

Beginning BIBLICAL HEBREW

A Grammar
and Illustrated Reader

JOHN A. COOK AND
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ILLUSTRATED by PHILIP WILLIAMS



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Preface

Background

As is the case with most elementary textbooks of Classical or Biblical Hebrew, this textbook was born out of the authors' dissatisfaction with the available grammars. Its development began during our time at the University of Wisconsin as graduate instructors of first-year Biblical Hebrew courses, from 1996 to 2002. In our years of teaching Hebrew since graduate school, in a variety of institutional contexts, we have continued to shape and alter the textbook, refining its focus and distinctives. In this process we have come to realize that our dissatisfaction is shared by other Hebrew teachers, despite the deluge of new Hebrew textbooks in recent years, and that a market remains for a textbook with a different approach for teaching Biblical Hebrew, an approach grounded in modern methods for teaching languages.

Distinctives

This textbook has seven (often interrelated) distinctives that justify its creation amid the mass of currently available textbooks.

1. Learning an Ancient Language and Second-Language Acquisition

We have sought to incorporate more recent ideas about pedagogy into the shaping of the grammar explanations and the exercises. The most obvious feature of the textbook represents its unique strength: the use of illustrated episodes from Genesis to learn Hebrew. Moreover, all the exercises based on the illustrated readings use as much Hebrew as possible. That is, we avoid using the model that dominates in other textbooks: the grammar-translation model. Instead of teaching Hebrew as an object to be decoded and then recoded into the students' native language (e.g., English), the goal of this textbook is to provide the student with competency in reading, listening, and even producing Hebrew. In other words, rather than mastering Hebrew for translation, our aim is that students achieve the ability *to comprehend Biblical Hebrew texts*. At the same time, we admit practical limits to such second-language acquisition approaches in the teaching and learning of ancient, textual corpus-bound languages. As such, there remains a philological realism to our pedagogy coupled with our use of second-language acquisition (SLA) techniques. In particular, the exercises included in the textbook center around self-contained narratives from the Bible and include visual and audio aids for vocabulary memorization and narrative comprehension. In

addition, we have provided additional audiovisual aids for developing oral fluency. Beyond this, there is choice: the instructor may maintain a text-based atmosphere, focusing on the given exercises, or establish a conversation-based atmosphere, in which the given exercises are used as a platform for extemporaneous modification (and thus greater competency in the productive aspect of learning Hebrew).

2. Language Pedagogy and Grammar Presentation

One of the points of dissatisfaction with grammars currently on the market is that they tend to provide too much grammatical information for a first-year textbook. The effect is that students are overwhelmed and instructors are faced with cutting out the unnecessary clutter. Rather than produce a textbook that is a stand-in for an intermediate grammar, we have included a minimal amount of grammar to give students facility in reading actual Hebrew texts, and we have left to the instructor's discretion the introduction of more advanced descriptions. To put it in SLA terms, our selection of grammar in the textbook has been guided by the goal of *acquiring* the ancient Hebrew language as opposed to simply *learning* its grammar. Organizationally, the most notable result of this approach is our decision to relegate summaries of weak verb forms to an appendix, along with the customary verb paradigms. In this way we aim to give these discussions their proper place in grammar study, as explanations of forms in the context of reading texts rather than complex morphological explanations abstracted from the practice and skills of reading Hebrew.

3. Organization

The organization of the textbook centers around discrete grammatical issues. The lessons do not present the grammar in the traditional sequence of phonology-morphology-syntax, but recognize that language is learned in small chunks of information that alternate through the various aspects of grammar (including a greater focus on syntax and semantics, areas neglected by current introductory textbooks). The material is also organized to maximize the use of repetition, a key to language acquisition. For example, paradigms are often broken into halves, so that presentation of the second half reinforces the material already learned.

4. Text-Based Exercises

The lessening of the morphology burden in the grammar has allowed us space to incorporate discussions of grammar that are conducive to reading and understanding Hebrew literature. In particular, we have several lessons that introduce students to important aspects of the syntactic, semantic, and pragmatic systems of Biblical Hebrew, illustrated with examples from the same texts (Genesis episodes) used for the exercises.

