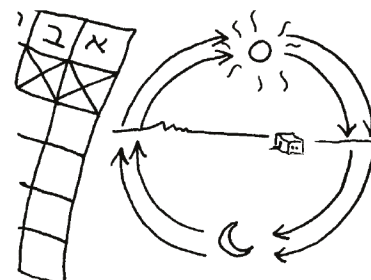
3-3



3-2



3-1



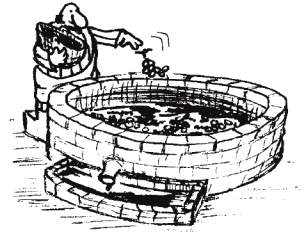
4-3



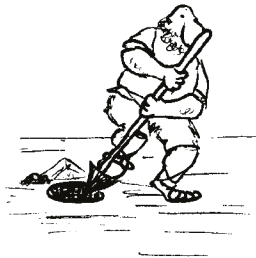
4-2



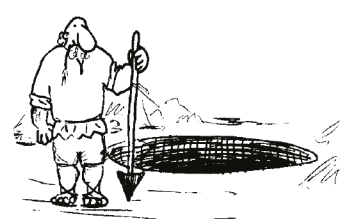
4-1



5-3



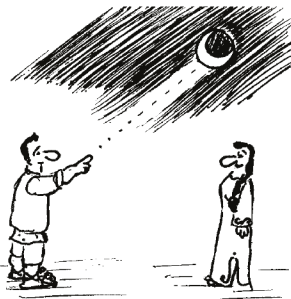
5-2



5-1



6-3



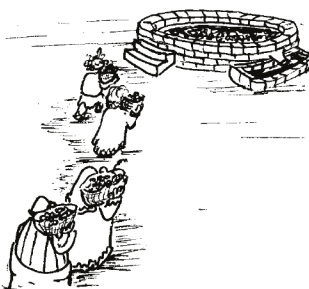
6-2



6-1



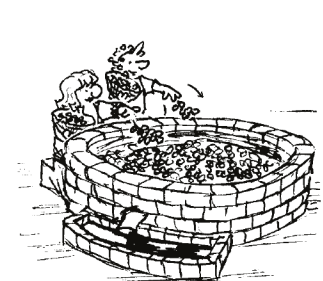
7-3



7-2



7-1





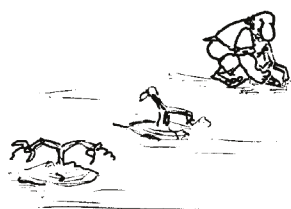
8-3



8-2



8-1



9-3



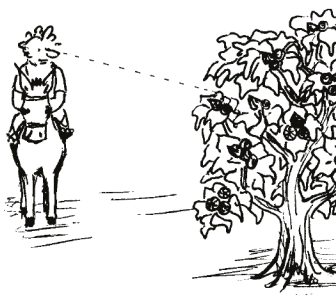
9-2



9-1



10-3



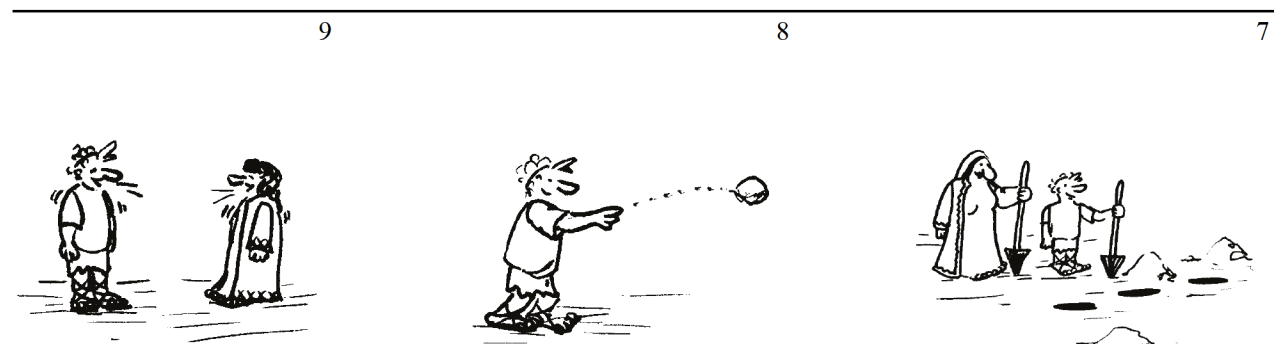
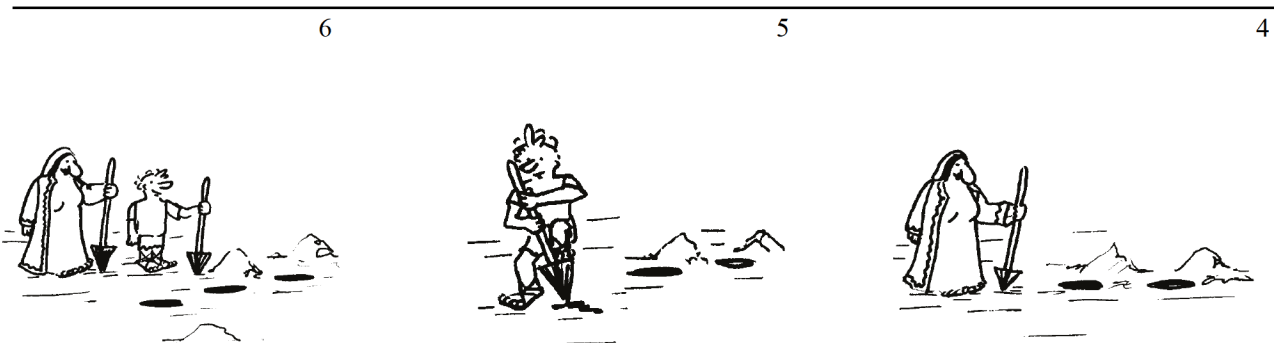
10-2



10-1

תמונות 7 Picture Lesson

Recordings are on CD 2, Track 3



2

1

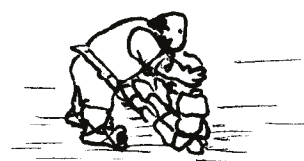
10



5

4

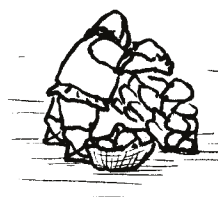
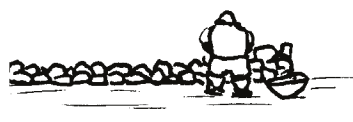
3



8

7

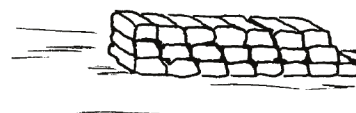
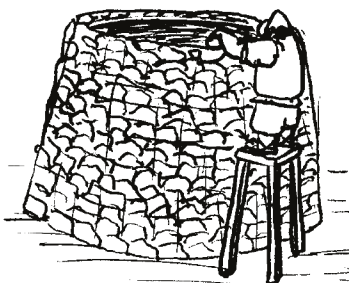
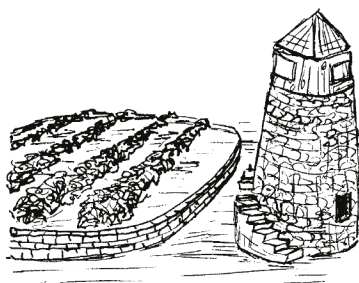
6



1

10 (20)

9



4



3



2



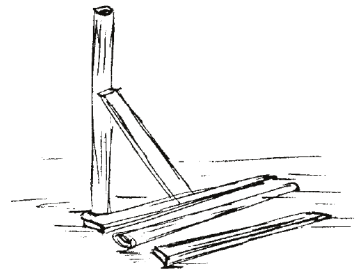
7



6



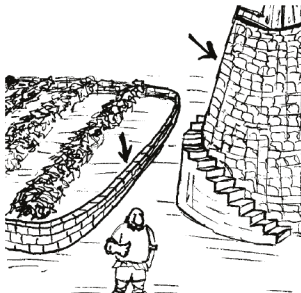
5



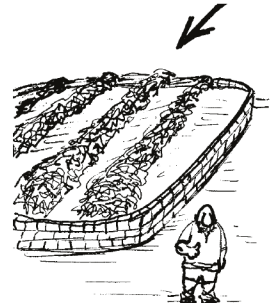
10 (30)



9



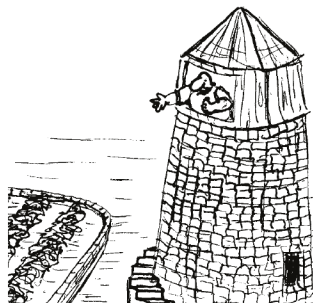
8



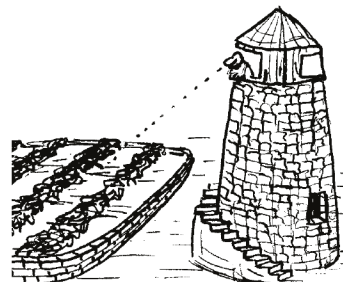
3



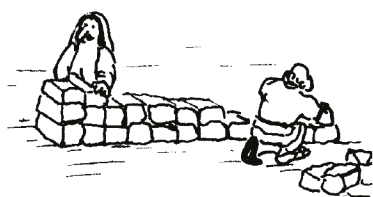
2



1



6



5



4



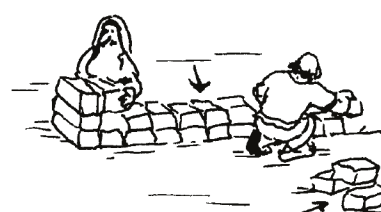
9



8



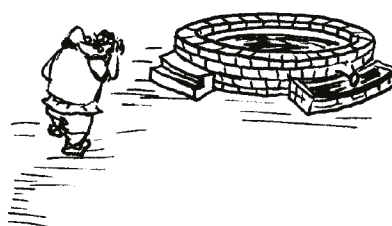
7



2



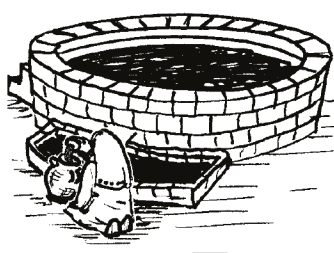
1



10 (40)



5



4



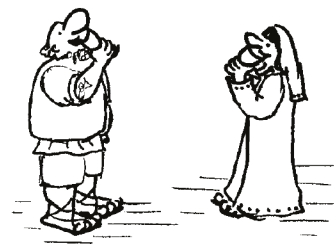
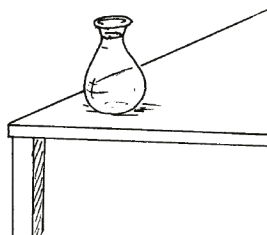
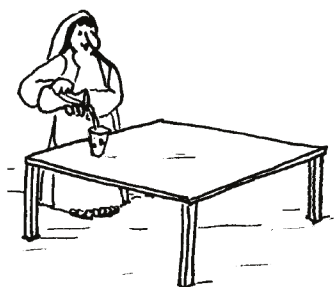
3



10 (60)

9

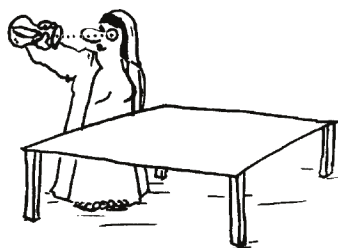
8



3

2

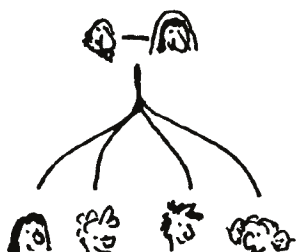
1



6

5

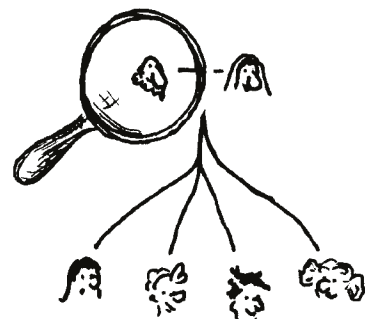
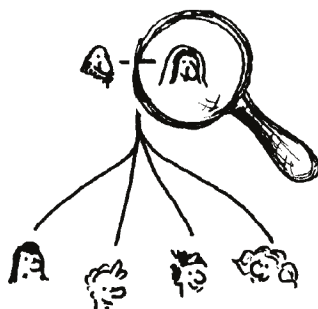
4



9

8

7



2



1



10 (70)



5



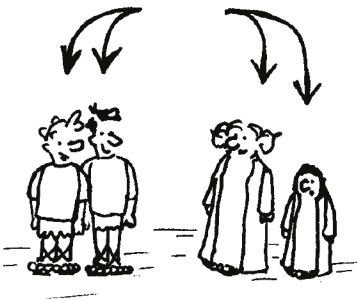
4



3



8



7



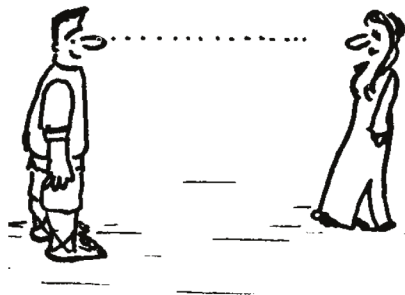
6



1

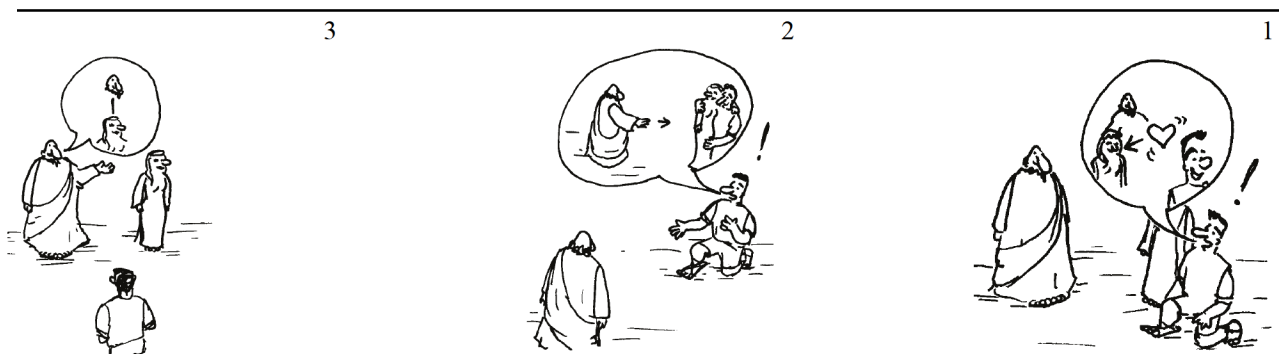
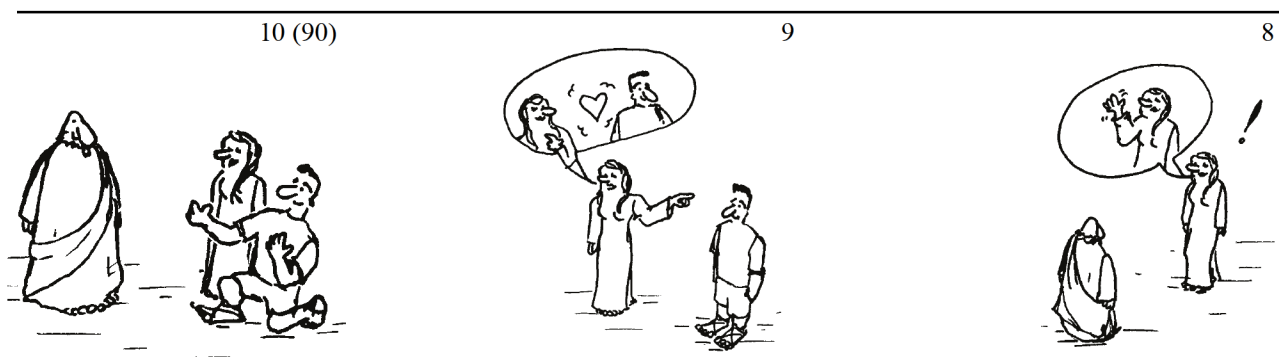
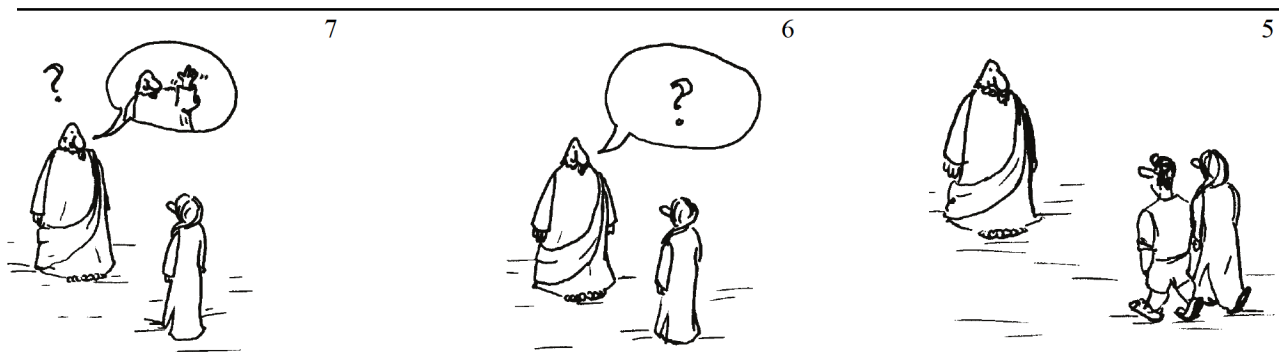
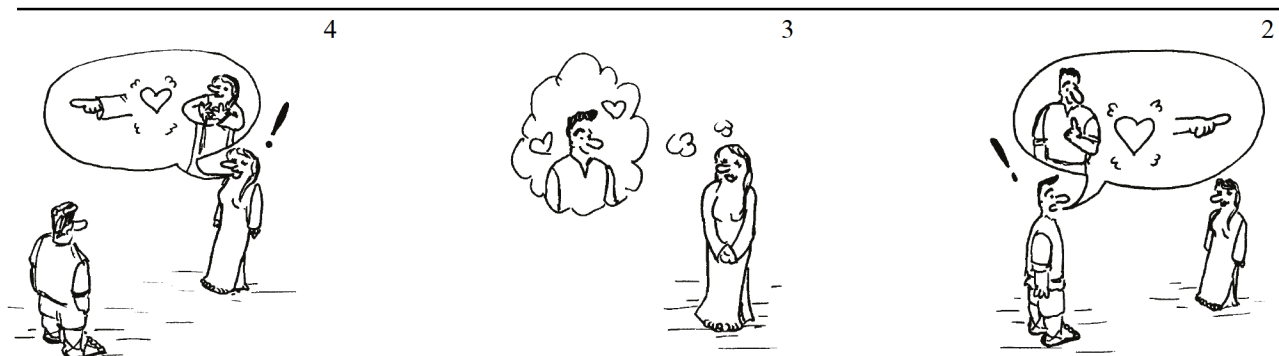


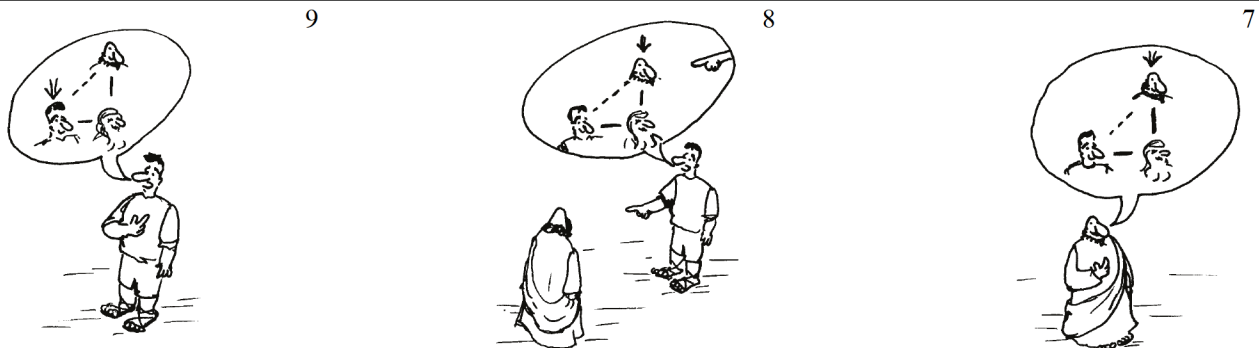
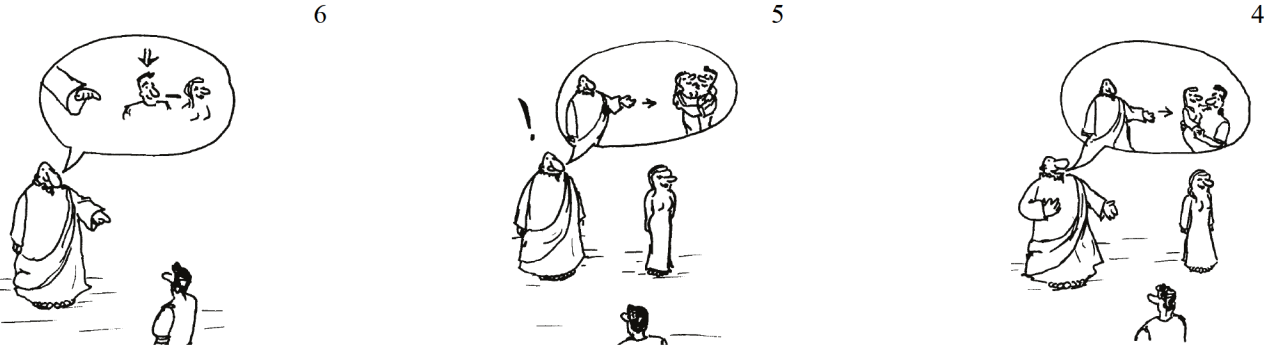
10 (80)



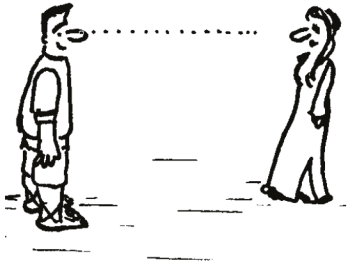
9







10 (100)



Extra Help *optional***Picture Lesson 6:**

<i>ṣayefa</i>	(female) is tired
<i>ṣayef</i>	(male) is tired
<i>yeš la-ixar</i>	the farmer has, there is to the farmer
<i>ḥofer</i>	is digging, digs
<i>ḥafar</i>	he dug

Picture Lesson 7:

<i>baṣal</i>	owner
<i>bahur</i>	grown boy, man
<i>ṣalma</i>	grown girl, single woman
<i>ohev</i>	loves, is loving
<i>ḥatan</i>	son-in-law
<i>hoten</i>	father-of-bride

Please remember that any explanation in English is only an approximation. The most important skill for Part One is careful listening and association with the picture meanings. Please do not try to speak at this time, rather *think* about the meaning of the picture.

תמונות 8 Picture Lesson

Recordings are on CD 2, Track 4

1



2



3



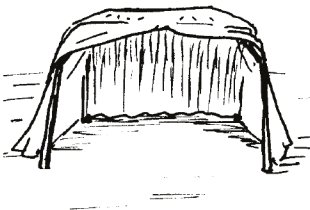
4



5



6



7

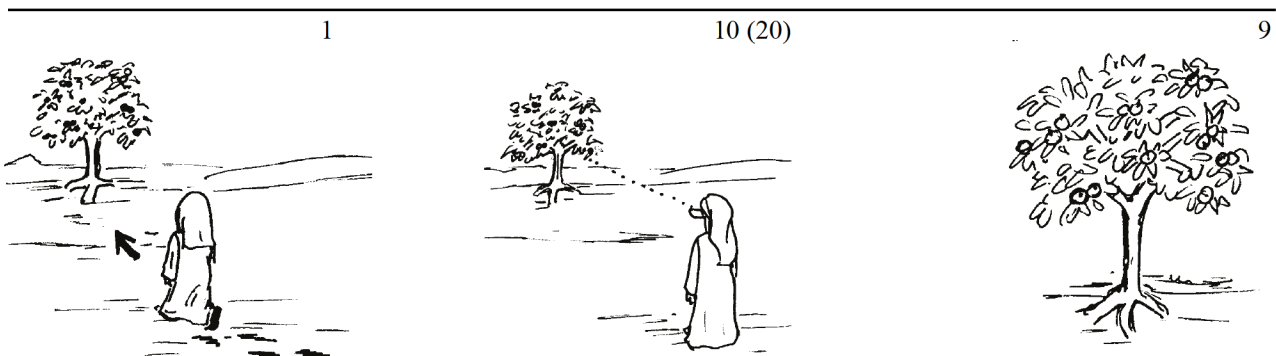
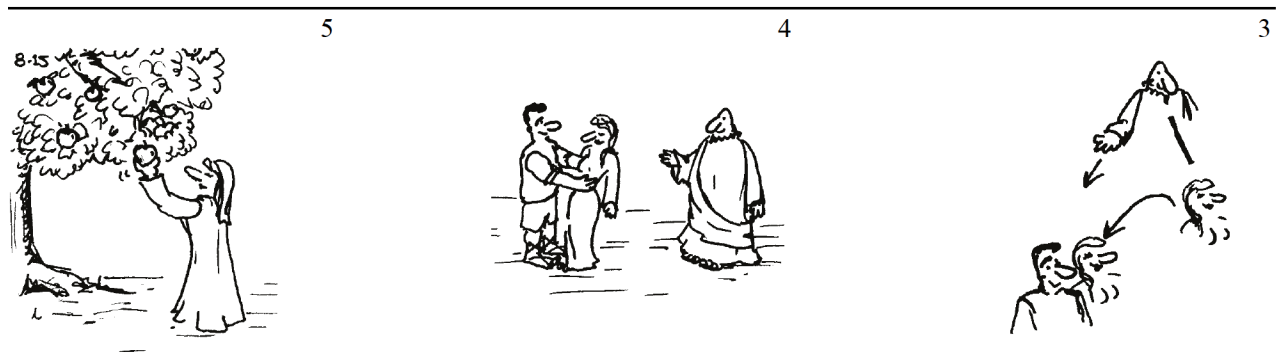
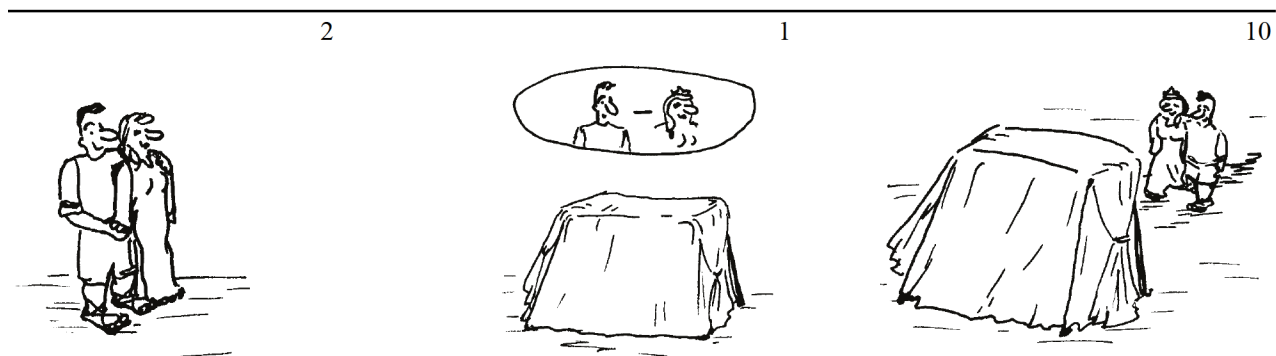


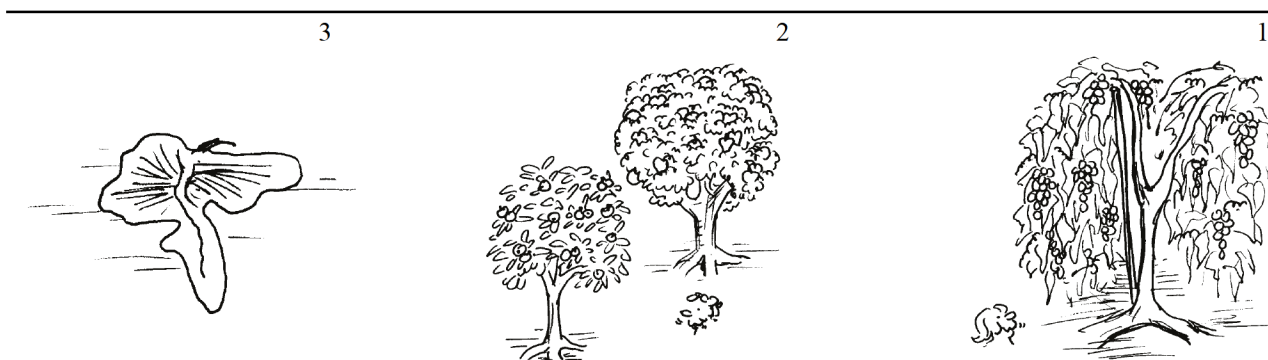
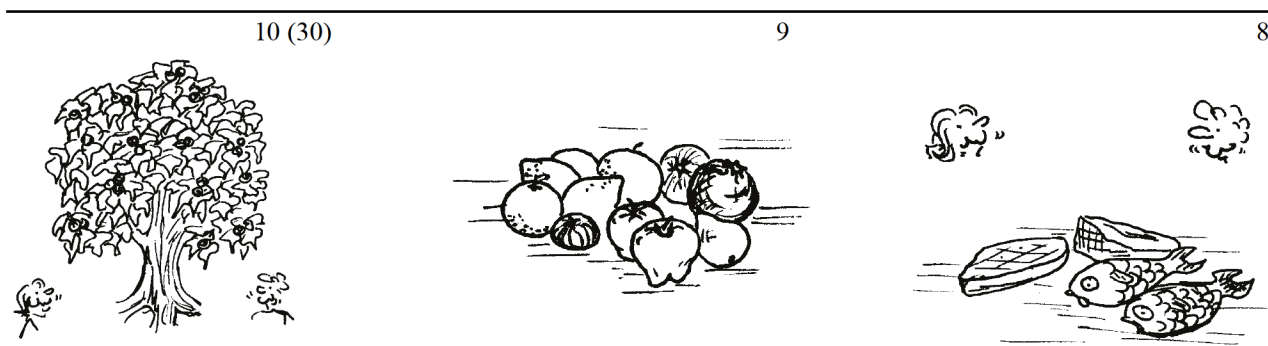
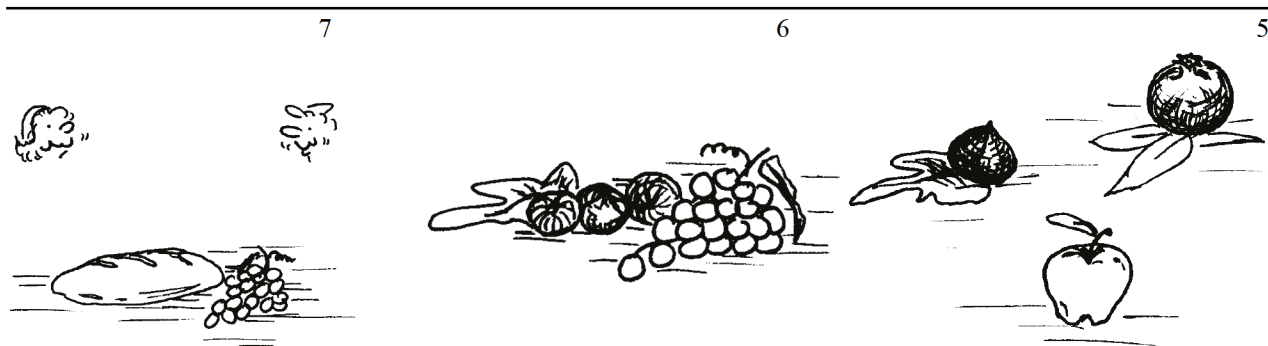
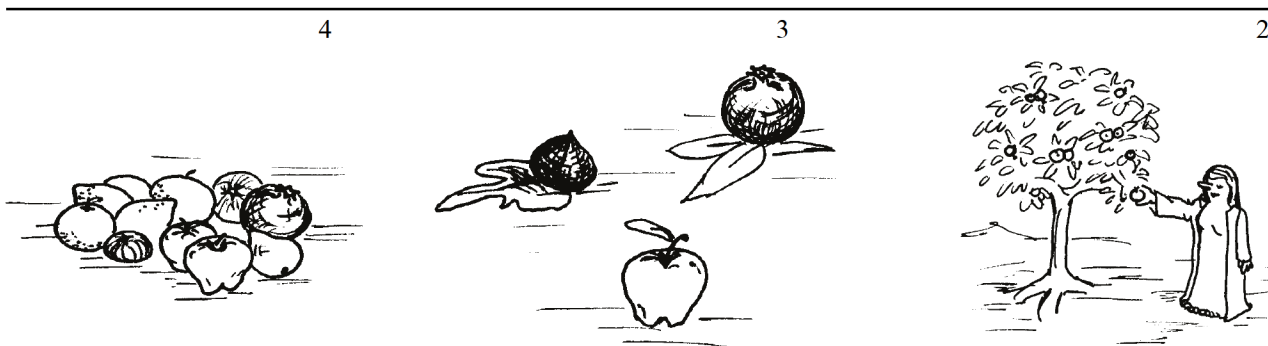
8

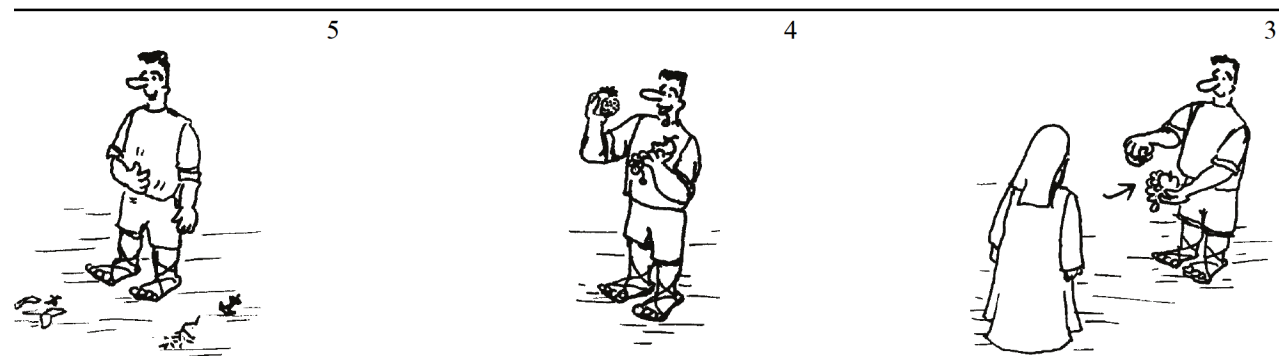
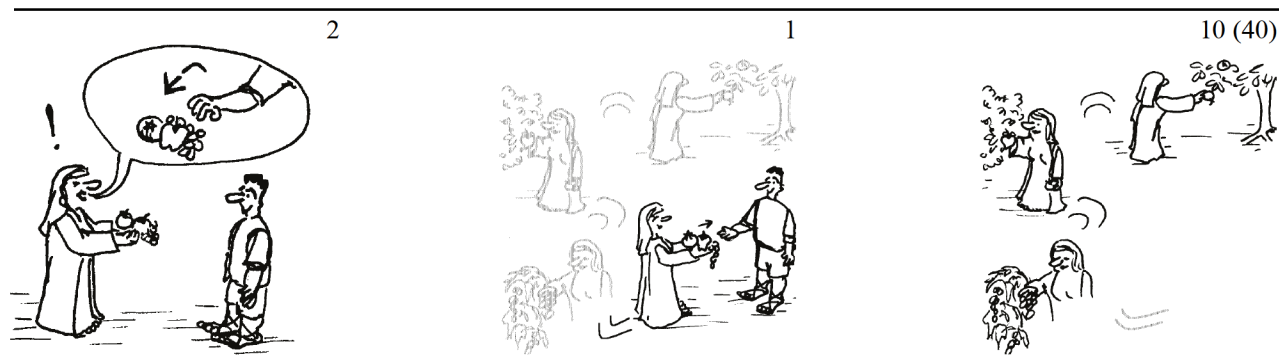
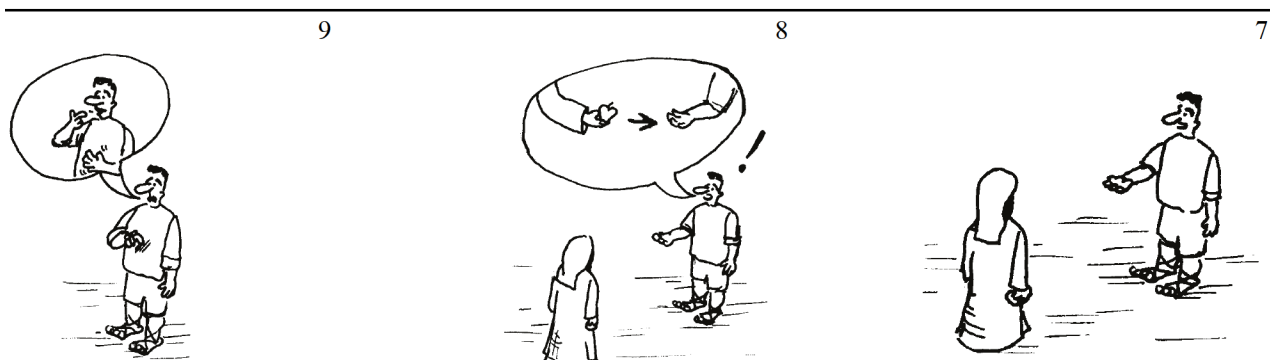
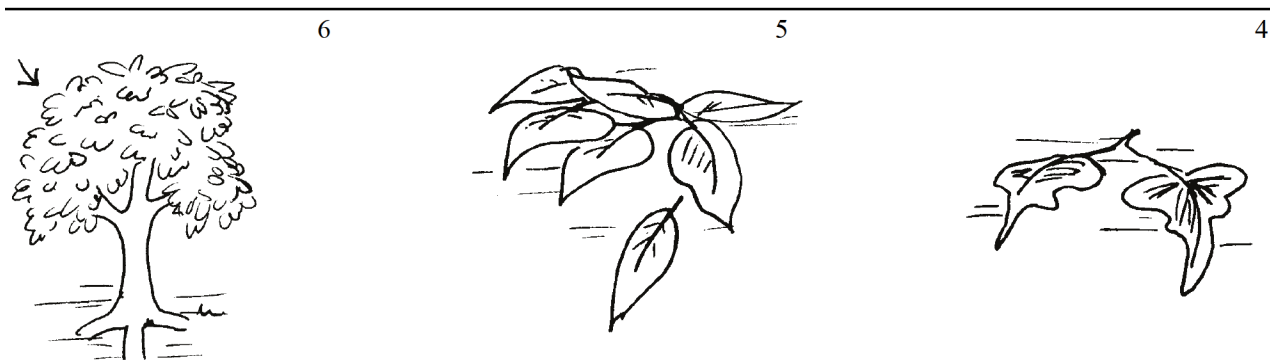


