

Voicing Hebrew

How To Say Its Letters And Words

by Michael Kupferschmid

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ה"ב

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1

Introduction

Congratulations! If you're reading these words you have decided to study Hebrew, or at least to consider giving it a try. Learning a new language is never easy, but I hope to convince you that getting started with this one is not as hard as you might have thought.

1.1 Voicing and Reading

In this book to **voice** Hebrew is to pronounce words that are written in Hebrew letters. To **read** Hebrew is to understand the words as you voice them. You can voice Hebrew without knowing what you are saying, so learning to voice is typically undertaken as a separate first step in learning how to read Hebrew. This little book is about only that first step. It explains the consonants and vowel points from which Hebrew letters are made, the construction of words from the letters, and how to sound out the words. After you have learned to voice Hebrew you will be ready to study a bigger book such as [6], [5], [10], or [4], to learn what the words mean and how to put them together.

1.2 Transliteration and Translation

The **transliteration** of a Hebrew word is a string of English letters whose pronunciation approximates the sound of the Hebrew. Transliterations are helpful in learning the rules of pronunciation, but they are never perfectly accurate and most people do not find them a suitable alternative to knowing how to voice words that are written using Hebrew letters.

The **translation** of a Hebrew word is an English word whose meaning approximates the meaning of the Hebrew. Many Hebrew words have various nuances of meaning, which can be learned only by seeing the word used in a wide variety of contexts [8]. Translations are helpful in learning Hebrew vocabulary, but most people who are familiar enough with a Hebrew text to know the subtleties of meaning conveyed by its words will find every translation annoyingly imprecise [21, p xv]. The examples in this book incidentally include naïve translations, but it is *not* a goal of the book to teach you vocabulary.

1.3 Ashkenazic and Sephardic

This book teaches only the **Sephardic** or Israeli pronunciation of Hebrew. If you already know some Hebrew from attending classes or synagogue services, the pronunciation you

learned might have been **Ashkenazic**. The more traditional your congregation is, the more likely its teachers and prayer leaders are to be Jews whose ancestors spoke Yiddish in Eastern Europe. In the Hebrew of that culture the tav consonant ט is sometimes pronounced like **s** rather than like **t**, and the chiriq vowel ף always sounds like **ee** rather than sometimes like **ih**. If you have been listening to the Ashkenazic pronunciation for a long time you might think at first that the Sephardic pronunciation is just wrong, but the two ways are equally correct.

1.4 About Hebrew

Hebrew, like English, is an alphabet language, in which consonants and vowels are combined to make words and words are combined to make sentences. But the languages sound different when they are spoken and look different when they are written.

- Residents of Maine and Mississippi sometimes pronounce English in ways so different that they can't understand each other. People who live in different places or who have different cultural backgrounds also pronounce Hebrew differently, and infrequently they too have trouble understanding each other. As mentioned above, this book teaches the Sephardic pronunciation.
- How a letter of the English alphabet is pronounced depends on the word in which it appears. For example, the **o** in **women** sounds different from the **o** in **open**. A Hebrew consonant or vowel almost always has the same sound no matter where it appears. That is why it is possible to correctly sound-out a Hebrew word without recognizing it or knowing its meaning [21, p xv].
- English and Hebrew each use some sounds that are not in the other language. Hebrew has 5 guttural letters, two of which are pronounced in the back of the mouth.
- English is written from left to right; Hebrew is written from right to left, both letters within words and words within sentences.
- English letters can be capital or lower case; Hebrew letters have only one case.
- A capital or lower-case English letter is always written the same way. Five of the Hebrew letters are written differently when they are the last letter in a word.
- The English alphabet has 21 consonants **bcdfghjklmnpqrstvwxyz** and 5 vowels **aeiou**. The Hebrew alphabet has 22 consonants **אבגדהוזחטיכלמנפעצקרשת**, and vowels that are symbols attached to the consonants. There are web sites [25] [28] that discuss the consonants and vowel points in great detail, but the next two Chapters will tell you enough to voice the siddur and Tanach.

1.5 About This Book

I wrote this book for my students in the course “Reading Classical Hebrew” because I teach the consonants, vowel points, and pronunciation of words in a way that differs from their treatment in our otherwise excellent required text [6].

1.5.1 Pedagogical Approach

Like [6] (and many other books including [15], [17], [11], [12], [13], and [14]) this one introduces the Hebrew consonants and vowels a few at a time with explanations and practice after each group. I have divided the letters into groups based on their numerical values, and suggest other devices to help you remember and recognize them.