5. Recognition of the Diversity of Hebrew in the Bible

Our choice of a particular corpus (discrete episodes from Genesis) from which to draw examples for the discussion of Hebrew syntax, semantics, and pragmatics comes out of a recognition that Biblical Hebrew is not a monolithic or uniform language. Rather, preserved in the biblical corpus and extrabiblical ancient epigraphs and texts

(e.g., Ben Sira, Qumran) is an array of grammatical peculiarities and divergences. Rather than fall into the philological trap of trying to be exhaustive, we have chosen to focus our analysis and draw our examples from a small, uniform corpus of prose literature appropriate for first-year readings.

6. *Modern Linguistic Background*

Our textbook incorporates more recent linguistic explanations of Biblical Hebrew in a way that is as jargon-free as possible and understandable to beginning students. The currently available textbooks of Biblical Hebrew are often astonishingly behind the times in their grammar descriptions and terminology. Nineteenth-century theories of the Hebrew verb continue to be presented not because they are correct, but because they “work.” However, we are convinced that explanations should be presented that are both accurate and understandable. Biblical Hebrew grammar instruction has also been plagued with idiosyncratic and archaic vocabulary. In place of outmoded Latinate terms such as *status constructus*, we have sought to employ terms native to language itself and/or in current use in Hebrew linguistic studies, such as *nismach*.

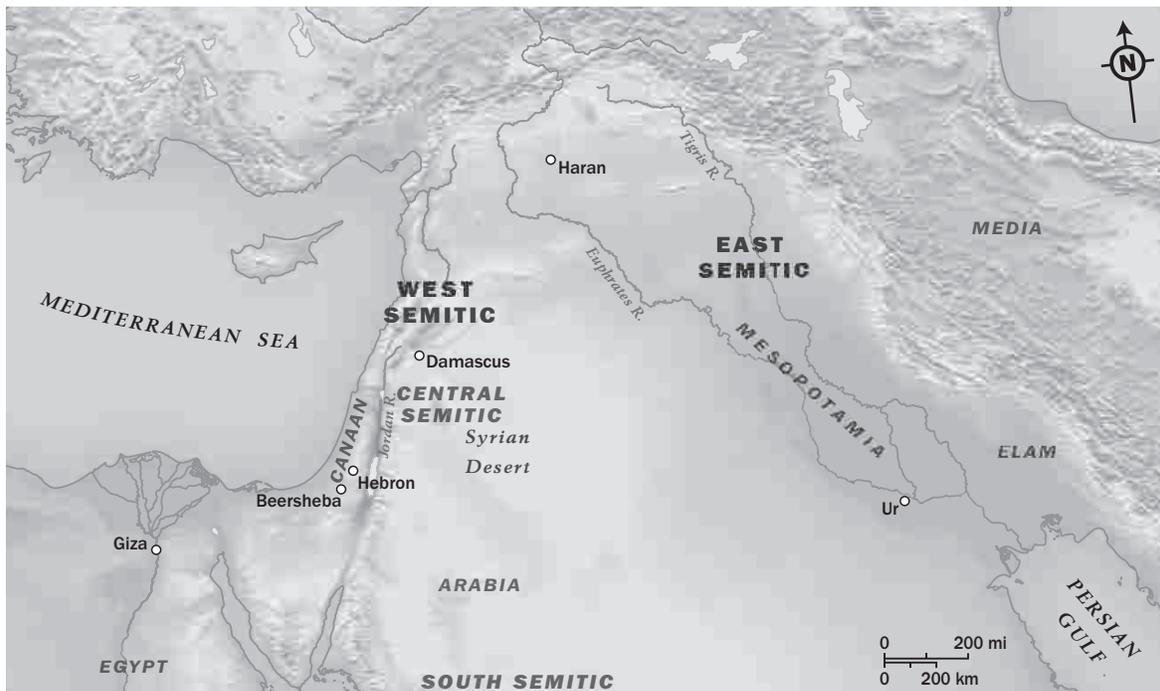
7. *Nonconfessional Orientation*

The textbook is nonconfessional. Religious and theological aims for studying Biblical Hebrew have shaped the concerns of many textbooks to the point that they sometimes wed their grammar lessons to theological insights from the text. Such overtly confessional approaches unnecessarily preclude other interests in studying Hebrew, such as cultural or linguistic insights. Although we are not averse to confessional approaches to the Bible (one author teaches at a theological seminary), we think that a textbook written without a confessional stance will serve a wider community of language learners and institutions.