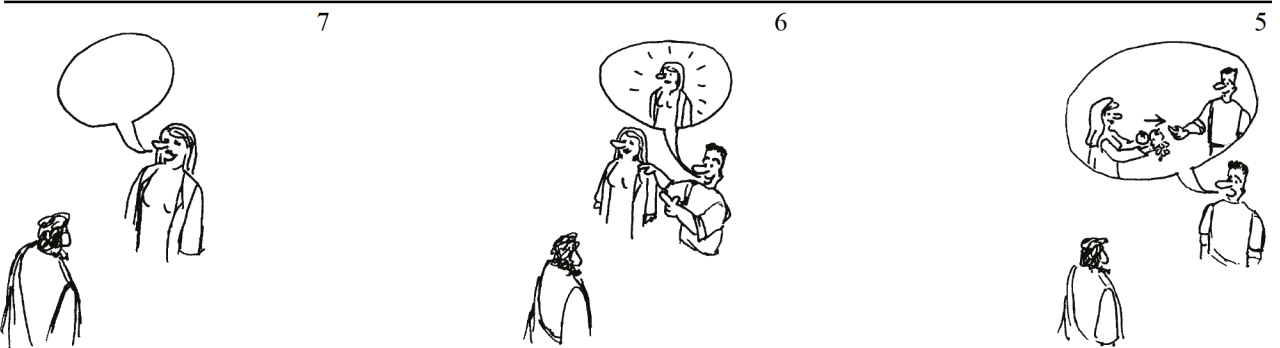
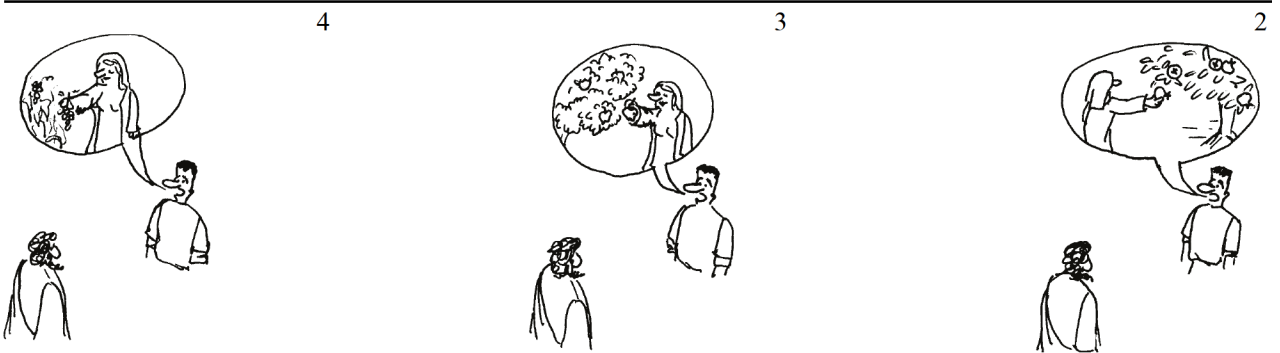
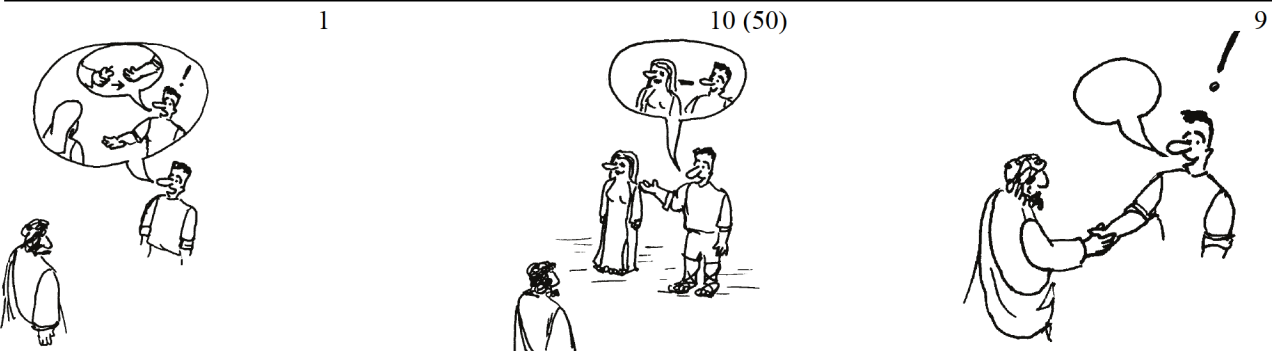
9

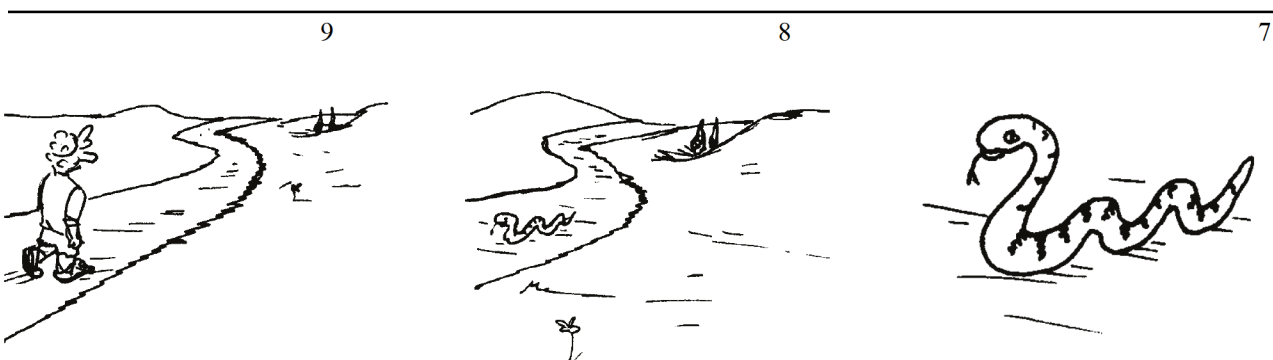
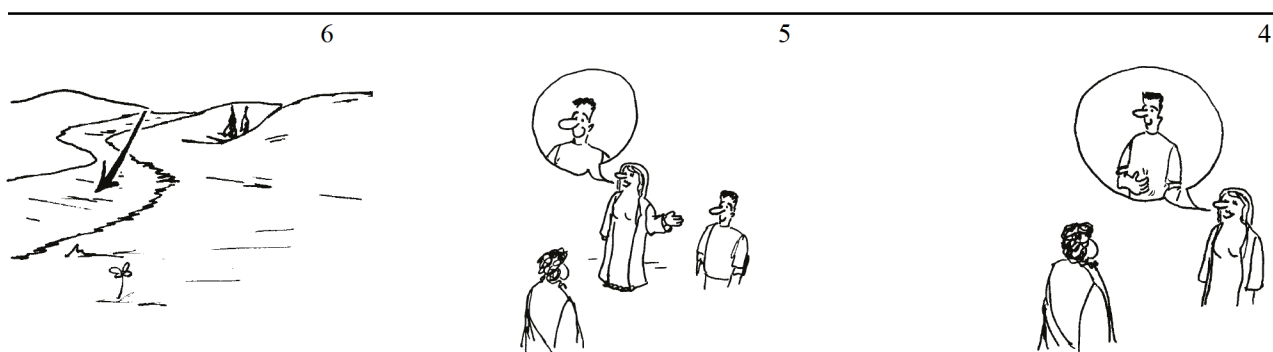
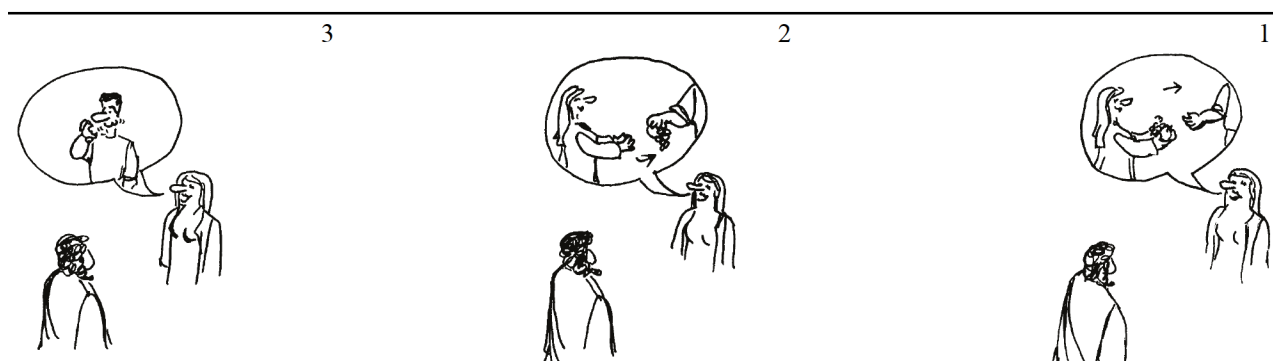
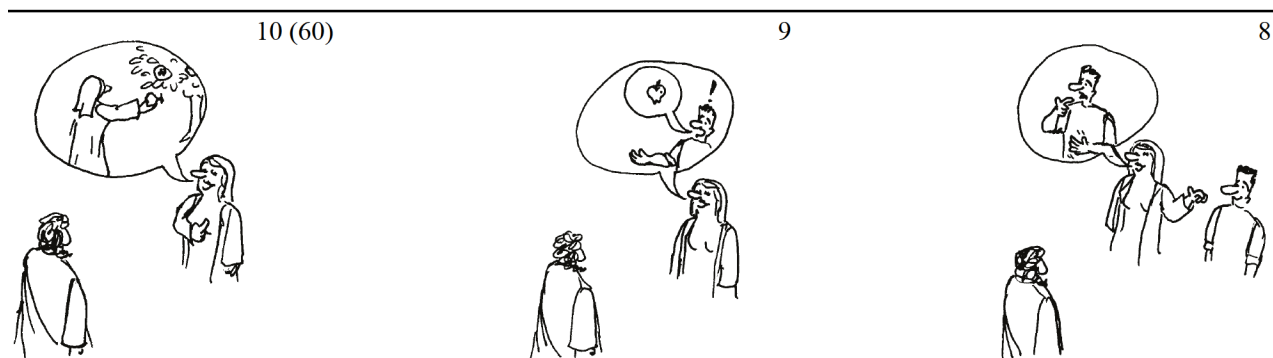


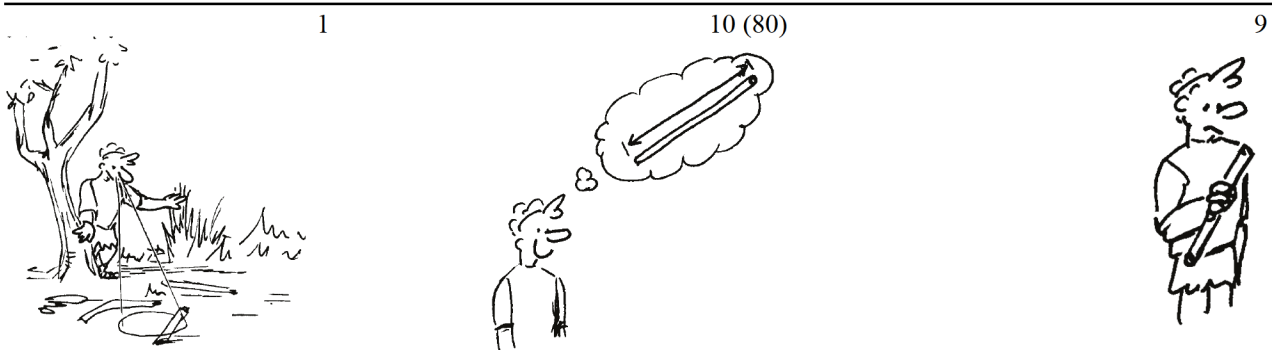
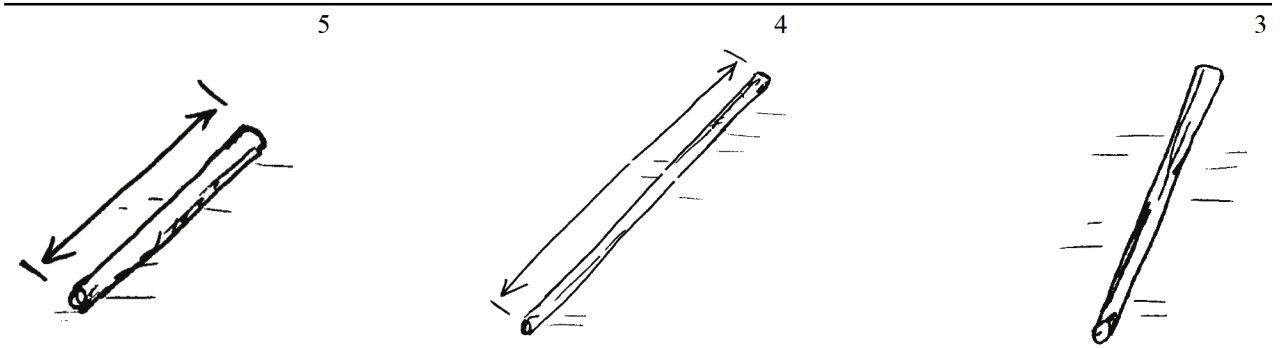


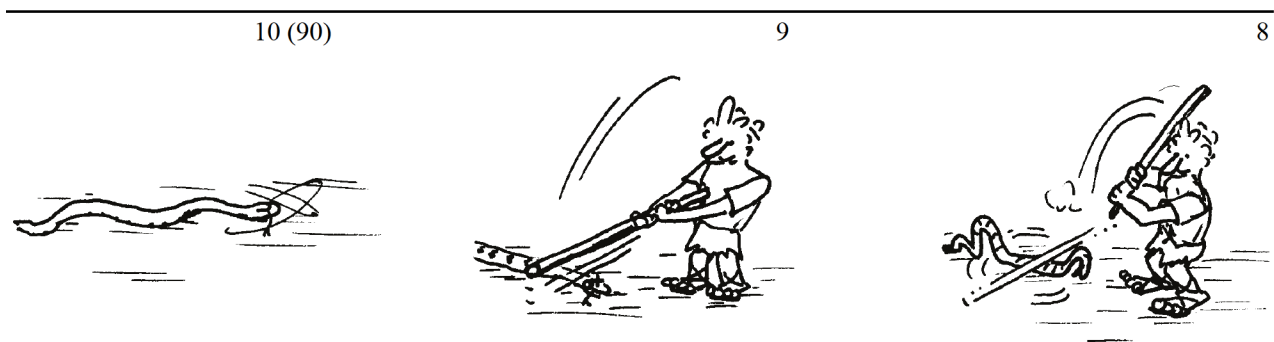
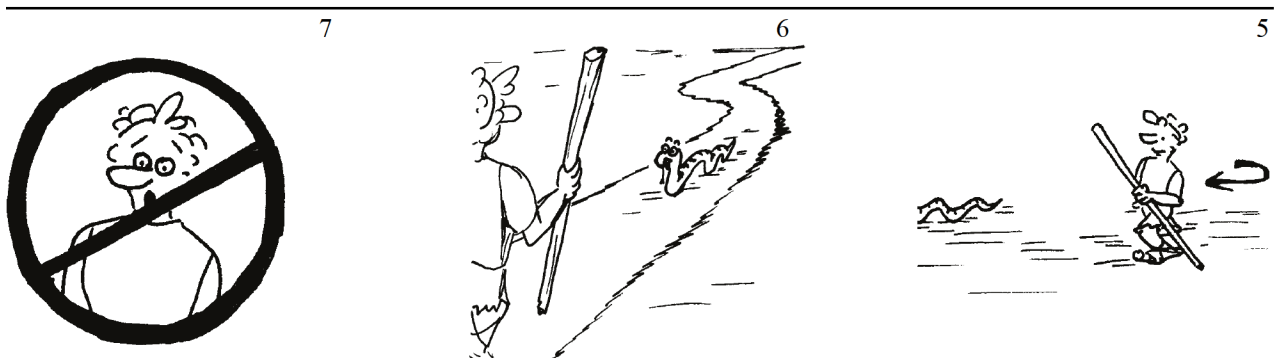
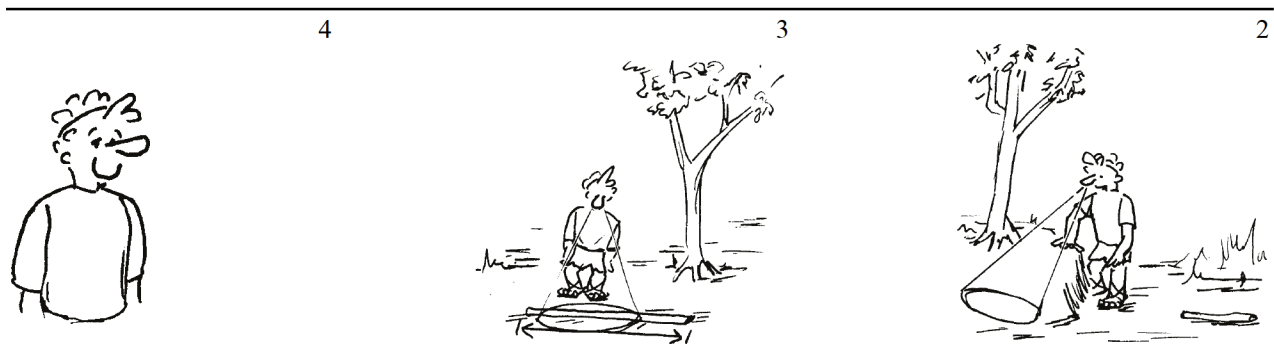












6



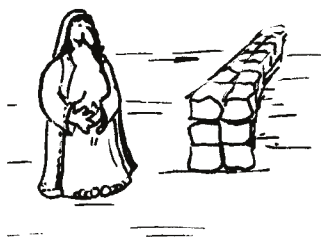
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4



9



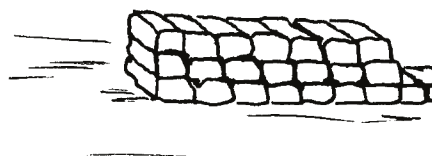
8



7



10 (100)



Quiz מבחן

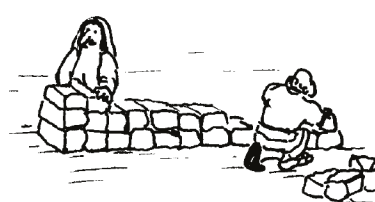
1-1



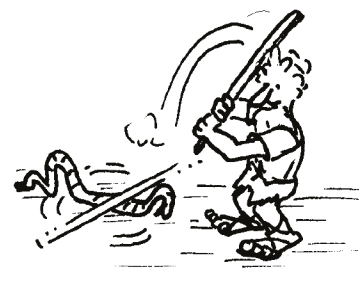
1-2



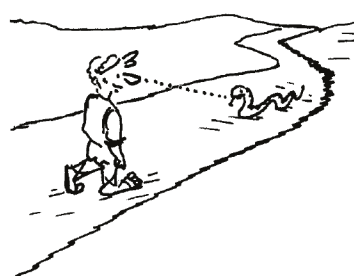
1-3



2-1



2-2



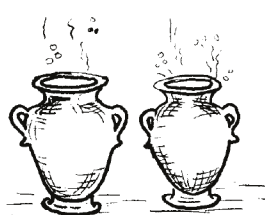
2-3



3-1



3-2



3-3



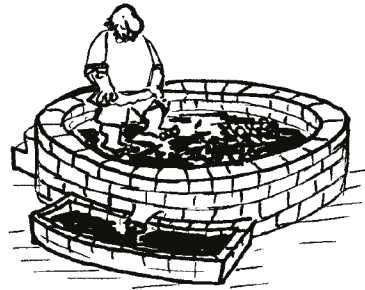
4-3



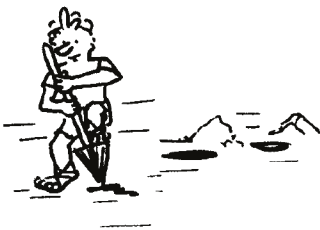
4-2



4-1



5-3



5-2



5-1



6-3



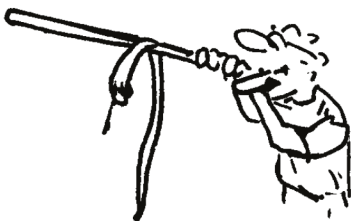
6-2



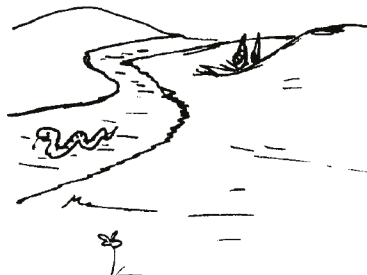
6-1



7-3



7-2



7-1



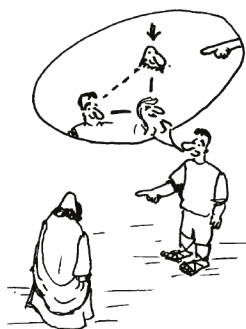
8-1



8-2



8-3



9-1



9-2



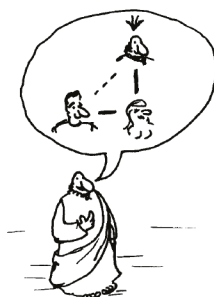
9-3



10-1



10-2

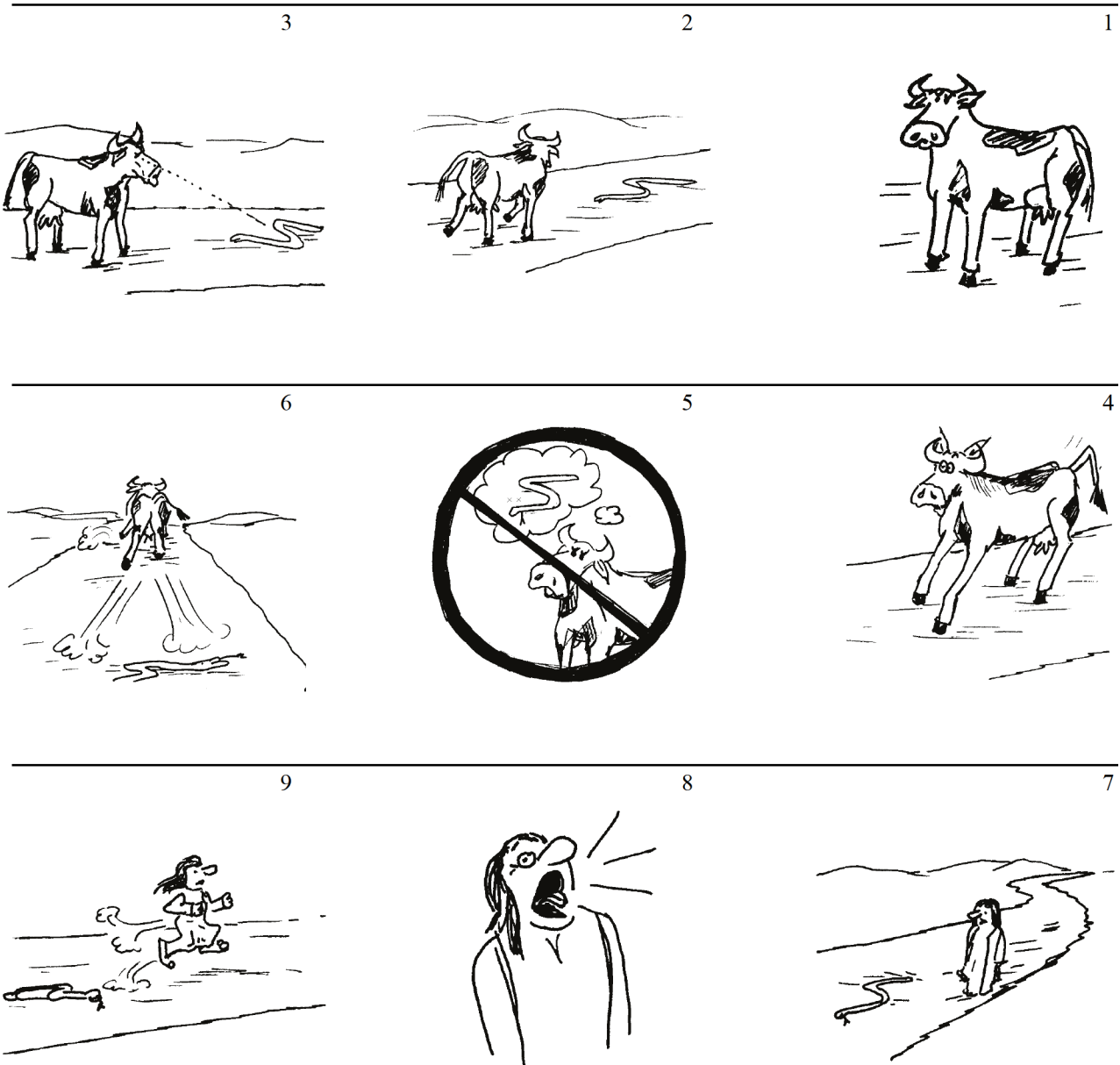


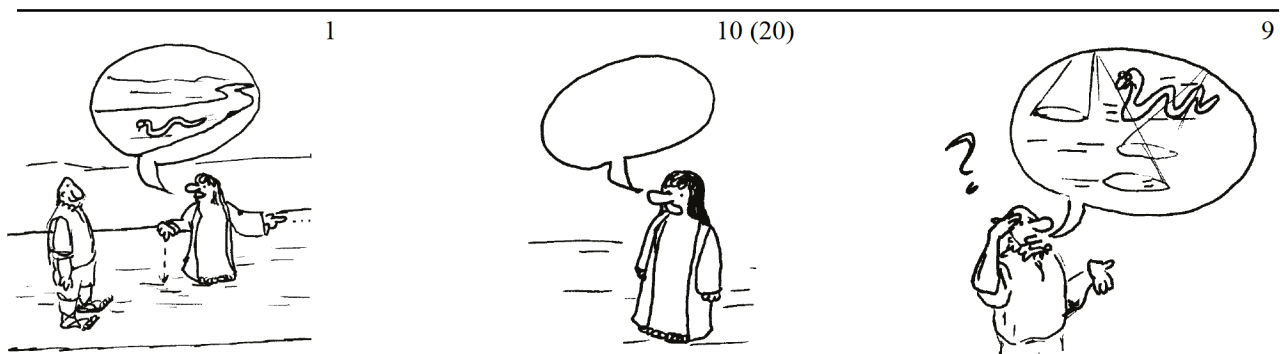
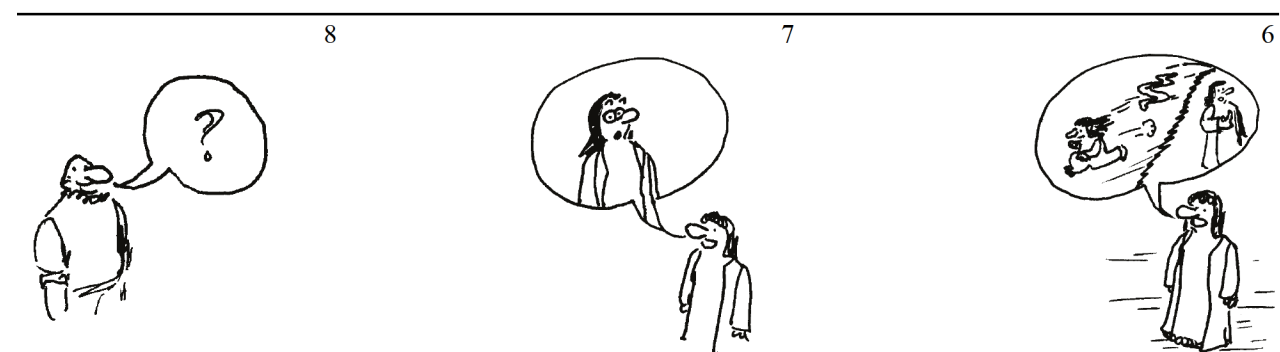
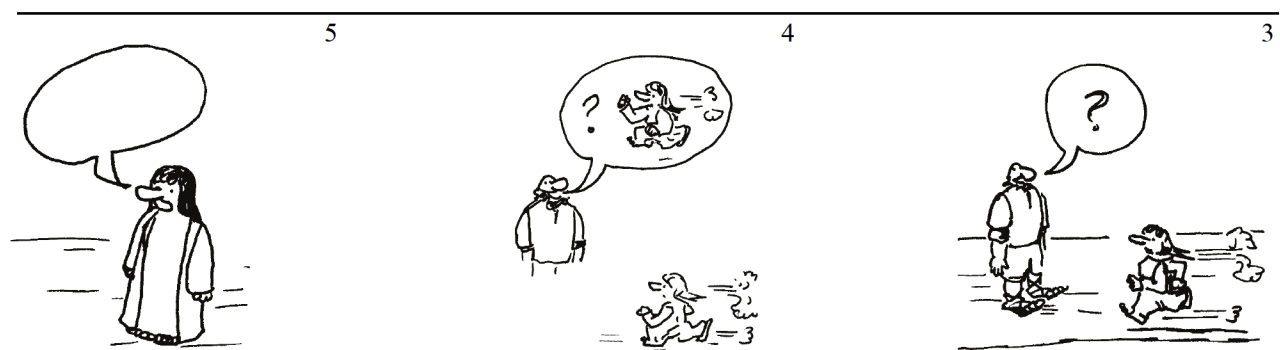
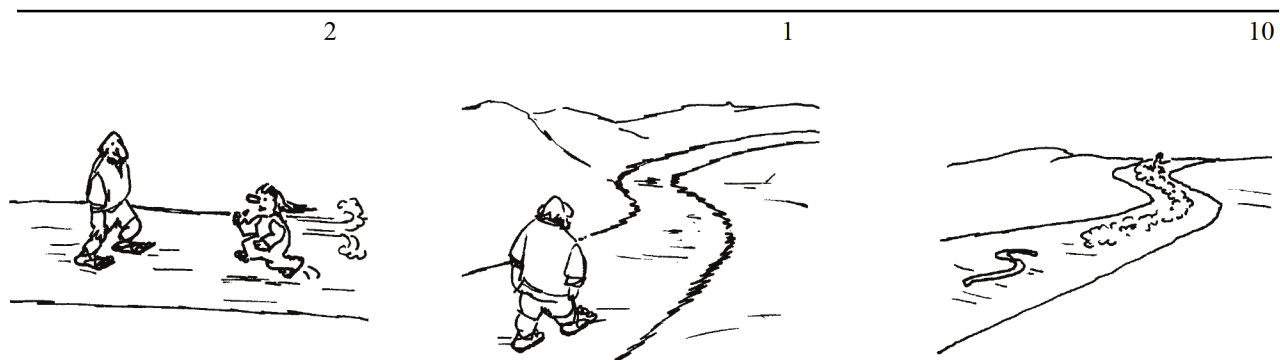
10-3

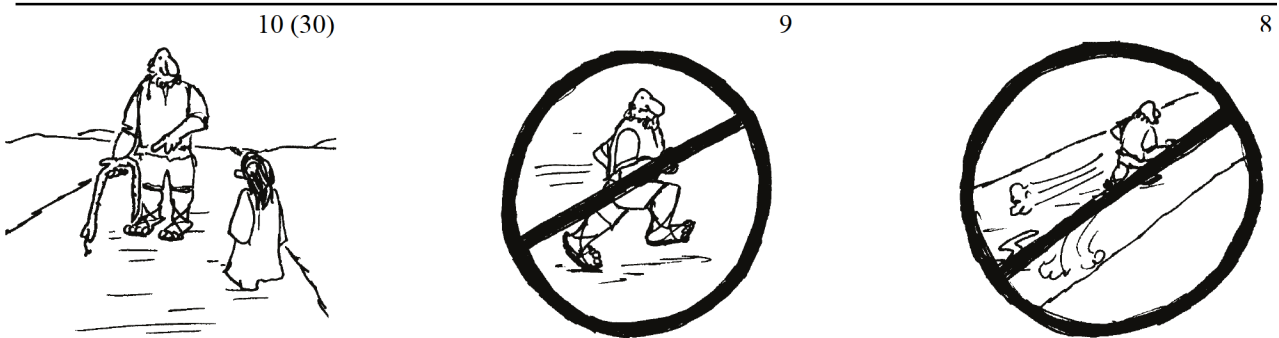
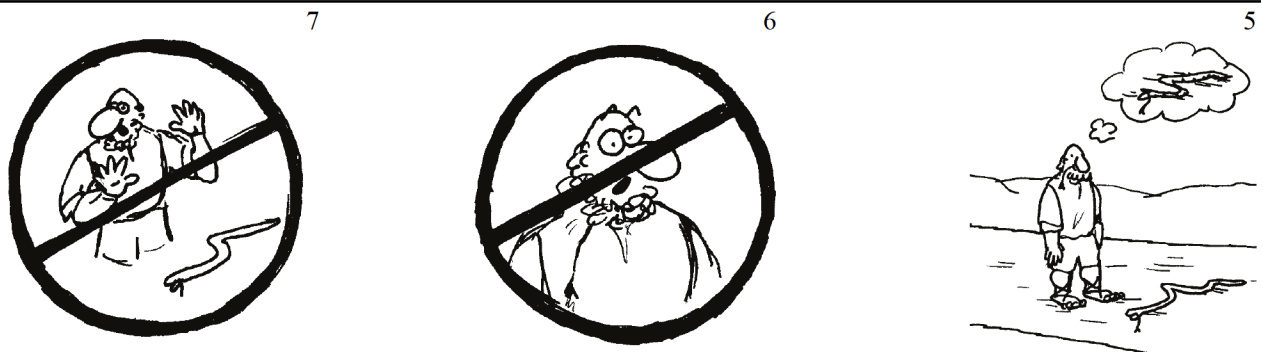
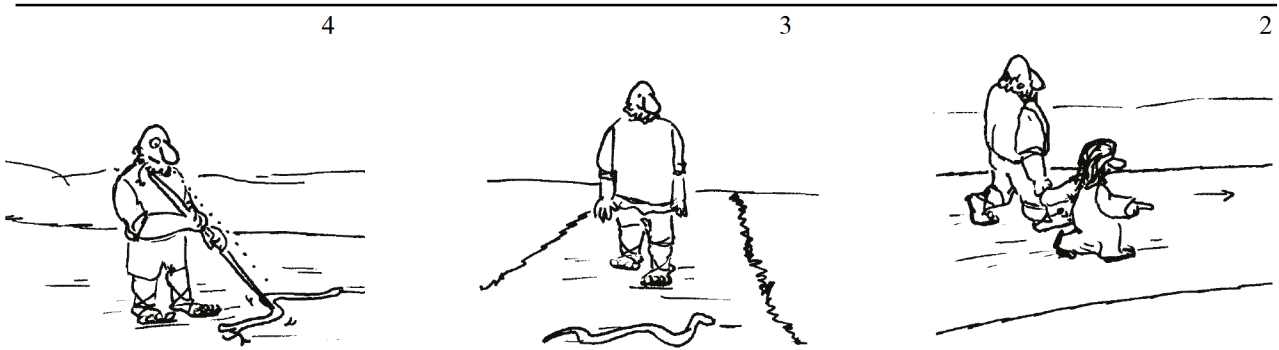


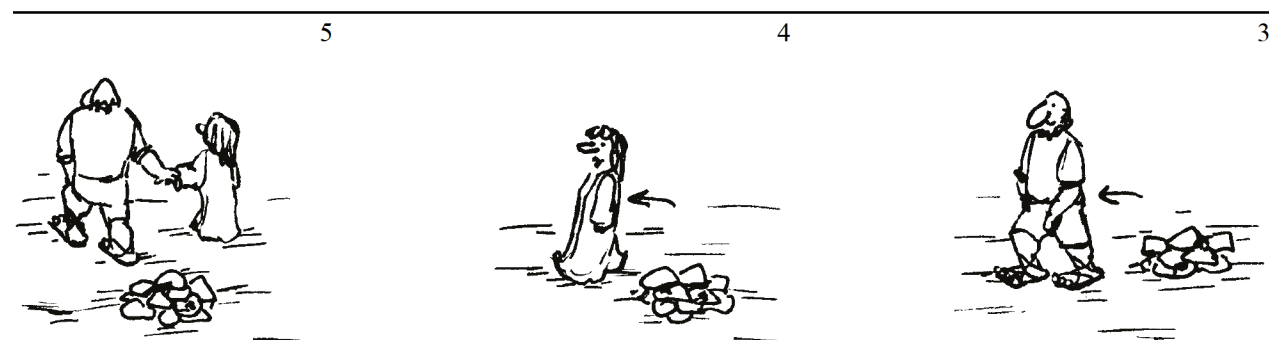
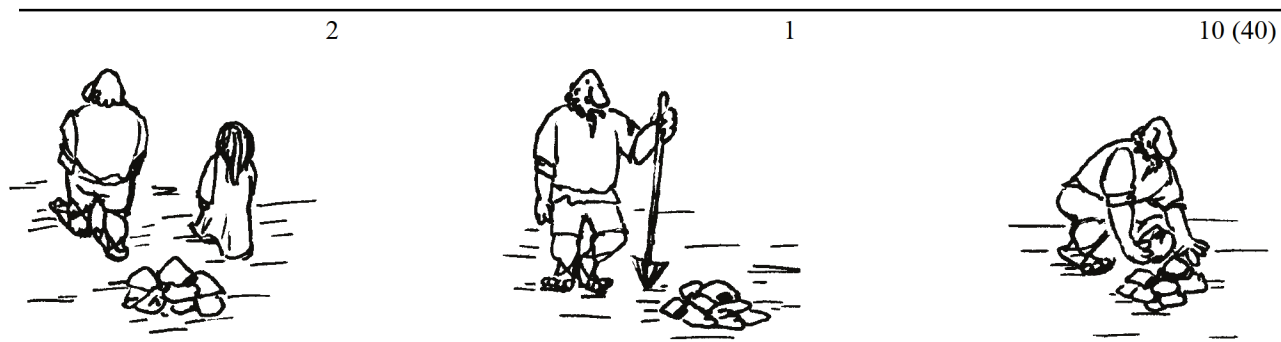
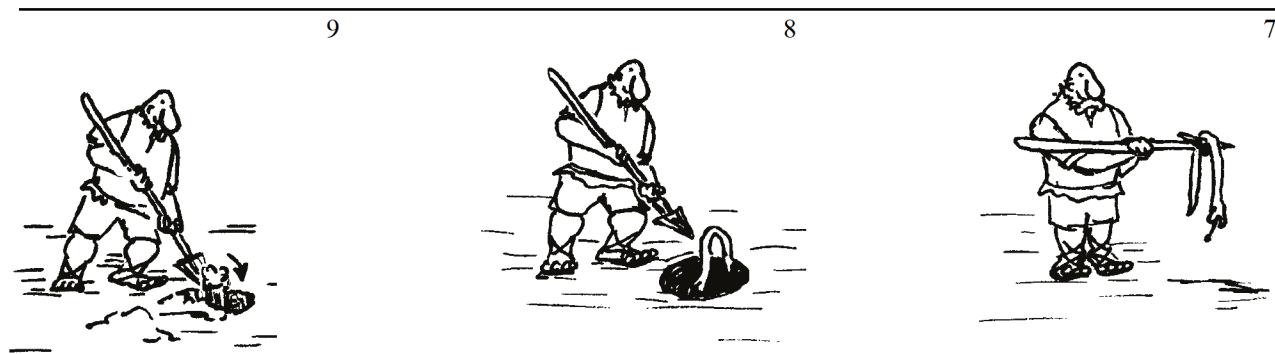
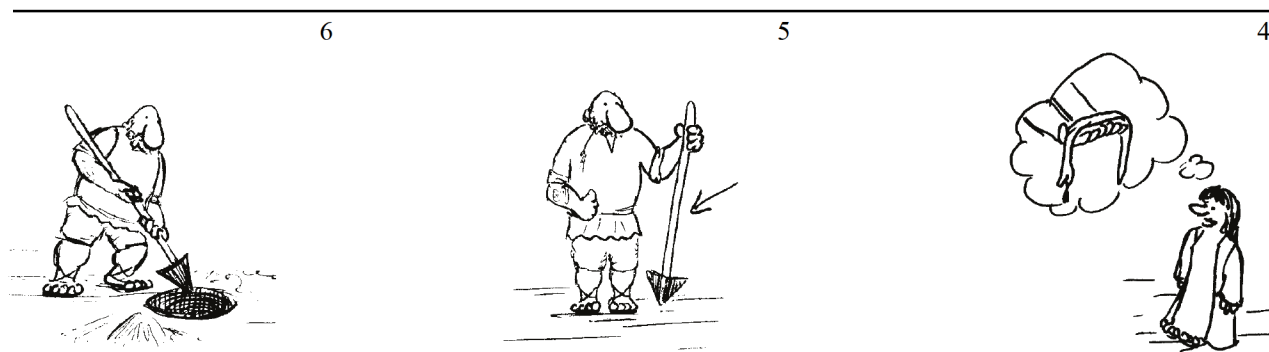
תמונות Picture Lesson 9

Recordings are on CD 3, Track 1





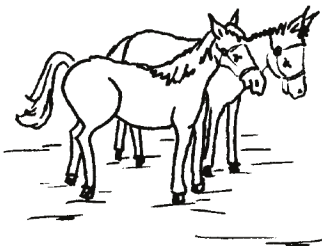




8

7

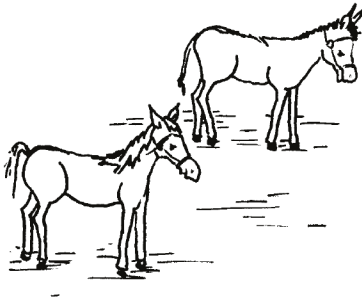
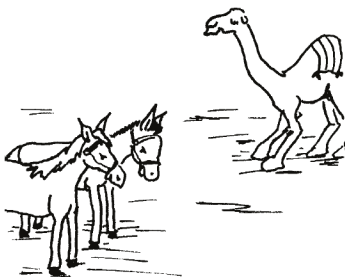
6



1

10 (50)

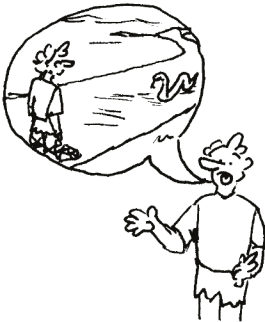
9



4

3

2



7

6

5



10 (60)