In §3 my approach to explaining the dagesh and sheva is inspired by [2], but for simplicity I have omitted some details and mostly avoided using technical jargon. The grammar that is presented here, while fussier than that of [6], should still be regarded as incomplete.

This book distinguishes between the **ih** vowel $\dot{\text{י}}$ and the **ee** vowel י^{e} , but it conflates the qamats katan (§3.5) and khataf qamats (§3.4.2) into a single awe vowel י^{a} (p6,29). The wedge י^{a} is taken to be interchangeable with the meteg י^{m} as an accent mark (§3.2). I leave the makkayf to books that discuss the prepositions it is used to attach. This book is about reading rather than writing Hebrew, so I do not discuss the cursive forms of the letters.

If you think that I have oversimplified something I encourage you to consult the more advanced texts listed in §5.1. If you notice something that is *not* a simplification but a blatant error, I will be very grateful if you point it out to me by sending email to the appropriate address at the *contact* tab of the website [33] from which you downloaded this book.

1.5.2 Practice Words

Because the consonants and vowels are not introduced all at once, most of the words to pronounce in the Practice sections of Chapter 2 are of necessity manufactured. The real Hebrew words that are made from just a subset of the consonants and vowels do not contain every combination of those elements appearing in words that include other letters. Also, some letters appear so infrequently that using real words would not provide many opportunities to say those letters. To give the student experience in pronouncing all of the letters in all of their combinations, I generated the Practice “words” at random except for the last set of words and the first column of words in each set before the last.

After the last set of consonants and vowels have been introduced in §2.6, the Practice exercises and examples all use real Hebrew words, including words from the siddur. Some words are spelled differently when they are printed without vowel points in modern Hebrew [26], and I have used a few of them as examples *with* vowel points; these hybrids never appear in text but they are listed in dictionaries such as [23]. As I mentioned above the goal of this book is to teach pronunciation rather than vocabulary, so all of the real words are present only to make the exposition more realistic, *not* to teach their meanings.

1.5.3 Transliterations

My transliterations of the Hebrew consonants and vowels, which are outlined on the second page of Chapter 2, differ slightly from others [27] that you might encounter. For example, I transliterate ע as a hard **c** because c is shaped like ע; that makes **ch** the transliteration of צ and leaves **k** for ק and **kh** for כ. In transliterating a word [33] I sometimes use **a** to represent the **ah** sound, **i** to represent **ih**, or **e** to represent **eh**. The apostrophe ' indicates a vocal sheva or a needed separation of adjacent sounds.

The first row in each set of Practice “words” is transliterated so the student can confirm that he or she is saying them correctly. However, I expect that this book will be used with a human instructor who is listening to the student and correcting any errors as they occur. If you are using this book *without* an instructor, it is important that you find some other way to hear the sounds of Hebrew words, spoken by someone who knows how, as you read them. Eventually you will be able to follow the synagogue service in the siddur and Chumash, and then you can learn by listening to congregants near you. In the meanwhile you might try visiting one of the many websites that feature spoken Sephardic Hebrew, if you can find one that also displays the pointed text as it is being read.

1.5.4 Mechanics

I have used different fonts of Roman type to indicate **important facts**, **technical words and phrases**, *emphasis*, **vocalizations**, and transliterations of example and practice words. The names of the Hebrew consonants, vowels, punctuation marks, and other linguistic apparatus are rendered in Roman type even though many of them derive from Hebrew words. For the Hebrew I have used a simple line font, rather than the traditional prayerbook block typeface, so that students can easily imitate it while they are learning the shapes of the letters. The References in §5 are cited in the text by number, sometimes with page or part numbers; for example, [20, p72] refers to page 72 in the siddur by Jonathan Sacks while [10, §6] refers to article 6 in the grammar by Weingreen. Occasionally the English translation of a Hebrew word indicates gender and number by using the abbreviations m for masculine, f for feminine, s for singular, and p for plural.