Acknowledgments

The detail and complexity of writing an introductory language textbook exceeded our wildest dreams. It is entirely possible that if we had not begun this project as ambitious, energetic doctoral students, we might never have begun it at all. Certainly, we are indebted to the eagle eyes of numerous instructors at the University of Wisconsin, Asbury Theological Seminary, the University of Toronto, and many other institutions who willingly accepted the challenge of using a draft textbook, either in early forms of this work or in its current design. In particular, we are grateful for the feedback provided in the last ten years by Martin Abegg, Krzysztof Baranowski, Lali Clenman, Brauna Doidge, John Hobbins, Jason Jackson, Andrew Jones, James Kirk, Michael Lyons, Tim Mackie, Cynthia Miller-Naudé, Kent Reynolds, and all other Hebrew instructors who agreed to test draft versions in their classrooms. Thank you all.

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Introduction

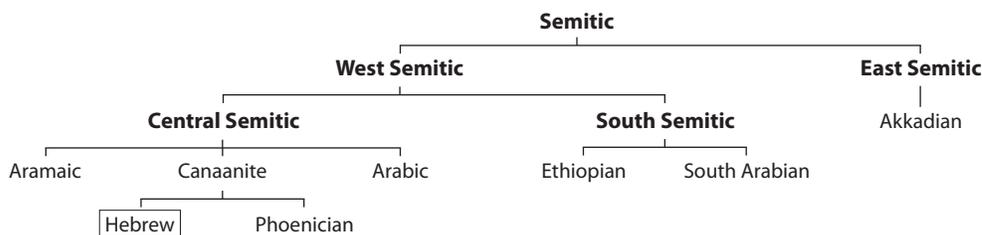
Hebrew Is a Semitic Language

Ancient Hebrew emerged as a distinct dialect sometime in the second millennium BCE in the region of Canaan—the land between the Jordan River Valley and the Mediterranean Sea (see map). In fact, one of the earliest references to Hebrew calls it “the language of Canaan” (שִׁפְתֵי כְּנָעַן; Isa. 19:18).¹

The language is also referred to in the Bible as יְהוּדִית “Judahite” (2 Kings 18:26, 28, etc.), but by the Roman period it was known as “Hebrew” (Latin *Hebraios*; Israeli Hebrew עִבְרִית). However, in late antiquity, especially in Jewish literature, it frequently was called “the holy language” (לְשׁוֹן הַקֹּדֶשׁ) because Scripture was written in the language.

Any notion that Hebrew was somehow special among languages since it was the language of Scripture was dispelled in the eighteenth century, when philological study was able to trace Hebrew back to the Semitic language family. It was in that century that the name Semitic was coined to refer to languages spoken in those areas of the Near East that the Bible purports to have been settled by descendants of Shem:

To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. The descendants of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. (Gen. 10:21–22 NRSV)



As one of the oldest and longest-used language families, the Semitic language family is over 5,000 years old. Its history can be traced back through written evidence to the third millennium BCE, although it was likely much older than that. Though many branches of the family have fallen into disuse (e.g., Akkadian, Phoenician; see diagram), the language family today consists of about seventy different languages or dialects spoken by nearly 500 million speakers.

1. Throughout the main text of this book, the mark ^{◌̣} indicates that a Hebrew word is stressed on a non-final syllable. Hebrew words without this accent mark are stressed on the last syllable (see appendix A.2c). Note that we *do not* use the accent mark in the text of the reading illustrations.

Several features distinguish Semitic languages from non-Semitic:

Semitic languages use common distinctive sounds in their alphabet such as the “guttural” consonants (i.e., pharyngeal and laryngeal sounds made in the throat) (see appendix C.3).

Semitic languages originally had only three vowels—*a*, *i*, *u*—each of which could be pronounced long or short.

Semitic languages possess a large shared vocabulary, such as “father” *ab* (Hebrew), *abba* (Aramaic), *abu* (Arabic).

The vocabulary of Semitic languages predominantly has triconsonantal roots. Semitic words are formed from roots of *three* consonants. Different parts of speech (verbs, adjectives, nouns) are derived by adding prefixes and/or suffixes and changing the vowels which occur between the consonants. For example, the triconsonantal root P-Q-D is associated with the following words:

paqad (he attended to)
piqqed (he mustered)
puqqad (he was mustered)
pəquda (mustered)
mipqad (appointed place)

According to the family tree for Semitic (above), Hebrew is classified as a Central West Semitic language, and more specifically a member of the Canaanite grouping. Features distinguishing Central West from Southwest Semitic languages include:

The development of the Perfect verbal conjugation
 The change of *w* to *y* when the letter begins a word

The most notable distinguishing feature of Canaanite languages is the “Canaanite Shift”: sometime in the second half of the second millennium BCE, long *a* vowels changed to long *o* vowels in Canaanite languages (e.g., “peace” Hebrew *šālōm* versus Aramaic *šālām* / Arabic *salām*).