9



8



3



2



1



6



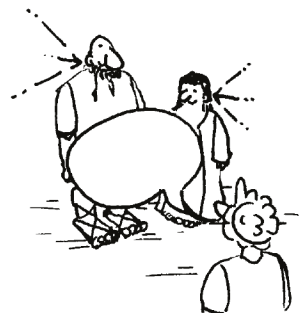
5



4



9

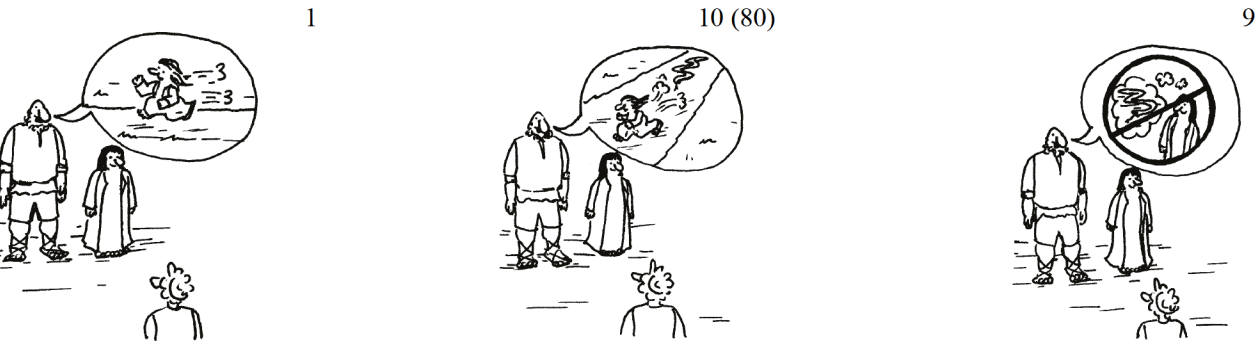
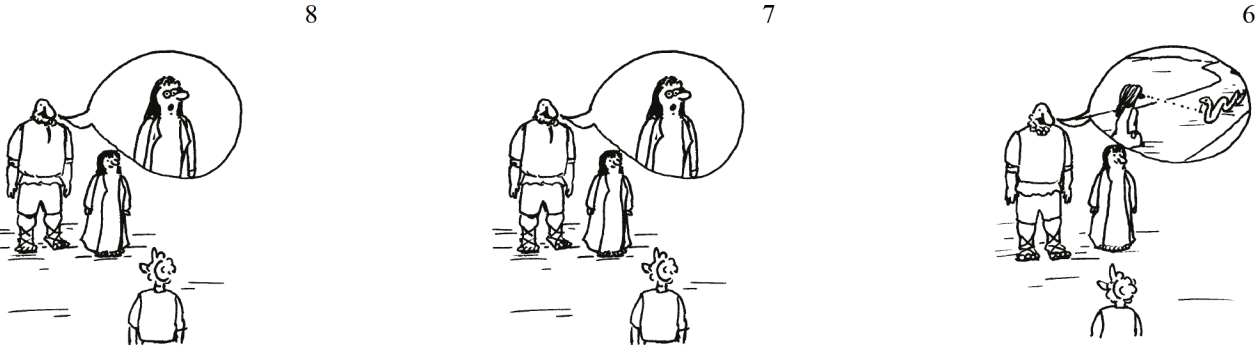
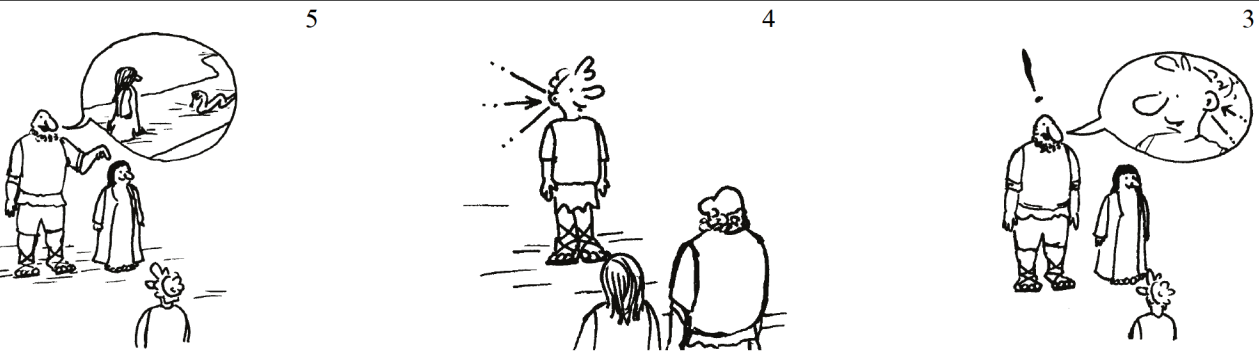
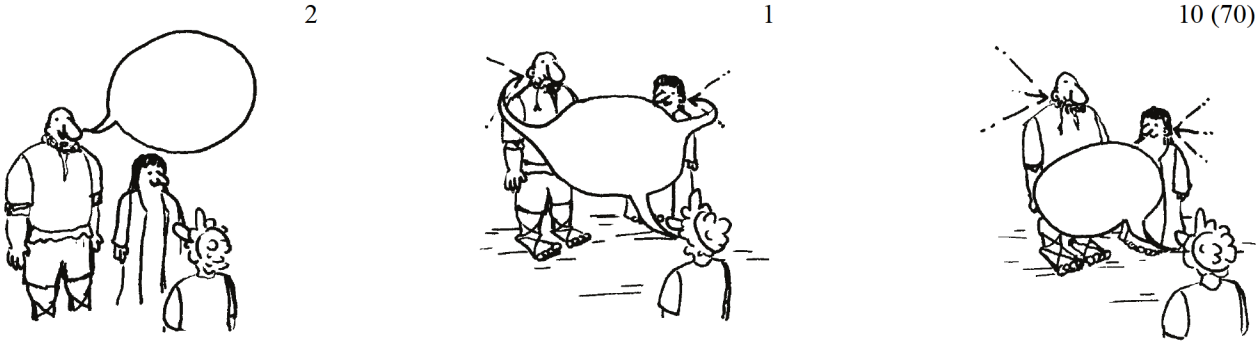


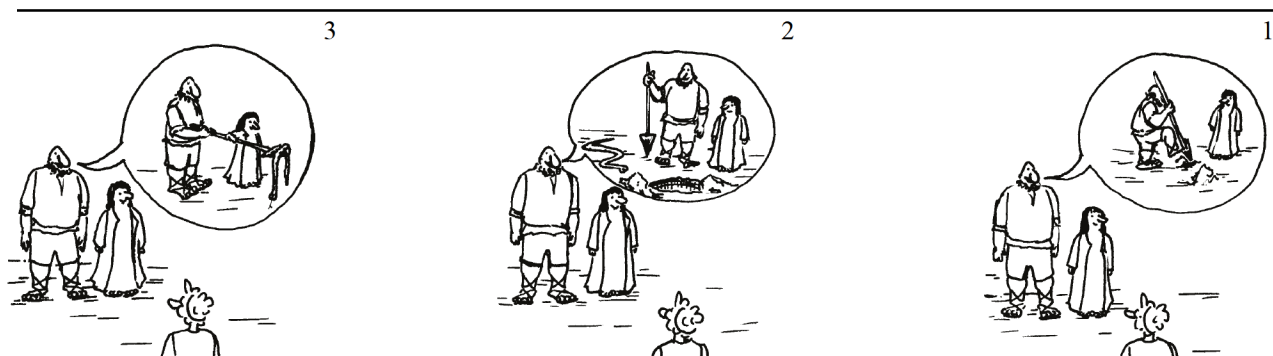
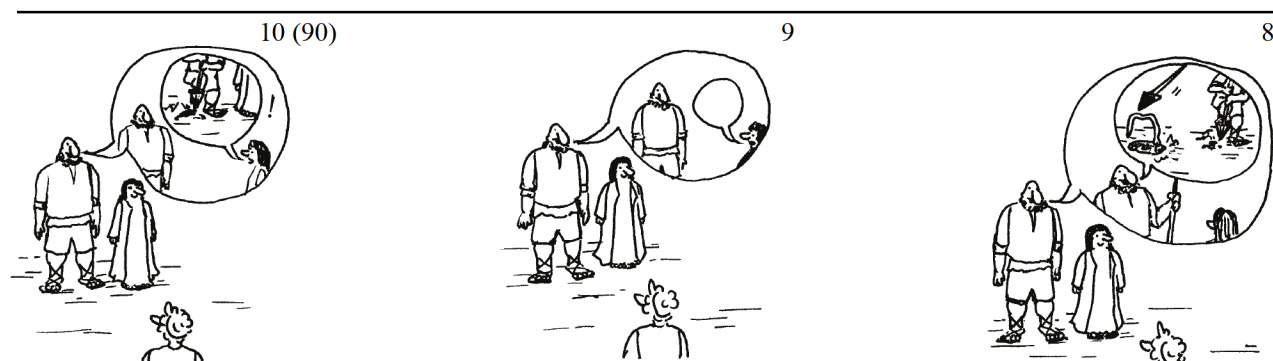
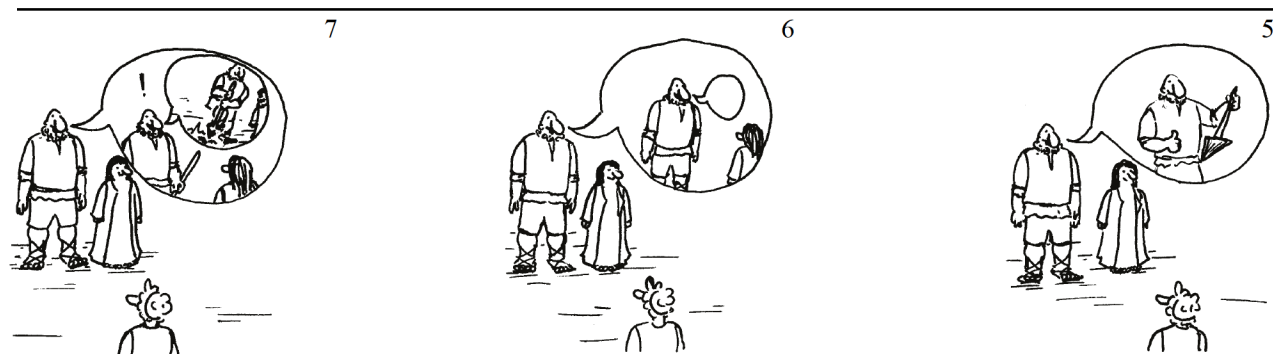
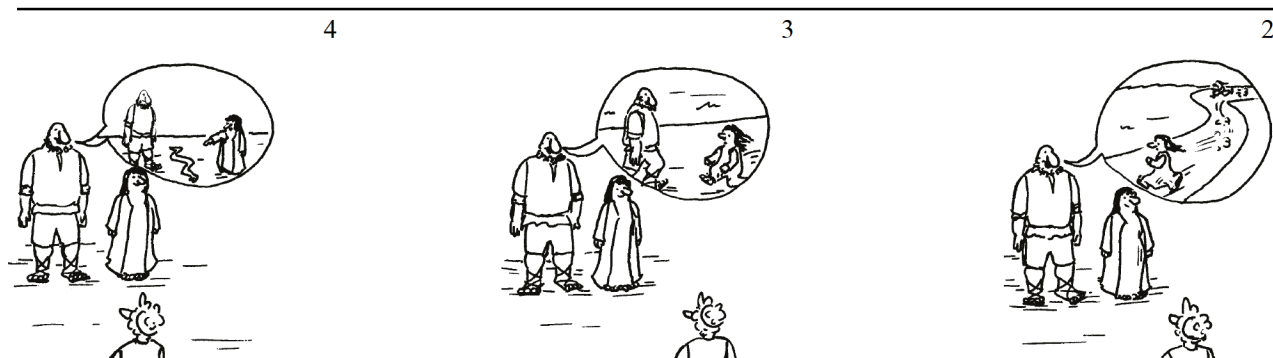
8



7







6



5



4



9



8



7



10 (100)



Extra Help *optional*

Picture Lesson 8:

vattiqtof
vayyiqtof
vayyiqah

and she picked
and he picked
and he took

Picture Lesson 9:

efo
yahad
va-ax
vattareni
vanemalle
millenu

where?
together
and I hit
and she showed me
and we filled
we filled

Picture Lesson 10:

bamui
bmuya
yotset
zorahat
nimtset

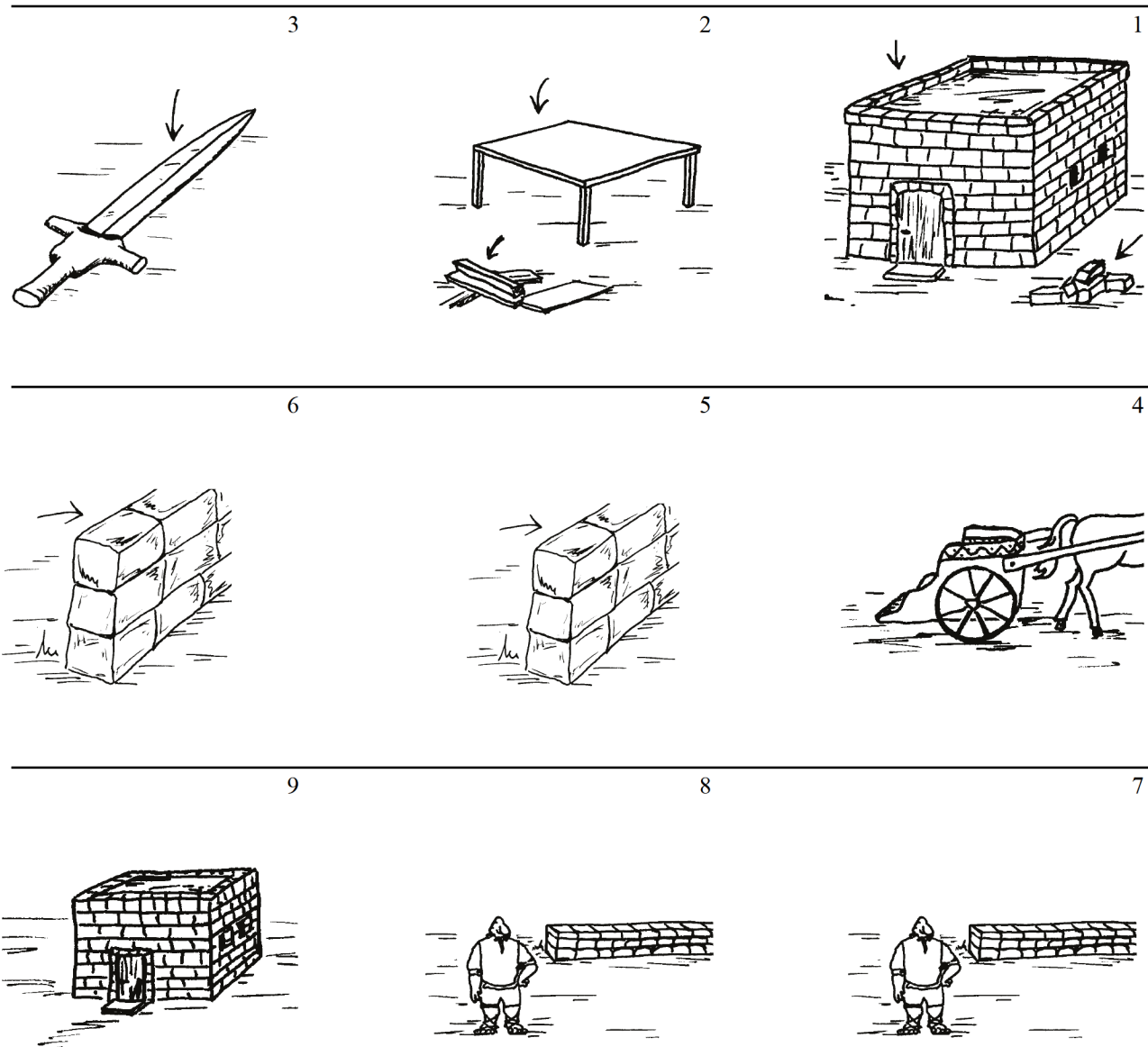
built
built
is going out
is shining, is dawning
is found, is there

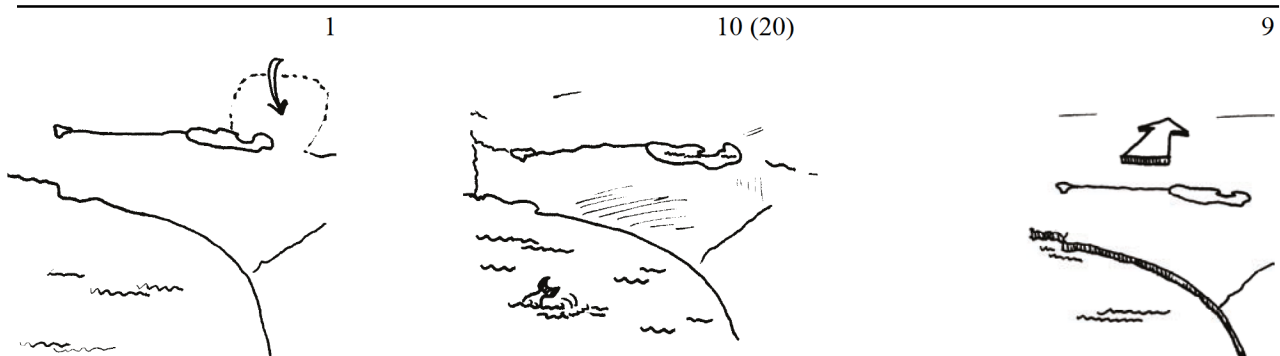
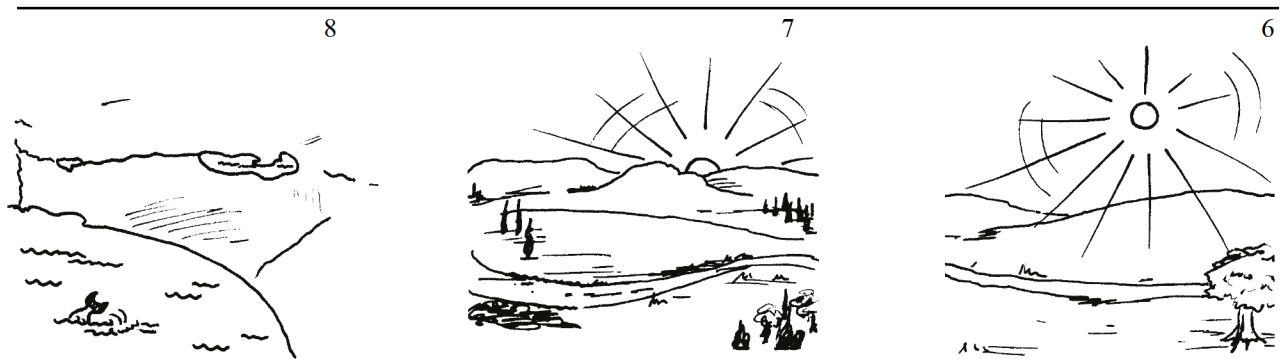
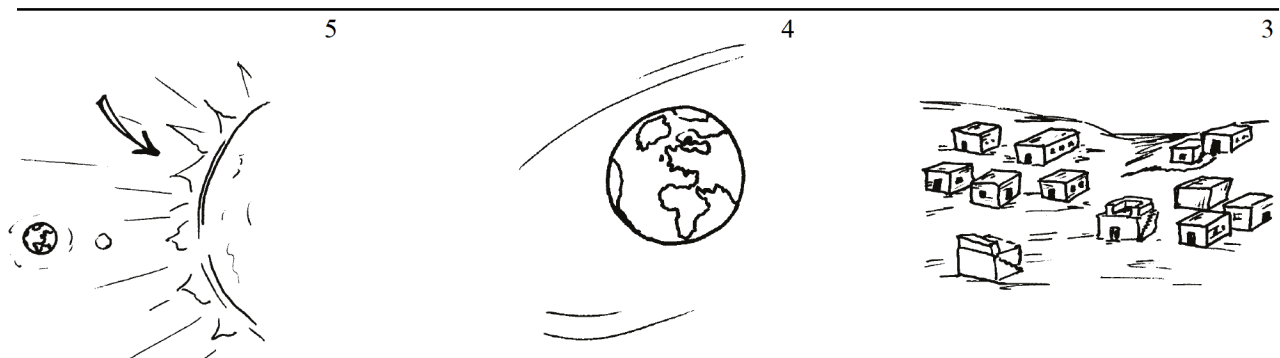
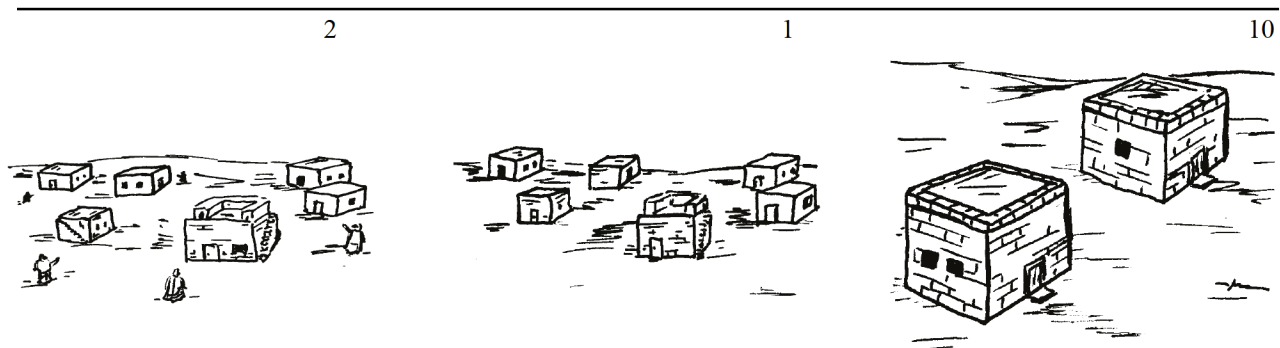
Please remember that any explanation in English is only an approximation. The most important skill for Part One is careful listening and association with the picture meanings. Please do not try to speak at this time, rather *think* about the meaning of the picture.

תמונות Picture Lesson 10

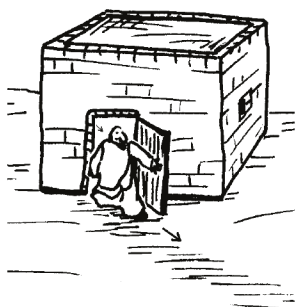
Recordings are on CD 3, Track 2

The following lesson includes drawings of the land of Israel and the Middle East, beginning with picture 18 and later. The perspective is "biblical"—the people in biblical times oriented themselves to the East. The maps in the lesson face the East, not the North. The **East** is located at the top of the map. The Mediterranean sea "*ha-yam ha-gadol*, the big sea" is on the bottom of some of the maps.

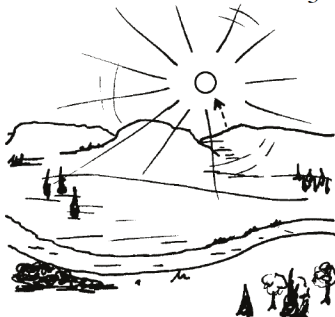




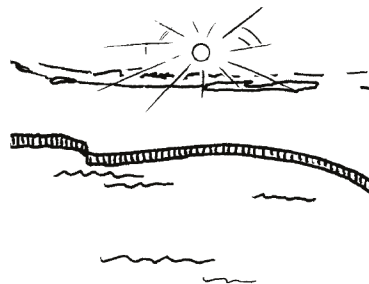
4



3



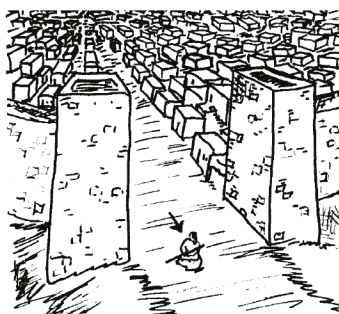
2



7



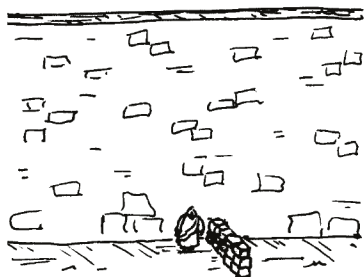
6



5



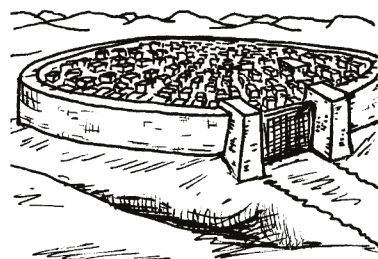
10 (30)



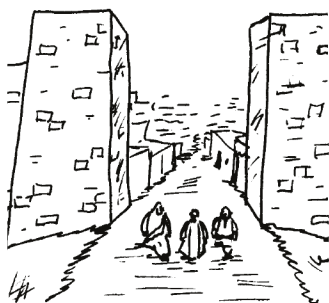
9



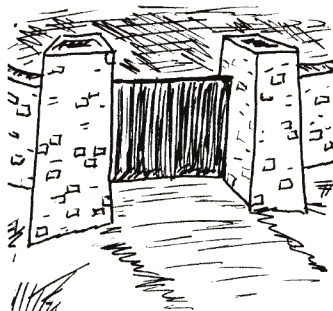
8



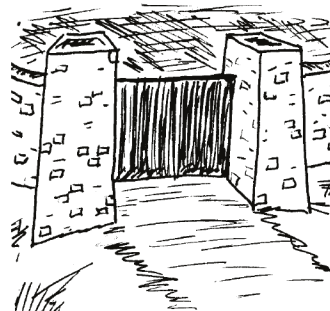
3

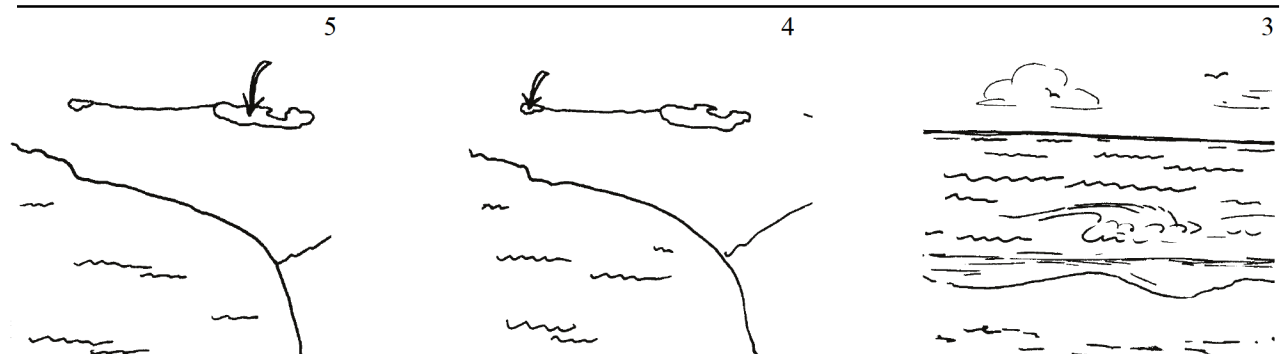
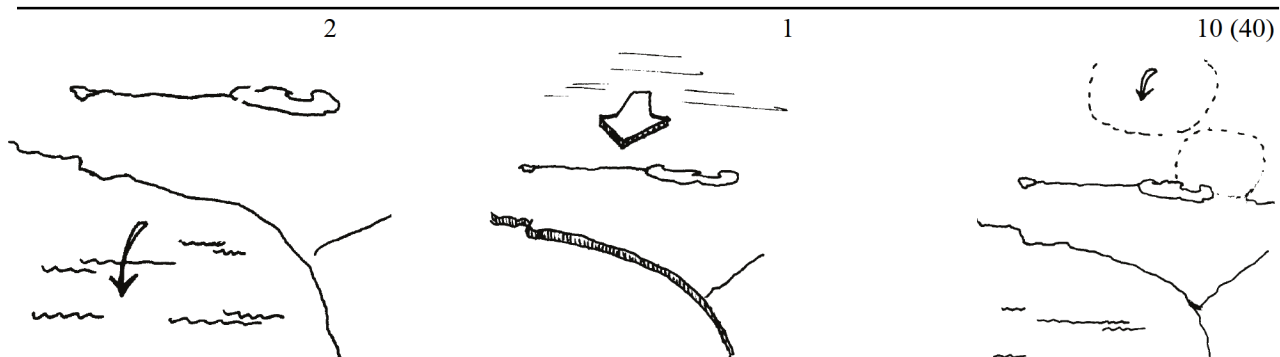
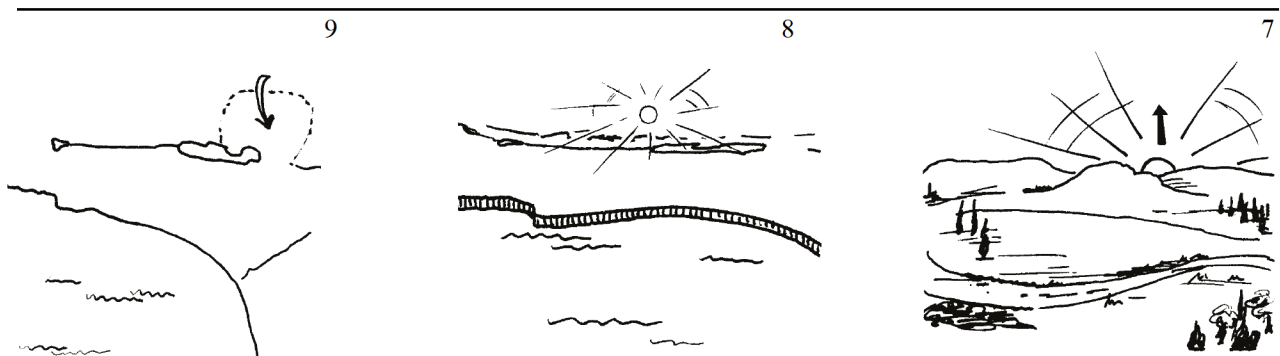
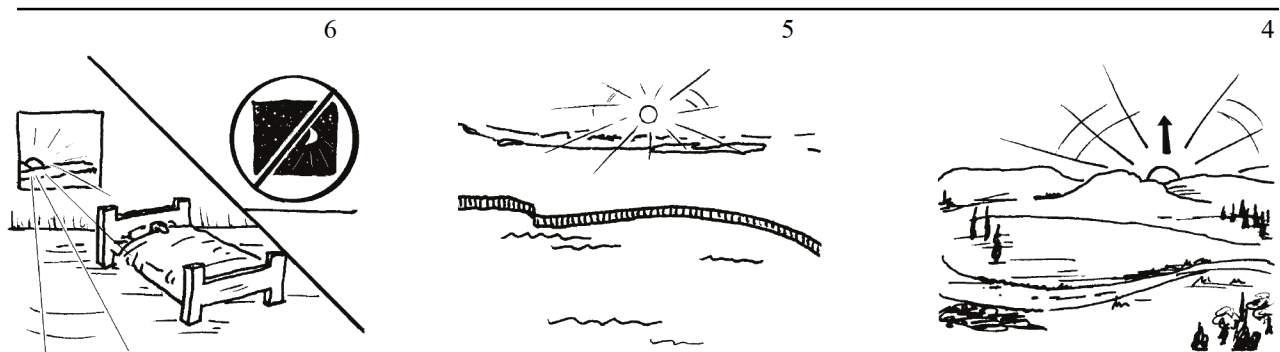


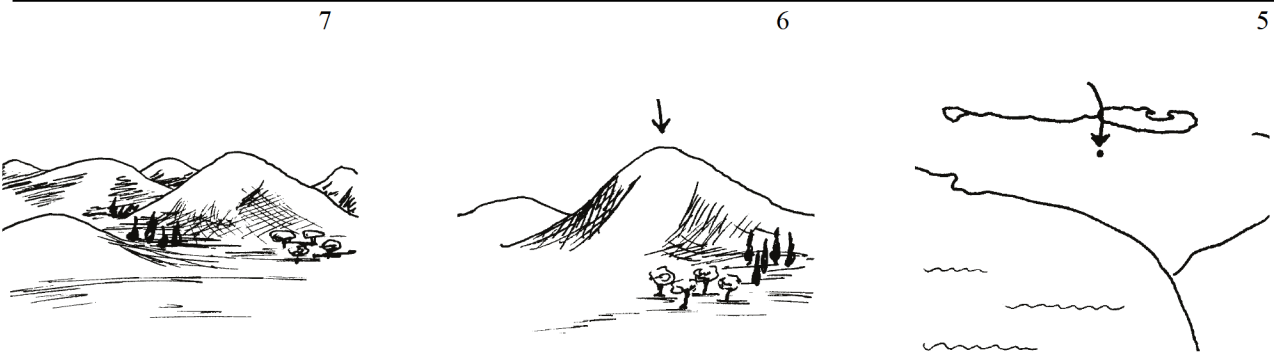
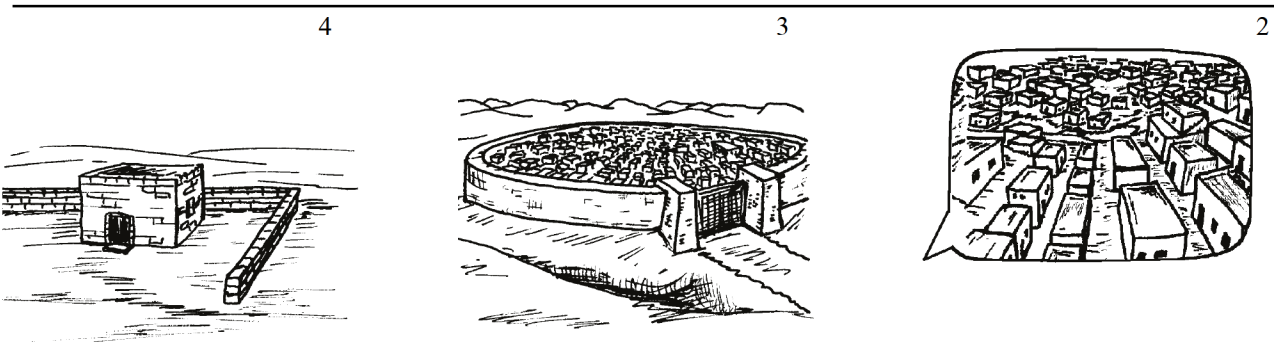
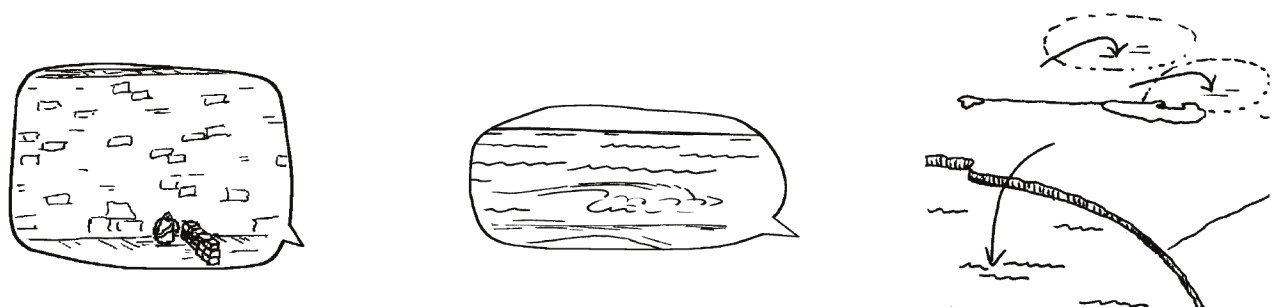
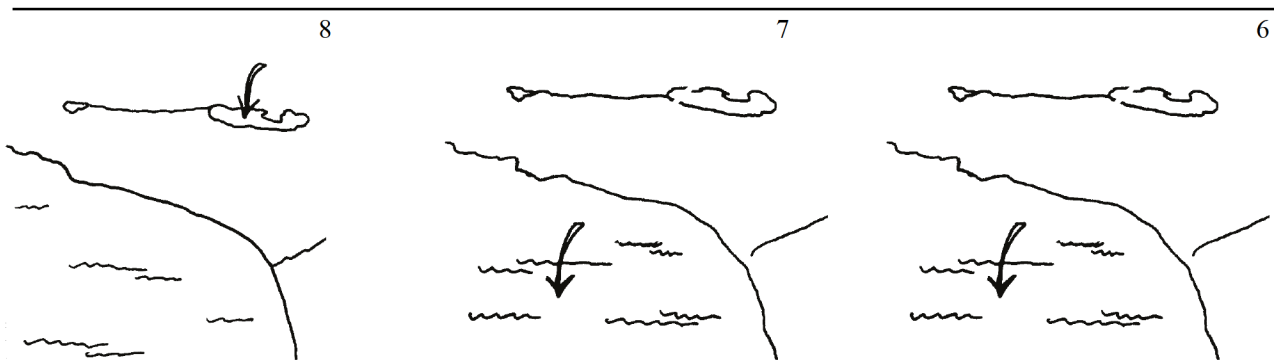
2

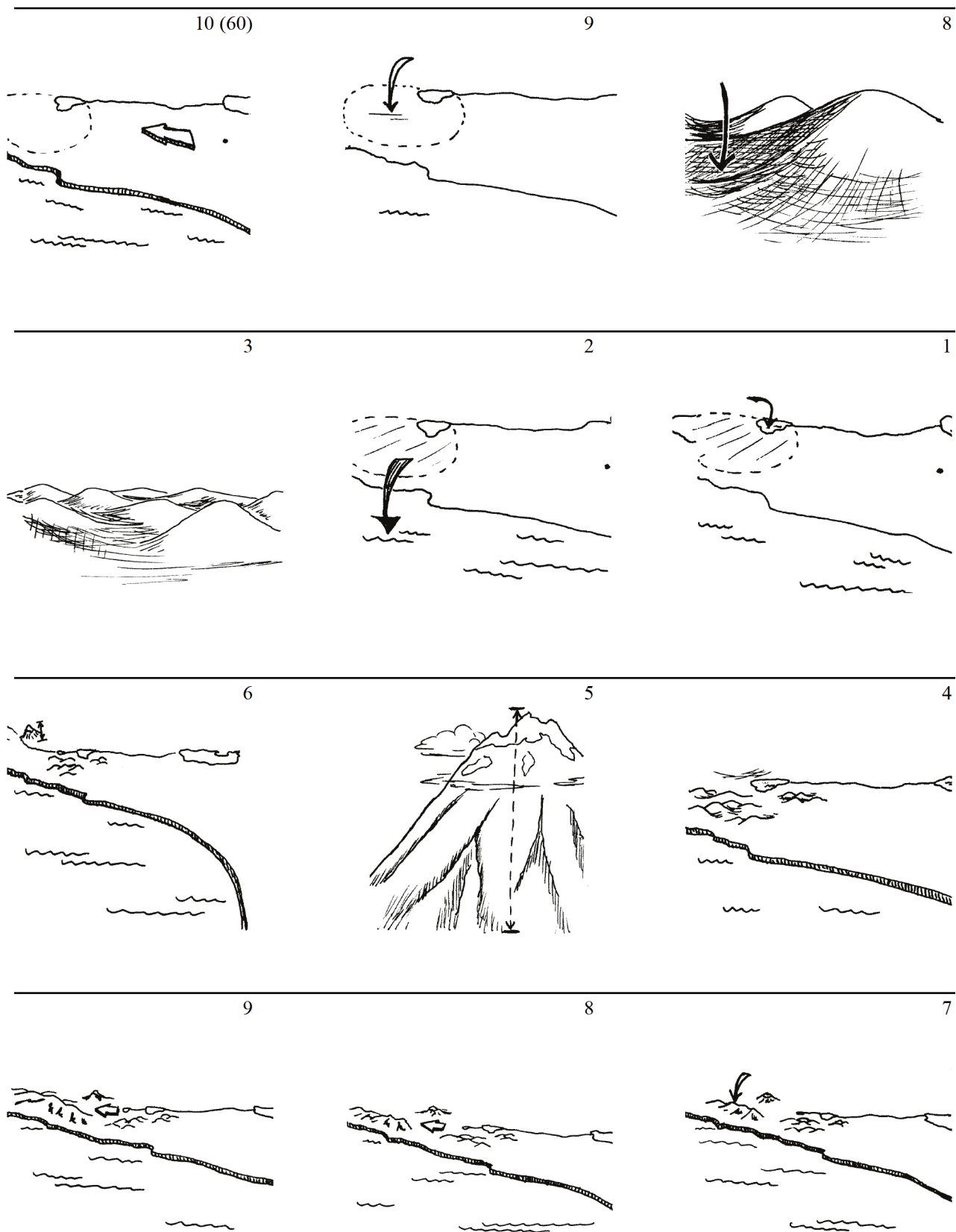


1

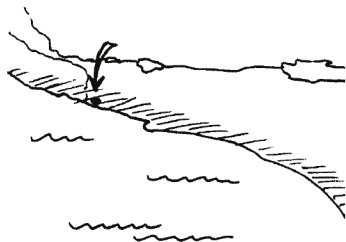




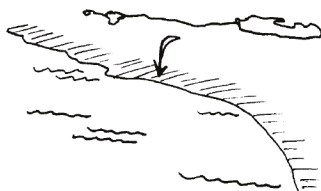




2



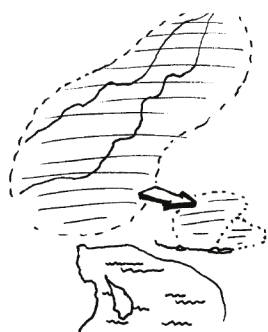
1



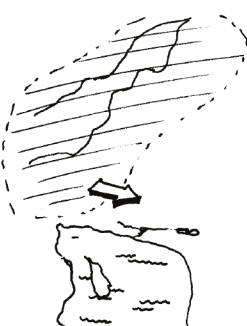
10 (70)