1.5.5 Acknowledgements

In writing this book I have drawn from more advanced texts including [2], [4], [5], [6], and [10], from web sites including [24], [28], [29], [30], and [31], and from the knowledge of several expert acquaintances; Danny Grossberg in particular gave valuable advice, some of which I actually took. I am grateful to my first Hebrew teacher, Rabbi Dr. Aryeh Wineman, for introducing me to the language in 1987, to the students who have taken my course over the past 18 years, some of whom tested an early draft of this book, and to my wife Nancy for her meticulous proofreading. It is of course to me rather than to any of these people or sources that you must attribute any errors or other shortcomings you identify in the text.

2

The Shapes and Sounds of the Letters

To sound out Hebrew words you need to know how to pronounce Hebrew letters. In this book a **letter** is a consonant with a vowel attached, or a consonant that is sounded even though it does not have a vowel attached. Any vowel can attach to any consonant. They are all listed on the next page, a copy of which you should keep handy from now on.

2.1 The Alephbet

This Chapter will help you learn the consonants and vowels one set at a time so that eventually you will remember all of them. Each consonant has a numerical value, and many students find the shapes and names easier to remember if the values are learned along with them.

set	value	shape	name	vowels
first §2.2	1	א	aleph	<div>◻ patach</div> <div>◻ qamats</div>
	2	ב, בּ	vet, bet	
	3	ג	gimel	
	4	ד	dalet	
	5	ה	hay	
second §2.3	6	ו	vav	<div>י ohvav</div> <div>ו oovav</div>
	7	ז	zayin	
	8	ח	khet	
middle §2.4	9	ט	tet	<div>◻ chiriq</div> <div>◻ ee</div>
	10	י	yod	
	20	כ, כּ	coph, caf	
	30	ל	lamed	
	40	מ	mem	
fourth §2.5	50	נ	nun	<div>◻ tsere</div> <div>◻ segol</div>
	60	ס	samech	
	70	ע	ayin	
	80	פ, פּ	fay, pay	
last §2.6	90	צ	tsade	<div>◻ cholam</div> <div>◻ qubbutts</div>
	100	ק	kuf	
	200	ר	resh	
	300	ש, שׁ	sin, shin	
	400	ת	tav	

consonant	sound	as in	name	
א			aleph	אַלֶּפֶּךָ
ב	b	brave	bet	בֵּית
ב	v	victor	vet	בֵּית
ג	g	golf	gimel	גִּמְלוֹל
ד	d	door	dalet	דַּלֶּת
ה	h	hotel	hay	הֵא
ו	v	victor	vav	וָו
ז	z	zebra	zayin	זַיִן
ח	kh	Bach	kheth	חֵית
ט	t	tango	tet	טֵית
י	y	yoke	yod	יוֹד
כ	c	cold	caf	כַּף
כ	ch	Bach	coph	כַּף
ל	l	love	lamed	לָמֶד
מ	m	more	mem	מֶם
נ	n	noon	nun	נוֹן
ס	s	some	samech	סָמֶךְ
ע			ayin	עַיִן
פ	p	park	pay	פֶּה
פ	f	fox	fay	פֶּה
צ	ts, tz	nuts	tsade	צַדֵּי
ק	k	king	kuf	קוּף
ר	r	red	resh	רֵישׁ
ש	sh	shell	shin	שֵׁין
ש	s	sail	sin	שֵׁין
ת	t	tango	tav	תָּו

vowel	sound	as in	name	
ִ	ih	rich	chiriq	חִירִיק
ֵ	ee	see	ee	חֵירִיק מְלֵא
ַ	ay	play	tsere	צֶרֶי
ֶ	eh	bed	segol	סֶגוֹל
ָ	ah	mahjong	patach	פַּתַּח
ֹ	ah	mahjong	qamats	קָמָץ
ֻ	aw	awe	awe	חֻטָּף קָמָץ
ּ	u	truth	qubbutts	קֻבּוּץ
ֹ	oh	pharaoh	cholam	חוֹלָם מְלֵא
ֻ	oo	pool	oovav	שׁוּרֶק
ִ	oh	pharaoh	ohvav	חוֹלָם

The top chart lists the Hebrew **consonants** in order; the first two are א and ב, so the Hebrew alphabet is referred to as the **alephbet**. The final forms of the coph, mem, nun, fay, and tsade are shown next to the non-final forms of those consonants. The כ, כּ, and צ have dots inside of them, which make them sound different from the ב, בּ, and פּ.