The relative closeness of languages on the family tree is based on the degree of similarity among languages. As a result, those languages most closely related to Hebrew (e.g., other Canaanite languages like Phoenician and Moabite, and the major West Semitic language Aramaic) often provide textual remains that shed light on ancient Hebrew and ancient Israelite culture.

Hebrew Is One of the Most Significant Semitic Languages

Hebrew may be considered one of the most historically and religiously significant of the Semitic languages, both because of the size of its textual remains by comparison with the other Semitic languages and the enduring religious nature of the primary text. That is, the Hebrew Bible contains the single largest body of ancient Semitic literature and has remained a core religious text for Judaism and Christianity for

over two thousand years. Indeed, the impact of Hebrew on Western culture can scarcely be overstated.

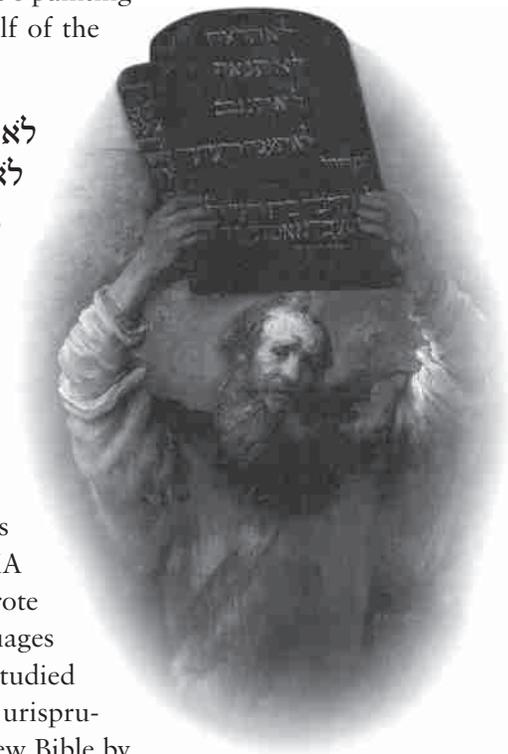
While knowledge of Hebrew was preserved for centuries mainly by Jewish scholars, Hebrew increasingly gained wider attention during the Renaissance and following periods. Christian scholars revived the use of Hebrew in the study of the Bible in the fifteenth century, and in the sixteenth century it was increasingly used for vernacular translations of the Bible, such as Martin Luther's German translation (1534). This increased interest is manifest in cultural artifacts like Rembrandt's painting of Moses with the Ten Commandments, in which the second half of the commandments legibly appears (Exod. 20:13–17):

לֹא תִרְצָח: לֹא תִנָּאֵף: לֹא תִגְנוֹב: לֹא־תִעֲנֶה בְרֵעֲךָ עַד שְׂקָר:
לֹא תִחַמֵּד בֵּית רֵעֲךָ: לֹא־תִחַמֵּד אִשֶּׁת רֵעֲךָ וְעַבְדּוֹ וְאִמָּתוֹ
וְשׁוֹרוֹ וְחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֲךָ:

You shall not kill. You shall not commit adultery. You shall not steal. You shall not testify against your neighbor as a false witness. You shall not covet your neighbor's house. You shall not covet your neighbor's wife or his man servant or his maidservant or his ox or his donkey or anything of your neighbor's.

Hebrew was especially influential on the English language through the attention to the Hebrew Bible given by the Puritans in England. From 1549 Hebrew was a required language for an MA degree at Cambridge. The poet John Milton (1608–74) read and wrote Hebrew fluently, and he was appointed Secretary for Foreign Languages by Cromwell. The noted legal scholar John Selden (1584–1654) studied biblical and talmudic legal writings in helping to reshape British jurisprudence. Most important, the rather literal rendering of the Hebrew Bible by the translators of the King James Bible (1611) has made numerous Hebrew idioms and proverbial expressions commonplace in modern English:

- “to lick the dust” (Ps. 72:9)
- “to fall flat on one's face” (Num. 22:31)
- “heavy heart” (Prov. 25:20)
- “to pour out one's heart” (Lam. 2:19)
- “the land of the living” (Job 28:13)
- “nothing new under the sun” (Eccles. 1:9)
- “sour grapes” (Ezek. 18:2)
- “rise and shine” (variant on “arise, shine” in Isa. 60:1)
- “pride goes before a fall” (Prov. 16:18)
- “the skin of my teeth” (Job 19:20)
- “to put words in one's mouth” (Exod. 4:15)
- “like a lamb to the slaughter” (Isa. 53:7)
- “a drop in a bucket” (variant on “a drop from a bucket” in Isa. 40:15)



“a fly in the ointment” (from Eccles. 10:1)

“to see the writing on the wall” (from Dan. 5:5)

“a man after his own heart” (1 Sam. 13:14)

In addition, many Hebrew words, like *amen*, have entered into the English language. Others include *abbot*, *alphabet* (through Greek *alpha-beta* < *aleph-bet*), *Armageddon* (from *har megiddo* “Mount Megiddo”), *behemoth*, *camel*, *cherubim*, *hallelujah*, *hosanna*, *jubilee* (from the fiftieth-year celebration when all slaves were to be set free), *leviathan*, *mammon*, *manna*, *messiah*, *rabbi*, *sabbath*, *sack*, *satan*, *seraphim*, *shibboleth*, *sodomy* (after city of Sodom), and *Torah*. The Hebrew Bible is also the origin of many proper names in English, such as *Adam*, *Eve*, *Noah*, *Abraham*, *Sarah*, *Isaac*, *Rebekah*, *Jacob*, *Rachel*, and many more. In fact, the name *Michael*—which comes from Hebrew מִיכָאֵל, “Who is like God?”—may be humanity’s oldest continuously used name. It entered English and other European languages from Hebrew, but before Hebrew it existed in Eblaite, a third-millennium BCE Semitic language that is closely related to Akkadian.

The Puritan reverence for Hebrew carried over to the North American schools, beginning with Harvard and Yale. In these early schools, which were influenced very much by Cambridge and Oxford, the study of Hebrew sometimes rivaled that of Greek and Latin, to the point that several early commencement addresses were given in Hebrew. Moreover, the mark of Hebrew’s influence on these schools endures in one of Harvard’s commencement anthems (a metrical rendering of Ps. 78) and Yale’s coat of arms (see illustration). The Hebrew motto אורִים וְתַמִּים (*Urim and Thummim*) is accompanied by the Latin rendering *lux et veritas* (light and truth). In the Hebrew Bible, the Urim and Thummim identify a device or process for divination associated with the priestly breastplate (Exod. 28:30). However, the Hebrew roots are related to the Hebrew words for “light” and “integrity.”



Ancient Hebrew: A Window onto Ancient Israel

Just as ancient Hebrew has influenced later culture, the language is itself the product of an ancient culture. Studying ancient Hebrew thus provides a window into that culture inasmuch as it provides an entry into a different worldview than our own. Understanding the ancient Israelite worldview through ancient Hebrew helps us appreciate its contribution to our own modern worldview and at the same time may free us to examine issues from a viewpoint different from our own. In turn, we may come to understand our own worldview more deeply through comparison with that of ancient Israel as manifest in ancient Hebrew.

Abbreviations

*	designates a hypothetical Hebrew form		Walter Baumgartner, and M. E. J. Richardson, 2 vols. (Leiden: Brill, 2001)
1	first person (when appearing as 1CS, 1CP, etc.)	HI	Hifil
2	second person (when appearing as 2MS, 2MP, etc.)	HIT	Hitpael
3	third person (when appearing as 3MS, 3MP, etc.)	HO	Hofal
A	active	IMPF	Imperfect
ADJ	adjective	IMPV	imperative
ADV	adverb	INF	infinitive
ART	article	INTER	interrogative
ATTCH	attached	INTJ	interjection
BDB	<i>A Hebrew and English Lexicon of the Old Testament</i> , ed. Francis Brown, S. R. Driver, and Charles A. Briggs (Oxford: Clarendon, 1907)	JUSS	Jussive
C	common (gender)	L	lesson
CDCH	<i>The Concise Dictionary of Classical Hebrew</i> , ed. David J. A. Clines (Sheffield: Sheffield Phoenix, 2009)	LOC	locative
COLL	collective	M	masculine
COMP	complementizer	NI	Nifal
COND	conditional	NIS	נִסְמָן/bound form
CONJ	conjunction	NUM	numeral
DEM	demonstrative pronoun	P	plural
DET	determiner/article	PASS	passive
DU	dual	PAST	Past Narrative
EXST	existential	PERF	Perfect
F	feminine	PI	Piel
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> , ed. Ludwig Koehler,	PN	proper noun
		PREP	preposition
		PRON	independent pronoun
		PTCP	participle
		PU	Pual
		Q	Qal
		R	reading
		R _{1,2,3}	first, second, or third root consonant
		S	singular
		TR	transitive
		VB	verb
		W.	with

Grammar Lessons

The Consonants

The Hebrew אָלֶף-בֵּית (alphabet) is composed of the following.