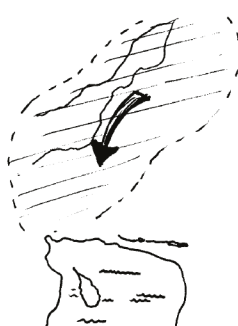
5



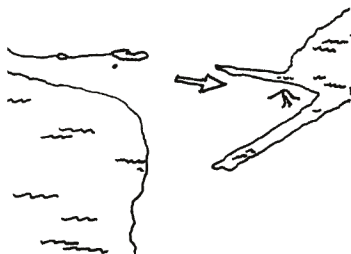
4



3



8



7



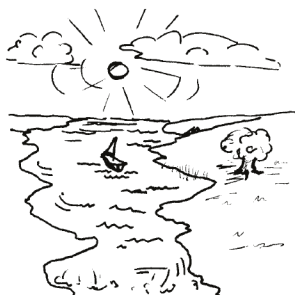
6



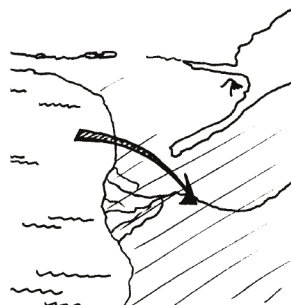
1

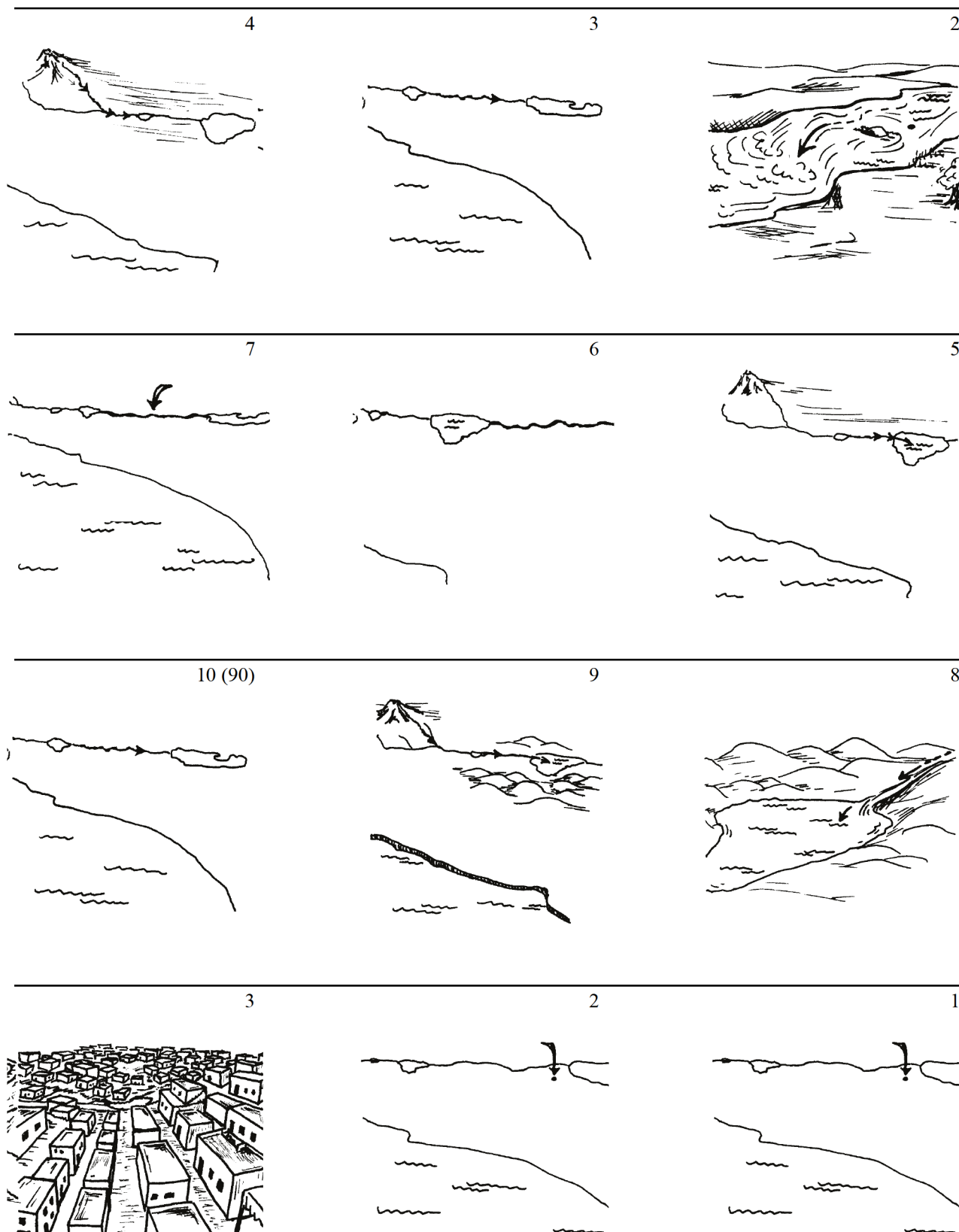


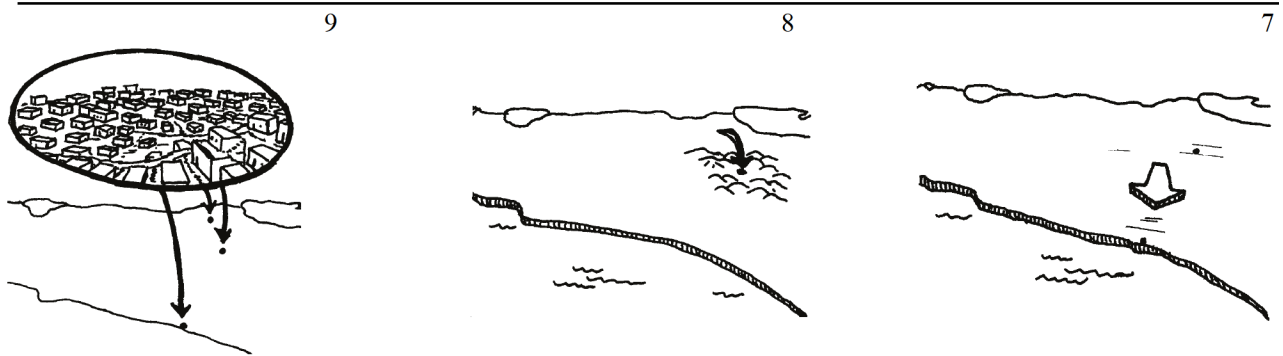
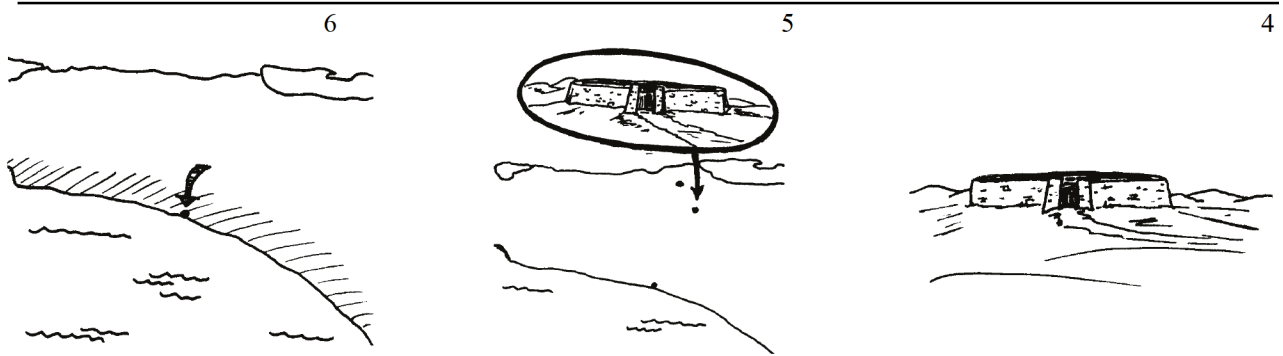
10 (80)



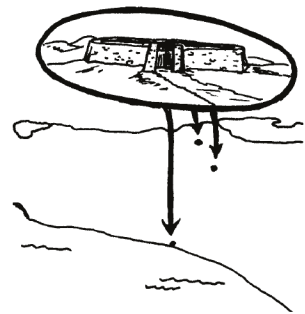
9





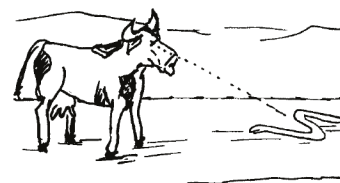


10 (100)

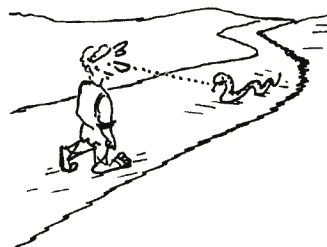


Quiz מבחן

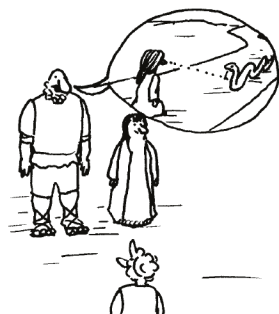
1-1



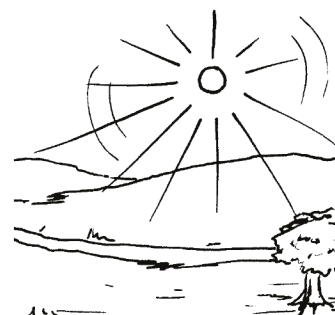
1-2



1-3



2-1



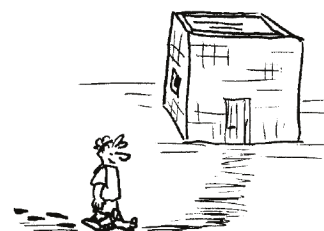
2-2



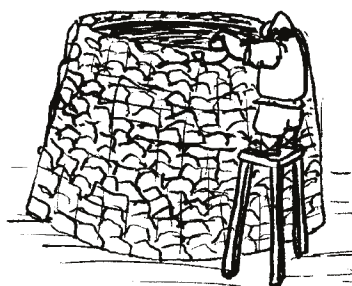
2-3



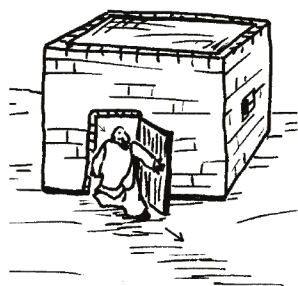
3-1



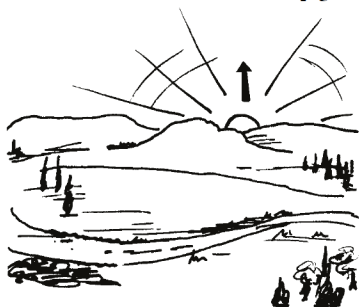
3-2



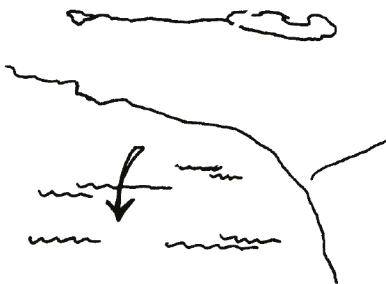
3-3



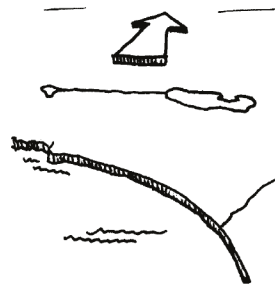
4-3



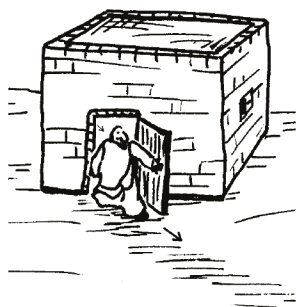
4-2



4-1



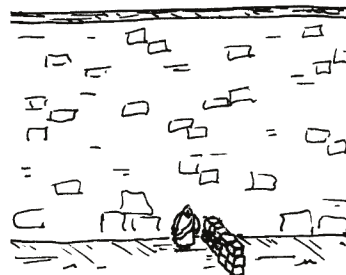
5-3



5-2



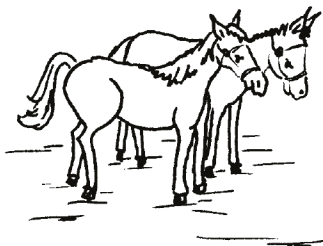
5-1



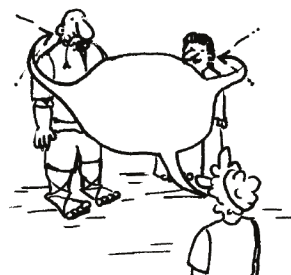
6-3



6-2



6-1



7-3



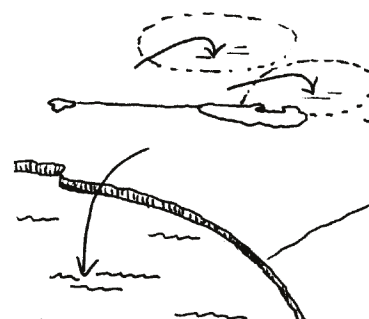
7-2



7-1



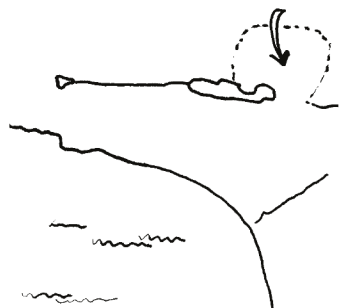
8-1



8-2



8-3



9-1



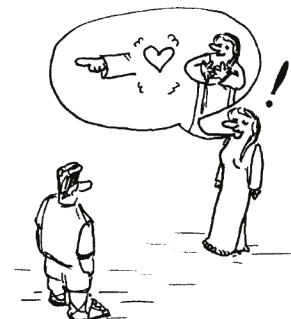
9-2



9-3



10-1



10-2



10-3



Introduction to the Hebrew Alphabet

לִמּוֹד לְקִרְאָה אֶלֶף-בֵּית

The Hebrew alphabet and writing system may be learned at any time. You may begin at the same time as doing the picture lessons. However, you should complete picture lessons one to ten *before* starting reading lessons in Chapter 12. It is important to open your ears to your new language. If you need encouragement from the natural world, remember that all children (visual learners included) listen to a language learning to hear it before they learn to spell or read it.

מספרים 11-21 Numbers

Please listen to the recording of numbers 11 through 21. They are on CD 3, track 3.

11	11	
12	11 12	11 12
13	11 12 13	11 12 13
14	11 12 13 14	11 12 13 14
15	11 12 13 14 15	11 12 13 14 15
16	11 12 13 14 15 16	11 12 13 14 15 16
17	11 12 13 14 15 16 17	11 12 13 14 15 16 17
18	11 12 13 14 15 16 17 18	
	11 12 13 14 15 16 17 18	
19	11 12 13 14 15 16 17 18 19	
	11 12 13 14 15 16 17 18 19	
20	11 12 13 14 15 16 17 18 19 20	
	11 12 13 14 15 16 17 18 19 20	
21	11 12 13 14 15 16 17 18 19 20 21	
	11 12 13 14 15 16 17 18 19 21 21	

Please stop the recording.

Instructions for the Alphabet Lists

1. Look at the two columns of symbols on the next page. They are arranged with a number for each line. Each line with its number will be read, but only the sounds from one of the two columns will be read for any one line. You get to discover which column is read for each line.
2. After the number, you will hear some sounds. Circle the symbols in the column that match the sounds. Line one and line two will start you off correctly. The column with something written is the correct column to circle. Please continue to line twenty-one. Enjoy the discovery of a new writing system.
3. It is good to listen to each list at least twice before going to the next list. You can confirm your responses while listening the second time and you can check your answers with the corresponding answer keys in the back of the book. You may photocopy the alphabet lists 1-16 for your personal worksheets.
4. After each list, you may practice writing the new forms. Instructions for writing Hebrew are found at the end of this chapter.
5. Please proceed to list one, **אלף-בית 1**.

אָלף-בֵּית 2

Recordings are on CD 3, Track 5

ש	ל	.1
ג	ל	.2
ג	ל	.3
ל	ג	.4
ש	ג	.5
ג	ש	.6
ל	ג	.7
ש	ש	.8
ש	ש	.9
ל	ל	.10
ל	ל	.11
לל	לל	.12
לל	לל	.13
שג	גג	.14
שש	שש	.15
גג	גג	.16
של	שג	.17
לש	לג	.18
גל	לל	.19
שגל	שגל	.20
גלש	שלג	.21

אָלף-בֵּית 1

Recordings are on CD 3, Track 4

ש		.1
ש		.2
ל	ש	.3
ל	ש	.4
ל	ל	.5
ל	ל	.6
ש	ל	.7
ל	ש	.8
ל	ש	.9
ש	ל	.10
ג		.11
ל	ג	.12
ל	ג	.13
ג	ל	.14
ג	ש	.15
ש	ג	.16
ג	ל	.17
ל	ש	.18
ש	ג	.19
ל	ג	.20
ג	ש	.21

אֶלֶף-בֵּית 4

Recordings are on CD 3, Track 7

אֶלֶף-בֵּית 3

Recordings are on CD 3, Track 6

שֵׁשׁ	שֵׁשׁ	.1	לֵשׁ	גֵּשׁ	.1
כָּבֶּ	בָּבֶּ	.2		בֶּ	.2
	תֶּ	.3		לֶ	.3
תֶּ	לֶ	.4	בֶּל	בֶּל	.4
תֶּ = תֶּ		.5	לָג	שֶׁבֶּ	.5
שֶׁתֶּת	שֶׁתֶּל	.6		כֶּ	.6
בֶּת	בֶּת	.7	בֶּבֶּ	כֶּכֶּ	.7
גֶּת	גֶּת	.8	גֶּל	בֶּל	.8
לֶת	תֶּל	.9	שֶׁל	כֶּל	.9
תֶּתֶל	תֶּתֶשׁ	.10	שֶׁכֶּ	שֶׁל	.10
גֶּ = גֶּ		.11	בֶּ		.11
דֶּ		.12	כֶּכֶּ	בֶּבֶּ	.12
דֶּדֶ	דֶּדֶ	.13	לֶבֶּ	לֶבֶּ	.13
דֶּג	דֶּת	.14	לֶבֶּ	לֶבֶּ	.14
דֶּ = דֶּ		.15	שֶׁלֶּבֶּ	בֶּשֶׁל	.15
כֶּד	בֶּד	.16	לֶל	לֶל	.16
שֶׁד	שֶׁד	.17	שֶׁכֶּ	שֶׁשׁ *	.17
שֶׁלֶּשׁ	תֶּלֶת *	.18	כֶּכֶּ	בֶּבֶּ	.18
תֶּשׁ	דֶּשׁ	.19	כֶּכֶּ	בֶּבֶּ	.19
לֶדֶּ	לֶבֶּ	.20	גֶּגֶּ	גֶּגֶּ	.20
שֶׁתֶּ	תֶּתֶל	.21	גֶּל	גֶּל	.21

שֶׁלֶּשׁ is usually written with one dot, like 4:18 שֶׁשׁ in שֶׁ * (3.17, 4.18) A form with two dots like

אֶלֶף-בֵּית 6

Recordings are on CD 3, Track 9

גַּב	.1
לֹב = לוֹ	.2
בָּב = בָּב	.3
נָב = נָב	.4
שָׁב = שָׁל	.5
בָּכַל	.6
תָּלַו = תָּכַל	.7
נָכַד = בָּכַד	.8
וּבָכַד = וּבָכַד	.9
כָּכַתוּב = כָּכַתוּב	.10
שָׁבוּ = שָׁבוּ	.11
בּוֹל	.12
גּוֹל = גָּל	.13
דּוֹב = תוּב	.14
בוּ = וּ	.15
לָבוּ = לָכוּ	.16
בָּדַל	.17
בָּדַל = בָּדַל	.18
וּבָדַל = וּבָדַל	.19
שָׁבוּ = שָׁבוּ	.20
שָׁב = שָׁן	.21

אֶלֶף-בֵּית 5

Recordings are on CD 3, Track 8

כָּד = כָּד	.1
בָּ	.2
תָּ = תָּ	.3
בָּב = בָּב	.4
גָּל = גָּל	.5
לָתַשׁ = דָּתַשׁ	.6
וּ	.7
וּ	.8
בָּת = וּתָ	.9
גּוּ = גָּל	.10
בוּ	.11
תוּ = לוּ	.12
גּוּ = נוּ	.13
בָּת	.14
בוּת = בָּת	.15
בָּשׁ = בָּשׁ	.16
בוּשׁ = כּוּשׁ	.17
וּלָת = וּבָל	.18
גָּשׁ = וּשׁ	.19
לָב = לָד	.20
גָּל = גּוּ	.21

אָלף-בֵּית 8

Recordings are on CD 3, Track 11

וּבֵית	בֵּית	.1
בֵּית	פֵּית	.2
לִישׁוֹ	לָשׁוֹ	.3
	דִּלְתוֹ	.4
יִכְבוּ	תִּכְבוּ	.5
יִכְבְּדוּ	יִבְכוּ	.6
דִּלְתוֹ	דִּלְתָהּ	.7
בִּבְגָד	יִכְבֵּד	.8
שְׁבִי	שְׁבוּ	.9
שְׁבִיל	שְׁבִית	.10
הִגְבֵּל	גָּבֹל	.11
גָּדֵל	גָּדֹל	.12
גָּדְלוּ		.13
גָּדְלוּ	גָּדְלוּ	.14
וְגָדֵל	בְּגָדֵל	.15
בְּשָׂכְבוֹ	בְּשָׂכְבָהּ	.16
שָׁכַב	שׁוּכַב	.17
יִשְׁכַּב	לִשְׁכַּב	.18
תִּשְׁכְּבוּ	יִשְׁכְּבוּ	.19
יִשֵּׁית	יָשֵׁת	.20
וְבֵהוּ	בְּתֵהוּ	.21

אָלף-בֵּית 7

Recordings are on CD 3, Track 10

הָ		.1
הָהָ		.2
הָלוֹ	הָלוֹ	.3
הוֹהָ	הָהָהּ	.4
הוּ	הָ	.5
הֵד		.6
שָׁב	= שָׁב	.7
שָׁבָהּ	שָׁוָה	.8
שָׁבָהּ	= שָׁב	.9
	יָד	.10
יֵשׁ	יֵשׁ	.11
גִּי	דִּי	.12
דִּי	גִּי	.13
כִּי	בִּי	.14
בִּי	דִּי	.15
תִּי	שִׁי	.16
הָשִׁיב	הָשִׁב	.17
כָּבָהּ	בָּכָהּ	.18
כָּבָהּ	בָּכָהּ	.19
כָּבָהּ	כִּי בָהּ	.20
תִּישׁ	דִּישׁ	.21

Notes on Spelling: Five Vowels, *Dagesh*, and *Shva*

Those who are curious about the writing system may read this section after completing reading list 8. Others may want to skip this for now and return after learning the writing system and completing the reading lessons. PLEASE REMEMBER: many Israelis happily read and understand the Bible without fully understanding the spelling system. While the spelling system may be a little bit complicated, the good news is that it is regular.

You only need to pronounce five vowel sounds when reading biblical Hebrew. The vowel symbols are divided into two groups of five vowels each. Historically, one group consisted of five short vowels and the other group consisted of five long vowels.¹ Today, they are pronounced the same as only five vowels.

The pronunciation in these recordings uses one vowel length.² The student should ignore length in pronunciation and treat the short vowels as equal in sound to the long vowels. Vowel length is mainly useful for learning how the spelling system works. In *Part Two* of this course it will be sufficient to know which vowels belong to the short group and which belong to the long group. Here are the vowel groups in columns, with the Latin/Spanish equivalent³ for the five vowels:

sound vowels	short vowels	long	
i	.	יְ	['] is also written [.]
e	ֵ	ִ	[..] is also written [']
a	-	ֶ	
o	ֹ	ֻ	['] is also written [ו]
u	ֻ	וּ	

¹ A historical note: Proto-Hebrew, and probably some dialects of First Temple Hebrew c. 1000-587 BCE, had a 3-vowel system: *i, a, u* plus vowel length *ii, aa, uu* and diphthongs *ay* and *aw*. Biblical Hebrew had a 5-vowel system: *i, e, a, o, u* plus vowel length and diphthongs. Tiberian Massoretic Hebrew, from the ninth century CE, had at least a seven vowel system without length: *i, e, ε, a, o, u*. Many words with suffixes have small changes that preserve the historical development of the different vowels. For example, בְּגָד *béged* 'garment' and בִּגְדוֹ *bigdó* 'his garment' preserve an *i* to *e* development; מֶלֶךְ *mélēx* 'king' and מַלְכִּי *malkí* 'my king' preserve an *a* to *e* development. כֹּל *kol* 'all', כָּל- *kol-* 'all of', and כֻּלּוֹ *kulló* 'all of it', preserve an *u* to short *o* to long *o* development.

² Length is an analysis of the historical system. During the First Temple and Second Temple periods, c. 520 BCE to 70 CE, long vowels were pronounced for a momentarily longer time (more slowly) than the short vowels. Length was a feature of time not of sound quality. Length is no longer used in reading Hebrew and is not to be heard on the recordings. [NB: length has nothing to do with different English vowels or English dictionary conventions.]

³ Please note: The Latin vowel symbols follow Latin/Spanish pronunciation because of its consistency and similarity with most languages around the world: "i" is like the vowel in English "feet", "e" is close to the vowel in English "eight", "fate", "a" is like the vowel in "father", "o" is close to the vowel in "doe", "u" is like "blue". Notice how musical notes are written in English: *do-re-mi-fa-so-la-ti-do*. That is the universal Latin system.

The short vowels were used when a syllable was unaccented and closed, i.e. in an unaccented syllable ending in a consonant, CVC [consonant-vowel-consonant]. An open syllable has a consonant and vowel, without a closing consonant: CV [consonant-vowel]. An open syllable in Hebrew either has a long vowel or an accented short vowel.

NOTE WELL: The symbols for the long *a* and the short *o* are the same. When the symbol [ָ] is found in a closed, unaccented syllable it is pronounced *o*. Stated another way, an *o* sound is written with ָ when it is unaccented and in a closed syllable. Due to the history of the language, the long *a* vowel is more common than the short *o* vowel.

Dagesh and begedkefet letters

A dot called *dagesh* is used in consonants⁴ for two functions.

1. In general, the *dagesh* marked a lengthened consonant; it was pronounced momentarily longer. A lengthened consonant would function as a double consonant, one consonant closing a syllable and one consonant beginning the next syllable. Thus, הַבַּיִת *hab-báyit*, and הִלֵּל *hil-lél*. In modern Hebrew, these lengthened consonants are not pronounced differently and they are not distinguished on the recordings in this course.⁵ Grammar books call this *dagësh hazáq* “strong *dagesh*” or *dagësh kaflán* “doubling *dagesh*”.
2. The *dagesh* is also used with a select group of consonants to distinguish a *stop*, a hard pronunciation, from a *fricative*, a soft pronunciation. The group of consonants is כּ, פּ, טּ, דּ, גּ, בּ. These consonants are often called by an acronym *bege dkefet* or *begadkefat*. A Basic Rule: *bege dkefet* letters are soft when following a vowel and they are written without *dagesh*. When following a consonant they are hard, and written with *dagesh*.⁶ This is an automatic process that is not related to meaning. The *dagesh* makes a difference in pronunciation on three of these consonants today. Thus, כּ, בּ, and פּ with *dagesh* are pronounced as the stops *b*, *k*, *p*. On the other hand, כ, ב, and פ without *dagesh* are pronounced as soft fricatives *v*, *x*, *f*. (The symbol *x* is like German *ch*.) These three letters, כ, ב, and פ are the only *begadkefat* letters that have two pronunciations in Israeli Hebrew.⁷ The remaining three consonants, ג, ד, ט (*g*, *d*, *t*), are always

⁴ The dot in וּ *o* and וּ *u* are considered vowels and are not the *dagesh* in a consonant. There is also a dot in a final ה called *mappiq*, which marks a pronounced *h* and will be learned later.

⁵ One verb pattern is built around a lengthened (doubled) consonant in the middle of the word, e.g., *hillel* ‘he praised’, *dilleg* ‘he jumped’, *dibber* ‘he spoke’. These are now pronounced *hi-lél*, *di-leg*, *di-ber*.

⁶ For grammatical analysis of words it is important to learn that *bege dkefet* letters receive a *dagesh* whenever beginning a word of a new phrase or when following a closed syllable, i.e., when following a consonant, not a vowel. Such a *dagesh* in a *begadkefat* letter does not represent a grammatical lengthening of the consonant, it only affects allophonic spelling rules, half of which are pronounced today. Stated from the other direction, when a *begadkefat* consonant follows a vowel within a phrase it does not receive a hardening *dagesh* (even across word boundaries within a phrase), though it *may* receive a lengthening *dagesh*. For example, in יְדַבֵּר ‘he will speak’, the דּ is following a half-vowel, i.e., not a vowel-less consonant (see below under *shva*), and does not receive a *dagesh*. The בּ is also following a vowel [] and might have been expected to be without *dagesh* since it is a *begadkefat* letter. However, this word has a lengthened consonant at this point so the בּ has a lengthening *dagesh* and gets pronounced as a hard *b* in spite of following a vowel. Grammatically, *yedab-* is analyzed as a complex, closed syllable and *-ber* is a closed syllable. Practically, for those learning to speak, יְדַבֵּר is like three syllables: *ye-da-ber*.

⁷ In the times of the judges the *bege dkefet* letters כּ פּ טּ דּ גּ בּ were probably all pronounced as stops, like English *b, g, d, k, p, t*. By the Second Temple period each of these stops had a corresponding fricative pronunciation when immediately following a vowel within a word or small phrase and when not lengthened by the lengthening *dagesh*. The phonetic symbols for such fricatives are *v*, *ɣ*, *ð*, *x*, *f*, *θ*. In modern Hebrew, only three of these pairs are pronounced, /b~v/, /k~x/, and /p~f/. The remaining three consonants, ט ג ד (*g*, *d*, *t*), are always pronounced hard as stops, regardless of whether the hardening *dagesh* is present or written.

pronounced hard as stops, regardless of whether the hardening *dagesh* is present or not. The *dagesh* that is related to *begedkefet* letters is called *dagesh qal* “light dagesh” in grammar books.

NOTE WELL: If a *begedkefet* letter follows a vowel within a word, and still has a *dagesh*, then that *dagesh* is the lengthening [doubling] *dagesh*, mentioned in point one. This will be drilled after the alphabet has been learned.

Shva

The symbol *shva* [ְ] also has two functions⁸.

1. The *shva* symbol ְ is placed under a consonant that closes a syllable to mark the absence of a vowel. In מַלְכוֹ *malkó*, the ל ends the first syllable and receives a *shva*.⁹ Notice, also, that the כ which follows, has received a *dagesh*, since it is a *begadkefat* letter which follows a consonant without a vowel. A *shva* that closes a syllable is normally written when it is within a word but by convention it is not written at the end of a word. Two special cases, though, receive a written, word-final *shva*: a final *kaf* כ that has no vowel, e.g., מֶלֶךְ ‘king’, and the feminine 2nd person singular verb ending תָּ as in דִּבַּרְתָּ *dibbárt* ‘you *fs* spoke’.
2. *Shva* is also used at the beginning of complex syllables to mark a half-vowel. The vowel is pronounced like *e*, that is, ֶ or ֵ, but it may be slurred to the point of not being pronounced at all in rapid speech. These vocal *shva* half-vowels represent a placeholder from a vowel that has dropped out of the word for various grammatical reasons or as a historical process from an earlier stage of the language. For example, דָּבָר *davár* means ‘word, thing’ and is used independently, while דֵּבַר- *devar-* means ‘word of-’ ‘thing of-’, and is connected to a following word. In this context the word reduces to one complex, grammatical syllable and the missing vowel of the original first syllable is represented by the *shva* half-vowel. Another example, מְעַט *me’at* ‘a little bit’ is a dictionary entry with a half-vowel for a word whose first vowel dropped out before becoming standardized in biblical Hebrew. These vocal half-vowels are called *shva na’* in Hebrew נָע שְׁוָא ‘moving *shva*’. The *shva* in the name itself, נָע שְׁוָא, is a ‘moving *shva*’ since it begins a syllable.

NOTE WELL: The above explanations provide a beginning analysis of the writing system. The student should be aware that being able to describe and explain the writing system is a different matter from learning to read and use the writing system. Full explanations may best be left for advanced studies. Meanwhile, the student should continue to learn to read Hebrew by proceeding to the next alphabet list!

Thus, in Second Temple times and in the Massoretic Hebrew text, the word דֶּלֶת ‘door’ was pronounced *déleθ*. Today, it is pronounced *délet*, and will be heard like that on the recordings. As a result, the modern pronunciation can be thought of as halfway between King David’s pronunciation and the Massoretic pronunciation, 3 out of 6.

⁸ A third usage in conjunction with the low, short vowels ַ ִ ֵ will not be discussed since the symbols ְ ִ ֵ have not been presented yet. They are a variant of the second *shva*, the half-vowel, and they also lead to an irrelevant complication at this stage between the two kinds of *shva*.

⁹ This kind of silent *shva* is called *shva nah* in Hebrew, נָח שְׁוָא ‘resting *shva*’.

אָלף-בֵּית 10

Recordings are on CD 3, Track 13

פָּפָה	פָּפָה	.1
בָּבָה	פָּפָה	.2
בָּבָה	בָּבָה	.3
וַיֵּשֶׁב	וַיֵּשֶׁב	.4
וַיֵּשֶׁב	וַיֵּשֶׁב	.5
כִּי	כָּכָה	.6
בָּתוּ	בָּכוּ	.7
בָּכִיתָ	בָּכִיתָ	.8
וָוָו	גָּגָגָג	.9
הָבָה	הָבָה	.10
לָבָן	לָבָן	.11
לָכֶתֶךָ	לָכֶתֶךָ	.12
לָכֶתוּ	לָכֶתִי	.13
לָגֵלֶג	לָגֵלוֹת	.14
לָדֵלֶג	לָדוּג	.15
גּוּ	גָּב	.16
גָּדֵל	גָּדֵלוּ	.17
יְהִי	יָדִי	.18
יָשֶׁב	יָשׁוּב	.19
יָשְׁבָה	שָׁבָה	.20
שָׁבִידְבִידוּ	שׁוּכִיָּה	.21

אָלף-בֵּית 9

Recordings are on CD 3, Track 12

דָּב	בָּד	.1
פָּ		.2
פָּגֵשׁ	כָּגֵשׁ	.3
שָׁפַד	פָּשָׂה	.4
	בָּךְ	.5
כָּךְ		.6
כָּךְ	כָּכָה	.7
שָׁפַךְ		.8
שָׁפַכְתָּ	שָׁפַכְתִּי	.9
יָשָׁפַד	יָשָׁפַךְ	.10
יָכַבֵּשׁ =	יָכַבֵּשׁ	.11
יָגֵפֵשׁ	יָפֵגֵשׁ	.12
הָפַךְ	כָּפָה	.13
יָשָׁפְכוּ	וּשְׁפֹךְ	.14
יָשָׁפְכוּ	יָכַבְשׁוּ	.15
	הָדָף	.16
הָדוּף	הָלוֹךְ	.17
בָּהֶפְכוּ	בָּהֶדְפוּ	.18
הִפְכֵתִי	הִפְכָתָה	.19
יָלַךְ	יָלַד	.20
לָלַדְתָּ	לָכַדְתָּ	.21

אֶלֶף-בֵּית 12

Recordings are on CD 3, Track 14

סוּס	.1
שׁוּשׁ סוּסִי	.2
כֶּסֶה כֶּסֶא	.3
לְכַסּוֹת לְבָשׁוּ	.4
לְסַגֵּת יָסֵד	.5
יִלְדָּתִי יִלְדֵּיתִךְ	.6
נָא	.7
אָנִי אָנָה	.8
אָדָם אָדֹן	.9
נֹון נֹוה	.10
אָדָם אָדָמָה	.11
מִסְגֵּן מִסְנֵן	.12
הִלִּיכָה הִלְכָה	.13
הִגֵּן נֶהֱג	.14
גֵּן גִּנָּה	.15
גּוֹסֵס גֵּס	.16
הִרְסָהּוּ הִרְסָנוּ	.17
לְהִרְסוֹס לְהִרְסָהּוּ	.18
רִיר	.19
דִּיר נִיר	.20
דּוֹרֵשׁ דּוֹרְשָׁהּוּ	.21

אֶלֶף-בֵּית 11

Recordings are on CD 3, Track 14

מִי	.1
מִי מָה	.2
מִי וְמִי מִבִּי	.3
מִם	.4
הֵם	.5
כָּתַבְתֶּם כָּתַבְתִּי	.6
יָמִים יָמִים	.7
מִיָּם מוּם	.8
שָׁם שָׁם	.9
שָׁמַיִךְ שָׁמִי	.10
דָּם אָדָם	.11
אָדָם	.12
אָבַד אָבַד	.13
אָבַד הוֹדָה	.14
אָדָם הִדָּם	.15
אוֹבַד אָבַד	.16
הֵם הָאֵם	.17
בּוֹא הִבִּיא	.18
בָּאתִי בָאתָ	.19
הוּא הִיא	.20
הוּא הִיא	.21

Yes, א is a glottal stop [vowel break] at the beginning of syllables and is ignored at the end of syllables.

Use Answer Key א

Use Answer Key א

אלף-בית 14

Recordings are on CD 3, Track 17

אלף-בית 13

Recordings are on CD 3, Track 16

לְשׂאת	לְסָגַת	.1
נְסִיגָה	נְשִׂיא	.2
	עַת	.3
עֲתָה	אַתָּה	.4
עָשִׂיר	הַשִּׁיר	.5
הַשִּׁיר	עָשִׂיר	.6
יְשׁוּעָה	הוֹשִׁיעָה	.7
הוֹשִׁעַ	יְשׁוּעַ	.8
יְשׁוּעַ	יְשׁוּעָה	.9
יְשׁוּעַ	יְשׁוּעָה	.10
גָּבַע	גְּבָעָה	.11
גָּבַהּ	גְּבֻהָה	.12
גְּבוּהָה	גְּבוּהָה	.13
גְּבוּהָה	גְּבוּהָה	*.14
	אָח	.15
אָחוֹת	אֶחָד	.16
אָח	אֶחָד	.17
אָח	אָח	.18
שְׁלוּחָה	שְׁלוּחַ	.19
לָכָה	לָחָה	.20
לָחָה	לָכָה	.21

מְכָסָה	(ה is not pronounced)	.1
מְכָסָה = מְכָסָה		.2
זָה		.3
זָז	זוּז	.4
מָסוּס	מְזוּזָה	.5
הִזְיָב	הַשִּׁיב	.6
	שׁ	.7
נָשָׂא	נָסָה	.8
נָשָׂא = נָסָה		.9
נָשִׁים	נָשִׁים	.10
נָשִׁים	נָשִׁים	.11
יִתְפֹּשׂ	יִתְפָּשׁוּ	.12
יִתְפֹּשׂ	יִתְפָּשׁוּ	.13
הֶאֱבִיד	הֶאֱבִיד	.14
וּלְאָכַל	בֹּאֲכֹל	.15
אָמֹר	אָמֹר	.16
יֹאמֶר	נֹאמֶר	.17
נִהְפֶּךְ	נִהְפֶּךְ	.18
נִהְפֶּךְ	נִהְפֶּךְ	.19
נָדָר	נֶאֱדָר	.20
נָדָר	נֶאֱדָר	.21

* The recording correctly has *gavó^ah*. A common Israeli pronunciation, with the helping vowel after the *h* is *gavó^aha*.