The bottom chart lists the Hebrew **vowel points**. The first nine are shown as they appear around an arbitrary consonant represented by the open square □; in the second the following yod consonant changes the sound of the combination. The last two vowels are pointed versions of the consonant vav. When these points are present the **v** sound of the vav completely disappears in most cases, but rarely the letter is sounded **voo** or **voh**. If an oovav or an ohvav has another vowel attached to it, the oovav or ohvav point is ignored and the letter is sounded like **v** with the attached other vowel.

The sound given for each consonant or vowel is also its transliteration. As explained in §1.5.3, the transliteration of a *word* sometimes varies from the concatenation of its consonant and vowel transliterations [33]. Only occasionally is it necessary to refer to the consonants or vowels by name, and then we will use the conventional English names given here even though they are in many cases *not* exact transliterations of the Hebrew names.

2.2 The First Set

value	consonant	sound	as in	name
1	א			aleph
2	ב	b	brave	bet
	בּ	v	victor	vet
3	ג	g	golf	gimel
4	ד	d	door	dalet
5	ה	h	hotel	hay

You can count these consonants on the fingers of one hand.

The consonant א is silent, but often it carries a vowel and then the sound of the letter is the sound of the vowel. Even when an א makes no sound it is part of the spelling of the word in which it appears.

Although they have different sounds, ב and בּ are really the same consonant. The words in a Hebrew dictionary are alphabetized ignoring any dots inside letters.

A dot in the middle of a ב changes it into a בּ, which changes the sound from **v** to **b**. Later we shall see that the consonants ל, מ, and נ also change their sounds when they have a dot in the middle.

Dots can appear in other letters as well, and they are part of the spelling of the words in which they appear, but **a dot changes the sound only of the ל, מ, נ, and י**.

A ה with no vowel attached is silent. This often happens at the end of a word.

Except for the oovav and ohvav, Hebrew vowels are marks placed above or below the consonant to which they are attached. These two vowels sound the same.

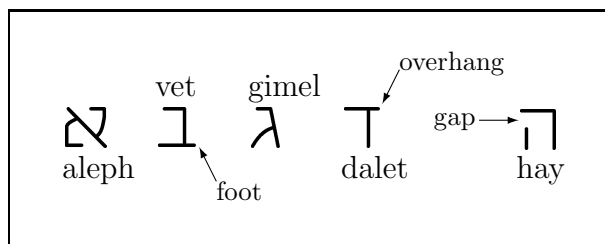
vowel	sound	as in	name
ֶ	ah	mah jong	patach
ָ	ah	mah jong	qamats

To pronounce a letter, say the consonant first and then the vowel.

א and אֶ both sound like **ah**

ה and הָ both sound like **hah**

2.2.1 Shapes



This picture shows the consonants drawn larger, and it points out certain features that are important for identifying them and telling them apart. Drawing them by hand might help you to remember their names and shapes.

2.2.2 Sounds

Some Hebrew words sound like English words, though they almost always have different meanings, and many English words can be written phonetically using Hebrew consonants and vowels. Here are some examples you can use to check your pronunciation of the Hebrew letters that you have learned so far (using more of the alephbet makes it easier to write Hebrew that sounds like English). Remember that Hebrew is written and read from right to left.

word	אָדד	בּוֹג	גּוֹד	בּוֹב	גּוֹב	הוֹג
sounds like	odd	bog	god	bob	gob	hog
means in Hebrew			chance			

2.2.3 Practice

Pronounce these words and letters. The left column consists of real Hebrew words and their translations; you might find some of them useful in the future, but for the purposes of this book *you need not try to remember their meanings*. The first row includes transliterations so you can check your pronunciation.

אָפֶטֶר a father	הָא	אָה	וָא	אָה	דָּא	בָּא	הָא	דָּא	גָּא	אָה	וָא	גָּא
הֵאָמַר he came	הָ	אָ	וָ	אָ	דָּ	בָּ	הָ	דָּ	גָּ	אָ	וָ	גָּ
גַּג a roof	גָּ	אָ	וָ	אָ	דָּ	בָּ	הָ	דָּ	גָּ	אָ	וָ	גָּ
דָּג a fish	דָּ	אָ	וָ	אָ	דָּ	בָּ	הָ	דָּ	גָּ	אָ	וָ	גָּ
אָלָא alas!	אָ	אָ	וָ	אָ	דָּ	בָּ	הָ	דָּ	גָּ	אָ	וָ	גָּ
אָחֵךְ a back	אָ	אָ	וָ	אָ	דָּ	בָּ	הָ	דָּ	גָּ	אָ	וָ	גָּ

2.2.4 Questions

1. Explain the meaning of the words **consonant**, **vowel**, and **letter** as they are used in this book. What are the English names of the Hebrew consonants? Which of them have final forms? What are the English names of the Hebrew vowels that are listed on page 2? Which of them are introduced in this Chapter? Which vowels are *not* marks placed above or below the consonant to which they are attached?
2. Why is the Hebrew alphabet called the **alephbet**? What does the open square □ represent in this book? Which consonants have their sounds changed by having a dot inside of them?