It consists of twenty-three consonants read 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

Five letters have alternate final forms that are used when the letter occurs at the end of a word:

Regular form: כ מ נ פ צ

Final form: ך ם ן ף ץ (e.g., שמים)

Six letters, ב ג ד כ פ ת (mnemonically referred to as the **בְּגַד כְּפֶת** [BeGaD KeFaT] letters), can appear with a “dot” in them, called a **דָּגֶשׁ קָל** (*dagesh qal*). For three of these letters, the presence or absence of the dot affects how the letter is pronounced:

ב like *b* in *Boy* BUT בּ like *v* in *Voice*

כּ like *k* in *Keep* BUT כ like *ch* in *BaCH*

פּ like *p* in *Pie* BUT פ like *f* in *Fish*

גּ AND גּ like *g* in *Give*

דּ AND דּ like *d* in *Dog*

תּ AND תּ like *t* in *Tide*

Notice that the Hebrew alphabet has several letters that are pronounced the same:

א and ע	silent
ב and ו	like <i>v</i> in <i>Voice</i>
ח and כ	like <i>ch</i> in <i>BaCH</i>
ט and ת/ת	like <i>t</i> in <i>Tide</i>
כּ and ק	like <i>k</i> in <i>Keep</i>
ס and שׁ	like <i>s</i> in <i>Sit</i>

Four consonants pronounced in the back of the throat are often called gutturals:
א ח ה ע.

Name	Form (Final)	Pronunciation	Script (Final)	Print (Final)
<i>’álef^a</i>	א	glottal stop or silent		
<i>bet</i>	ב	b in Boy		
	ב	v in Voice		
<i>gímel</i>	ג	g in Give		
<i>dálet</i>	ד	d in Dog		
<i>he’</i>	ה	h in Hat		
<i>vav</i>	ו	v in Voice		
<i>záyin</i>	ז	z in Zip		
<i>chet</i>	ח	ch in BaCH		
	ח	ch in BaCH		
<i>tet</i>	ט	t in Tide		
<i>yod</i>	י	y in Yellow		
<i>kaf</i>	כ	k in Keep		
	כ	ch in BaCH		
<i>lámed</i>	ל	l in Letter		
<i>mem</i>	מ	m in Mother		
	מ			
<i>nun</i>	נ	n in Noon		
	נ			
<i>sámech</i>	ס	s in Sit		

^a Here and elsewhere in this table, the accent indicates which syllable is stressed when pronouncing the word. *Copyright © 2013 by Holmstedt, Beginning Biblical Hebrew Baker Academic, a division of Baker Publishing Group, © 2013. Used by permission.*

Name	Form (Final)	Pronunciation	Script (Final)	Print (Final)
áyin	ע	pharyngeal or silent		
pe ³	פ	p in Pie		
	פּ	f in Fish		
tsáde	צ	ts in caTS		
	צָ			
qof	ק	k in Keep		
resh	ר	r in Race		
sin	ש	s in Sit		
shin	שׁ	sh in SHin		
tav	ת	t in Tide		

א. תכתוב (Write)

Using the alphabet chart as a guide, write out on a separate sheet of paper a full line of each consonant of the Hebrew alphabet.

ב. תמלא את המקום (Fill in the Blank)

1. Fill in the blank with the missing consonant according to the order of the alphabet (ignore the absence/presence of דגש), like this: א ב ג ד.

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

2. Fill in the blank with an English word that has the sound of the Hebrew letter in it, such as כ as in boat. Do not use the words given in the chart above.