אֶלֶף-בֵּית 16

Recordings are on CD 3, Track 18

צַח	.1
צֶר שֶׁר	.2
צָעִיר שֶׁר	.3
שָׁעִיר צָעִיר	.4
רֶחַץ רֶחַץ	.5
צִיץ	.6
רֶהֱטַר רֶחַץ	.7
רוֹצֵה רוֹצֵי	.8
הִתְחַמֵּק הִתְחַמֵּץ	.9
אֲמִיץ אֲמִיץ	.10
טָמֵא טָמֵא	.11
טָמֵא טָמֵא	.12
טָפַח טָפַח	.13
טָפַח טָפַח	.14
עָרִיץ עָרִיץ	.15
עָרוּגָה עָרוּגָה	.16
קָבֵץ קָבֵץ	.17
קָבֵץ קָבֵץ	.18
אָסַף אָסַף	.19
חָשַׁף חָשַׁף	.20
יָחַשׁ יָחַשׁ	.21

אֶלֶף-בֵּית 15

Recordings are on CD 3, Track 18

טָף	.1
תָּף טוֹב	.2
שָׁפֵט = שָׁפֵט	.3
טָעַם טָעַם	.4
סוּף שָׁפָה	.5
קוֹ	.6
כָּח קָח	.7
כָּח קָח	.8
תִּיקֵן תִּיקֵן	.9
תִּיקֵן תִּיקֵן	.10
תִּיקֵן תִּיקֵן	.11
קָטַר כָּתַב	.12
חֲדָשׁ חֲדָשׁה	.13
חֲדָשִׁים	.14
עוֹנִי אָנִי	.15
אָנִי אָנִי	.16
אָנִי אָנִי	.17
חֲנִנִי חֲנִנִי	.18
חֲנִנִי חֲנִנִי	.19
כָּלִי חָלִי	.20
כָּלִי קָלִל	.21

(unrecorded)

The following list summarizes the letters that may have the same sound or different sounds.

ב	in	קב	=	ו	in	קו
ג			=	ג		
ד			=	ד		
ט			=	ת		
כ			=	ק		
ס			=	ש		
ת			=	ת		
ז			=	ז		
ח			=	ח		
ט			=	ט		
י			=	י		
כ			=	כ		
ל			=	ל		
מ			=	מ		
נ			=	נ		
ס			=	ס		
ע			=	ע		
פ			=	פ		
צ			=	צ		

BUT --

ח	in	אח	≠	ך	in	אך
ע	in	עתה	≠	א	in	אתה ¹¹
ח	in	חנן	≠	ח	in	חני
ח	in	מגדל	≠	ח	in	מגדל
ב			≠	ב		
כ			≠	כ		
פ			≠	פ		

¹⁰ The vowel ְ is considered a short vowel historically. Normally in syllables that end in a consonant (especially unaccented syllables), the vowel ְ may sound lower than ֶ. The ְ and ֶ are treated as phonetic variants of the same sound in Israeli Hebrew. This is also true to some degree of *shva* ְ and *composite shva* ֿ which are generally pronounced like ֶ and ֶ though often shortened. The symbol ְ can also end a syllable in which case it has no sound whatsoever.

¹¹ The distinctions between א and ע and between ח and כ are made by a minority of Israelis. Nevertheless, this is recognized by Israeli radio as the preferred, formal pronunciation. It is used in this course and is recommended for students of biblical Hebrew.

Hebrew Letter Names and Order

numerical value	name	letter
30	לָמֶד	ל
40	¹⁷ מֶם	מ
50	¹⁸ נוּן	נ
60	סָמֶךְ	ס
70	עֵין	ע
80	¹⁹ פֶּא	פ
90	²⁰ צָדִי	צ
100	²¹ קוּף	ק
200	רֵישׁ	ר
300	²² שֵׁין	ש
400	תּוֹ	ת

numerical value	name	letter ¹²
1	אֶלֶף	א
2	¹³ בֵּית	ב
3	גִּמֶל	ג
4	דָּלֶת	ד
5	הָא	ה
6	וּוֹ	ו
7	זֵין	ז
8	חֵית	ח
9	טִית	ט
¹⁵ 10	¹⁴ יּוֹד	י
20	¹⁶ כָּף	כ

¹⁷ The word-final form ם is called מֶם סּוֹפִית.

¹⁸ The word-final form ן is called נּוּן סּוֹפִית.

¹⁹ The word-final form ף is called פֶּא סּוֹפִית *pe sofit* and the form without *dagesh* may be called פֶּא *fe*.

²⁰ The word-final form ץ is called צָדִי סּוֹפִית.

²¹ This letter is also called קוּף *quf*.

²² ש is called שֵׁין *sin*. The full name is שֵׁין שְׂמַאלִית *sin smalit* and שׁ is called שֵׁין יְמָנִית *shin yemanit* when a need arises to differentiate their written form. Both of them are treated as the same letter in the alphabet (21st in order) with a value of 300. Some dictionaries mix their entries together, others separate them into two sub-entries.

¹² The letters are listed below, starting from the right column. Try reading the Hebrew names.

¹³ בֵּית *Bet* may be pronounced בֵּית *vet* when emphasizing that it is without *dagesh*.

¹⁴ יּוֹד *yod* is also called יוֹד *yud*.

¹⁵ For 15 and 16 the letters ט"ו and ט"ז are used, 9+6, 9+7, in order to avoid an abbreviation that would look like God's name.

¹⁶ The word-final form ך is called כָּף סּוֹפִית. The form without *dagesh* may be referred to as כָּף *xaf* when emphasizing its status without *dagesh*.

script	transcription ²³	sound	name	letter	number value	alphabet order
א	ʾ, ’	ʾ	álef אָלֶף	א	1	1
ב	b	b	bet בֵּית	ב	2	2
בּ	v, <u>b</u> , <u>b</u>	v	bet rafá בֵּית רַפָּה	בּ	2	
ג	g	g	gímel גִּמֵּל	ג	3	3
גּ	g, <u>ʕ</u> , <u>g</u> , gh	g	גִּמֵּל רַפָּה	גּ	3	
ד	d	d	dálet דָּלֶת	ד	4	4
דּ	d, <u>ð</u> , <u>d</u> , dh	d	דָּלֶת רַפָּה	דּ	4	
ה	h	h	he הָא	ה	5	5
ו	v, w	v	vav וָו	ו	6	6
ז	z	z	záyin זָיִן	ז	7	7
ח	h, h, ch, H	h	het חֵית	ח	8	8
ט	ʔ, T	t	tet טֵית	ט	9	9
י	y	y	yod, yud יוֹד, יוּד	י	10	10
כ	k	k	kaf כָּף	כ	20	11
כּ	x, <u>k</u> , kh	x	כָּף רַפָּה	כּ	20	
ך	x, <u>k</u> , kh	x, k	kaf sofit סוּפִית כָּף	ך		

²³ *Transcription* refers to how people sometimes write Hebrew with a roman-based script. There are no standard systems and the list shows some of what will be found. Transcription should not be confused with how to pronounce the sound of the Hebrew. For example ʕ may be used in order to distinguish *gimel* without *dagesh*, but it is pronounced like *g* in Hebrew today. See the next lesson for further discussion of Hebrew pronunciation.

script	transcription	sound	name	letter	number value	alphabet order
ל	l	l	lamed לָמֶד	ל	30	12
מ	m	m	mem מֶם	מ	40	13
ם	m	m	mem סופית מֶם סופית	ם		
נ	n	n	nun נוּן	נ	50	14
ן	n	n	nun סופית נוּן סופית	ן		
ס	s	s	sámex סָמֶךְ	ס	60	15
ע	ʕ, ʔ, ʕ	ʕ	ʕáyin עֵין	ע	70	16
פ	p	p	pe פֶּא	פ	80	17
ף	f, p, ph	f	pe רפה פֶּא רפה	ף	80	
ף	f, p, ph	f	pe סופית פֶּא סופית	ף		
צ	ts, ʂ	ts	tsádi, tsádiq צָדִי, צָדִיק	צ	90	18
ץ	ts, ʂ	ts	צָדִי סופית	ץ		
ק	q, k	k	qof, quf קוּף, קוֹף	ק	100	19
ר	r	r	resh רֵישׁ	ר	200	20
ש	š, sh	š	shin (yemanít) שֵׁין יְמָנִית	ש	300	21
ש	ś, s	s	sin (smalít) שֵׁין שְׁמָלִית	ש	300	
ת	t	t	tav תָּו	ת	400	22
ת	t, θ, t̪, th	t	תו רפה תָּו רפה	ת	400	

Vowels and Other Marks

transcription	sound	name	letter
i, î, iy	i	חִירִיק יוֹד, חִירִיק גָּדוֹל	י .
i,ī	i	חִירִיק	.
e, ê, ēy, ey	e	צִירֶה יוֹד	י ..
e, ē	e	צִירֶה	..
e, êh, ê	e	צִירֶה הָא	ה ..
e, ey	e	סְגוֹל יוֹד	י ץ
e	e	סְגוֹל	ץ
eh, e	e	סְגוֹל הָא	ה ץ
e, ě, e	e	חֹטֶף-סְגוֹל hatáf-segól	׃
e, ě, e	e	שְׁוָא נָע shva naʿ	:
[none	silent]	שְׁוָא נָח shva nah	:
a	a	פָּתָח patáh	-
ă, a	a	חֹטֶף-פָּתָח hatáf patáh	-׃
a, ā	a	קָמֶץ, קָמָץ qamáts, qaméts	׃
a, āh, â	a	קָמֶץ הָא	ה ׃
o	o	קָמֶץ קָטָן qamáts qatán	׃
ö, °,	o	חֹטֶף-קָמָץ hatáf qamáts	׃
o, Ō, o ^w	o	חֹלֶם הָא hólem vav	וּ

transcription	sound	name	letter
o,ō	o	hólem חֹלֶם	·
u,ū	u	shurúq שׁוּרוּק	ך
u	u	qubbúts קֻבּוּץ	װ
none	[open syllable]	méteg ²⁴ מֶתֶג	,
—	[hyphen]	maqquéf, maqqáf מַקְרֵף, מַקְרָף	-
<i>doubled</i>	[none]	*dagésh hazáq דָּגֶשׁ חִזָּק	·
[b,g,d,k,p,t]	[b,k,p]	*dagésh qal דָּגֶשׁ קָל	·
h	h ²⁵	mappíq מַפְּיָק	ה

NOTE: The *dagesh* is not used with the guttural letters א , ה , ח , ע , ר . For a description and drill on *dagesh*, see the section “*Dagesh*, Syllables, *Shva*, and Accent.”

(In this course, the symbol ֲ is sometimes used in order to show the accented syllable. It is a special symbol to help students read unfamiliar words. It is NOT a part of the Hebrew writing system. The Hebrew Bible has around thirty symbols that mark the tunes for singing the words and that mark accented syllables. The symbol ֲ is distinct from all of the Masoretic accent marks and is not to be confused with any one of them.)

²⁴ מֶתֶג is also called גַּעְיָה *ga'ya*. It is a very short line under a consonant just after a Hebrew vowel שְׁמָעָה. “she heard.” [Grammatically: *sha-m'la*.] *Méteg* marks an open syllable.

²⁵ *Mappiq* looks like a *dagesh* in a word-final ה *h*. It marks the *he* as a full consonant instead of being a silent vowel marker. The *h* with *mappiq* should be pronounced. Except for radio news broadcasts, it is usually neglected in Israeli Hebrew.

Learning to Write the Hebrew Alphabet

The numbered arrows show the correct and easiest way to write each letter.

ך ך̇ ך

ל ל̇ ל

מ מ̇ מ

ם ם̇ ם

נ נ̇ נ

ז ז̇ ז

ס ס̇ ס

ע ע̇ ע

פ פ̇ פ

ף ף̇ ף

צ צ̇ צ

א א̇ א

ב ב̇ ב

ג ג̇ ג

ד ד̇ ד

ה ה̇ ה

ו ו̇ ו

ז ז̇ ז

ח ח̇ ח

ט ט̇ ט

י י̇ י

כ כ̇ כ

ץ ץ² ץ¹ ץ

ק ק² ק¹ ק

ר ר¹ ר

ש ש³ ש² ש¹ ש

ת ת² ת¹ ת

Hebrew Pronunciation

So far in the course, the student has not been required to pronounce Hebrew. That will begin to change with *Living Biblical Hebrew, Introduction Part Two*. Below are some guidelines for pronunciation. These notes will help the student when trying to understand and appreciate many of the seemingly irregular sound changes that occur in Hebrew words.

Hebrew, as a Semitic language, used the tongue-root to produce many of its sounds. Please study the the mouth-throat diagram at the end of this pronunciation guide in order to know where the tongue-root is located.

The most conspicuous sounds are *layin* and *het*. They are formed by retracting the tongue-root towards the back of the pharyngeal cavity [throat, below uvula]. These two consonants are still pronounced today in the Oriental Israeli pronunciation. *layin* is voiced, *het* is voiceless.

However, several consonants were also pronounced with a constricted tongue root, even though such pronunciations are no longer used today. **ט**, **צ**, **ק** were actually just **ת**, **ס**, **פ** pronounced with the tongue-root retracted into a constricted pharynx at the same time. Today, **ק** and **פ** are pronounced the same, *k*. Also, **ט** and **ת** are pronounced the same, *t*. **צ** is distinguished from **ס** by using an affricate, *ts*. Today, the tongue-root is only retracted for the consonants *layin* and *het*.

As can be imagined, pronouncing sounds with the tongue in the mouth while simultaneously retracting the tongue-root into the pharynx can cause surrounding vowels to have a slightly different sound. Many of the rules about how Hebrew words change their shapes are the result of this tongue-root phenomenon. For example, the guttural consonants **ע**, **ח**, **ה**, **א** have a preference for *a* vowels **א**, **ה**, **ו**. This preference for *a* is especially strong in *layin* and *het*. These two consonants require so much energy to produce, relatively speaking, that they also developed the helping vowels at the end of words like **יִשְׁוֹעַ**. Such vowels are not counted in the grammar as additional syllables but are considered part of the final consonant. This may be more easily understood from the history of the language. A Second Temple name like **יִשְׁוֹעַ** did not have a final *a* vowel, only the consonant *layin*. However, when pronouncing the *layin*, something close to an *a* was heard, so it was added to the writing system when the vowels were recorded at the end of the first millenium CE.

Pronunciation Tips²⁶

1. Use *ε/e* as a rest sound and as the sound when pausing to think.

This is the sound that Israelis use and will naturally provide the correct starting point for the tongue when executing speech. Note: ‘uh’ or ‘um’ is distinctly English and non-Hebrew.

2. Vowels should be clear Spanish *i*, *e*, *a*, *o*, *u*.

There is no Hebrew sound like *ɪ* in English ‘bit’ and ‘hit’. Hebrew only has the sound of *ī* in English ‘beet’, ‘heat’. There are no *y* or *w* vowel-glides to the vowel sounds *e*, *o*. Those vowels must be practiced to be clean, i.e., without the characteristic English tightening at the end of similar English vowels. Also, *u* is always like English ‘boot’ and never like English ‘put’.

²⁶ An Israeli pronunciation will give the student the easiest access into further Hebrew studies. This includes working with other dialects like the Hebrew of the Dead Sea Scrolls, mishnaic Hebrew and Israeli scholarly literature. An Israeli pronunciation also serves as a standard when meeting people from around the world who come from many different linguistic backgrounds.

3. Consonants made with the tip of the tongue, e.g., *t, d, n, l*.

T, d, n, l are regularly made with the tongue-tip slightly more forward than in English, against the back of the teeth. Hebrew does not use interdental sounds, as in English ‘the’, so the tongue is freer to move forward than in English, without ambiguity. Especially contrastive for *lamed* ל is the English *ull* sound. English “pull” has the back of the tongue bunched/tightened. Hebrew does not use that *l* but has a relaxed *l*, like the “ll” in English “pill”.

4. Hebrew *p, t, k* are spoken with less breath following the consonant.

P, t, k are only moderately aspirated in comparison to English, yet stronger than Spanish. The Hebrew *t* is half-way between the *t* in English ‘top’ and ‘stop’. Hold your hand to your lips to feel this difference.

5. ר *resh* is commonly made with a *uvular trill* at the beginning of a syllable.

At the end of a syllable the trill is stopped or swallowed and often not recognized by English-speaking students. NOTE WELL: a uvular trill is not like a Spanish tongue-tip trill and it is even farther back in the throat than the French velar-fricative *r*.

It often takes one to two months of practice for this sound to become relatively smooth for a language learner. If, after two months, the student simply cannot produce the sound, then a Spanish/Arabic tongue-tip trill can be used as a substitute. Practice gargling before giving up! Your mouth probably can do a gargle/trill, even if it feels strange or ridiculous at first.

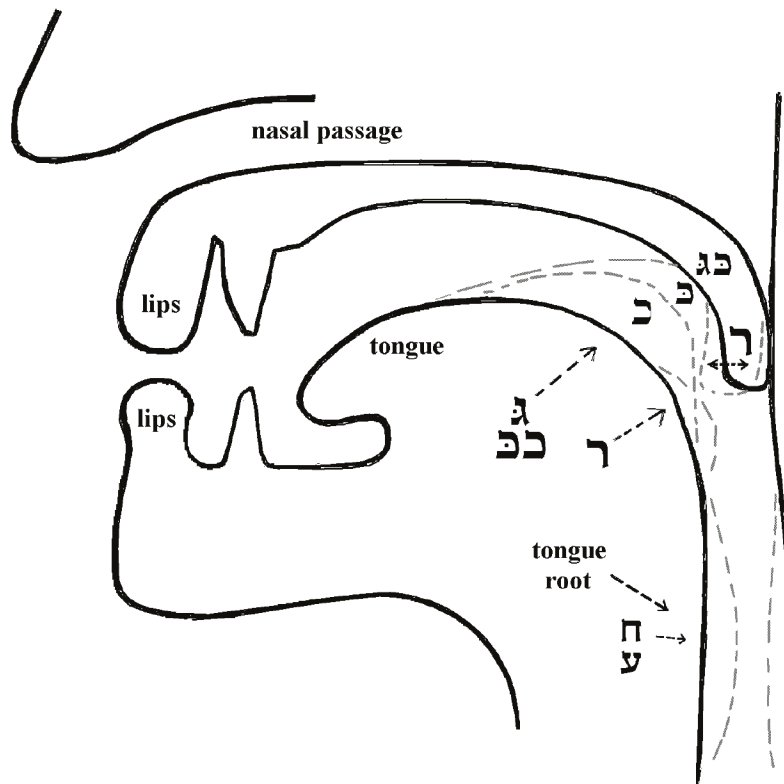
6. Both *ṣayin* and *het* are made in the pharynx, not in the mouth. Both *ṣayin* and *het* are correctly produced by retracting the root of the tongue in an attempt to constrict the throat channel well below the uvula. See the mouth diagram on the following page. The *het* ח is produced without simultaneous vocal chord vibration, i.e., without voicing, in the same way that *p, t, k* are voiceless. *ṣayin* צ is produced with simultaneous voicing, like *b, d, g*. Notice that these sounds are quite distinctive from, and do not equal, the so-called German *ch* in ‘achtung’, or the glottal stop in ‘oh-oh’. That German *ch* sound is made at the same point in the mouth as a *k* and is not a pharyngeal sound at all. It is a soft *kaph*, *kaf rafa*, as in קא. The *pharyngeal fricative* sounds, *ṣayin* and *het*, are minority sounds in Israel and used by Oriental Jews. They are official for Voice of Israel announcers and are regularly heard on radio news announcements.

7. In general, the quality of speech is more open and hollow in Israeli Hebrew.

This last quality will sometimes give the impression of being slightly lower on a musical scale. The best learning technique is to listen carefully and practice mimicking. It can effectively be practiced at the same time as practicing tip 1 above, א.

A person cannot practice all of the above at once. Take one at a time, work on it for a day or two while memorizing dialogues in *Living Biblical Hebrew, Introduction Part Two*. Then move on to another item. Review all items later. A significant improvement in accent should become noticeable after a couple of months.

Mouth with Positions of Some Hebrew Sounds



The Hebrew alphabet, in order, right-to-left:

א ב ג ד ה ו ז ח ט י כ
ל מ נ ס ע פ צ ק ר ש ת

Dagesh, Syllables, Shva and Accent

The following introduction to special features of the spelling system is optional, but highly recommended. PLEASE REMEMBER: it is always possible to learn the spelling system by learning the spellings of individual words. For practical language learning, a person only needs to know *how* to spell a particular word. However, students planning to continue in biblical studies will want to know *why*. Some introductory principles follow. In Hebrew grammar, a class's knowledge of the following principles is usually assumed of all students beyond a beginning level. The following drills may also be completed after some or all of the picture reading lists have been completed.

***Dagesh* דָּגֵשׁ**

A dot called דָּגֵשׁ *dagesh* is used in consonants²⁷ for two functions.

1. The דָּגֵשׁ *dagesh qal* “light *dagesh*” may be added with a select group of consonants ת, פ, כ, ד, ג, ב. These consonants are often called by an acronym *begeadkefet* or *begadkefat*. The basic rule for *begeadkefet* letters is that when following a VOWEL they do NOT have *dagesh qal* added. However, when *begeadkefet* letters follow a consonant they are written with *dagesh*.²⁸ This spelling rule is an automatic process that is not related to meaning. Some words change their shape in different contexts. Notice וֶבֶן “a son” *ben* in the phrase וּבֶן “and a son” *uven*.

Today, three of these consonants have different pronunciations.

ב	=	b	ב	=	v
כ	=	k	כ	=	x (The symbol <i>x</i> is like German <i>ch</i> .)
פ	=	p	פ	=	f

Three are pronounced the same with, or without, *dagesh qal*.

ג	g	ג	=	g
ד	d	ד	=	d
ת	t	ת	=	t

Originally, all Hebrew *begeadkefet* consonants were hard stops. Probably until the time of the judges the *begeadkefet* letters had one pronunciation: *b, g, d, k, p, t*. By the Second Temple times, 520 BCE to 70 CE, these six letters had developed an alternative soft, fricative pronunciation: *v* (either like in English or Spanish), *γ* (a voiced velar fricative, like in Modern Greek γαμμα), *ð* (like “th” in English “this”, a voiced interdental fricative), *x* (a velar fricative, like “ch” in German *achtung*), *f* (like English), *θ* (like “th” in “theatrical”, a voiceless, interdental fricative). When following a vowel, these *begeadkefet* letters were soft, when following a consonant they were hard. The writing system developed by the Masoretes preserved this sound distinction with a dot they called *dagesh*. Today in Israel, the pronunciation is halfway between the original system and the Masoretic system. Three *begeadkefet* letters have two pronunciations, פ, כ, ב and three letters have one pronunciation ת, ד, ג. This course follows the Israeli system.

2. The *dagesh* could also mark a lengthened consonant. It was pronounced momentarily longer. A lengthened consonant would function as a double consonant, one consonant would close a syllable and the same consonant would begin the next syllable. Grammar books call this דָּגֵשׁ חֲזָק *dagēsh ḥazāq* “strong *dagesh*”. Thus, הַבַּיִת *hab-báyit*, and הִלְלֵל *hil-lél*. In modern Hebrew, these lengthened

²⁷ The dot in וֹ and וּ are considered vowels and are not the *dagesh* in a consonant. There is also a dot in a final ה called *mappiq*, for a pronounced, final *h*. (*Dagesh* is not used with א, ה, ח, ע, ר.)

²⁸ *Begadkefat* letters receive a *dagesh* whenever beginning a word of a new phrase or when following a closed syllable, i.e., when following a consonant, not a vowel.

consonants are not pronounced differently and they are not distinguished on the recordings in this course.²⁹ (*Dagesh* is not used with the guttural letters א, ה, ח, ע, ר.)

NOTE WELL:

- If a *begedkefet* letter follows a vowel within a word, and still has a *dagesh*, then that *dagesh* is *דגש קל*, the lengthening [doubling] *dagesh hazaq*, mentioned in point two.
- If a *begedkefet* letter has *dagesh* and follows a shva (ְ), the *shva* is silent and the *dagesh* is *דגש קל* *dagesh qal*.

These will be drilled below. (Some students may wish to practice the Reading Lists 1-10 before any written exercise.)

Written Exercise 1, Drill on *dagesh qal* and *dagesh hazaq*

The purpose of the drill is to practice analyzing and giving a name to the different kinds of *dagesh* in a written word. The following words have a *dagesh*. Please state whether the *dagesh* is *דגש קל* *dagesh qal* or *דגש חזק* *dagesh hazaq*. The first three answers are provided. (Some words below may have two *dagesh*, either two of the same kind or a *דגש קל* *dagesh qal* and a *דגש חזק* *dagesh hazaq*.) Answers are found in the back of the book.

Hebrew word	write the kind of <i>dagesh</i>	write the doubled consonant with English letters IF <i>dagesh hazaq</i> is used
1. בָּאֲבָנִים	דגש קל	---- (no <i>dagesh hazaq</i>)
2. מַקִּיפָה	דגש חזק (so write→)	maqquifa
3. בַּכֹּד	דגש קל, דגש חזק	bakkad
4. פּוֹגֵשׁ	_____	_____
5. קִטְנָה	_____	_____
6. מְסַפֵּר	_____	_____
7. כֶּלֶה	_____	_____
8. מְרַכֵּב	_____	_____
9. וְתִתֵּן	_____	_____
10. הַפְּרִי	_____	_____
11. פְּרִי	_____	_____
12. וּמַגְדִּיל	_____	_____

²⁹ One verb pattern is built around a lengthened (doubled) consonant in the middle of the word, e.g., *hillel* ‘he praised’, *dilleg* ‘he jumped’, *dibber* ‘he spoke’. These are now pronounced *hi-llel*, *di-leg*, *di-ber*.

13. בְּכֹס _____
14. הַקֶּטֶנָּה _____
15. תַּפּוּיחַ _____

A Special *pataḥ*: *Patáḥ genuvá* פֶּתַח גְּנוּבָה “stolen *pataḥ*”

Why is רוּחַ “wind, spirit” pronounced as *rúah* ?

With ח *het*, ע *ṣayin* and ה *he-mappiq* at the end of a word, a special situation develops if the vowel immediately before it is not an *a* sounding vowel. An extra *pataḥ a* is inserted and pronounced before the *het*, *ṣayin* or *he-mappiq*. This means that a word like לוח “tablet, board” is pronounced as if it were spelled לוֹאֵחַ. But grammatically, לוח is considered one closed syllable in Hebrew, not two syllables, and no *alef* is ever used. (The symbol ֹ shows the accented syllable and is a special symbol in this book to help students. It is not a part of the Hebrew writing system.) Notice the differences in the following words.

נִפְתָּח	“being opened” <i>niftáḥ</i> [no <i>patáḥ gnuva</i> is needed because the preceeding vowel was an <i>a</i> , a <i>qamáts</i> .]
הוֹשַׁע	“save!” [no <i>patáḥ gnuva</i> is needed because the preceeding vowel was an <i>a</i> , a <i>patáḥ</i> .]
הוֹשִׁיעַ	“he saved” [pronounced <i>hoshíʔa</i> .]
הוֹשִׁיעָה	“she saved” [pronounced <i>hoshíʔa</i> . The “ <i>he</i> ” is silent and the <i>ṣayin</i> is pronounced before the “ <i>a</i> ” vowel.]
יְשׁוּעָה	“salvation” [pronounced <i>yeshuʔá</i> .]
יֵשׁוּעַ	“Yeshuaʔ” [pronounced <i>yeshúaʔ</i> .]
הוּא מְבַיֵּעַ	“he is expressing, saying” [pronounced <i>hu mabíʔa</i> .]
הִיא מְבַיֵּעָה	“she is expressing, saying” [pronounced <i>hi mabíʔa</i> .]
פָּתַח	“he opened”
לִפְתּוֹחַ	“to open” [pronounced <i>liftóah</i> .]
שַׁעַר פֶּתוּחַ	“open gate (m)” [pronounced <i>patúah</i> .]
דֶּלֶת פֶּתוּחָה	“open door (f)” [pronounced <i>ptuhá</i> .]
הוּא גְבוּהָה	“he is tall” [pronounced <i>hu gavóah</i> .] ³⁰
הִיא גְבוּהָה	“she is tall” [pronounced <i>hi gvohá</i> .]

Closed and Open Syllables

All Hebrew syllables and all Hebrew words begin with a consonant³¹. In בֵּית ‘house’, the first consonant is *bet*. *Alef* א and *ṣayin* ע are considered consonants. In אוֹכֵל ‘is eating’, the first consonant is *alef*. This is a *glottal stop*, that is, like the ‘nothing’ before the vowels in English ‘uh-oh’. Practically, it

³⁰ *Gavóah* is the correct way to pronounce this word in both biblical Hebrew and modern Hebrew, though it is frequently mispronounced *Gavóha* in modern dialects.

³¹ The one exception is a special circumstance with the word ‘and’ where it is pronounced וּ *u*. It is as though it were וַ *va*.

may be ignored by students in pronunciation. However, in על ‘on, upon’, the *layin* is quite distinct from *alef* when properly pronounced. Whether or not the student learns to pronounce this correctly, it is still a consonant in the Hebrew writing system.

There are two kinds of syllables, open and closed. *Open* syllables end in a vowel. *Closed* syllables end in a consonant. A word like סוס ‘horse’ is one syllable. It starts with a consonant, contains a vowel, and ends with a consonant: *sus*. It is a closed syllable. The following words all end in a consonant. They are words with one closed syllable.

אִישׁ	‘man’ <i>ish</i>
דָּג	‘fish’ <i>dag</i>
יָד	‘hand’ <i>yad</i>
סוּס	‘horse’ <i>sus</i>
קָם	‘he stood up’ <i>qam</i>
שָׁב	‘he returned’ <i>shav</i>

A linguistic abbreviation for the syllable shape is *CVC*, which stands for Consonant-Vowel-Consonant.

Some single syllable words end in a vowel. They are open syllables. PLEASE NOTE: for the spelling, some of those words will have an extra letter (*alef* or *he* or *yod* or *vav*) written as part of the vowel. Nevertheless, the sound of the word ends in a vowel and these are open syllables.

הוּא	‘he’. הוא is pronounced <i>hu</i> , like the English question word “Who?”.
הִיא	‘she’. היא is pronounced <i>hi</i> , it rhymes with the drink ‘tea’ and the insect ‘bee’.
בּוֹא	‘come!’ בּוֹא is pronounced <i>bo</i> .
בָּא	‘he came’. בָּא is pronounced <i>ba</i> , rhymes with ‘a’ in ‘father’.
זֶה	‘this’. זה is pronounced <i>ze</i> . The -ה is silent.
לִי	‘to me’. Rhymes with English ‘tea’/‘bee’.
לוֹ	‘to him’. Pronounced <i>lo</i> .
לֹא	‘not’. Also pronounced <i>lo</i> .
כִּי	‘because, that’. <i>ki</i> rhymes with English ‘key’.
כֹּה	‘thus, like that’. Pronounced <i>ko</i> .

Most Hebrew words have more than one syllable. Consider הוֹלֵךְ ‘is walking’. This has two syllables: הוּ-לֵךְ *ho-lex*. The first syllable in הוֹלֵךְ is called an *open syllable* because it only has a consonant and a vowel. The second syllable is a *closed syllable* because it ends in a consonant. The following words have an open and a closed syllable:

כָּתַב	‘he wrote’ <i>ka-tav</i>
רָכַב	‘he rode’ <i>ra-xav</i>
כוֹתֵב	‘is writing’ <i>ko-tev</i>

A word may have all open syllables:

בָּנוּ	‘they built’ <i>ba-nu</i>
בָּנָה	‘he built’ <i>ba-na</i> . The ה is silent, there is no <i>mappiq</i> dot.
רָאָה	‘he saw’ <i>ra-a</i> . א marks a glottal stop ³² , and the ה is silent.
בִּנְיָיִת	‘I built’ <i>ba-ni-ti</i> . There are three open syllables.

NOTE WELL: A *dagesh* in a consonant that follows a vowel is a doubling *dagesh*, *dagesh hazaq*. A *dagesh hazaq* always closes one syllable and begins a new syllable. דִּבְּרִי ‘speak’. The *dagesh* in ב

³² In normal speech, Israelis usually drop out glottal stops.

follows a vowel and is doubling *dagesh* דָּגֶשׁ. Therefore, the syllable pattern would be *dab-beru*. *Dab* would be a closed syllable and *b* would begin a complex syllable that remains open *beru*.

Open syllables end with vowels. *Closed syllables* end with consonants. There are three written possibilities for a closed syllable: 1) there is a word space after the syllable, that is the consonant after the vowel ends a word, 2) the consonant after the vowel has *dagesh*, which by logic³³ must be doubling *dagesh*, 3) the consonant after the vowel has a silent *shva*.

Vocal *Shva* and Silent *Shva*

Notice the following word: תִּקְטֹל, pronounced *tiq-tol*. Both syllables are closed. In the middle of a word, a special symbol was created to mark ‘no vowel’ [ְ]. This symbol is called *shva*.

Shva can be pronounced in two different ways.

a) When *shva* closes a syllable it is silent, like ק in תִּקְטֹל *tiq-tol*.

b) *Shva* can also begin a syllable and is vocal. It is pronounced like a short [ֶ] and [ֵ]. In such a case, *shva* is an unaccented, half-vowel.³⁴ Consider: תִּקְטְלִי *tiq-teli*. The *shva* under ק is silent and ends the syllable *tiq*. The *shva* under ט begins the next syllable and is pronounced like the vowel *segol* [ֶ]. For the purposes of the grammar, *-teli* is considered one complex syllable.³⁵

So how does a new reader know when the *shva* is beginning a new syllable? How does a reader know when a *shva* is ending a closed syllable and is silent? There are some guidelines that may help.

1. Whenever *shva* begins a word, it is the vocal *e*.

יְדַבֵּר דְּבָרִים	‘he will speak words’ <i>yedabber devarim</i>
בְּרִית	‘covenant, agreement’ <i>berit</i>
מְעַט	‘little bit’ <i>me‘at</i>
כְּתֹב	‘write!’ <i>ketov</i>

This rule should appear natural. Obviously, at the beginning of a word the *shva* is beginning a syllable.

2. When two *shva*’s occur with two consecutive consonants, the first *shva* is silent and ends a syllable, and the second *shva* is vocal *e*.

תִּקְטְלִי	<i>tiqteli</i>
מִשְׁפּוּחוֹתֵיכֶם	<i>mish-pe-ho-te-xem</i> ‘your families’
יִכְתְּבוּ	<i>yixtevu</i> ‘they will write’

Hebrew only allows one syllable with a half-vowel to be joined to a following syllable. Consequently, only the second *shva* can be vocal.

³³ If a *dagesh* is in a consonant following a vowel, it cannot be a *dagesh qal* for a *begeedkefet* letter since they only add a *dagesh* when NOT following a vowel sound.

³⁴ As a *half-vowel*, it is taking the place of a full vowel that dropped out of a word. Consider what happens to many verbs when they go from the singular to the plural: יִכְתֹּב *yixtov* ‘he will write’, יִכְתְּבוּ *yixtevu* ‘they will write’. The full, long *o* vowel dropped to a very short vowel, vocal *shva*. Historically, vocal *shva* shows where a full vowel and thus where a separate syllable used to be.

³⁵ Students may ignore the question of whether *-teli* is one complex syllable or two syllables in morphology. This only relates to explaining the *morphology* of the language, that is, why the shapes and spelling of the words are the way they are. A person can learn a language and read its literature without knowing why all of the words are spelled the way they are.

3. When *shva* is under a letter with a *dagesh*, the *shva* is vocal *e*.

יְדַבְּרוּ	‘they will speak’ <i>yedabberu</i> ³⁶
עַמֶּךָ	‘your people’ <i>‘ammexa</i> ³⁷
שְׁלֵמוֹ	‘pay!’ <i>shallemu</i> ³⁸

There is a natural reason for this rule. If the *dagesh* is at the beginning of a word, then the *shva* would have been vocal anyway, according to rule 1. If the *dagesh* is in the middle of a word then it is either a *begeckefet* letter following a *silent shva*, or it is a doubling *dagesh*. If the *dagesh* in the *begeckefet* letter is following a *shva*, then rule 2 would apply and the *dagesh* is starting a new syllable. If the *dagesh* is following a vowel then it is a doubling *dagesh*, which is closing one syllable and starting a new syllable.

4. When a consonant with *shva* follows an unaccented, long vowel, then the *shva* is vocal *e*.

כּוֹתְבִים	‘are writing’ <i>kotevim</i> ³⁹
וַיִּטְבוּ	‘and they were good’ <i>vayyitevu</i>
יֵצְאוּ	‘they will go out’ <i>yetse’u</i>

This rule will help you understand the spelling system but it does not reflect the way Israelis talk today. Notice that the unaccented long vowel completes an open syllable. Thus, the following consonant is beginning a new syllable.⁴⁰

For review, here is a list of long and short vowels (students should learn which symbol is considered a long vowel and which symbol is considered a short vowel for each vowel sound):

For the sounds	<i>u</i>	<i>o</i>	<i>a</i>	<i>e</i>	<i>i</i>
The long vowels are	וְ	וּ	אֵ	אֶ	יֵ
The short vowels are	וֹ	וֻ	אֻ	אִ	יִ

5. All *composite shva*’s are to be pronounced.

This is an easy rule to follow because the written symbol shows how to pronounce the *shva*:

e [ɛ], *a* [ɐ], *o* [ɔ]. This rule only affects the special guttural letters, ע, ח, ה, א.⁴¹

³⁶ Grammatically, the 2 syllables would be *yedab--beru*. Israelis pronounce this as three syllables: *ye-da-bru*.

³⁷ Israelis will drop this vocal *shva* and pronounce *‘am-xá*.

³⁸ Israelis will drop this vocal *shva* and pronounce *shal-mu*.

³⁹ Israelis will drop this vocal *shva* and pronounce *kot-vim*.

⁴⁰ Unfortunately for people learning to spell Hebrew, Israelis almost never pronounce vocal *shva* when it follows a grammatically long vowel. They turn the previous open syllable into a closed syllable: *vay-yit-vu*, and *yets-u* when reading carefully, or *ye-tsu* in normal speech, dropping the *alef*.

⁴¹ For example, in יַעֲשֶׂה ‘he will do’, the *šayin* follows a short, unaccented vowel and should have closed the syllable. However, the *šayin*, as a guttural letter, has attracted a *composite shva*, so this word is broken into *ya-šuse*. The *composite shva* is pronounced, of course.

Written Exercise 2:

1. Write the consonant that has a שְׁוֹא נָח silent *shva*: יִקְטְלוּ _____ .

2. Write the consonant that has a שְׁוֹא נָע vocal *shva*: תִּקְטְלִי: _____ .

Look at the words in the following list. Copy the words into the right column **IF** they have a vocal *shva*. Then from the five *shva* rules, list the correct rule number. Do not copy the word if it only has silent *shva*. Answers in the back.

	Word	Copy, if vocal <i>shva</i>	Rule Number
3.	וְתִבְכֶּינָה	---	silent <i>shva</i>
4.	שָׁפַט	שָׁפַט	1
5.	וַיֵּשְׁבוּ		
6.	שָׁבְתָה		
7.	וְתִלְקֹט		
8.	לְבַלְתִּי		
9.	הַקּוֹצִרִים		
10.	תִּדְבְּקִין		
11.	וַיִּקְרָא		4
12.	לְבִרְחָה		
13.	מִלִּפְנֵי		
14.	וַיַּחְתְּרוּ		
15.	יַעֲלוּ		
16.	חָשְׁבָה		
17.	מִלְכוּ		
18.	וַיִּדְרוּ		
19.	בְּרִית		
20.	כְּתִבְתֶּם		

Written Exercise 3.

Please go over the following list and write “C” or “O” for each closed (C) or open (O) syllable. Vocal *shva*’s are not counted as a separate syllable; they are a complex, extended-prefix to the following syllable. You may write eC and eO for these extended syllables. Three examples are given. Answers in the back.

- | | | <i>syllables</i> |
|-----|----------------|------------------|
| 1. | יְקַטְלוּ | C—eO. |
| 2. | תִּקְטְלִי | |
| 3. | וְתִבְכְּיָנָה | C—C—O—O |
| 4. | שָׁפֵט | |
| 5. | וַיֵּשְׁבוּ | C—O—eO |
| 6. | שָׁבְתָה | |
| 7. | וְתִלְקֹט | |
| 8. | לְבַלְתִּי | |
| 9. | הַקּוֹצְרִים | |
| 10. | תִּדְבְּקִין | |
| 11. | וַיִּקְרָא | |
| 12. | לְבָרַח | |
| 13. | מִלִּפְנֵי | |
| 14. | וַיַּחְתְּרוּ | |
| 15. | יַעֲלוּ | |
| 16. | חֲשָׁבָה | |
| 17. | מִלְכוּ | |
| 18. | וַיִּדְרוּ | |
| 19. | בְּרִית | |
| 20. | כְּתִבְתֶּם | |

Accent

Most Hebrew words are accented on the last syllable. Some words are accented on the syllable before the end. Words are never accented on a consonant with *shva* or on a consonant before a vocal *shva*. (In this course the symbol ֿ shows an accented syllable and is an optional, special symbol to help students. It is not a part of the Hebrew writing system.)