3. When are the letters ׀ and ׀ silent? When pronouncing a letter, do you say the consonant first or the vowel first?
4. How do you write the number 1 in Hebrew letters?

2.3 The Second Set

value	consonant	sound	as in	name
6	׀	v	v ictor	vav
7	׀	z	z ebra	zayin
8	׀	kh	Ba ch	khet
9	׀	t	t ango	tet

These are the rest of the consonants having one-digit values.

The khet ׀ is pronounced with a rasping **kh** sound as in the German pronunciation of the name **Bach**. (Johann Sebastian Bach was a composer who lived from 1685 to 1750 CE.) To make the rasping sound you can hump up the back of your tongue until it touches the roof of your mouth near the back, and exhale through the resulting crack. This sound is essential to the correct articulation of many Hebrew words, so you should try hard to learn how to make it.

The vav ׀ without a dot is pronounced **v** just like the consonant vet ׀ without a dot, but the ׀ becomes a vowel when it has a dot inside it or over it.

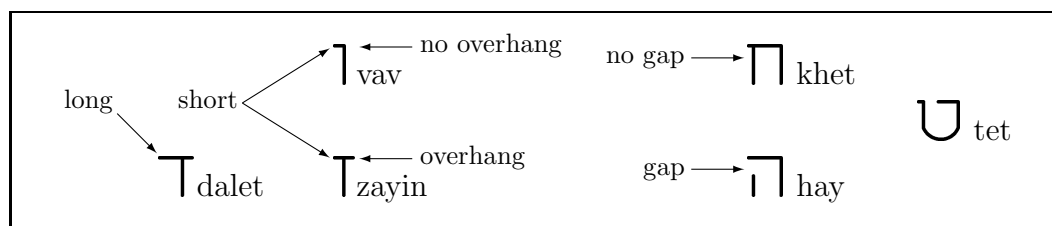
vowel	sound	as in	name
׀	oo	poo l	oovav
׀	oh	phara oh	ohvav

To remember the sound of the ׀ you can imagine that it is a stylized picture of a person rubbing his tummy as he views a dessert cart and says “**oo!**” in anticipation. To remember the sound of the ׀ you can imagine a person pointing to a star in the sky over the vav and saying “**oh!**” in wonder.

If some other vowel is attached to an ׀ or ׀, the letter is sounded as **v** followed by the attached vowel. For example, ׀ and ׀, each with a qamats, both sound like **vah**.

In some words an ׀ or ׀ immediately follows an unpointed ׀. Then the printer might combine the unpointed vav into the pointed one so that only the ׀ or ׀ remains. In that case the letter must be pronounced **voo** or **voh**. On the rare occasions when this occurs (there are no examples made from only the letters you have learned so far) you will be able to guess that it has happened, because without adding the **v** sound it will be hard to say the word.

2.3.1 Shapes



2.3.2 Sounds

word	יֵאוּ	יֵא	הֵאוּ	זֵאוּ	דֵאוּ	וֵאוּ	וֵאוּ	זֵאוּ	זֵאוּ	אֵאוּ
sounds like	oh	go	toga	booze	dude	vote	hoot	doze	towed	tuba
means in Hebrew	or			scorn	a kettle					

No English word contains the sound of the Hebrew consonant ח.

2.3.3 Practice

Pronounce these words. Except for the first column, they are randomly generated combinations of letters that probably have no meaning in Hebrew.