פ as in _____	(מ)	ד as in _____	(א)
פ as in _____	(נ)	ה as in _____	(ב)
צ as in _____	(ס)	ו as in _____	(ג)
ק as in _____	(ע)	ס as in _____	(ד)
י as in _____	(פ)	ג as in _____	(ה)
כ as in _____	(צ)	ז as in _____	(ו)
כ as in _____	(ק)	ח as in _____	(ז)
ל as in _____	(ר)	ט as in _____	(ח)
ש as in _____	(ש)	ך as in _____	(ט)
ת as in _____	(ת)	ש as in _____	(י)
מ as in _____	(אא)	ב as in _____	(כ)
נ as in _____	(בב)	ב as in _____	(ל)

ג. תתאים אתהאותיות/אתהדברים (Match the Letters/Words)

1. Draw lines to connect each letter with its corresponding final form.

כ	פ	נ	צ	מ
---	---	---	---	---

ז	ף	ך	ם	ן
---	---	---	---	---

2. Draw a line from the Hebrew proper name to the English equivalent.

Judah	ישראל	Tamar	יוסף
Jacob	משה	Esau	פנען
Israel	יהודה	Levi	חזקיה
Philistine	יהושע	Rachel	שרה
Shadrach	אדם	Hezekiah	נבוכדנאצר
Jerusalem	אהרון	Saul	תמר
Abraham	יעקב	Joseph	עשו
Adam	ירושלים	Canaan	שאל
Moses	פלשתי	Solomon	רחל
Pharaoh	פרעה	Nebuchadnezzar	לוי
Aaron	אברהם	Leah	שלמה
Joshua	שדרך	Sarah	לאה

ד. תִּמְצָא אֶת־הַדְּבָרִים (Find the Words)

Find and circle the names of the letters of the alphabet in the puzzle (no left-to-right or otherwise backward spellings).

שׁוּן	פֶּא	מֶם	טִית	הֶא	אֶלֶף
שׁוּן	צְדִי	נֹון	יֹוד	וֹו	בֵּית
תּוּ	קֹוֶף	סִמְךָ	כֶּף	זֵיין	גִּימֶל
	רִישׁ	עֵיין	לִמְד	חֵית	דֶּלֶת

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

ה. הַפְּסוּקִים (Verses)

1. Say aloud the *names of the letters* in the following verse.

כֹּה אָמַר יְהוָה עֲשׂוּ מִשְׁפָּט וְצְדָקָה וְהִצִּילוּ גְזוּל מִיַּד עֹשׂוֹק וְגַר יְתוּם
וְאַל־מָנָה אֶל־תִּנּוּ אֶל־תַּחֲמִסוּ וְדָם נָקִי אֶל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה

Thus says YHWH: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place. (Jer. 22:3)

2. Circle the letters that are *final forms*.

לְשַׁלַּל שְׁלָל וּלְבַז בְּזוֹ לְהַשִּׁיב יָדָךְ עַל־חֲרֻבוֹת נוֹשֶׁבֶת וְאֶל־עַם מְאַסֶּף מִגּוֹיִם
עֹשֶׂה מִקְנֵה וּקְנִיץ יֹשְׁבֵי עַל־טְבוֹר הָאָרֶץ

... to seize spoil and carry off plunder; to assail the waste places that are now inhabited, and the people who were gathered from the nations, who are acquiring cattle and goods, who live at the center of the earth. (Ezek. 38:12)

2. Without looking at the chart above, read aloud the name of each vowel and write the correct sign under, over, or following the box.

- | | | | |
|--------------------------|----------------|--------------------------|------------|
| <input type="checkbox"/> | ז חוֹלָם | <input type="checkbox"/> | א הִירָק |
| <input type="checkbox"/> | ח סְגוּל | <input type="checkbox"/> | ב צִרְיִיז |
| <input type="checkbox"/> | ט קִמְצ־חֶטוּף | <input type="checkbox"/> | ג שׁוּרָק |
| <input type="checkbox"/> | י צִרְי | <input type="checkbox"/> | ד קִמְצ |
| <input type="checkbox"/> | כ חוֹלָם־וּן | <input type="checkbox"/> | ה פְּתַח |
| <input type="checkbox"/> | ל הִירָק־יז | <input type="checkbox"/> | ו קִבּוּץ |

ב. תִּמְצָא אֶת־הַדְּבָרִים

Find and circle the names of the Hebrew vowels in the puzzle (no left-to-right or otherwise backward spellings).