Distinguishing long *qamats a* from short *qamats qatan o*

Knowing the rules about *shva* can help in distinguishing long *qamats a* from short *qamats o*. *Closed, unaccented* syllables must have a short vowel, so any *qamats* in a closed, unaccented syllable is *o*. This is probably the most important special spelling rule for beginning students. *Closed, unaccented* syllables must have a short vowel, so any *qamats* in a closed, unaccented syllable is *o*.

שָׁכַבְךָ “your lying down” can only be *shoxb^exá*. Why?

Ans.: There are two *shva*’s so the second *shva* is vocal *-be-* בֶּ-. Then the previous syllable cannot be accented and the first *shva* is silent and closes the syllable. Therefore שָׁכַבְ- is a closed, unaccented syllable and can only have a short vowel. Short vowel *qamats* is the symbol for “o” *shox-* שֹׁכַבְ-. (The child’s answer, “just because” is also correct but receives zero points in university settings.)

However, there are two common, semi-exceptions to the above. Many 3rd person plural past-tense verbs and the 3rd feminine past-tense verbs have a long *qamats* in the first syllable:

הָלַךְ	‘he walked’	<i>ha-láx</i>
הָלְכוּ	‘they walked’	<i>ha-l^exú</i>
הָלְכָה	‘she walked’	<i>ha-l^exá</i>
שָׁכַב	‘he lay down’	<i>sha-xáv</i>
שָׁכְבוּ	‘they lay down’	<i>sha-x^evú</i>
שָׁכְבָה	‘she lay down’	<i>sha-x^evá⁴²</i>

These long *a* vowels MAY be marked with a small line [,], called *meteg* מֶתֵג ‘horse-mouthbit’, but manuscripts and printed editions are not completely consistent in its marking and a student cannot rely on it:

הָלְכוּ	‘they walked’	<i>ha-l^exú</i>
הָלְכָה	‘she walked’	<i>ha-l^exá</i>
שָׁכְבוּ	‘they lay down’	<i>sha-x^evú</i>
שָׁכְבָה	‘she lay down’	<i>sha-x^evá</i>

Meteg is usually not marked in this course. It is safer and easier to remember that the *qamats* in a 3^p past tense and a 3^{fs} past tense is long and pronounced *a*. The recordings will help the student internalize this in *Part Two*.⁴³

⁴² Israelis drop this vocal *shva* in their reading so that these words sound like *hal-xú*, *hal-xá*, *shax-vú*, *shax-vá*. The recordings follow this practice.

⁴³ After mastering the Picture Lessons through listening, you may now begin reading the written words of those Picture Lessons in Chapter Twelve. The reading lists give you a controlled, safe environment for practicing your reading. Please read each list at least twice, once with the recording, and once without the recording.

Reading Lessons קריאה

The reading lessons use the same recordings as the picture lessons on CD 1, CD 2, and CD 3. Look at the writing and listen to the recordings. You may repeat what you hear, but the focus at this stage of learning is associating the audible sound with the written texts. You should read a lesson at least once with the recording and once without the recording.

הָאִישׁ הַגָּדוֹל .29	סוֹס .1
הָאִישׁ הַקָּטָן .30	סוֹס .2
הַסּוֹס הַגָּדוֹל .31	אִישׁ .3
הַסּוֹס הַקָּטָן .32	אִישׁ .4
הַחֲמוֹר הַקָּטָן .33	הַסּוֹס .5
הָאִשָּׁה הַקָּטָנָה .34	הָאִישׁ .6
הָאִשָּׁה הַגָּדוֹלָה .35	בֵּית .7
בִּיצָה .36	בֵּית .8
הַבִּיצָה הַגָּדוֹלָה .37	הַבֵּית .9
הַבִּיצָה הַקָּטָנָה .38	סוֹס .10
הָאִשָּׁה הַגָּדוֹלָה .39	חֲמוֹר .11
הָאִשָּׁה הַקָּטָנָה .40	חֲמוֹר .12
חֲמוֹר .41	אִשָּׁה .13
סוֹס .42	אִשָּׁה .14
בָּשָׂר .43	בִּיצָה .15
בָּשָׂר .44	בִּיצָה .16
לֶחֶם .45	הָאִשָּׁה .17
לֶחֶם .46	הָאִישׁ .18
בָּשָׂר .47	הַבֵּית .19
לֶחֶם .48	הַבִּיצָה .20
הַבָּשָׂר .49	דָּג .21
הַבִּיצָה .50	דָּג .22
הַדָּג .51	הַדָּג הַגָּדוֹל .23
הַלֶּחֶם .52	הַדָּג הַגָּדוֹל .24
הָאִישׁ .53	הַדָּג הַקָּטָן .25
הָאִשָּׁה .54	הַדָּג הַקָּטָן .26
שֶׁלֶחַן .55	הַבֵּית הַגָּדוֹל .27
שֶׁלֶחַן .56	הַבֵּית הַקָּטָן .28

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| 85. חֶרֶב | 57. הַשְּׁלַחַן הַקָּטָן |
| 86. חֶרֶב | 58. הַשְּׁלַחַן הַגָּדוֹל |
| 87. חֶמּוֹר | 59. הָאִישׁ אוֹכֵל אֶת הַלֶּחֶם |
| 88. חֶרֶב וְחֶמּוֹר | 60. הָאִישׁ אוֹכֵל אֶת הַלֶּחֶם |
| 89. חֶרֶב וְלֶחֶם | 61. הָאִשָּׁה אוֹכֶלֶת אֶת הַלֶּחֶם |
| 90. אִישׁ וְחֶרֶב | 62. הָאִשָּׁה אוֹכֶלֶת אֶת הַלֶּחֶם |
| 91. הַחֶרֶב הַגָּדוֹלָה | 63. הָאִישׁ אוֹכֵל אֶת הַדָּג |
| 92. הַחֶרֶב הַקָּטָנָה | 64. הָאִישׁ אוֹכֵל אֶת הַבָּשָׂר |
| 93. הַחֶרֶב וְהַשְּׁלַחַן | 65. הָאִישׁ אוֹכֵל אֶת הַדָּג |
| 94. הַבַּיִת הַקָּטָן | 66. הָאִשָּׁה אוֹכֶלֶת אֶת הַדָּג |
| 95. הַבַּיִת הַגָּדוֹל | 67. הָאִשָּׁה אוֹכֶלֶת אֶת הַבָּשָׂר |
| 96. הַשְּׁלַחַן הַקָּטָן | 68. הָאִשָּׁה אוֹכֶלֶת אֶת הַלֶּחֶם |
| 97. הָאִישׁ אוֹכֵל אֶת הַדָּג | 69. הָאִשָּׁה אוֹכֶלֶת אֶת הַבִּיצָה |
| 98. הָאִשָּׁה אוֹכֶלֶת אֶת הַדָּג | 70. הָאִישׁ אוֹכֵל אֶת הַבִּיצָה |
| 99. הַסּוּס הַגָּדוֹל | 71. חֶמּוֹר |
| 100. הַבָּשָׂר וְהַבִּיצָה | 72. סוּס |
| | 73. אִישׁ וְסוּס |
| | 74. אִישׁ וְאִשָּׁה |
| | 75. דָּג וְשְׁלַחַן |
| | 76. דָּג וְלֶחֶם |
| | 77. לֶחֶם וּבִיצָה |
| | 78. בָּשָׂר וּבִיצָה |
| | 79. הָאִשָּׁה אוֹכֶלֶת אֶת הַבָּשָׂר |
| | 80. הָאִשָּׁה אוֹכֶלֶת אֶת הַבִּיצָה |
| | 81. הָאִשָּׁה אוֹכֶלֶת אֶת הַלֶּחֶם |
| | 82. הָאִשָּׁה אוֹכֶלֶת אֶת הַלֶּחֶם |
| | וְאֶת הַבִּיצָה |
| | 83. הָאִישׁ וְהָאִשָּׁה |
| | 84. הָאִישׁ אוֹכֵל אֶת הַלֶּחֶם |

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|---|-----|--|-----|
| הָאִישׁ אוֹכֵל אֶת הַלֶּחֶם וְשׁוֹתָה אֶת הַמַּיִם. | 31. | הָאִשָּׁה | 1. |
| הָאִשָּׁה אוֹכֵלָת אֶת הַלֶּחֶם. | 32. | הַבִּיצָה | 2. |
| הָאִשָּׁה שׁוֹתָה אֶת הַמַּיִם. | 33. | הַדָּג | 3. |
| הָאִשָּׁה אוֹכֵלָת אֶת הַלֶּחֶם וְשׁוֹתָה אֶת הַמַּיִם. | 34. | הַסּוּס | 4. |
| הַכּוֹס עַל הַשֻּׁלְחָן | 35. | הַחֲמוּר | 5. |
| הַכּוֹס עַל הַשֻּׁלְחָן | 36. | הַחֶרֶב | 6. |
| הַחֶרֶב עַל הַשֻּׁלְחָן | 37. | הַשֻּׁלְחָן | 7. |
| כֶּסֶּא | 38. | הָאִישׁ | 8. |
| כֶּסֶּא | 39. | הַבֵּית הַגָּדוֹל | 9. |
| הַחֶרֶב עַל הַכֶּסֶּא | 40. | הַשֻּׁלְחָן הַקָּטָן | 10. |
| הַחֶרֶב תַּחַת הַכֶּסֶּא | 41. | הָאִשָּׁה אוֹכֵלָת אֶת הַבָּשָׂר | 11. |
| הַכּוֹס תַּחַת הַכֶּסֶּא | 42. | כּוֹס | 12. |
| הַכּוֹס עַל הַכֶּסֶּא | 43. | כּוֹס | 13. |
| הַכֶּסֶּא עַל הַשֻּׁלְחָן | 44. | מַיִם | 14. |
| הַדָּג בַּכּוֹס | 45. | כּוֹס מַיִם | 15. |
| הַבִּיצָה בַּכּוֹס | 46. | כּוֹס הַמַּיִם | 16. |
| הַדָּג עַל הַכּוֹס | 47. | הָאִישׁ שׁוֹתָה אֶת הַמַּיִם. | 17. |
| הַחֶרֶב עַל הַכּוֹס | 48. | הָאִישׁ שׁוֹתָה אֶת הַמַּיִם. | 18. |
| יָד | 49. | הַסּוּס שׁוֹתָה מַיִם. | 19. |
| יָד | 50. | הַסּוּס שׁוֹתָה מַיִם. | 20. |
| יָד הָאִישׁ | 51. | הָאִשָּׁה שׁוֹתָה אֶת הַמַּיִם. | 21. |
| יָד הָאִשָּׁה | 52. | הָאִשָּׁה שׁוֹתָה אֶת הַמַּיִם. | 22. |
| הַחֶרֶב בְּיַד הָאִישׁ | 53. | כּוֹס הַמַּיִם | 23. |
| הָאִישׁ אוֹחֵז בַּחֶרֶב | 54. | כּוֹס הַמַּיִם | 24. |
| הַכּוֹס בְּיַד הָאִישׁ | 55. | הָאִשָּׁה שׁוֹתָה אֶת הַמַּיִם | 25. |
| הָאִישׁ אוֹחֵז בַּכּוֹס | 56. | הָאִשָּׁה אוֹכֵלָת בִּיצָה | 26. |
| הָאִשָּׁה אוֹחֶזֶת בַּכּוֹס | 57. | הָאִשָּׁה אוֹכֵלָת אֶת הַבִּיצָה וְשׁוֹתָה אֶת הַמַּיִם. | 27. |
| הָאִשָּׁה אוֹחֶזֶת בַּבִּיצָה | 58. | הָאִישׁ אוֹכֵל אֶת הַבָּשָׂר. | 28. |
| הִיא אוֹכֵלָת אֶת הַבִּיצָה | 59. | הָאִישׁ אוֹכֵל אֶת הַבָּשָׂר וְאֶת הַבִּיצָה. | 29. |
| | | הָאִישׁ אוֹכֵל אֶת הַלֶּחֶם. | 30. |

60. האִשָּׁה אוֹחֶזֶת בְּכֹס מַיִם.
 61. היא שׁוֹתָה אֶת הַמַּיִם.
 62. הָאִישׁ אוֹחֶז אוֹחֶז בְּכֹס מַיִם
 63. הוא שׁוֹתָה אֶת הַמַּיִם
 64. הָאִישׁ אוֹחֶז בְּבִיצָה.
 65. הוא אוֹכֵל אֶת הַבִּיצָה.
 66. כֹּס מַיִם, דָּג וְלֶחֶם עַל הַשֻּׁלְחָן.
 67. הָאִישׁ אוֹכֵל אֶת הַדָּג.
 68. וְאַחֲרֵי כֵן הוּא אוֹכֵל אֶת הַלֶּחֶם.
 69. וְאַחֲרֵי כֵן הוּא שׁוֹתָה אֶת הַמַּיִם.
 70. הָאִישׁ שָׁבַע
 71. כֹּס מַיִם, בִּיצָה, לֶחֶם, וְדָג עַל
 הַשֻּׁלְחָן.
 72. הָאִשָּׁה אוֹכֵלֶת אֶת הַבִּיצָה.
 73. וְאַחֲרֵי כֵן היא אוֹכֵלֶת אֶת הַדָּג.
 74. וְאַחֲרֵי כֵן היא אוֹכֵלֶת אֶת הַלֶּחֶם.
 75. וְאַחֲרֵי כֵן היא שׁוֹתָה אֶת הַמַּיִם.
 76. הָאִשָּׁה שָׁבַעָה
 77. הַדָּג תַּחַת הַכֶּסֶּא.
 78. הַכֹּס תַּחַת הַכֶּסֶּא.
 79. הַשֻּׁלְחָן תַּחַת הַחֲמוּר.
 80. הַכֶּסֶּא תַּחַת הַחֲמוּר.
 81. הַכֹּס הַגְּדוֹלָה עַל הַסּוּס.
 82. הָאִשָּׁה אוֹחֶזֶת אֶת הַכֹּס הַגְּדוֹלָה.
 83. הָאִישׁ אוֹחֶז אֶת הַחֶרֶב הַגְּדוֹלָה.
 84. הָאִשָּׁה אוֹחֶזֶת אֶת הַכֹּס הַקָּטָן.
 85. הָאִישׁ אוֹחֶז אֶת הַחֶרֶב הַקָּטָן.
 86. נָעַר
 87. נָעַר
 88. הָאִישׁ וְהַנָּעַר
 89. הַנָּעַר אוֹכֵל בִּיצָה
90. נָעַרָה
 91. אִשָּׁה וְנָעַרָה
 92. הַדָּג בְּיַד הַנָּעַרָה
 93. לֶחֶם וְדָג וְכֹס מַיִם עַל הַשֻּׁלְחָן.
 94. הַנָּעַרָה אוֹכֵלֶת אֶת הַלֶּחֶם.
 95. וְאַחֲרֵי כֵן היא אוֹכֵלֶת אֶת הַדָּג.
 96. וְאַחֲרֵי כֵן היא שׁוֹתָה אֶת הַמַּיִם.
 97. הַנָּעַרָה שָׁבַעָה.
 98. הַנָּעַרָה אוֹחֶזֶת בְּחֶרֶב גְּדוֹלָה.
 99. יָד גְּדוֹלָה
 100. יָד קָטָנָה

מִבְחָן 1-2

1. הָאִישׁ
 2. הַחֶרֶב בְּיַד הָאִישׁ
 3. הַכֹּס הַגְּדוֹלָה
 4. הַנָּעַרָה שׁוֹתָה אֶת הַמַּיִם.
 5. הַחֶרֶב תַּחַת הַכֶּסֶּא.
 6. הָאִישׁ אוֹכֵל אֶת הַדָּג.
 7. בֵּית
 8. הַבִּיצָה תַּחַת הַשֻּׁלְחָן.
 9. הָאִשָּׁה אוֹכֵלֶת אֶת הַלֶּחֶם.
 10. הַנָּעַרָה וְהָאִשָּׁה

- | | |
|---|--|
| 1. אִישׁ וְנָעַר | 30. הַנָּעֶרָה אוֹכֶלֶת אֶת הָעֲנָבִים |
| 2. אִשָּׁה וְנָעֶרָה | 31. הָאִישׁ וְהָאִשָּׁה אוֹכְלִים אֶת הָעֲנָבִים |
| 3. סוֹס | 32. הַנָּעַר וְהַנָּעֶרָה אוֹכְלִים אֶת הָעֲנָבִים |
| 4. חֲמֹר | 33. שְׁלֹשׁ נְעָרוֹת |
| 5. גָּמֶל | 34. שְׁלֹשׁ הַנְּעָרוֹת אוֹכְלוֹת אֶת הָעֲנָבִים |
| 6. הַגָּמֶל | 35. שְׁלֹשׁ הַנְּעָרוֹת אוֹכְלוֹת לֶחֶם |
| 7. הָאִישׁ רוֹכֵב ¹ עַל חֲמֹר | 36. וְאַחֲרֵי כֵן הֵן שִׁבְעוֹת |
| 8. הַנָּעַר רוֹכֵב עַל חֲמֹר | 37. הַנָּעַר שֵׁם עֲנָבִים עַל הַשְּׁלֶחָן |
| 9. הָאִישׁ רוֹכֵב עַל סוֹס | 38. אַחֲרֵי כֵן הוּא שֵׁם לֶחֶם עַל הַשְּׁלֶחָן |
| 10. הָאִישׁ רוֹכֵב עַל גָּמֶל | 39. הַלֶּחֶם וְהָעֲנָבִים עַל הַשְּׁלֶחָן |
| 11. הָאִשָּׁה רוֹכֶבֶת עַל חֲמֹר | 40. הָאִישׁ שֵׁם דָּג עַל הַשְּׁלֶחָן |
| 12. הָאִשָּׁה רוֹכֶבֶת עַל חֲמֹר | 41. הַנָּעַר שֵׁם אֶת הַדָּג עַל הַלֶּחֶם |
| 13. הָאִשָּׁה רוֹכֶבֶת עַל גָּמֶל | 42. הָאִשָּׁה שֵׁמָּה בִּיצָה עַל הַשְּׁלֶחָן |
| 14. הָאִשָּׁה רוֹכֶבֶת עַל סוֹס | 43. הָאִשָּׁה שֵׁמָּה כּוֹס מַיִם עַל הַשְּׁלֶחָן |
| 15. מְרֻכָּבָה | 44. הָאִישׁ שֵׁם עוֹד לֶחֶם עַל הַשְּׁלֶחָן |
| 16. הַמְרֻכָּבָה | 45. הַנְּעָרוֹת שְׁמוֹת עוֹד לֶחֶם עַל הַשְּׁלֶחָן |
| 17. סוֹס וּמְרֻכָּבָה | 46. הַנָּשִׁים שְׁמוֹת עוֹד לֶחֶם וְעֲנָבִים עַל הַשְּׁלֶחָן |
| 18. הָאִישׁ נוֹהֵג בַּמְרֻכָּבָה | 47. הַנְּעָרוֹת שְׁמוֹת עוֹד עֲנָבִים עַל הַשְּׁלֶחָן |
| 19. הַנָּעַר נוֹהֵג בַּמְרֻכָּבָה | 48. הָאֲנָשִׁים שְׁמֵים עוֹד לֶחֶם עַל הַשְּׁלֶחָן |
| 20. הָאִשָּׁה נוֹהֶגֶת בַּמְרֻכָּבָה | 49. הַנְּעָרִים שְׁמֵים עוֹד לֶחֶם עַל הַשְּׁלֶחָן |
| 21. הָאֲנָשִׁים נוֹהֲגִים בַּמְרֻכָּבָה | 50. כּוֹס הַמַּיִם נִשְׁפָּכֶת |
| 22. שְׁלֹשָׁה אָנָשִׁים | 51. הַמַּיִם נִשְׁפָּכִים |
| 23. שְׁלֹשֶׁת הָאֲנָשִׁים נוֹהֲגִים בַּמְרֻכָּבָה | 52. הַנָּעֶרָה צוֹחֶקֶת |
| 24. שְׁלֹשֶׁת הָאֲנָשִׁים אוֹכְלִים לֶחֶם | |
| 25. וְאַחֲרֵי כֵן הֵם שׁוֹתִים מַיִם | |
| 26. וְאַחֲרֵי כֵן הֵם שִׁבְעִים | |
| 27. עֲנָבִים | |
| 28. עֲנָבִים | |
| 29. הַנָּעַר אוֹכֵל אֶת הָעֲנָבִים | |

¹ This word may also be spelled without *vav* רִכָּב. Likewise, נָהַג, נָהַגְתָּ, נָהַגְתִּי etc.

53. האִשָּׁה צוֹחֶקֶת .82
 54. האִישׁ צוֹחֵק .83
 55. הַלֶּחֶם נוֹפֵל .84
 56. הַלֶּחֶם נוֹפֵל עַל הַקֶּרֶקַע .85
 57. הַנָּשִׁים צוֹחֶקוֹת .86
 58. הַנְּעוּרוֹת צוֹחֶקוֹת .87
 59. הַכּוֹס נוֹפֶלֶת עַל הַקֶּרֶקַע .88
 60. הָאֲנָשִׁים צוֹחֶקִים .89
 61. הַנַּעַר מְרִים אֶת הַכּוֹס מֵעַל הַקֶּרֶקַע .90
 62. הוּא שָׁם אוֹתָהּ עַל הַשֻּׁלְחָן .91
 63. הַכּוֹס עַל הַשֻּׁלְחָן .92
 64. האִישׁ מְרִים לָחֶם .93
 65. הוּא שָׁם אוֹתוֹ עַל הַשֻּׁלְחָן .94
 66. הַלֶּחֶם וְהַכּוֹס עַל הַשֻּׁלְחָן .95
 67. האִישׁ מְרִים אֶת הַכּוֹס מֵעַל הַשֻּׁלְחָן .96
 68. הוּא אוֹחִז בָּהּ .97
 69. הַכּוֹס רִיקָה .98
 70. אֵין בַּכּוֹס מִים הַכּוֹס רִיקָה .99
 71. האִישׁ אוֹחִז בַּכּוֹס הָרִיקָה .100
 72. הוּא שָׁם אוֹתָהּ עַל הַשֻּׁלְחָן .
 73. כֵּד .
 74. כֵּד מִים .
 75. כֵּד מִים וְכּוֹס רִיקָה עַל הַשֻּׁלְחָן .
 76. האִשָּׁה יוֹצֶקֶת מִים אֶל הַכּוֹס .
 77. הִיא שָׁמָּה אֶת הַכֵּד עַל הַשֻּׁלְחָן .
 78. אַחֲרֵי כֵן הִיא נוֹשֶׂאת אֶת הַכּוֹס .
 79. הִיא שׁוֹתָה אֶת הַמִּים .
 80. הַכּוֹס רִיקָה עוֹד .
 81. אֵין בָּהּ מִים הִיא רִיקָה .

1. כֹּד מְלֹא מִים .31
2. הָאִישׁ יוֹצֵק מִים .32
3. הוּא יוֹצֵק מִים אֶל הַכּוֹס .33
4. הַכּוֹס מְלֹאָה מִים .34
5. כֹּד הַמִּים נוֹפֵל .35
6. הַמִּים נִשְׁפָּכִים .36
7. עֲתָה הַכֹּד רִיק .37
8. אֵין בַּכֹּד מִים .38
9. הוּא רִיק אֵין בּוֹ מִים .39
10. גַּם הַכּוֹס נוֹפֶלֶת .40
11. עֲתָה הַכּוֹס רִיקָה .41
12. אֵין בָּהּ מִים .42
13. הָאִישׁ מְרִים אֶת הַכֹּד .43
14. גַּם אֶת הַכּוֹס הוּא מְרִים .44
15. הוּא יוֹצֵק מִים אֶל הַכֹּד .45
16. מִן הַכֹּד הוּא יוֹצֵק מִים אֶל הַכּוֹס .46
17. הִיא נוֹפֶלֶת וְהַמִּים נִשְׁפָּכִים .47
18. עֲתָה הַכּוֹס רִיקָה .48
19. הָאִישׁ מְרִים אֶת הַכּוֹס .49
20. הוּא מְמַלֵּא אֶת הַכּוֹס .50
21. הוּא מְמַלֵּא אֶת הַכּוֹס מִים .51
22. הַכּוֹס מְלֹאָה מִים .52
23. הָאִישׁ בָּא אֶל הַבֵּית .53
24. הוּא בָא אֶל הַשְּׁלֶחָן .54
25. אִשָּׁה בָּאָה אֶל הַשְּׁלֶחָן .55
26. הָאִישׁ עוֹמֵד לִיד הַשְּׁלֶחָן .56
27. הַנָּעַר עוֹמֵד לִיד הַמְּרַכֵּבָה .57
28. הָאִישׁ בְּמְרַכֵּבָה .58
29. הוּא עוֹמֵד בְּמְרַכֵּבָה .59
30. הַנָּעַר יוֹשֵׁב עַל הַקֶּרֶקַע .
31. אֵין הַנָּעַר עוֹמֵד .
32. הוּא יוֹשֵׁב לִיד הַמְּרַכֵּבָה .
33. הָאִשָּׁה עוֹמֵדֶת לִיד הַשְּׁלֶחָן .
34. גַּם הָאִישׁ עוֹמֵד לִיד הַשְּׁלֶחָן .
35. כּוֹס הַמִּים עַל הַשְּׁלֶחָן .
36. הָאִישׁ הוֹלֵךְ מִן הַשְּׁלֶחָן .
37. הוּא בָא אֶל הַשְּׁלֶחָן .
38. הָאִישׁ מְבִיא עוֹד כּוֹס .
39. הוּא שֵׁם אֶת הַכּוֹס עַל הַכּוֹס .
40. שְׁתֵּי כּוֹסוֹת עַל הַשְּׁלֶחָן .
41. כּוֹס אַחַת מְלֹאָה מִים .
42. הַכּוֹס הָאַחֶרֶת רִיקָה .
43. הַכּוֹס הָרִיקָה נוֹפֶלֶת .
44. אֵין מִים נִשְׁפָּכִים .
45. הָאִשָּׁה מְקִימָה אֶת הַכּוֹס .
46. הָאִישׁ הוֹלֵךְ .
47. הוּא מְבִיא לֶחֶם .
48. הוּא שֵׁם אוֹתוֹ עַל הַשְּׁלֶחָן .
49. נָעַר בָּא אֶל הַשְּׁלֶחָן .
50. הָאִישׁ נוֹשֵׂא לֶחֶם מֵעַל הַשְּׁלֶחָן .
51. הוּא נוֹתֵן אֶת הַלֶּחֶם לַנָּעַר .
52. הַנָּעַר לוֹקֵחַ אֶת הַלֶּחֶם מִן הָאִישׁ .
53. הַנָּעַר נוֹשֵׂא אֶת כּוֹס הַמִּים מֵעַל הַשְּׁלֶחָן .
54. "תֵּן לִי אֶת הַכּוֹס" (אומֵר הָאִישׁ) .
55. הַנָּעַר נוֹתֵן אֶת הַכּוֹס לָאִישׁ .
56. הָאִישׁ לוֹקֵחַ אוֹתָהּ מִן הַנָּעַר .
57. הָאִישׁ שֵׁם אוֹתָהּ עַל הַשְּׁלֶחָן .
58. נָעֲרוֹת בָּאוֹת אֶל הַשְּׁלֶחָן .
59. הַלֶּחֶם עַל הַקֶּרֶקַע .

60. הנֶּעֱרֹת מְרִימוֹת אֶת הַלֶּחֶם מִן הַקֶּרֶקַע
 61. הֵן שָׁמוֹת אוֹתוֹ עַל הַשִּׁלְחָן
 62. הָאִשָּׁה נוֹשֶׂאת לֶחֶם
 63. הִיא נוֹתֶנֶת לֶחֶם לְאִישׁ
 64. הָאִישׁ לֹקֵחַ אֶת הַלֶּחֶם וְאוֹכֵל אוֹתוֹ
 65. "לֶחֶם תֵּן לִי לֶחֶם" (אומרת נערה)
 66. הַנֶּעֱר נוֹתֵן לֶחֶם לַנֶּעֱרָה
 67. הַנֶּעֱרָה לֹקַחַת אֶת הַלֶּחֶם וְאוֹכֶלֶת אוֹתוֹ
 68. "תֵּנִי לִי עֲנָבִים" (הנער אומר)
 69. הַנֶּעֱרָה נוֹתֶנֶת עֲנָבִים לַנֶּעֱר
 70. הַנֶּעֱר לֹקֵחַ אֶת הָעֲנָבִים מִן הַנֶּעֱרָה
 71. אַחֲרֵי כֵן הַנֶּעֱר נוֹתֵן עֲנָבִים לַנֶּעֱרָה
 72. הַנֶּעֱרָה לֹקַחַת אֶת הָעֲנָבִים וְאוֹכֶלֶת אוֹתָם
 73. כָּל הָאֲנָשִׁים אוֹכְלִים אֶת הַלֶּחֶם
 74. כָּל הָאֲנָשִׁים שֹׁבְעִים
 75. כָּל הָאֲנָשִׁים הוֹלְכִים
 76. הֵם הוֹלְכִים מִן הַשִּׁלְחָן
 77. דָּג בָּכּוֹס
 78. הַנֶּעֱר לֹקֵחַ אֶת הַדָּג מִן הַכּוֹס
 79. הוּא שֵׁם בִּיצָה אֶל תּוֹךְ הַכּוֹס
 80. הַבִּיצָה בָּכּוֹס
 81. הַנֶּעֱר לֹקֵחַ אֶת הַבִּיצָה מִתּוֹךְ הַכּוֹס
 82. הַכּוֹס רִיקָה
 83. אֵין בָּכּוֹס בִּיצָה
 84. הָאִישׁ רוֹכֵב עַל חֲמוֹר
 85. הוּא רוֹכֵב אֶל נֶעֱרָה
 86. הוּא נוֹתֵן בִּיצָה לַנֶּעֱרָה
 87. הִיא לֹקַחַת אֶת הַבִּיצָה וְצוֹחֶקֶת
 88. אַחֲרֵי כֵן הִיא אוֹכֶלֶת אוֹתָהּ
 89. הַנֶּעֱר רוֹכֵב עַל חֲמוֹר
 90. הַנֶּעֱר רוֹכֵב עַל הַחֲמוֹר אֶל הַנֶּעֱרָה²
 91. הַנֶּעֱר נוֹתֵן בִּיצָה לַנֶּעֱרָה
 92. הַנֶּעֱרָה לֹקַחַת אֶת הַבִּיצָה וְצוֹחֶקֶת
 93. הִיא מְשִׁיבָה אֶת הַבִּיצָה אֶל הַנֶּעֱר
 94. הִיא שֹׁבְעָה
 95. הַנֶּעֱר לֹקֵחַ אֶת הַבִּיצָה וְרוֹכֵב
 96. הַנֶּעֱר בּוֹכָה
 97. הוּא שֹׁב אֶל הַנֶּעֱרָה
 98. הוּא נוֹתֵן לָהּ דָּג
 99. הִיא צוֹחֶקֶת
 100. הִיא מְשִׁיבָה אֶת הַדָּג

מִבְחָן 3-4

1. הָאִשָּׁה רוֹכֶבֶת עַל גָּמֶל
2. הַנֶּעֱרֹת אוֹכְלוֹת לֶחֶם
3. הַנֶּעֱר לֹקֵחַ אֶת הָעֲנָבִים מִן הַנֶּעֱרָה
4. הָאֲנָשִׁים הוֹלְכִים מִן הַשִּׁלְחָן
5. הַנֶּעֱרָה שֹׁבְעָה
6. הוּא רִיק אֵין בָּכּוֹס מִים
7. הָאִישׁ מְרִים אֶת הַכּוֹס
8. הַלֶּחֶם עַל הַקֶּרֶקַע
9. הַנֶּעֱרִים שְׂמִים לֶחֶם עַל הַשִּׁלְחָן
10. הָאִשָּׁה יוֹצֶקֶת מִים אֶל הַכּוֹס

² In more full Hebrew style: הַנֶּעֱר רוֹכֵב עַל חֲמוֹר וְהוֹלֵךְ אֶל הַנֶּעֱרָה

1. הַנֶּעֶר נֹתֵן עֲנָבִים לַנֶּעֶרָה
2. הִיא מְשִׁיבָה אֶת הָעֲנָבִים אֵין הַנֶּעֶרָה לֹקַחַת אוֹתָם
3. הַנֶּעֶר הוֹלֵךְ
4. הוּא בֹכֶה
5. הוּא שָׁב אֶל הַנֶּעֶרָה
6. הוּא נֹתֵן לָהּ לֶחֶם
7. הִיא לֹקַחַת אֶת הַלֶּחֶם וְאוֹכֶלֶת אוֹתוֹ
8. אֵין הַנֶּעֶרָה מְשִׁיבָה אֶת הַלֶּחֶם
9. הַנֶּעֶר הוֹלֵךְ
10. הוּא שָׁמַח
11. הוּא רוֹכֵב עַל סוּס
12. הוּא רוֹכֵב אֶל בָּאָר
13. הַסּוּס שׁוֹתָה מִיָּם
14. שְׁלֹשָׁה גַּמְלִים בָּאִים
15. הֵם בָּאִים אֶל הַבָּאָר
16. הַבָּאָר
17. הַגַּמְלִים שׁוֹתִים
18. הַנֶּעֶר צוֹחֵק
19. הַנֶּעֶר עוֹלָה עַל גַּמֶּל
20. הַנֶּעֶר רוֹכֵב עַל גַּמֶּל
21. הוּא רוֹכֵב עַל גַּמֶּל
22. הַנֶּעֶר רוֹאֶה חֲמוֹר
23. הוּא יוֹרֵד מִן הַגַּמֶּל
24. הוּא הוֹלֵךְ מִן הַגַּמֶּל
25. הוּא הוֹלֵךְ אֶל הַחֲמוֹר
26. הוּא עוֹלָה עַל הַחֲמוֹר
27. הַחֲמוֹר נוֹהֵק
28. הַנֶּעֶר צוֹחֵק
29. הוּא רוֹאֶה עֵץ
30. תָּאֲנָה, עֵץ תָּאֲנָה
31. הַנֶּעֶר רוֹכֵב אֶל הַתָּאֲנָה
32. הוּא קוֹטֵף תָּאֲנָה
33. הַתָּאֲנָה
34. הַתָּאֲנָה בִּידוֹ
35. הַנֶּעֶר אוֹכֵל אֶת הַתָּאֲנָה
36. הוּא קוֹטֵף עוֹד תָּאֲנָה
37. גַּם אוֹתָהּ הוּא אוֹכֵל
38. נֶעֶרָה
39. נֶעֶרָה בָּאָה אֶל הָעֵץ
40. הִיא מְבַקֶּשֶׁת תָּאֲנָה
41. "תֵּן לִי תָאֲנָה"
42. הַנֶּעֶר קוֹטֵף עוֹד תָּאֲנָה
43. הוּא נֹתֵן אוֹתָהּ לַנֶּעֶרָה
44. הִיא לֹקַחַת אֶת הַתָּאֲנָה
45. הִיא אוֹכֶלֶת אֶת הַתָּאֲנָה
46. הַנֶּעֶרָה מְבַקֶּשֶׁת עוֹד תָּאֲנָה
47. הִיא אוֹמְרַת " תֵּן לִי תָאֲנָה "
48. הַנֶּעֶר קוֹטֵף עוֹד תָּאֲנָה
49. הוּא נֹתֵן אוֹתָהּ לַנֶּעֶרָה
50. הִיא לֹקַחַת אֶת הַתָּאֲנָה וְאוֹכֶלֶת אוֹתָהּ
51. הַחֲמוֹר נוֹהֵק
52. הוּא יוֹרֵד מִהַחֲמוֹר
53. הַנֶּעֶר לֹקֵט תָּאֲנִים
54. הוּא נֹתֵן אֶת הַתָּאֲנִים לַחֲמוֹר
55. הַחֲמוֹר אוֹכֵל אוֹתָן
56. הַנֶּעֶרָה עוֹלָה עַל הַחֲמוֹר
57. הִיא רוֹכֶבֶת עַל הַחֲמוֹר
58. הַנֶּעֶר נוֹהֵג בַּחֲמוֹר מִהָעֵץ
59. אִישׁ
60. יֵשׁ לְאִישׁ חֶרֶב
61. יֵשׁ לַנֶּעֶר חֲמוֹר

- .62 יֵשׁ לַנְּעָרָה כּוֹס
- .63 יֵשׁ לְאִישׁ בַּיִת
- .64 גַּם יֵשׁ לְאִישׁ כָּרֶם
- .65 הַכָּרֶם
- .66 גֶּפֶן -- יֵשׁ גִּפְנִים בַּכָּרֶם
- .67 יֵשׁ עֲנָבִים בַּגִּפְנִים
- .68 יֵשׁ גֶּדֶר בֵּין הַבַּיִת וּבֵין הַכָּרֶם
- .69 הַגֶּדֶר
- .70 הַגֶּדֶר מְקִיפָה אֶת הַכָּרֶם סָבִיב
- .71 הָאֲנָשִׁים מְקִיפִים אֶת הַשְּׁלָחַן סָבִיב
- .72 סָבִיב לַשְּׁלָחַן
- .73 הָאֲנָשִׁים סָבִיב לַשְּׁלָחַן
- .74 הָאֲנָשִׁים עוֹמְדִים סָבִיב לַשְּׁלָחַן
- .75 הַנְּעָרִים הוֹלְכִים סָבִיב סָבִיב
- .76 הַנְּעָרִים הוֹלְכִים סָבִיב לְכֶסֶּא
- .77 הַנְּעָרִים הוֹלְכִים סָבִיב לַבַּיִת
- .78 הַגֶּדֶר עוֹמְדָת סָבִיב לְכָרֶם
- .79 הַגֶּדֶר מְקִיפָה אֶת הַכָּרֶם
- .80 סָבִיב לְכָרֶם
- .81 סָבִיב לַבַּיִת
- .82 הַגֶּדֶר מְקִיפָה סָבִיב לַבַּיִת
- .83 סֵל
- .84 הָאִישׁ נוֹשֵׂא אֶת הַסֵּל
- .85 הוּא נוֹשֵׂא אֶת הַסֵּל אֶל הַכָּרֶם
- .86 הוּא שֵׁם אֶת הַסֵּל עַל הַקֶּרֶקַע
- .87 הַקֶּרֶקַע
- .88 הַסֵּל יוֹשֵׁב עַל הַקֶּרֶקַע
- .89 הָאִישׁ בּוֹצֵר אֶת הַכָּרֶם הוּא קוֹטֵף עֲנָבִים
- .90 הוּא שֵׁם אֶת הָעֲנָבִים בַּסֵּל
- .91 הוּא בּוֹצֵר עוֹד עֲנָבִים
- .92 וְהוּא שֵׁם אוֹתָם בַּסֵּל
- .93 הַסֵּל מְלֵא עֲנָבִים
- .94 הָאִישׁ נוֹשֵׂא אֶת הַסֵּל
- .95 הוּא שֵׁם אוֹתוֹ עַל שִׁכְמוֹ
- .96 הָאִישׁ נוֹשֵׂא אֶת הַסֵּל עַל שִׁכְמוֹ
- .97 שִׁכְם הָאִישׁ
- .98 הָאִישׁ נוֹשֵׂא אֶת סֵל הָעֲנָבִים אֶל הַגֶּת
- .99 הוּא מְפִיל אֶת הָעֲנָבִים אֶל הַגֶּת
- .100 הַגֶּת