וּ	הֵאוּ	וּ	בֵאוּ	דֵאוּ	דֵאוּ	חֵאוּ	וּאוּ	וּאוּ	וּאוּ	חֵאוּ	בֵאוּ	דֵאוּ
a hook	goo	vav	boh	dov	daha	khoo	vooga	ooda	vova	khokha	boo	doov
זָאוּ	טֵאוּ	טֵאוּ	טֵאוּ	הֵאוּ	וּאוּ	גֵאוּ	חֵאוּ	חֵאוּ	בֵאוּ	גֵאוּ	זֵאוּ	בֵאוּ
gold												
טֵאוּ	אֵאוּ	אֵאוּ	בֵאוּ	הֵאוּ	טֵאוּ	חֵאוּ	וּאוּ	גֵאוּ	בֵאוּ	בֵאוּ	חֵאוּ	זֵאוּ
stricken												
חֵאוּ	טֵאוּ	וּאוּ	הֵאוּ	בֵאוּ	גֵאוּ	וּאוּ	חֵאוּ	זֵאוּ	וּאוּ	בֵאוּ	טֵאוּ	חֵאוּ
a chef												
אֵאוּ	אֵאוּ	גֵאוּ	וּאוּ	הֵאוּ	חֵאוּ	וּאוּ	בֵאוּ	טֵאוּ	חֵאוּ	בֵאוּ	זֵאוּ	דֵאוּ
a brand												
אֵאוּ	אֵאוּ	דֵאוּ	חֵאוּ	זֵאוּ	טֵאוּ	גֵאוּ	חֵאוּ	וּאוּ	חֵאוּ	זֵאוּ	טֵאוּ	זֵאוּ
he cut												

2.3.4 Questions

- Write the consonants having numerical values 1-9.
- Explain how to vocalize the letter ח, and practice doing so until you can easily make that sound.

3. Explain the difference in pronunciation between the following letters.

י י ך ך ך ך ך

How can you remember which of the leftmost two is an oovav and which is an ohvav? How can you usually tell when an oovav or ohvav should be pronounced **voo** or **voh**?

4. The German name Bach contains the sound of a Hebrew ך, but does this sound occur in any English word?

5. Describe in words how to distinguish the printed letters dalet from vav, vav from zayin, and hay from khet.

2.4 The Middle Set

value	consonant	sound	as in	name
10	י	y	yoke	yod
20	כ ך	c	cold	caf
	כ ך	ch	Bach	coph
30	ל	l	love	lamed
40	מ ך	m	more	mem
50	נ ך	n	noon	nun

These are the first five consonants whose values are multiples of ten.

A yod that has no vowel and is not the last letter of a word is silent (see §3.5).

When they are the last letter in a word, the כ is written as ך, the ל is written as ך, the מ is written as ך, and the נ is written as ך. Each final form sounds just like the corresponding non-final form. Although the caf and coph have different sounds, כ ך, ל ך, and נ ך are really the same consonant. The כ or ך has the sound of a **k** or hard **c**, but the ל or ך sounds just like the **l**.

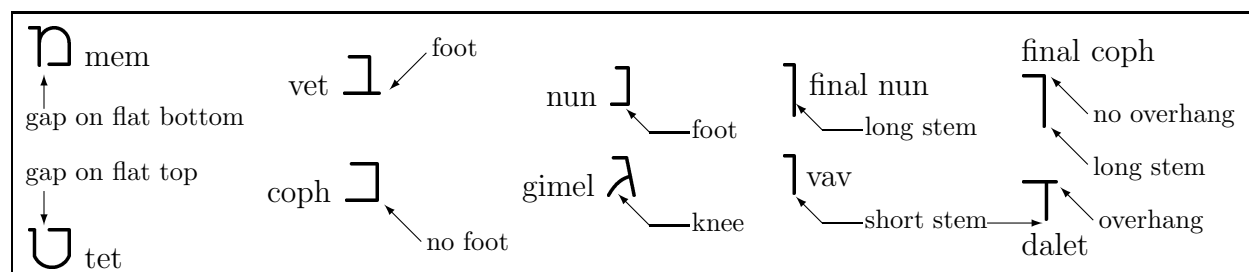
Notice that the כ, ל, מ, and נ happen to be consecutive in the same order as the English letters **k**, **l**, **m**, and **n**.

vowel	sound	as in	name
י	ih	rich	chiriq
י	ee	see	ee

When a letter י to which a chiriq vowel is attached is immediately followed by a yod, the yod loses its **y** sound and the combination is pronounced like **ee**. In this book a chiriq that is *not* immediately followed by a yod always sounds like **ih**; outside of this book many Ashkenazic Jews pronounce it as **ee** also.