קִמְצ־חֶטוּף	צִרְי	פְּתַח	שׁוּרָק
קִבּוּץ	הִירָק־יז	קִמְצ	חוֹלָם
חוֹלָם־וּן	סְגוּל	צִרְיִיז	הִירָק

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

ג. תְּמַלֵּא אֶת־הַמְּקוֹם

1. Identify a close *sounding* English word for each Hebrew word (e.g., כָּר = car).

_____ =	מַעַת (מ)	_____ =	אֶפְשׁוּשׁ (א)
_____ =	נְרוֹם (נ)	_____ =	בִּיזָן (ב)
_____ =	סַרְקָה (ס)	_____ =	גִּידָה (ג)
_____ =	עֲשׂוֹר (ע)	_____ =	דְּמִי (ד)
_____ =	פְּלִיזָה (פ)	_____ =	הֶכְזָה (ה)
_____ =	צֵלָה (צ)	_____ =	וּבּוֹר (ו)
_____ =	קֶפֶז (ק)	_____ =	זֶפֶז (ז)
_____ =	רְאוֹר (ר)	_____ =	תְּפּוֹר (ת)
_____ =	שֵׁהִיא (ש)	_____ =	טִדִּין (ט)
_____ =	תֵּאֵם (ת)	_____ =	יֵעִיר (י)
_____ =	אֵאֵרֹן (אא)	_____ =	כֵּהוּא (כ)
_____ =	בְּבִישׁוֹר (בב)	_____ =	לֵשִׁים (ל)

2. Spell how these English words *sound* with Hebrew letters (e.g., bed = בֵּד).

a. shed = _____	m. key = _____
b. sheet = _____	n. ray = _____
c. see = _____	o. vote = _____
d. said = _____	p. coal = _____
e. road = _____	q. tar = _____
f. ooze = _____	r. sew = _____
g. root = _____	s. name = _____
h. soul = _____	t. cave = _____
i. hot = _____	u. cots = _____
j. near = _____	v. red = _____
k. say = _____	w. doze = _____
l. peat = _____	x. go = _____

שׁוֹא (Shəva)

The שׁוֹא (*shəva*, “nothingness”) is pronounced like the “hurried” *a* as in *above* and transliterated with *a*:

at the *beginning* of a word: שׁוֹ-מוֹ [*sha-mo*]

when the *second* of two consecutive shevas: מִן יֵשׁ-מֶ-רוּ? [*yish-mə-ru*]

In all other cases, the שׁוֹא is silent:

as under the ך in מִדְּבָר [*mid-bar*]

Under the guttural consonants, the שׁוֹא is often modified so that it has a bit more sound:

אֲשֶׁר instead of *אָשֶׁר

This type of שׁוֹא is called חֶטֶף שׁוֹא (abbreviated as שׁוֹא) and is a combination of the שׁוֹא and one of the three basic vowels:

Sign	Name	Pronunciation
כֶּ	<i>chatef-patach</i> חֶטֶף-פָּתַח	<i>a</i> in <i>Arise</i>
כֶּי	<i>chatef-segol</i> חֶטֶף-סֵגוֹל	<i>e</i> in <i>Excuse</i>
כֶּיִ	<i>chatef-qamets</i> חֶטֶף-קָמֶץ	<i>o</i> in <i>Omít</i>

(New Words) דְּבָרִים חֲדָשִׁים

Y _{hwh} (unpronounceable)	יְהוָה
master, lord; Lord (of God)	אֲדוֹן; אֲדֹנָי
God, gods	אֱלֹהִים

א. תכתב

Write each שׁוּא with each of the guttural consonants, pronouncing aloud the combination of consonant and vowel as you write them (e.g., אַּ אַּ אַּ).

ב. תקרא (Read)

Identify each שׁוּא as *silent* or *vocal*, and then practice reading the following verse until you can do so smoothly.

אָמַר כֹּה אָמַר אֲדֹנָי יְהוִה תִּצְלַח הַלֹּא אֶת־שִׁשְׁיָהּ יִנְתַּק וְאֶת־פְּרִיָּהּ יְקוּסֶס
וַיִּבֶשׂ כָּל־טֶרְפֵי צִמְחָהּ תִּיבֶשׂ וְלֹא־בִזְרַע גְּדוּלָהּ וּבַעֲס־רֵב לְמִשְׁאוֹת אוֹתָהּ
מִשִּׁשְׁיָהּ

Say: Thus says the Lord YHWH: Will it prosper? Will he not pull up its roots, cause its fruit to rot so that it withers, so that its fresh sprouting leaves fade? No strong arm or mighty army will be needed to pull it from its roots. (Ezek. 17:9)