1. הַגֶּת
2. אִשָּׁה עִם סַל
3. אִשָּׁה עִם סַל בָּאָה אֶל הַכֶּרֶם
4. אִישׁ עִם סוּס
5. אִישׁ עִם חֶרֶב
6. אִשָּׁה עִם אִשָּׁה
7. אִשָּׁה עִם סַל
8. הִיא בּוֹצֵרֶת עֲנָבִים
9. הִיא מְמַלֶּאֶת אֶת הַסַּל
10. הִיא מְמַלֶּאֶת אֶת הַסַּל עֲנָבִים
11. הִיא נוֹשֶׂאֶת אֶת הַסַּל עַל שִׁכְמָהּ
12. הִיא הוֹלֶכֶת אֶל הַגֶּת
13. הִיא מְפִילָה אֶת הָעֲנָבִים אֶל הַגֶּת
14. נָעַר וְנַעֲרָה בָּאִים אֶל הַכֶּרֶם
15. הֵם נוֹשְׂאִים סָלִים
16. הַסָּלִים רִיקִים
17. הֵם נוֹשְׂאִים סָלִים רִיקִים
18. הֵם מְמַלְּאִים אֶת הַסָּלִים עֲנָבִים
19. הֵם נוֹשְׂאִים אֶת הַסָּלִים וְהוֹלְכִים אֶל הַגֶּת
20. הֵם מְפִילִים אֶת הָעֲנָבִים אֶל הַגֶּת
21. הָאִישׁ בָּא וְנוֹשֵׂא עוֹד סַל
22. כָּלֶם מְמַלְּאִים סַל עֲנָבִים
23. כָּלֶם נוֹשְׂאִים עֲנָבִים אֶל הַגֶּת
24. וּמְפִילִים אוֹתָם אֶל תּוֹךְ הַגֶּת
25. הָאִישׁ וְהָאִשָּׁה דּוֹרְכִים אֶת הָעֲנָבִים
26. הֵם בְּתוֹךְ הַגֶּת
27. הֵם דּוֹרְכִים וְדוֹרְכִים
28. הָאִישׁ דּוֹרֵךְ עֲנָבִים וְהָאִשָּׁה יוֹשֶׁבֶת
29. הִיא עֵיפָה
30. גַּם הָאִישׁ יוֹשֵׁב כִּי עֵיפָה הוּא
31. הָאִישׁ וְהָאִשָּׁה יוֹשְׁבִים כִּי עֵיפִים הֵם
32. הַנָּעָרִים דּוֹרְכִים אֶת הָעֲנָבִים
33. אֵינָם עֵיפִים
34. הֵם דּוֹרְכִים אֶת הָעֲנָבִים וְצוֹחֲקִים
35. תִּירוֹשׁ הָעֲנָבִים
36. גָּבַל וְגָבַל שְׁנֵי גָבִלִים
37. שְׁנֵי גָבִלִים -- הֵם שְׁנֵי כַּדִּים גְּדוֹלִים
38. הַסַּל יוֹשֵׁב בֵּין שְׁנֵי הַגָּבִלִים
39. אָכַר
40. יֵשׁ לְאָכַר אֶת
41. יֵשׁ לְאָכָרִים אֶתִּים
42. הָאָכַר נוֹשֵׂא אֶת הָאֶת עַל הַכֶּתֶף
43. הָאָכָרִים נוֹשְׂאִים אֶתִּים
44. הֵם נוֹשְׂאִים אֶתִּים עַל כֶּתֶף
45. הָאִישׁ חוֹפֵר
46. הוּא אָכַר
47. הוּא חוֹפֵר חוֹר
48. הוּא חוֹפֵר חוֹר גְּדוֹל
49. הוּא חוֹפֵר חוֹר בָּאֶת
50. הָאָכַר חוֹפֵר חוֹר גְּדוֹל
51. הָאָכַר חָפֵר חוֹר גְּדוֹל
52. הָאָכַר חוֹפֵר עוֹד חוֹר
53. הוּא חוֹפֵר חוֹר קֶטַן
54. הָאָכַר חוֹפֵר חוֹר קֶטַן בָּאֶת
55. הָאָכַר חוֹפֵר שְׁלֹשָׁה חוֹרִים קֶטַנִּים
56. שְׁלֹשָׁה חוֹרִים קֶטַנִּים
57. הָאָכַר חָפֵר שְׁלֹשָׁה חוֹרִים קֶטַנִּים
58. הָאָכַר נוֹטֵעַ גֶּפֶן
59. הָאָכַר נוֹטֵעַ גֶּפֶן בַּחוּר

- הָאָכֶר נֹטַע שְׁלֹשׁ גִּפְנִים .60
 שְׁלֹשׁ הַגִּפְנִים בְּשִׁלְשֵׁת הַחוּרִים .61
 הָאָכֶר נֹטַע שְׁלֹשׁ גִּפְנִים .62
 הָאָכֶר נֹטַע שְׁלֹשׁ גִּפְנִים בְּשִׁלְשֵׁת הַחוּרִים .63
 הַשֶּׁמֶשׁ .64
 הַשֶּׁמֶשׁ .65
 הַיָּרֵחַ .66
 הַבְּחֹר .67
 הַבְּחֹר רוֹאֶה אֶת הַיָּרֵחַ .68
 הָעֵלְמָה בָּאָה אֶל הַבְּחֹר .69
 הַבְּחֹר מוֹרָה אֶת הַיָּרֵחַ .70
 הָעֵלְמָה מִבִּיטָה אֶל הַיָּרֵחַ .71
 הֵם מִבִּיטִים אֶל הַיָּרֵחַ .72
 הָעֵלְמָה מוֹרָה כּוֹכֵב .73
 הַבְּחֹר מוֹרָה שְׁלֹשָׁה כּוֹכָבִים .74
 הֵם מִבִּיטִים אֶל הַיָּרֵחַ וְאֶל הַכּוֹכָבִים .75
 הָאָרֶץ .76
 הָאָרֶץ וְהַשֶּׁמֶשׁ .77
 הַשֶּׁמֶשׁ הַיָּרֵחַ הַכּוֹכָבִים וְהָאָרֶץ .78
 יוֹם .79
 יוֹמִים הֵם שְׁנֵי יָמִים .80
 שִׁבְעָה יָמִים, הֵם שְׁבֹעַ אֶחָד .81
 חֹדֶשׁ .82
 חֹדֶשׁ .83
 לַחֹדֶשׁ אַרְבָּעָה שְׁבוּעוֹת וְיוֹמִים .84
 לַחֹדֶשִׁים שְׁמֹנֶה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים .85
 הַנַּעַר רוֹאֶה בֵּית .86
 הוּא בָּא אֶל הַבֵּית .87
 הוּא רוֹאֶה עַץ .88
- הוּא בָּא אֶל הָעֵץ .89
 הוּא רוֹאֶה נַעֲרָה .90
 הוּא בָּא אֶל הַנַּעֲרָה .91
 אָבִן .92
 הַנַּעַר רוֹאֶה אָבִן .93
 הַנַּעֲרָה רוֹאֶה אֶת הָאָבִן .94
 הַנַּעַר בָּא אֶל הָאָבִן .95
 הוּא נוֹשֵׂא אוֹתָהּ .96
 הוּא מְשַׁלֵּךְ אוֹתָהּ .97
 הַנַּעַר רוֹאֶה עוֹד אָבִן .98
 הוּא הוֹלֵךְ אֶל הָאָבִן וְנוֹשֵׂא אוֹתָהּ .99
 הַנַּעַר חוֹפֵר חוֹר .100

מִבְחָן 5-6

- הַנַּעַר נוֹתֵן לָחֶם אֶל הַנַּעֲרָה .1
 הָאֲנָשִׁים עוֹמְדִים סָבִיב לְשִׁלְחָן .2
 שִׁבְעָה יָמִים, הֵם שְׁבֹעַ אֶחָד .3
 הָאִישׁ בּוֹצֵר אֶת הַכֶּרֶם .4
 הָאָכֶר חָפַר שְׁלֹשָׁה חוּרִים .5
 הַבְּחֹר מוֹרָה אֶת הַיָּרֵחַ .6
 הֵם מְפִילִים אֶת הָעֵנָבִים אֶל הַגֶּת .7
 הַנַּעַר לּוֹקֵט תְּאֵנִים .8
 הָאָכֶר נֹטַע גִּפְנִים .9
 הַנַּעַר רוֹכֵב אֶל הַתְּאֵנָה .10
- הָאָכֶר נֹטַע שְׁלֹשׁ גִּפְנִים .60
 שְׁלֹשׁ הַגִּפְנִים בְּשִׁלְשֵׁת הַחוּרִים .61
 הָאָכֶר נֹטַע שְׁלֹשׁ גִּפְנִים .62
 הָאָכֶר נֹטַע שְׁלֹשׁ גִּפְנִים בְּשִׁלְשֵׁת הַחוּרִים .63
 הַשֶּׁמֶשׁ .64
 הַשֶּׁמֶשׁ .65
 הַיָּרֵחַ .66
 הַבְּחֹר .67
 הַבְּחֹר רוֹאֶה אֶת הַיָּרֵחַ .68
 הָעֵלְמָה בָּאָה אֶל הַבְּחֹר .69
 הַבְּחֹר מוֹרָה אֶת הַיָּרֵחַ .70
 הָעֵלְמָה מִבִּיטָה אֶל הַיָּרֵחַ .71
 הֵם מִבִּיטִים אֶל הַיָּרֵחַ .72
 הָעֵלְמָה מוֹרָה כּוֹכֵב .73
 הַבְּחֹר מוֹרָה שְׁלֹשָׁה כּוֹכָבִים .74
 הֵם מִבִּיטִים אֶל הַיָּרֵחַ וְאֶל הַכּוֹכָבִים .75
 הָאָרֶץ .76
 הָאָרֶץ וְהַשֶּׁמֶשׁ .77
 הַשֶּׁמֶשׁ הַיָּרֵחַ הַכּוֹכָבִים וְהָאָרֶץ .78
 יוֹם .79
 יוֹמִים הֵם שְׁנֵי יָמִים .80
 שִׁבְעָה יָמִים, הֵם שְׁבֹעַ אֶחָד .81
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 לַחֹדֶשִׁים שְׁמֹנֶה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים .85
 הַנַּעַר רוֹאֶה בֵּית .86
 הוּא בָּא אֶל הַבֵּית .87
 הוּא רוֹאֶה עַץ .88

1. האִשָּׁה חוֹפֶרֶת חוֹר
2. האִשָּׁה חִפְרָה חוֹר
3. האִשָּׁה חוֹפֶרֶת עוֹד חוֹר
4. האִשָּׁה חִפְרָה שְׁנֵי חוֹרִים
5. הַנַּעַר חוֹפֵר עוֹד חוֹר
6. הַנַּעַר וְהָאִשָּׁה חִפְרוּ שְׁלֹשָׁה חוֹרִים
7. הֵם חִפְרוּ שְׁלֹשָׁה חוֹרִים
8. הַנַּעַר מְשַׁלֵּךְ אֶבֶן
9. הַנַּעַר וְהַנַּעֲרָה צוֹחֲקִים
10. הֵם צוֹחֲקִים
11. אֲבָנִים
12. הַנַּעַר שָׁם אֶבֶן עַל הָאֲבָנִים
13. הָאָכָר בּוֹנֶה גֹדֵר
14. הוּא שָׁם אֲבָנִים בִּסֵּל
15. הוּא נוֹשֵׂא אֶת הָאֲבָנִים עַל שִׁכְמוֹ
16. הוּא שָׁם אֶבֶן אַחַת בַּגֹּדֵר
17. הוּא שָׁם עוֹד אֶבֶן בַּגֹּדֵר
18. הָאָכָר בּוֹנֶה אֶת הַגֹּדֵר
19. הַגֹּדֵר בְּנוּיָה אֶבֶן
20. הָאָכָר בּוֹנֶה מִגְדָּל
21. הַמִּגְדָּל נִמְצָא לִיד הַכְּרֶם
22. הָאָכָר בָּנָה אֶת הַמִּגְדָּל
23. בָּנָה אֶת הַמִּגְדָּל בְּאֲבָנִים
24. הַמִּגְדָּל בְּנוּי אֶבֶן
25. עֲצִים
26. הוּא בָּנָה אֶת הַמִּגְדָּל בְּאֲבָנִים וּבְעֲצִים
27. הַמִּגְדָּל בְּנוּי בְּאֲבָנִים וּבְעֲצִים
28. יֵשׁ לָאָכָר כְּרֶם
29. יֵשׁ לָאָכָר גֹּדֵר וּמִגְדָּל
30. הָאָכָר עוֹמֵד עַל הַמִּגְדָּל
31. הוּא מִבִּיט אֶל הַכְּרֶם
32. הָאָכָר בַּעַל הַכְּרֶם
33. אִשָּׁה בּוֹנֶה גֹדֵר
34. הִיא שֹׂמָה אֶבֶן בַּגֹּדֵר
35. הִיא בּוֹנֶת גֹּדֵר
36. אִישׁ וְאִשָּׁה בּוֹנִים גֹּדֵר
37. הֵם בּוֹנִים אֶת הַגֹּדֵר בְּאֲבָנִים
38. הָאִישׁ וְהָאִשָּׁה בְּנוּ אֶת הַגֹּדֵר
39. הֵם בְּנוּ אֶת הַגֹּדֵר
40. הָאָכָר בּוֹצֵר עֲנָבִים בַּכְּרֶם
41. הוּא נוֹשֵׂא אוֹתָם אֶל הַגֶּת
42. הָאָכָר וְהָאִשָּׁה דּוֹרְכִים אֶת הָעֲנָבִים
43. הָאָכָר דּוֹרֵךְ אֶת הָעֲנָבִים
44. אִשְׁתּוֹ דּוֹרְכַת אֶת הָעֲנָבִים
45. הָאִשָּׁה יוֹצֵקֶת תִּירוֹשׁ אֶל גִּבֵּל
46. הִיא מְמַלֶּאֶת אֶת הַגִּבֵּל
47. הִיא מְמַלֶּאֶת עוֹד גִּבֵּל
48. הַגִּבָּלִים מְלֵאִים תִּירוֹשׁ
49. הַתִּירוֹשׁ חֲמֵץ
50. אַחֲרֵי שְׁלֹשָׁה שָׁבוּעוֹת הַתִּירוֹשׁ נִהְפָּךְ לַיִן
51. שְׁנֵי גִבָּלִים יֵין
52. כּוֹס יֵין
53. הָאָכָר שׁוֹתֶה יֵין
54. אִשְׁתּוֹ מְבַקֶּשֶׁת יֵין
55. הִיא אוֹמֶרֶת " תֵּן לִי יֵין "
56. הוּא נוֹתֵן לָאִשְׁתּוֹ כּוֹס יֵין
57. אִשְׁתּוֹ לוֹקַחַת אֶת הַכּוֹס וְשׁוֹתָה אֶת הַיֵּין
58. הֵם שׁוֹתִים יֵין
59. כֹּד מִים נִמְצָא עַל הַשִּׁלְחָן
60. הָאִשָּׁה יוֹצֵקֶת מִן הַכֹּד הַמָּלֵא

61. עֵתָּה, אֵין הַכֹּד מָלֵא
62. וְאֵין הַכֹּד רִיק
63. הָאִשָּׁה מְבִיטָה אֶל תּוֹךְ הַכֹּד
64. הִיא אוֹמְרֶת, " אֵין הַכֹּד רִיק "
65. מְשַׁפָּחָה
66. מְשַׁפָּחָה
67. אָבִי הַמְשַׁפָּחָה
68. הָאָב
69. אִם הַמְשַׁפָּחָה
70. הָאִם
71. בֵּן
72. יֵשׁ לַמְשַׁפָּחָה שְׁנֵי בָנִים
73. שְׁנֵי הַבָּנִים
74. בֵּת
75. יֵשׁ לַמְשַׁפָּחָה שְׁתֵּי בָנוֹת
76. שְׁתֵּי הַבָּנוֹת
77. יֵשׁ לַמְשַׁפָּחָה אַרְבָּעָה יְלָדִים
78. אַרְבַּעַת הַיְלָדִים הֵם שְׁנֵי בָנִים וְשְׁתֵּי בָנוֹת
79. הָאָב וְהָאִם וְאַרְבַּעַת הַיְלָדִים הֵם מְשַׁפָּחָה
80. בַּחֲוֹר רוֹאָה עֲלֵמָה
81. הוּא אוֹהֵב אֶת הָעֲלָמָה
82. הוּא אוֹמֵר " אָנִי אוֹהֵב אוֹתָךְ "
83. הָעֲלָמָה אוֹהֶבֶת אֶת הַבַּחֲוֹר
84. הִיא אוֹמְרֶת " גַּם אָנִי אוֹהֶבֶת אוֹתָךְ "
85. הֵם הוֹלְכִים אֶל אָבִי הָעֲלָמָה
86. אָבִי הָעֲלָמָה שׂוֹאֵל
87. " הַשְּׁלוֹם לָךְ, בְּתִי ? "
88. הָעֲלָמָה אוֹמְרֶת, " שְׁלוֹם, אָבִי "
89. " הַבַּחֲוֹר הַזֶּה אוֹהֵב אוֹתִי "
90. הַבַּחֲוֹר מְבַקֵּשׁ מִן הָאָב אֶת הַבֵּת
91. הוּא אוֹמֵר " אָנִי אוֹהֵב אֶת בֵּיתְךָ "
92. " יֵתֵן לִי אֶת בֵּיתְךָ לְאִשָּׁה "
93. אָבִי הָעֲלָמָה אוֹמֵר " זֹאת בְּתִי "
94. " אָנִי נוֹתֵן לָךְ אֶת בְּתִי "
95. " קַח אֶת בְּתִי לְאִשָּׁה "
96. " אַתָּה חָתָן "
97. " וְאָנִי חוֹתָן "
98. הַבַּחֲוֹר אוֹמֵר " אַתָּה הַחוֹתָן "
99. " וְאָנִי הַחָתָן "
100. בַּחֲוֹר רוֹאָה עֲלֵמָה

1. אָבִי הָעֹלָמָה הוּא הַחוּתָן
2. הַבְּחוּר הוּא הַחֲתָן
3. בֵּת הַחוּתָן הִיא כָּלָה
4. הַחֲתָן וְהַכָּלָה
5. הֵם עוֹמְדִים תַּחַת הַחָפָה
6. הַחָפָה
7. הַחֲתָן אוֹמֵר " אֶת כָּלְתִי "
8. הַכָּלָה אוֹמֶרֶת " אֶתָּה חֲתָנִי "
9. הַחֲתָן וְהַכָּלָה שְׂמֵחִים
10. הֵם בָּאִים אֶל הַחָפָה
11. עֵתָּה, הַבְּחוּר הוּא בֹעֵל הָעֹלָמָה
12. הַבֹּעֵל וְהָאִשָּׁה
13. אָבִי הָאִשָּׁה נָתַן אֶת בָּתּוֹ
14. בֹּעֵל הָאִשָּׁה לָקַח אוֹתָהּ לְאִשָּׁה
15. אִשָּׁה קוֹטֶפֶת תַּפּוּחַ
16. הִיא קוֹטֶפֶת תְּאֵנָה
17. הִיא קֹטֶפֶת תַּפּוּחַ וְתְאֵנָה
18. רִמּוֹן
19. רִמּוֹן
20. הָאִשָּׁה רוֹאֶה רִמּוֹן
21. הִיא הוֹלֶכֶת אֶל הַרִמּוֹן
22. הִיא קוֹטֶפֶת רִמּוֹן
23. רִמּוֹן, תְּאֵנָה, וְתַפּוּחַ
24. פְּרִי
25. רִמּוֹן, תְּאֵנָה וְתַפּוּחַ הֵם פְּרִי
26. עֲנָבִים וְתְאֵנִים הֵם פְּרִי
27. לֶחֶם וְעֲנָבִים הֵם מֵאֲכָל
28. בָּשָׂר וְדָגִים הֵם מֵאֲכָל
29. פְּרִי הוּא מֵאֲכָל
30. הַתְּאֵנָה עֵץ מֵאֲכָל
31. הַגָּפֶן עֵץ מֵאֲכָל
32. רִמּוֹנִים וְתַפּוּחִים עֲצֵי מֵאֲכָל
33. עֵלָה תְּאֵנָה
34. עֵלָה וְעֵלָה, שְׁנֵי עֵלִים
35. עֵלִים
36. יֵשׁ לַעֵץ עֵלִים
37. בֹּעֵל הָאִשָּׁה מִבְּקֵשׁ פְּרִי
38. " תָּנִי לִי פְּרִי "
39. " אֲנִי רָעֵב "
40. אֲשֶׁתּוֹ קוֹטֶפֶת רִמּוֹן , וְתַפּוּחַ וְעֲנָבִים
41. וְנוֹתֶנֶת לוֹ
42. הִיא אוֹמֶרֶת " קַח אֶת הַפְּרִי "
43. הָאִישׁ לוֹקַח אֶת הַרִמּוֹן, וְאֶת הַתַּפּוּחַ וְאֶת הָעֲנָבִים
44. וְאוֹכֵל אוֹתָם
45. הוּא שֶׁבַע
46. וְשִׁמְחָה
47. אִישׁ בָּא וְשׂוֹאֵל
48. " הַשְּׁלוֹם לָכֶם "
49. הַבֹּעֵל אוֹמֵר " שְׁלוֹם
50. " זֹאת אֲשֶׁתִּי
51. " אֲנִי בִקְשָׁתִי מֵאֲכָל
52. " אֲשֶׁתִּי קֹטֶפֶת רִמּוֹן
53. " וְתַקְטוּף תַּפּוּחַ
54. " וְתַקְטוּף עֲנָבִים
55. " וְתִתֵּן לִי אוֹתָם
56. " הִיא אִשָּׁה טוֹבָה "
57. אֲשֶׁתּוֹ אוֹמֶרֶת לְאִישׁ הַשּׂוֹאֵל
58. " אִישִׁי רָעֵב
59. " וַיִּבְקֵשׁ פְּרִי
60. " אֲנִי קֹטֶפֶתִי פְּרִי
61. " וְאֶת הַפְּרִי נָתַתִּי לוֹ

- .93 אינו נִבְהֵל כִּי הִנָּחַשׁ מֵת
 .94 הַנֶּעֶר הֵמִית אֶת הִנָּחַשׁ
 .95 בַּמָּקֵל הֵמִית אוֹתוֹ
 .96 הוּא הוֹלֵךְ בַּדֶּרֶךְ וְהַמָּקֵל בְּיָדוֹ
 .97 הוּא עוֹזֵב אֶת הִנָּחַשׁ בַּדֶּרֶךְ
 .98 הִנָּחַשׁ הֵמֵת נִמְצָא בַּדֶּרֶךְ
 .99 הָאִשָּׁה בָּנְתָה גָּדֵר
 .100 הַגָּדֵר בְּנוֹיָה אָבֹן

מִבְחָן 7-8

- .1 אִישׁ וְאִשָּׁה בּוֹנִים גָּדֵר
 .2 הַנֶּעֶר מָכָה אֶת נָחַשׁ
 .3 עֵתָהּ, אֵין הַכֹּד מָלֵא
 .4 הָאִכָּר בָּנָה אֶת הַמִּגְדָּל
 .5 הָאִשָּׁה חִפְּרָה שְׁנֵי חוֹרִים
 .6 הֵם עוֹמְדִים תַּחַת חִפָּה
 .7 הִנָּחַשׁ נִמְצָא בַּדֶּרֶךְ
 .8 יֵשׁ לַמִּשְׁפָּחָה שְׁנֵי בָנִים
 .9 הַנֶּעֶר צוֹעֵק וּבּוֹרֵחַ
 .10 הַכֶּלֶה אוֹמְרֵת אֶתָּה חֲתָנִי

- .62 " וַיִּקַּח אֶת הַפָּרִי
 .63 " וַיֹּאכַל
 .64 " וַיִּשְׁבַּע
 .65 " עֵתָהּ, הוּא שָׁמַח
 .66 דֶּרֶךְ
 .67 נָחַשׁ
 .68 הִנָּחַשׁ נִמְצָא בַּדֶּרֶךְ
 .69 הַנֶּעֶר הוֹלֵךְ בַּדֶּרֶךְ
 .70 הוּא רוֹאֶה אֶת הִנָּחַשׁ
 .71 הַנֶּעֶר נִבְהֵל
 .72 הוּא צוֹעֵק וּבּוֹרֵחַ
 .73 מָקֵל
 .74 מָקֵל אָרוֹךְ
 .75 מָקֵל קָצֵר
 .76 הַנֶּעֶר מוֹצֵא מָקֵל
 .77 הוּא נוֹשֵׂא אֶת הַמָּקֵל
 .78 הַמָּקֵל קָצֵר
 .79 אֵין הַנֶּעֶר רוֹצֶה מָקֵל קָצֵר
 .80 הוּא רוֹצֶה מָקֵל אָרוֹךְ
 .81 הוּא מְבַקֵּשׁ בֵּין עֲצִים
 .82 הוּא מְבַקֵּשׁ עוֹד
 .83 וְהוּא מוֹצֵא מָקֵל אָרוֹךְ
 .84 הוּא שָׁמַח
 .85 הַנֶּעֶר שָׁב אֶל הִנָּחַשׁ
 .86 הִנָּחַשׁ נִבְהֵל
 .87 הַנֶּעֶר אֵינוֹ נִבְהֵל
 .88 הוּא מָכָה אֶת נָחַשׁ
 .89 וּמָכָה עוֹד בַּמָּקֵל הָאָרוֹךְ
 .90 הִנָּחַשׁ מֵת
 .91 הַנֶּעֶר רוֹאֶה כִּי מֵת הִנָּחַשׁ
 .92 אֵין הַנֶּעֶר נִבְהֵל

1. פָּרָה .32
2. הַפָּרָה בָּאָה אֶל הַנָּחֵשׁ הַמֵּת .33
3. וְרוֹאָה אֶת הַנָּחֵשׁ .34
4. הַפָּרָה נִבְהָלָת .35
5. הַפָּרָה אֵינָה יוֹדַעַת כִּי הַנָּחֵשׁ מֵת .36
6. הִיא בּוֹרַחַת .37
7. גַּם נִעְרָה מוֹצֵאת אֶת הַנָּחֵשׁ בַּדֶּרֶךְ .38
8. הִיא צוֹעֶקֶת .39
9. הִיא רָצָה מִן הַנָּחֵשׁ .40
10. הִיא רָצָה וְרָצָה .41
11. אָכַר בָּא .42
12. הוּא פוֹגֵשׁ אֶת הַנִּעְרָה .43
13. וְשׂוֹאֵל אוֹתָהּ .44
14. " לָמָּה אַתָּה רָצָה " .45
15. הַנִּעְרָה עוֹנָה .46
16. " אֲנִי בּוֹרַחַת מִנָּחֵשׁ .47
17. " אֲנִי נִבְהָלָתִי " .48
18. הָאָכַר שׂוֹאֵל .49
19. " אֵיפֹה הַנָּחֵשׁ ? " .50
20. הַנִּעְרָה עוֹנָה .51
21. " הַנָּחֵשׁ נִמְצָא בַּדֶּרֶךְ הַזֹּאת " .52
22. הִיא מוֹרָה אֶל הַנָּחֵשׁ .53
23. הָאָכַר מוֹצֵא אֶת הַנָּחֵשׁ .54
24. הוּא רוֹאָה כִּי הַנָּחֵשׁ מֵת .55
25. הוּא יוֹדֵעַ כִּי הַנָּחֵשׁ מֵת .56
26. אֵינּוּ נִבְהָל .57
27. אֵינּוּ יֵרָא אוֹתוֹ .58
28. אֵינּוּ בּוֹרַח .59
29. וְאֵינּוּ רֵץ .60
30. הוּא מְרָאָה אֶת הַנִּעְרָה כִּי הַנָּחֵשׁ מֵת .61
31. הִיא רוֹאָה כִּי הַנָּחֵשׁ מֵת .62
32. אֵינָה יֵרָא .63
33. אֵינָה בּוֹרַחַת .64
34. הִיא יוֹדַעַת כִּי הַנָּחֵשׁ מֵת .65
35. יֵשׁ לָאָכַר אֶת .66
36. הוּא חוֹפֵר חוֹר .67
37. הוּא נוֹשֵׂא אֶת הַנָּחֵשׁ בָּאוֹתוֹ .68
38. הוּא שֵׁם אֶת הַנָּחֵשׁ הַמֵּת בַּחוֹר .69
39. וּמִמֶּלֶא אֶת הַחוֹר .70
40. הוּא מְכַסֶּה אֶת הַחוֹר בְּאַבְנִים .71
41. הוּא כֶסֶה אֶת הַחוֹר .72
42. הֵם עוֹזְבִים אֶת הַחוֹר .73
43. הָאָכַר עוֹזֵב אֶת הַחוֹר .74
44. הַנִּעְרָה עוֹזֶבֶת אֶת הַחוֹר .75
45. הֵם עוֹזְבִים יַחַד .76
46. הָאָכַר וְהַנִּעְרָה עוֹמְדִים יַחַד .77
47. הֵם הוֹלְכִים יַחַד .78
48. סוֹס וְחֲמוֹר עוֹמְדִים יַחַד .79
49. הַסּוֹס וְהַחֲמוֹר אֵינָם עוֹמְדִים יַחַד .80
50. הַסּוֹס וְהַחֲמוֹר עוֹמְדִים יַחַד וְהַגָּמֶל לֹא .81
51. הָאָכַר וְהַנִּעְרָה הוֹכְלִים יַחַד .82
52. הֵם פּוֹגְשִׁים אֶת הַנִּעַר .83
53. הוּא מְסַפֵּר .84
54. " מִצֵּאתִי נָחֵשׁ בַּדֶּרֶךְ .85
55. " נִבְהָלָתִי .86
56. " וְאֵלַי לְבַקֵּשׁ מִקֵּל .87
57. " בָּאתִי אֶל יַעֲר .88
58. " וְאִמְצָא מִקֵּל קָצֵר .89
59. " לֹא חִפְצָתִי בְּמִקֵּל קָצֵר .90
60. " וְאִבְקֵשׁ עוֹד .91
61. " וְאִמְצָא עוֹד מִקֵּל .92

62. "הַמֶּלֶךְ הַשֵּׁנִי הָיָה אֲרוֹךְ
63. "וְאָשָׂא אוֹתוֹ
64. "וְאָשָׁב אֶל הַנָּחֹשׁ
65. "וְאָךְ אֶת הַנָּחֹשׁ
66. "וְאָךְ וְאָךְ "
67. הָאֶכָר שׁוֹמֵעַ
68. הַנֶּעֱרָה שׁוֹמֵעַת
69. הַנֶּעֱרָר מִסֵּפֶר וְהָאֶכָר וְהַנֶּעֱרָה שׁוֹמֵעִים
70. הַנֶּעֱרָר מִסֵּפֶר וְהֵם שׁוֹמֵעִים
71. הֵם שׁוֹמֵעִים אֶת אֲשֶׁר הַנֶּעֱרָר מִסֵּפֶר
72. הָאֶכָר עוֹנָה אֶל הַנֶּעֱרָר
73. הָאֶכָר אוֹמֵר "שְׁמַע!
74. הַנֶּעֱרָר שׁוֹמֵעַ
75. " הַנֶּעֱרָה הַזֹּאת מְצָאָה אֶת הַנָּחֹשׁ
76. " הִיא רָאֲתָה אֶת הַנָּחֹשׁ
77. " וְתִבְהֵל
78. " וְתִירָא
79. " כִּי לֹא יִדְעָה כִּי הַנָּחֹשׁ מֵת
80. " הִיא בִּרְחָה
81. " וְתִרָץ
82. " וְתִרָץ וְתִרָץ
83. " הִיא מְצָאָה אוֹתִי
84. " וְתִרְאֵנִי אֶת הַנָּחֹשׁ
85. " הָיָה לִי אֵת
86. " אֲמַרְתִּי לָהּ
87. " " נַחֲפָרָה חוֹר !
88. "נַחֲפֹר חוֹר וְנָשִׁים אֶת הַנָּחֹשׁ
בַּחוֹר"
89. "הִיא עָנְתָה
90. " " נַחֲפָרָה ! "
91. "אֲנִיחֵנוּ חִפְרָנוּ חוֹר
92. "חִפְרָנוּ חוֹר לַנָּחֹשׁ
93. "אֶת הַנָּחֹשׁ נִשְׁאָנוּ בָּאת
94. "וְנָשָׂם אוֹתוֹ בַּחוֹר
95. "וְנִמְלָא אֶת הַחוֹר.
96. "מִלְאָנוּ אֶת הַחוֹר
97. "וְנָשָׂם אֲבָנִים עַל הַחוֹר
98. "וְנָכַס אוֹתוֹ "
99. הַנֶּעֱרָר עוֹנָה
100. "אֲנִי שְׁמַח "

- | | |
|--|---|
| 1. הַבֵּית בְּנוֹי אֶבֶן | 31. שַׁעַר |
| 2. הַשְּׁלַחַן עָשׂוּי עֲצִים | 32. שַׁעַר הָעִיר |
| 3. הַחֶרֶב עָשׂוּיָה בַרְזֶל | 33. הָאֲנָשִׁים יוֹצְאִים דֶּרֶךְ הַשַּׁעַר |
| 4. הַמִּרְכָּבָה עָשׂוּיָה עֲצִים וּבַרְזֶל | 34. הַשָּׁמֶשׁ יוֹצֵאת |
| 5. הַגָּדֵר עָשׂוּיָה אֲבָנִים | 35. הִיא יוֹצֵאת מִמִּזְרָח |
| 6. הַגָּדֵר בְּנוּיָה אֲבָנִים | 36. בַּבּוֹקֵר הַלַּיְלָה תֵּם |
| 7. הָאֶכָר בָּנָה אֶת הַגָּדֵר | 37. בַּבּוֹקֵר הַשָּׁמֶשׁ יוֹצֵאת |
| 8. הוּא עָשָׂה אוֹתָהּ אֲבָנִים | 38. בַּבּוֹקֵר הַשָּׁמֶשׁ זוֹרַחַת |
| 9. בֵּית אֶחָד | 39. אֶרֶץ מוֹאָב נִמְצְאת מִמִּזְרָח לָאָרֶץ יִשְׂרָאֵל |
| 10. שְׁנֵי בָתִּים | 40. גַּם אֶרֶץ בְּנֵי-עַמּוֹן נִמְצְאת מִמִּזְרָח לָאָרֶץ יִשְׂרָאֵל |
| 11. בָּתִּים רַבִּים | 41. מִעֶרֶב |
| 12. הָאֲנָשִׁים בָּנוּ בָתִּים רַבִּים | 42. מִמִּעֶרֶב הֵימָּה הַגָּדוֹל |
| 13. הַבָּתִּים, הֵם עִיר | 43. יָם, הוּא מִיָּם רַבִּים |
| 14. הָאָרֶץ | 44. יָם כְּנָעַת |
| 15. הַשָּׁמֶשׁ | 45. יָם הַמֶּלַח |
| 16. הַשָּׁמֶשׁ זוֹרַחַת | 46. הֵימָּה הַגָּדוֹל |
| 17. הַשָּׁמֶשׁ זוֹרַחַת | 47. הֵימָּה הַגָּדוֹל מִמִּעֶרֶב לָאָרֶץ כְּנָעַן |
| 18. אֶרֶץ כְּנָעַן | 48. וְיָם הַמֶּלַח מִמִּזְרָח לָאָרֶץ כְּנָעַן |
| 19. הַמִּזְרָח | 49. מוֹאָב וּבְנֵי-עַמּוֹן מִמִּזְרָח וְהֵימָּה הַגָּדוֹל מִמִּעֶרֶב. |
| 20. אֶרֶץ יִשְׂרָאֵל | 50. קוֹרְאִים לַמַּיִם רַבִּים "יָם" |
| 21. אֶרֶץ מוֹאָב נִמְצְאת לְמִזְרָח אֶרֶץ יִשְׂרָאֵל | 51. קוֹרְאִים לְגָדֵר גְּדוֹלָה "חוֹמָה" |
| 22. הַשָּׁמֶשׁ זוֹרַחַת מִמִּזְרָח | 52. קוֹרְאִים לְבָתִּים רַבִּים "עִיר" |
| 23. הִיא יוֹצֵאת מִמִּזְרָח | 53. וַיֵּשׁ לְעִיר גְּדוֹלָה חוֹמָה |
| 24. הָאִישׁ יוֹצֵא מִן הַבֵּית | 54. קוֹרְאִים לְחוֹמָה קִטְנָה "גָּדֵר" |
| 25. הוּא יוֹצֵא מִן הָעִיר | 55. יְרוּשָׁלַיִם נִמְצְאת בְּאֶרֶץ כְּנָעַן |
| 26. הוּא יוֹצֵא מֵעִיר גְּדוֹלָה | 56. הַר |
| 27. עִיר גְּדוֹלָה | 57. הָרִים |
| 28. יֵשׁ לְעִיר גְּדוֹלָה חוֹמָה | 58. עֵמֶק |
| 29. חוֹמָה הִיא גָּדֵר גְּדוֹלָה | |
| 30. גָּדֵר קִטְנָה וְחוֹמָה | |

קוראים למים האלה "הירדן"	.86	הגליל	.59
הירדן הוא נהר	.87	הגליל מצפון לירושלים	.60
מי הירדן יורדים אל ים כנרת	.88	ים כנרת ממזרח לגליל	.61
הירדן יורד מצפון אל ים כנרת	.89	והים הגדול ממערב	.62
מים כנרת הירדן יורד אל ים המלח	.90	הרים ועמקים	.63
ליד הירדן נמצאת עיר	.91	יש הרים ועמקים בגליל	.64
קוראים לעיר "יריחו"	.92	חרמון הוא הר גבוה	.65
יריחו עיר גדולה	.93	הר חרמון גבוה מהרי הגליל	.66
ליריחו חומה	.94	הר לבנון	.67
לירושלים חומה	.95	הר לבנון מצפון להרי הגליל	.68
יפו נמצאת בחוף	.96	הרי לבנון מצפון לגליל	.69
יפו ממערב לירושלים	.97	חוף הים	.70
ירושלים נמצאת בהרי יהודה	.98	חוף הים הגדול	.71
יריחו ירושלים ויפו ערים גדולות	.99	צור היא עיר על חוף הים הגדול	.72
הן ערים גדולות ויש להן חומה	.100	ארץ אשור נמצאת מצפון וממזרח לארץ כנען	.73
מבחן 9-10		ארץ ישראל מדרום לאשור	.74
הנערה ראתה את הנחש	.1	גם בני-עמון ומואב מדרום לאשור	.75
השמש זורחת	.2	ארץ מואב היא מדרום לבני-עמון	.76
האיש יוצא מן הבית	.3	וארץ אדום היא מדרום למואב	.77
הים הגדול ממערב לארץ כנען	.4	הר סיני נמצא מדרום לירושלים	.78
שער העיר	.5	ארץ מצרים נמצאת מדרום לכנען	.79
הם הולכים יחד	.6	נהר	.80
אנחנו חפרנו חור	.7	בנהר המים הולכים	.81
מי הירדן יורדים אל ים כנרת	.8	המים הולכים ויורדים	.82
ואך ואך	.9	הירדן יורד מים כנרת אל ים המלח	.83
אני נבהלתי	.10	המים יורדים מהר חרמון אל העמק	.84
		המים יורדים ובאים אל ים כנרת	.85

A Preview of Some Hebrew Patterns

In this chapter, several groups of words are presented that show Hebrew patterns for pronouns and some verbs. These will be fully introduced and reviewed in *Living Biblical Hebrew, Introduction Part Two*. Here they may be considered a preview for those interested.

The Hebrew pronouns listed below are written in columns of singulars (*s*) and plurals (*pl*).

Each row lists a “person”. First person (1) refers to “I” and “we”. Second person (2) refers to “you”, though Hebrew has different forms for both masculine (*m*) and feminine (*f*) “you”. Third person (3) refers to “he, she, they”.

Hebrew does not have a neuter word for “it”. In Hebrew, a speaker uses either הוא “he” or היא “she” depending on whether the word referred to is masculine or feminine according to Hebrew categories.

Thus, for חֶרֶב ‘sword’, a speaker would use היא because חֶרֶב is feminine in Hebrew. Remember חֶרֶב גְּדוֹלָה “a big sword”? We can also say a sentence היא גְּדוֹלָה which equals “it (*literally* ‘she’) is big.”

For שֻׁלְחָן “table” a speaker would use הוא because a table is masculine in Hebrew. Remember שֻׁלְחָן גָּדוֹל “a big table”? You would say הוא גָּדוֹל “he/it is big.”

Subject Pronouns in Hebrew

רְבוּי <i>plural</i>	יְחִיד <i>singular</i>		
אֲנִי	אֲנִי	1	I, we
אַתָּם	אַתָּה	2 זָכָר	you, <i>m, s+pl</i>
אַתֶּן	אַתָּה	2 נְקֵבָה	you, <i>f, s+pl</i>
הֵם	הוא	3 זָכָר	he/it, they
הֵנָּה	היא	3 נְקֵבָה	she/it, they

For sentences with subject pronouns, see the following.

אַתָּה רואה את האיש	you see the man.
היא רואה את האיש	she sees the man.
אֲנִי רואים את האיש	we see the man.

Object Pronouns (pronouns as objects of verbs)

רַבּוּי plural	יְחִיד singular		
אוֹתָנוּ	אוֹתִי	1	me, us
אֶתְכֶם	אוֹתְךָ	2 זָכָר	you, m, s+pl
אֶתְכֶן	אוֹתְךָ	2 נְקֵבָה	you, f, s+pl
אוֹתָם	אוֹתוֹ	3 זָכָר	him~it, them
אוֹתָן	אוֹתָהּ	3 נְקֵבָה	her~it, them

Object pronouns can be used in the blank space of the following sentence

_____ הוּא רֹאֶה "he sees _____"

For example,

הוּא רֹאֶה אוֹתָהּ "he sees her"

הוּא רֹאֶה אוֹתָנוּ "he sees us"

הֵם רֹאִים אוֹתִי "they see me"

Some Verb Patterns for the Present Tense

The present tense of a verb has four different endings depending on whether the subject of the sentence is masculine or feminine, singular or plural. The masculine singular form may be considered a base form without any ending. The endings are listed below without any verb. One row is masculine, giving both the singular and plural endings. The second row is feminine, giving the singular and plural endings. An alternate feminine singular ending also exists and is listed on a separate line.