י sounds like **ih** as in **itch** י sounds like **bee**

2.4.1 Shapes



2.4.2 Sounds

word	בִּלְדָּנֶג	טִיז	טִמִּד	מוֹן	לוּם	הוּא	הִיא	כֵּי	דִּזִּי
sounds like	building	tease	timid	moan	loom	who	he	key	dizzy
means in Hebrew						he	she	since	

No English word contains the sound of the Hebrew consonant כּ.

2.4.3 Practice

Pronounce these words. Except for the first column, they are randomly generated combinations of letters that probably have no meaning in Hebrew.

מֶלֶךְ a king	יֵילְדוֹב	חֹכְלָג	בָּלִי	כֵּילְצִב	אַחַ	יֵיעִיךְ	אִיכְוַח	בֵּיטְמַח
לְמַדָּן a scholar	טְחֹוִיל	גְּנֹוִיךְ	הַיִּבְפֵּן	כְּפֹאֵיךְ	כֵּיטִיִּי	וִלְנִיךְ	נֹוֹאֵיךְ	כְּמֹמֹוֹךְ
אֵילָן a tree	דְּכִיב	גֹּוִחִיָּה	דֹּוִימֹוֹז	לִימְהָךְ	כְּנֵנִי	יִיגְדֹו	מֹוֹזֹוֹן	כְּנֵנְפֹוֹךְ
מִלּוֹן a dictionary	וֹוְכַח	כְּיֹאֲאַב	טְמַכּוֹן	טֹוּפְנִי	כְּבֹבִים	וִוִּדְהִי	נְפֹאֲד	יִיגֶךְ
לָכַד he caught	גִּוִּדְאַד	הַחְבֵּב	כְּכַפּוֹו	כְּוִפְנֹו	טִינְדִיל	חֹזְלוֹו	כְּנֵמָה	כֵּיִהוּ
אָכַל he ate	הֹוּבְחָה	נִוִּלְכִי	נִגְפֶךְ	מֹוּחְזֹו	כְּכֹנְג	כְּמִלִי	הֹאֲלֵט	זֹוּטְגֹוֹד
הָלַךְ he went	נִוִּטְגֹוּם	כְּיִמֹוּא	גֹוּפְמֹוֹז	חֹכְנִים	זִינְנוּה	נִנְבֵּ	כְּמִכִּי	כְּוֹאֲבִי
גִּלּוּלִים idols	מֹוּם	כְּוִבְטֹוה	דִּימְנֹוִי	טֹוּפְנֶךְ	כְּוִטְאַו	כְּכֹכְנֹו	יִמְחוֹו	נִוִּדְבִיךְ
כֻּלָּם all of them	כְּוִינְנֹוּא	כְּטִים	וִוְבֹו	וִוְחֹו	כְּגֹפְזֹו	כְּוִבִּיכֹו	כְּכֹו	נְחֹגָה

2.4.4 Questions

1. Of the letters you have learned so far, which have a different form if they appear at the end of a word? Which have a different sound if they appear at the end of a word? Which have a different sound if they contain a dot?

2. Of the letters you have learned so far, Which have the guttural **kh** or **ch** sound? Which have the sound of a **k** or hard **c**?
3. What number is represented by 100?
4. In the Ashkenazic pronunciation of Hebrew, the chiriq vowel ף always sounds like **ee**. When does it sound like **ee** in the Sephardic pronunciation that is used in this book? Explain.
5. How can you distinguish between the characters that are printed for a vav, a zayin, and a final nun?
6. Beginning Hebrew students learn that “Who is he, and he is she.” This book is not about the meanings of the words that it uses as examples, but from the sounds of examples you have seen can you explain this mysterious slogan? Hint: it has nothing to do with sex.

2.5 The Fourth Set

value	consonant	sound	as in	name
60	ס	s	some	samech
70	ע			ayin
80	פ פּ	p	park	pay
	ף ף	f	fox	fay
90	צ ץ	ts,tz	nuts	tsade

These are the rest of the consonants having two-digit numerical values.

Some Sephardic Jews give ע a short guttural sound, made like that for a ן or ך but with the tongue withdrawn to touch the back of the throat. The inflection is subtle and most people have a hard time making it, so we will consider ע to be a silent letter. Often an ע carries a vowel and then you can pronounce the vowel, but even when it does not the consonant is part of the spelling of the word in which it appears.

When they are the last letter in a word, the פּ is written as ף, the פּ is written as ף, and the צ is written as ץ. Each final form sounds just like the corresponding non-final form.