Verb Endings for the Present Tense

רְבוּי <i>plural</i>	יָחִיד <i>singular</i>	
יִם-_____	_____	זָכָר <i>masculine</i>
וֹת-_____	ת-_____	נִקְבָּה <i>feminine</i>
	הַ-_____	(alternative feminine singular for particular verbs)

Examples of several verbs are listed with different possible subject pronouns. These are presented in the next two pages. Note, the present tense expects to have a subject, either a noun or a pronoun.

1. אֹכֵל is eating (also, 'am eating', 'are eating', etc.)

רְבוּי <i>plural</i>	יָחִיד <i>singular</i>	
הֵם אֹכְלִים	הוּא אֹכֵל	זָכָר <i>m</i>
אֲתֶם אֹכְלִים	אַתָּה אֹכֵל	
אֲנֵחֵנוּ אֹכְלִים	אֲנִי אֹכֵל	
הֵנָּה אֹכְלוֹת	הִיא אֹכְלֶת	נִקְבָּה <i>f</i>
אֲתֶנּוּ אֹכְלוֹת	אַתָּה אֹכְלֶת	
אֲנֵחֵנוּ אֹכְלוֹת	אֲנִי אֹכְלֶת	

2. רֹאֶה is seeing

רַבּוּי plural	יָחִיד singular	
הֵם רֹאִים אֹתָם, אֲנִחנוּ	הוּא רֹאֶה אֹתָהּ, אֲנִי	זָכָר m
הִנָּה רֹאוֹת אֹתָן, אֲנִחנוּ	הִיא רֹאֶה אֹתוֹ, אֲנִי	נִקְבָּה f

This verb uses the alternative feminine singular ending ‘-ah’

3. שִׁמַּע is hearing

רַבּוּי plural	יָחִיד singular	
הֵם שֹׁמְעִים אֹתָם, אֲנִחנוּ	הוּא שֹׁמֵעַ אֹתָהּ, אֲנִי	זָכָר m
הִנָּה שֹׁמְעוֹת אֹתָן, אֲנִחנוּ	הִיא שֹׁמֵעַת אֹתוֹ, אֲנִי	נִקְבָּה f

4. הֵלֵךְ is walking

רַבּוּי plural	יָחִיד singular	
הֵם הֹלְכִים אֹתָם, אֲנִחנוּ	הוּא הֹלֵךְ אֹתָהּ, אֲנִי	זָכָר m
הִנָּה הֹלְכוֹת אֹתָן, אֲנִחנוּ	הִיא הֹלְכֶת אֹתוֹ, אֲנִי	נִקְבָּה f

5. שׁם is placing, putting

רַבּוּי plural	יָחִיד singular	
הֵם שָׁמִים אַתֶּם, אֲנַחְנוּ	הוּא שָׁם אַתָּה, אֲנִי	זָכָר
הִנֵּה שָׁמוֹת אַתֶּן, אֲנַחְנוּ	הִיא שָׁמָּה אַתְּ, אֲנִי	נְקֵבָה

This verb uses the alternative feminine singular ending -ah

6. מְדַבֵּר is speaking (this verb is in *LBH, Introduction Part Two*)

רַבּוּי plural	יָחִיד singular	
הֵם מְדַבְּרִים אַתֶּם, אֲנַחְנוּ	הוּא מְדַבֵּר אַתָּה, אֲנִי	זָכָר <i>m</i>
הִנֵּה מְדַבְּרוֹת אַתֶּן, אֲנַחְנוּ	הִיא מְדַבֵּרֶת אַתְּ, אֲנִי	נְקֵבָה <i>f</i>

7. מָרִים is lifting up

רַבּוּי plural	יָחִיד singular	
הֵם מְרִימִים אַתֶּם, אֲנַחְנוּ	הוּא מָרִים אַתָּה, אֲנִי	זָכָר <i>m</i>
הִנֵּה מְרִימוֹת אַתֶּן, אֲנַחְנוּ	הִיא מְרִימָה אַתְּ, אֲנִי	נְקֵבָה <i>f</i>

This verb uses the alternative feminine singular ending ‘-ah’

Past Tense Endings

For the past tense, the Hebrew verb changes endings depending on who the subject is. There are more possibilities than in a European language because there are different endings for masculine “he” and feminine “she”, and different forms for masculine “you” and feminine “you”. There are also differences for singular and plural of all of the persons. The first persons (I, we) are the same whether they are used by either masculine or feminine subjects. An explicit subject word does not need to be added to a sentence when using a past verb. The verb itself can be sufficient.

Only a few of these past tense forms appear in *Living Biblical Hebrew, Introduction Part One*. They will be introduced, explained, and drilled in *Introduction Part Two*.

רְבוּי <i>plural</i>	יָחִיד <i>singular</i>		
נִי-_____	תִּי-_____	1	I, we
תָּם-_____	תָּ-_____	2 זָכָר	you, m
תָּן-_____	תְּ-_____	2 נְקֵבָה	you, f
וּ-_____	_____	3 זָכָר	.masc 3
וּ-_____	הָ-_____	3 נְקֵבָה	.fem 3

____walked

(I walked, you walked, etc.)

רְבוּי <i>plural</i>	יָחִיד <i>singular</i>	
הִלְכָנוּ	הִלְכְתִּי	1
הִלְכְתֶּם	הִלְכָּתָּ	2 זָכָר
הִלְכְתֶּן	הִלְכָּתְּ	2 נְקֵבָה
הִלְכוּ	הִלַּךְ	3 זָכָר
הִלְכוּ	הִלְכָּה	3 נְקֵבָה

___ looked for, requested

רְבוּי <i>plural</i>	יָחִיד <i>singular</i>	
בִּקְשָׁנוּ	בִּקְשָׁתִי	1
בִּקְשָׁתֶם	בִּקְשָׁתְךָ	2 זָכָר
בִּקְשָׁתָן	בִּקְשָׁתָהּ	2 נְקֵבָה
בִּקְשׁוּ	בִּקֵּשׁ	3 זָכָר
בִּקְשׁוּ	בִּקְשָׁהּ	3 נְקֵבָה

Examples:

בִּקְשָׁתִי	I searched out, looked for; I requested
הִלְכָנוּ	we walked, we went
הִלְכָהּ	she walked, she went

Sequential Future Endings “and ... will do”

The same endings of the past tense can provide a kind of future tense that must be used with the word “and”. Because of the “and,” this can be called a **sequential future tense**. This will be expanded in *Living Biblical Hebrew, Introduction Part Two*.

רְבוּי	יְחִיד	
וְ-____-נִי	וְ-____-תִי	1
וְ-____-תֶם	וְ-____-תָּ	2 זָכָר
וְ-____-תֵן	וְ-____-תָ	2 נְקֵבָה
וְ-____-וּ	____-וּ	3 זָכָר
וְ-____-וּ	וְ-____-הָ	3 נְקֵבָה

The word “and” וְ can change its shape depending on sounds that it is joined to, but the meaning is the same. With verbs using the endings above ‘and’ marks a sequential future. Here are some examples of ‘and’ changing its sound in different environments:

וְהֵלֵךְ	and he will go
וְהֵלַכְתֶּם	and you <i>pl</i> will go (The ‘and’ is in front of “וְ”)
וּבֹאתִי	and I will come (The ‘and’ is in front of בּ, פּ, מ)
וּרְכַבְתֶּם	and you will <i>pl</i> ride (the ‘and’ is in front of <i>shva</i> .)

The sequential future is very common in speech, prophetic discourse, and legal material in biblical Hebrew. However, it does not exist in modern Hebrew and had already dropped out of the language in mishnaic Hebrew during the Second Temple period. It is one of the main differences between biblical Hebrew and later Hebrew dialects.

and ____ will walk
(and I will walk, and you will walk, etc.)

רְבוּי	יְחִיד	
וְהִלְכֵנוּ	וְהִלְכֵתִי	1
וְהִלְכֶתֶם	וְהִלְכָּהּ	2 זָכָר
וְהִלְכְּתֶן	וְהִלְכָּהּ	2 נְקֵבָה
וְהִלְכוּ	וְהִלְךְ	3 זָכָר
וְהִלְכוּ	וְהִלְכָּהּ	3 נְקֵבָה

and ____ will speak

רְבוּי	יְחִיד	
וְדִבַּרְנוּ	וְדִבַּרְתִּי	1
וְדִבַּרְתֶּם	וְדִבַּרְתָּ	2 זָכָר
וְדִבַּרְתֶּן	וְדִבַּרְתָּ	2 נְקֵבָה
וְדִבְרוּ	וְדִבֶּר	3 זָכָר
וְדִבְרוּ	וְדִבְרָהּ	3 נְקֵבָה

More examples:

וְדִבַּרְתָּ	and you will speak
וְדִבְרוּ	and they will speak
וְהִלְכֵנוּ	and we will walk
וְהִלְכֶתֶם	and you will walk
וּבִקְשֵׁתִי	and I will look for

Sequential Past Tense Prefixes “and ... did”

The word “and” has a special form that is used for a sequential past tense. The “and” with the sequential past tense has a special vowel: it is always an “a” sound. This special “and” for the sequential past puts a *dagesh* in the consonant that follows it.

The forms in this tense all have “and” joined to a prefix. A prefix is a sound added to the beginning of the verb. The prefixes have one of four consonants: **נ-**, **ל-**, **ת-**, **א-**. Only a few examples of this tense are in *Living Biblical Hebrew, Introduction Part One*. Do you remember **וַיִּקַּח** ‘and he took’ (Picture Lesson 8.62), or **וַיִּבְקֹשׁ** ‘and I searched more’ (Picture Lesson 9.60)? These were sequential past verbs.

The table below is not intended to be learned at this stage. Some people are curious to see a system before learning it, so it is given here. You will begin to learn it and use it in chapter two of *Introduction Part Two*. It is the most common category of verb in the Hebrew Bible.

Because this tense structure requires “and,” it can be called a sequential past tense, similarly to the sequential future tense. However, the sequential past has a special form of “and” with an “a” sound, while the sequential future has a regularly sounding “and.”

“and ____ did”

רְבוּי**	יְחִיד	
נָ-____	אָ-____	* 1 I, we
וְ-____-וְ	תָ-____	2 זָכָר you, m
נָה-____-וְ	לָ-____-וְ	2 נָקְבָה you, f
וְ-____-וְ	לָ-____	3 זָכָר he, they
נָה-____-וְ	תָ-____	3 נָקְבָה she, they

** All of the sequential past verbs have prefixes, but some of these verb forms also have suffixes in addition to the prefixes.

* The prefix for “I”, the first person, is *alef*, א. *Alef* cannot receive a *dagesh* so the form for the sequential past ‘and’ becomes אָ for first person verbs, that is, for sequential past verbs with “I”.

“and ____ took, received” (and I took, and you took, etc.)

רְבוּי	יְחִיד	
וְנָקַח	וְאָקַח	1
וְתִקַּחוּ	וְתִקַּח	2 זָכָר
וְתִקְחֶנָּה	וְתִקְחִי	2 נְקֵבָה
וְיִקַּחוּ	וְיִקַּח	3 זָכָר
וְתִקְחֶנָּה	וְתִקַּח	3 נְקֵבָה

“and ____ did, made” (and I did, and you did, etc.)

רְבוּי	יְחִיד	
וְנַעֲשֶׂה	וְאֶעֱשֶׂה	1
וְתַעֲשׂוּ	וְתַעֲשֶׂה	2 זָכָר
וְתַעֲשִׂינָה	וְתַעֲשִׂי	2 נְקֵבָה
וְיַעֲשׂוּ	וְיַעֲשֶׂה	3 זָכָר
וְתַעֲשִׂינָה	וְתַעֲשֶׂה	3 נְקֵבָה

Answer Keys

The correct column has a mark 'XX'

Answer Key 1 for Alphabet List			Answer Key 2 for Alphabet List		
XX		.1		XX	.1
XX		.2	XX		.2
	XX	.3	XX		.3
	XX	.4		XX	.4
XX		.5	XX		.5
	XX	.6	XX		.6
XX		.7		XX	.7
	XX	.8		XX	.8
XX		.9	XX		.9
	XX	.10		XX	.10
XX		.11	XX		.11
	XX	.12		XX	.12
XX		.13		XX	.13
XX		.14	XX		.14
	XX	.15		XX	.15
XX		.16		XX	.16
XX		.17	XX		.17
	XX	.18	XX		.18
	XX	.19		XX	.19
XX		.20	XX		.20
	XX	.21		XX	.21

Answer Key 7 for Alphabet List

	XX	.1
XX		.2
	XX	.3
	XX	.4
XX		.5
	XX	.6
XX		.7
	XX	.8
XX		.9
XX		.10
	XX	.11
XX		.12
	XX	.13
	XX	.14
XX		.15
XX		.16
	XX	.17
	XX	.18
XX		.19
XX		.20
	XX	.21

Answer Key 8 for Alphabet List

	XX	.1
	XX	.2
XX		.3
	XX	.4
	XX	.5
	XX	.6
	XX	.7
XX		.8
	XX	.9
XX		.10
XX		.11
XX		.12
	XX	.13
	XX	.14
XX		.15
	XX	.16
XX		.17
	XX	.18
XX		.19
XX		.20
XX		.21

Answer Key ♪ for Alphabet List

XX	.1
XX	.2
XX	.3
XX	.4
XX	.5
XX	.6
XX	.7
XX	.8
XX	.9
XX	.10
XX	.11
XX	.12
XX	.13
XX	.14
XX	.15
XX	.16
XX	.17
XX	.18
XX	.19
XX	.20
XX	.21

Answer Key ♫ Alphabet List

XX	.1
XX	.2
XX	.3
XX	.4
XX	.5
XX	.6
XX	.7
XX	.8
XX	.9
XX	.10
XX	.11
XX	.12
XX	.13
XX	.14
XX	.15
XX	.16
XX	.17
XX	.18
XX	.19
XX	.20
XX	.21

מבחן 5-6

1-1
3-2
2-3
2-4
1-5
3-6
1-7
3-8
2-9
3-10

מבחן 3-4

2-1
1-2
1-3
2-4
3-5
3-6
2-7
1-8
3-9
1-10

מבחן 1-2

1-1
3-2
2-3
3-4
2-5
1-6
1-7
2-8
1-9
3-10

Answers to Picture Quizzes**תשובות למבחנים**

At least eight out of ten should be correct before going on to the next lessons.

מבחן 5-6

1-1
3-2
2-3
2-4
1-5
3-6
1-7
3-8
2-9
3-10

מבחן 3-4

2-1
1-2
1-3
2-4
3-5
3-6
2-7
1-8
3-9
1-10

מבחן 1-2

1-1
3-2
2-3
3-4
2-5
1-6
1-7
2-8
1-9
3-10

מבחן 9-10

3-1
1-2
3-3
2-4
2-5
3-6
1-7
2-8
1-9
3-10

מבחן 7-8

3-1
1-2
3-3
2-4
2-5
1-6
2-7
2-8
3-9
3-10

Answers to Written Exercises

תשובות לתרגילים

Answers to Written Exercise 3	Answers to Written Exercise 2	Answers to Written Exercise 1
<i>Syllables</i>	<i>Shva</i>	<i>Dagesh</i>
1. יקטלו, C-eO,	1. ק	1. דגש קל
2. תקטלי, C-eO,	2. ט	2. דגש חזק maqqifa
3. ותבכינה, C-C-O-O,	3. — silent	3. דגש קל, דגש חזק bakkad
4. שפט, eC,	4. שפט-1	4. דגש קל
5. וישבו, C-O-eO,	5. וישבו-4	5. דגש חזק qetanna
6. שבתה, C-C,	6. — silent	6. דגש חזק mesapper
7. ותלקט, C-eC-C,	7. ותלקט-3	7. דגש קל, דגש חזק kalla
8. לבלתי, eC-O,	8. לבלתי-1	8. דגש קל
9. הקוצרים, C-O-eC,	9. הקוצרים-4	9. דגש חזק, דגש חזק vattitten
10. תדבקין, C-O-C,	10. — silent	10. דגש חזק happeri
11. וקרא, O-eO,	11. וקרא-4	11. דגש קל
12. לברח, C-C,	12. — silent	12. דגש קל
13. מלפני, C-C-O,	13. — silent	13. דגש קל
14. ויחתרו, C-C-eO,	14. ויחתרו-2	14. דגש חזק, דגש חזק haqquetanna
15. יעלו, O-eO,	15. יעלו-5	15. דגש קל, דגש חזק tappuah.
16. חשבה, C-eO,	16. חשבה-3	
17. מלכו, C-O,	17. — silent	
18. ויידרו, C-C-eO,	18. ויידרו-3	
19. ברית, eC,	19. ברית-1	
20. כתבתם, eC-C,	20. כתבתם-1.	

Index to Words and Forms

This is an alphabetical list of all the words from Picture Lessons One through Ten. The various forms of each word are collected together under their most basic form. Usually the most basic form is a singular noun or a past tense verb in the third person, masculine singular. The number after every word form is the chapter number for the first occurrence of that form. An approximate English gloss is also provided for basic words.

10 וְאֶרֶץ		eat	אכל	father	אב
6 הָאֶרֶץ		1 אוֹכֵל		7 הָאָב	
6 וְהָאֶרֶץ		4 וְאוֹכֵל		7 אָבִי	
10 בָּאֶרֶץ		8 וַיֹּאכַל		7 אָבִי	
10 לְאֶרֶץ		1 אוֹכֵלֶת		stone	אבן
woman	אשה	4 וְאוֹכֵלֶת		6 אֶבֶן	
1 אִשָּׁה		3 אוֹכְלוֹת		6 הָאֶבֶן	
1 וְאִשָּׁה		3 אוֹכְלִים		7 אֶבְנִים	
1 הָאִשָּׁה		farmer	אכר	7 הָאֶבְנִים	
1 וְהָאִשָּׁה		6 אָכַר		7 בָּאֶבְנִים	
7 אִשְׁתּוֹ		6 הָאָכַר		Edom	אדום
8 אִשְׁתִּי		9 וְהָאָכַר		10 אֶדוֹם	
7 לְאִשָּׁה		6 לָאָכַר		love	אהב
7 לְאִשְׁתּוֹ		6 הָאָכָרִים		7 אוֹהֵב	
9 וְנָשִׁים		6 לְאָכָרִים		7 אוֹהֶבֶת	
3 הַנָּשִׁים		to	אל	one	אחד
Assyria	אשור	3 אֶל		6 אֶחָד	
10 אֲשׁוּר		6 וְאֶל		4 אַחַת	
10 לְאֲשׁוּר		these	אֵלֶּה	hold, grab	אחז
that, which	אשר	(see זה)		2 אוֹחֵז	
9 אֲשֶׁר		mother	אם	2 אוֹחֶזֶת	
you (ms)	אתה	7 אִם		after	אחר
7 אַתָּה		7 הָאִם		3 אַחֲרִי	
shovel, hoe	את	7 וְהָאִם		2 וְאַחֲרִי	
6 אַתָּ		say	אמר	another	אחר
6 הָאֵת		7 אוֹמֵר		4 הָאַחֲרֵת	
6 בָּאֵת		5 אוֹמֶרֶת		there isn't, is not	אין
9 בָּאֵת		9 אֲמַרְתִּי		3 אֵין	
9 בָּאֲתוֹ		we	אנחנו	8 אֵינוֹ	
6 אֲתִים		9 אֲנַחְנוּ		9 אֵינָה	
(definite object marker)	את	I	אני	6 אֵינָם	
1 אֵת		7 אֲנִי		7 וְאֵין	
1 וְאֵת		7 וְאֲנִי		9 וְאֵינוֹ	
7 אוֹתִי		four	ארבעה	? where	איפה
7 אוֹתְךָ		6 אַרְבָּעָה		9 אֵיפֹה	
7 אוֹתְךָ		6 וְאַרְבָּעָה		man	איש
3 אוֹתוֹ		7 אַרְבַּעַת		1 אִישׁ	
4 אוֹתוֹ		7 וְאַרְבַּעַת		1 הָאִישׁ	
3 אוֹתָהּ		long	ארוך	4 לְאִישׁ	
4 אוֹתָם		8 אָרוֹךְ		8 אִישִׁי	
5 אוֹתָן		8 הָאָרוֹךְ		3 אֲנָשִׁים	
you (fs)	את	land, earth	ארץ	3 הָאֲנָשִׁים	
8 אֵת		10 אֶרֶץ			

7 גֶּדֶר		7 בְּנוֹיָה		in, with	ב-
5 הַגֶּדֶר		7 בָּנָה		בּוּ	
7 בִּגְדֵי		7 בָּנָה		בָּהּ	
10 לַגֶּדֶר		8 בְּנֵתָה		come	בא
Galilee	גליל	7 בְּנֵתָה		בָּא	
10 הַגְּלִיל		7 בְּנוֹ		בָּא	
10 בְּגִלִּיל		owner, husband	בעל	בָּאָה	
10 לַגְּלִיל		7 בעל		בְּאִים	
also, too	גם	8 הַבַּעַל		בְּאִים	
5 גַּם		harvest grapes	בצר	וּבְאִים	
4 גַּם		5 בּוֹצֵר		בְּאוֹת	
camel	גמל	5 בּוֹצֵר		בְּאִתִּי	
3 גָּמַל		6 בּוֹצֵרֶת		בְּאִתִּי	
3 הַגָּמַל		look for, request	בִּקֵּשׁ	well	באר
9 וְהַגָּמַל		7 מִבִּקֵּשׁ		בְּאֵר	
5 גַּמְלִים		5 מִבִּקְשָׁת		הַבְּאֵר	
5 הַגַּמְלִים		8 בִּקְשָׁתִי		morning	בוקר
9 וְהַגָּמַל		9 וְאִבְקֵשׁ		בְּבוֹקֵר	
vine	גפן	8 וִיבִקֵּשׁ		young man	בחור
5 גָּפֶן		9 לְבִקֵּשׁ		בְּחוּר	
8 הַגָּפֶן		iron	ברזל	הַבְּחוּר	
5 גַּפְנִים		10 בְּרִזָּל		between	בין
5 בְּגַפְנִים		10 וּבְרִזָּל		בֵּין	
6 גַּפְנִים		run away, flee	ברח	וּבֵין	
6 הַגַּפְנִים		9 בּוֹרַחַ		egg	ביצה
winepress	גת	8 וּבוֹרַחַ		בִּיצָה	
5 הַגֵּת		9 בּוֹרַחַת		בִּיצָה	
fish	דג	9 בְּרַחָה		בְּבִיצָה	
1 דֵּג		meat, flesh	בשר	וּבִיצָה	
1 הַדֵּג		1 בֶּשֶׁר		הַבִּיצָה	
2 וְדָג		1 הַבֶּשֶׁר		וְהַבִּיצָה	
8 וְדָגִים		daughter	בת	house	בית
south	דרום	7 בֵּת		בֵּית	
10 מִדְּרוֹם		7 הַבֵּת		הַבֵּית	
step on, trample	דָּרַךְ	7 בְּתִי		לְבֵית	
6 דּוֹרַךְ		7 בְּתִין		בְּתִים	
7 דּוֹרְכָת		8 בְּתוֹ		בְּתִים	
6 דּוֹרְכִים		7 הַבְּנוֹת		הַבְּתִים	
6 דּוֹרְכִים		7 בְּנוֹת		לְבְּתִים	
6 וְדּוֹרְכִים		high, tall	גבוה	cry, weep	בכה
way, road	דֶּרֶךְ	10 גְּבוּהָ		בּוֹכָה	
8 דֶּרֶךְ		big	גדול	son	בן
8 בְּדֶרֶךְ		6 גָּדוֹל		בֶּן	
is it? (question marker)	הֲ	1 הַגָּדוֹל		בָּנִים	
7 (הַשְּׁלוֹם ?)		2 גָּדוֹלָה.		הַבָּנִים	
the	הַ	1 הַגָּדוֹלָה		build	בנה
1 (הַסּוֹס)		6 גְּדוֹלִים		בּוֹנָה	
1 (הָאִישׁ)		10 גְּדוֹלוֹת		בּוֹנָה	
7 (הַחֵתָן)		fence, wall	גדר	בּוֹנִים	
		5 גֶּדֶר		בְּנוֹי	

לחמור 5		להרי 10		bring	הביא
מהחמור 5		מרי 10		מביא 4	הביט
go sour, ferment	חמצ	show	הראה	look at	
חמץ 7		מראה 9		מביט 7	
canopy	חפה	ותראני 9		מביטה 6	
חפה 8		raise up, put up	הרים	מביטים 6	הוא
החפה 8		מרים 3		he, it	
want	חפץ	מרימות 4		הוא 2	
חפצתי 9		return something	השיב	והוא 5	
dig	חפר	משיבה 4		point out, instruct	הורה
חופר 6		throw	השליך	מורה 6	
חופרת 7		משליך 6		מורה 6	
חפר 6		and	ן-	she, it	היא
חפרה 7		ן- (נסוס) 1		היא 2	היה
חפרו 7		ו- (וביצה) 1		was	
חפרנו 9		ן- (וחמור) 1		היה 9	הקה
נחפור 9		הקה see	נאך	hit	
נחפרה 9		this	זה	מכה 8	
sword	חרב	הזה 7		ומכה 8	
חרב 1		זאת 8		נאך 9	
החרב 1		הזאת 9		נאך 9	
וחרב 1		האלה 10	זרח	walk, go	הלך
בחרב 2		shine, dawn		הולך 4	
Hermon	חרמון	זורחת 10		הולכת 6	
חרמון 10		new moon, month	חדש	הולכים 4	
groom	חתן	חדש 6		והולכים 6	
חתן 7		לחדש 6		נאלך 9	
החתן 7		לחדשים 6		נאלך 9	
חתני 8		city wall, big wall	חומה	they (mp)	הם
good	טוב	חומה 10		הם 3	
טובה 8		וחומה 10		והם 9	
hand	יד	לחומה 10		kill	המית
יד 2		shore, coast	חוף	המית 8	
ביד 2		חוף 10		they (fp)	הן
בידו 5		בחוף 10		הן 3	
ליד 4		hole	חור	drop	הפיל
know	ידע	חור 6		מפיל 5	
יודע 9		החור 9		מפילה 6	
יודעת 9		בחור 6		מפילים 6	
ידעה 9		חורים 6		ומפילים 6	
Yehud, Judah	יהודה	החורים 6		surround, go around	הקיף
יהודה 10		father of bride	חותן	מקיפה 5	
day	יום	חותן 7		מקיפים 5	
יום 6		החותן 7		set up	הקים
ימים 6		donkey	חמור	מקימה 4	
וימים 6		חמור 1		mountain	הר
ימים 6		החמור 1		הר 10	
together	יחד	וחמור 1		מהר 10	
יחד 9		והחמור 9		הרים 10	
wine	יין	בחמור 5		הרי 10	
יין 7				בהרי 10	

belonging to, for	ל	הַכֹּד 3	הַיֵּין 7	
4 לִי		4 בְּכֹד	7 לֵיִן	
7 לָךְ		6 כְּדִים	child	ילד
7 לָךְ		star	7 יְלָדִים	
8 לוֹ		6 כּוֹכֵב	7 הַיְלָדִים	ים
4 לָהּ		6 הַכּוֹכְבִּים	sea, lake	
8 לָכֶם		6 כּוֹכְבִּים	10 יָם	
10 לָהֶן		cup, mug	10 הָיָם	
not	לא	2 כּוֹס	10 וְהָיָם	
9 לֹא		3 כּוֹס	10 מָיִם	
Lebanon	לבנון	2 הַכּוֹס	"forest, "bush	יער
10 לֶבְנוֹן		2 בְּכּוֹס	9 יַעַר	
bread	לחם	2 בְּכּוֹס	Yaffo, Jaffa	יפו
1 לָחֶם		2 וְכּוֹס	10 יָפוֹ	
1 הַלֶּחֶם		3 וְהַכּוֹס	10 וַיָּפוּ	
1 וְלָחֶם		4 כּוֹסוֹת	go out	יצא
night	לילה	that, because	10 יוֹצֵא	
10 הַלַּיְלָה		6 כִּי	10 יוֹצֵאת	
? why	למה	all, every	10 יוֹצֵאִים	
9 לָמָּה		4 כָּל	pour	יצק
take	לקח	6 כָּלֶם	4 יוֹצֵק	
4 לֹקֵחַ		bride	3 יוֹצֵקֶת	
4 לֹקַחַת		8 כָּלָה	fear, be afraid	ירא
8 לָקַח		8 הַכָּלָה	9 יָרָא	
8 וַיִּקַּח		8 וְהַכָּלָה	9 יָרְאָה	
7 קַח		8 כָּלְתִי	9 וַתִּירָא	
pickup, gather	לקט	thus	go down	ירד
5 לֹקֵט		2 כֵּן	5 יוֹרֵד	
food	מאכל	Canaan	10 יוֹרְדִים	
8 מֵאֲכָל		10 כְּנָעַן	10 וַיּוֹרְדִים	
test	מבחן	10 לְכַנְעַן	Yarden, Jordan river	ירדן
6 מִבְּחֹן		Kinneret	10 הַיַּרְדֵּן	
see הִבִּיא	מביא	10 כְּנֶרֶת	Jerusalem	ירושלים
see הִבִּיט	מביט	chair	10 יְרוּשָׁלַיִם	
tower	מגדל	2 כֶּסֶא	10 לְיְרוּשָׁלַיִם	
7 מִגְדָּל		2 הַכֶּסֶּא	moon	ירח
7 הַמִּגְדָּל		5 לְכֶסֶּא	6 הַיָּרֵחַ	
7 וּמִגְדָּל		cover	10 יָרִיחוֹ	יריחו
Moav	מואב	9 מְכֶסֶּה	10 לְיָרִיחוֹ	
10 מוֹאָב		9 כֶּסֶה	there is	יש
10 וּמוֹאָב		9 וְנָכַס	5 יֵשׁ	
10 לְמוֹאָב		vineyard	10 וַיֵּשׁ	
see הוֹרָה	מורה	5 כָּרֶם	sit	ישב
east	מזרח	5 הַכָּרֶם	5 יוֹשֵׁב	
10 הַמְּזָרָח		5 בְּכָרֶם	6 יוֹשֶׁבֶת	
10 לְמְזָרָח		5 לָכָרֶם	6 יוֹשְׁבִים	
10 מִמְּזָרָח		shoulder	Israel	ישראל
10 וּמִמְּזָרָח		6 הַכְּתָף	10 יִשְׂרָאֵל	
water	מים	6 כְּתִפָּם	pitcher, container	כד
2 מֵיִם			3 כֵּד	

הַנְּעִרָה 2		הַשִּׁיב see	מְשִׁיב	הַמִּים 2	
וְהַנְּעִרָה 3		הַשְּׁלִיךְ see	מְשִׁלֵּךְ	וְהַמִּים 4	
נְעִרוֹת 3		family	משפחה	לְמִים 10	
הַנְּעִרוֹת 3		מִשְׁפָּחָה 7		לְמִים 10	
לַנְּעִרָה 4		הַמִּשְׁפָּחָה 7		מִי 10	
fall	נפל	dead	מת	הִכָּה see	מכה
נוֹפֵל 3		מָת 8		full	מלא
נוֹפֶלֶת 3		הַמָּת 8		מָלֵא 3	
lift, carry	נשא	scared	נבהל	הַמָּלֵא 3	
נוֹשָׂא 4		נִבְהָל 8		מִלְאָה 3	
וְנוֹשָׂא 6		נִבְהָלֶת 9		מִלְאִים 7	
נוֹשָׂאֵת 3		נִבְהָלֶתִי 9		fill	מלא
נוֹשָׂאִים 6		וְתִבְהָל 9		מִמָּלֵא 4	
וְאִשָּׂא 9		wine pot	נבל	וּמִמָּלֵא 9	
נְשָׂאנוּ 9		גִּבָּל 6		מִמָּלֵאֵת 6	
being poured out	נשפך	וְגִבָּל 6		מִמָּלְאִים 6	
נִשְׁפָּכֶת 3		הַגִּבָּל 7		מִלְאָנוּ 9	
נִשְׁפָּכִים 3		גְּבִלִים 6		וְנִמְלָא 9	
give	נתן	הַגְּבִלִים 6		salt	מלח
נוֹתֵן 4		drive, lead	נהג	הַמָּלַח 10	
נוֹתֵנֶת 4		נוֹהֵג 3		from	מן
וְנוֹתֵנֶת 8		נוֹהֵגֶת 3		מֵן 3	
נָתַן 8		נוֹהֲגִים 3		west	מערב
וְנָתַן 8		being overturned	נהפך	מַעֲרֵב 10	
נָתַתִּי 8		נִהְפָּךְ 7		מִמַּעֲרֵב 10	
נָתַתִּי 8		bray sound, make hee-haw	נהק	הַפִּיל see	מפיל
תֵּן 4		נוֹהֵק 5		find	מצא
תָּנִי 4		river	נהר	מוֹצָא 8	
around	סביב	נָהָר 10		מוֹצָאֵת 9	
סָבִיב 5		בְּנָהָר 10		מָצָאָה 9	
horse	סוס	snake	נחש	מָצָאֶתִי 9	
סוּס 1		נָחַשׁ 8		וְאִמָּצָא 9	
הַסּוּס 1		הַנָּחַשׁ 8		Egypt	מצרים
וְסוּס 1		לָנַחַשׁ 9		מִצְרַיִם 10	
Sinai	סיני	מִנְחָשׁ 9		הַקִּים see	מקים
סִינִי 10		plant	נטע	הַקִּיף see	מקיף
basket	סל	נוֹטֵעַ 6		stick	מקל
סָל 5		נִטֵּעַ 6		מָקַל 8	
הַסָּל 5		be found, be there	נמצא	הַמָּקַל 8	
בָּסָל 5		נִמְצָא 7		בַּמָּקַל 8	
סָלִים 6		נִמְצָאֵת 10		בַּמָּקַל 9	
הַסָּלִים 6		boy, lad	נער	בַּמָּקַל 8	
tell, report	ספר	נָעַר 2		וְהַמָּקַל 8	
מְסַפֵּר 9		הַנָּעַר 2		הָרָאָה see	מראה
still, again	עוד	וְהַנָּעַר 2		הָרִים see	מרים
עוֹד 3		וְנָעַר 3		chariot	מרכבה
leave	עזב	לָנָעַר 4		מִרְכָּבָה 3	
עוֹזֵב 8		הַנָּעָרִים 3		הַמִּרְכָּבָה 3	
עוֹזֶבֶת 9		girl	נערה	בַּמִּרְכָּבָה 3	
עוֹזְבִים 9		נָעְרָה 2		בַּמִּרְכָּבָה 4	
		וְנָעְרָה 2		וּמִרְכָּבָה 3	

call, name	קרא	הַעֵץ 5	tired	עֵיף
קוֹרְאִים 10		לַעֵץ 8	עֵיף 6	
ground	קרקע	מִהַעֵץ 5	עֵיפָה 6	
הַקֶּרֶעַ 3		עֲצִים 7	עֵיפִים 6	
see	ראה	עֲצִי 8	city	עיר
רוֹאֶה 5		וּבַעֲצִים 7	עיר 10	
רוֹאֶה 6		do, make	הָעִיר 10	
וְרוֹאֶה 9		עָשָׂה 10	לָעִיר 10	
רְאֵתָה 9		עָשׂוּי 10	לָעִיר 10	
many, numerous, great	רב	עָשׂוּיָהּ 10	מֵעִיר 10	
רְבִים 10		now	עָרִים 10	
empty	ריק	עֵתָהּ 4	on, upon	על
רִיק 4		meet, encounter	עַל 2	
רִיקָה 3		פוגש 9	מֵעַל 3	
הָרִיקָה 3		פוגשים 9	go up	עלה
רִיקִים 6		cow	עוֹלָה 5	
ride, ride upon	רכב	פָּרָה 9	עוֹלָה 5	
רוֹכֵב 3		הַפָּרָה 9	leaf	עֵלָה
רוֹכֶבֶת 3		fruit	עֵלָה 8	
ורוכב 4		פְּרִי 8	וְעֵלָה 8	
pomegranate	רמון	הַפְּרִי 8	עֵלָה 8	
רְמוֹן 8		Tyre	עָלִים 8	
הַרְמוֹן 8		צור 10	unmarried girl	עלמה
רְמוֹנִים 8		laugh	עֵלְמָה 7	
hungry	רעב	צוֹחֵק 3	הָעֵלְמָה 6	
רָעֵב 8		צוֹחֵקֶת 3	with	עם
run	רץ	וְצוֹחֵקֶת 4	עַם 6	
רָץ 9		צוֹחֵקִים 3	stand	עמד
רָצָה 9		וְצוֹחֵקִים 6	עוֹמֵד 4	
וְרָצָה 9		צוֹחֵקוֹת 3	עוֹמְדֹת 4	
וְתָרַץ 9		shout, scream	עוֹמְדִים 5	
want	רצה	צוֹעֵק 8	Ammon	עמון
רוֹצֶה 8		צוֹעֵקֶת 9	בְּנֵי עַמּוֹן 10	
ask, question	שאל	north	וּבְנֵי עַמּוֹן 10	
שׂוֹאֵל 7		מִצְפּוֹן 10	לְבְנֵי עַמּוֹן 10	
וְשׂוֹאֵל 8		small, little	valley	עמק
הַשׂוֹאֵל 8		קֶטַן 6	עֵמֶק 10	
return, go back	שב	הַקֶּטַן 1	הָעֵמֶק 10	
שָׁב 4		קֶטְנָה 10	וְעֵמֶקִים 10	
וְאָשָׁב 9		הַקֶּטְנָה 1	grape	ענב
week	שבוע	קֶטְנִים 6	עֲנָבִים 3	
שָׁבוּעַ 6		pick, pick off	הָעֲנָבִים 3	
שְׁבוּעוֹת 6		קוֹטֵף 5	וְהָעֲנָבִים 3	
satisfied, having had enough	שָׂבַע	קוֹטֶפֶת 8	וְעֲנָבִים 3	
שָׂבַע 2		קֶטְפָה 8	answer	ענה
שָׂבַעָה 2		קֶטְפָתִי 8	עוֹנָה 9	
שָׂבַעִים 3		וְתִקְטוֹף 8	עוֹנָה 9	
שְׁבָעוֹת 3		short	עֲנָתָהּ 9	
וַיִּשְׁבַּע 8		קָצַר 8	tree, wood	עץ
			עֵץ 5	

drink	שתה	seven	שבעה
שֹׁתָה 2		שִׁבְעָה 6	
וְשֹׁתָה 2		back of shoulder	שכם
שֹׁתָה 2		שָׁכָם 5	
וְשֹׁתָה 2		שָׁכְמוּ 5	
שֹׁתִים 3		שָׁכְמָה 6	
fig, fig tree	תאנה	peace	שלום
תָּאֲנָה 5		שָׁלוֹם 7	
וְתָאֲנָה 8		הַשָּׁלוֹם 7	
תָּאֲנִים 5		table	שלחן
הַתָּאֲנָה 8		שֻׁלְחָן 1	
הַתָּאֲנִים 5		הַשֻּׁלְחָן 1	
וְתָאֲנִים 8		וְהַשֻּׁלְחָן 1	
inside of, in	תוך	וְשֻׁלְחָן 1	
תֹּוךְ 4		לְשֻׁלְחָן 5	
בְּתֹוךְ 6		three	שלשה
מִתֹּוךְ 4		שְׁלֹשָׁה 3	
under	תחת	שְׁלֹשֶׁת 3	
תַּחַת 2		שְׁלֹשׁ 3	
grape juice, wine	תירוש	שְׁלֹשׁ 3	
תִּירוֹשׁ 6		בְּשֻׁלְשֶׁת 6	
הַתִּירוֹשׁ 7		put	שם
be over, finished	תם	שָׁם 3	
תָּם 10		שָׁמָּה 3	
apple	תפוח	שָׁמַיִם 3	
תַּפּוּחַ 8		שָׁמוֹת 3	
הַתַּפּוּחַ 8		וְנֶשֶׁם 9	
וְתַפּוּחַ 8		happy	שמח
וְתַפּוּחִים 8		שָׂמַח 5	
		וְשָׂמַח 8	
		שָׂמַחִים 8	
		eight	שמנה
		שָׁמְנָה 6	
		hear, listen	שמע
		שׁוֹמֵעַ 9	
		שׁוֹמַעַת 9	
		שׁוֹמְעִים 9	
		שָׁמַע 9	
		sun	שמש
		הַשֶּׁמֶשׁ 6	
		וְהַשֶּׁמֶשׁ 6	
		two	שְׁנַיִם
		שְׁנַיִ 6	
		שְׁתֵּי 4	
		וְשְׁתֵּי 7	
		הַשְּׁנַיִ 9	
		gate	שער
		שַׁעַר 10	
		הַשַּׁעַר 10	
		pour out	שפך
		שׁוֹפֵכֶת 3	