Although they have different sounds, פּ and פּ are really the same consonant. You can remember that the **pay** פּ has a dot inside if you imagine it representing a **pea** in a **pod**.

The צ can sound like either **ts** or **tz** depending on which feels more natural in pronouncing the word where it appears.

vowel	sound	as in	name
ײ	ay	play	tsere
ױ	eh	bed	segol

These words are hard to pronounce just because they are long, but many of them also include awkward letter sequences even though they are made up of possible Hebrew syllables. We shall see in §3.4 that Hebrew provides a device for making such words easier to say.

2.5.4 Questions

1. The **gematria** of a word or sequence of Hebrew consonants is the sum of their numerical values. Write down a sequence of Hebrew consonants that has the gematria 25.
2. If a letter has no sound, such as an aleph or ayin that does not carry a vowel, can it be omitted in writing the word in which it occurs? Can you tell from the pronunciation of a word whether or not it includes such a letter?
3. Correct this spelling of the word פָּתַח, which means “he split open”
4. The פ and the פ both have curved segments. How can you distinguish them?
5. Using the consonants and vowels that you have learned so far, make up a Hebrew word that sounds like an English word.

2.6 The Last Set

value	consonant	sound	as in	name
100	ק	k	king	kuf
200	ר	r	red	resh
300	שׁ	sh	shell	shin
	שׂ	s	sail	sin
400	ת	t	tango	tav

These are the last of the consonants, and they count by hundreds.

The ק looks like the Roman letter P, so you must be careful not to pronounce it as one.

Israelis roll their pronunciation of ר by humping the tongue partway towards the roof of the mouth, but most non-Israelis do not.

Even though they are pronounced differently, שׁ and שׂ are really the same consonant. You will know which leg gets the dot if you remember that “**she** is always *right*” and that “**s**in should be *left* behind.”

Sometimes the letter ת appears with a dot inside. In this book ת and ת both always sound like **t**. Outside of this book everybody says **t** for ת, but many Ashkenazic Jews say **s** for ת, and some Sephardic Jews say **th** for ת [5, §1.4] when it appears at the end of a syllable. Some people [32] pronounce the name of the letter as **taf** rather than **tav**.

The ק sounds just like the ק; שׁ sounds just like שׂ; ת sounds just like ת. Earlier we saw that ק is pronounced like ק and that an unpointed ר is pronounced like an unpointed ר.

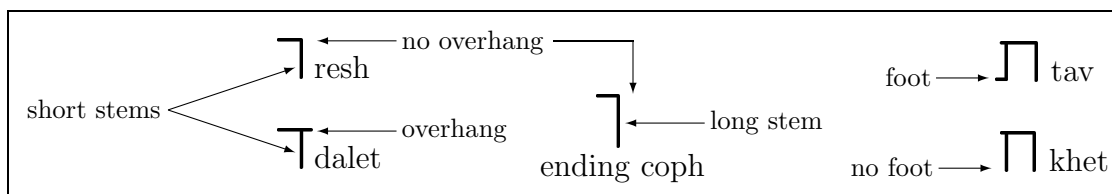
If an ׀, an ׀, a ׀, or a nonfinal ׀ lacks a vowel, it is silent. When you look in a Hebrew dictionary for a word and all you know is its pronunciation, you might have to check several possible spellings before you find the right one.

vowel	sound	as in	name
◌ִ	u	truth	qubbutz
◌ֶ	oh	pharaoh	cholam

The qubbutz ◌ִ and the oovav ׀ both sound like **oo**, and the cholam ◌ֶ and the ohvav ׀ both sound like **oh**. Many Hebrew words have alternate spellings depending on whether an **oo** sound is written with a qubbutz or an oovav, or on whether an **oh** sound is written with a cholam or an ohvav. The spelling is called **plene** if an oovav or ohvav is used, or **defective** if a qubbutz or cholam is used instead, but both spellings are pronounced the same. Thus ׀ and ׀ (meaning “still” or “yet”) are both pronounced like **ode** while ׀ and ׀ (meaning Ruth) are both pronounced like **root**. This can be an additional complication in using a dictionary, which might [23, p vii] include only the plene spelling. Unpointed Hebrew typically uses plene spelling [26]. The dot of a cholam can be anywhere on top of the consonant, so ׀ and ׀ both sound like **oh**. This book transliterates ׀ as **oo** but ◌ִ as **u**.

The dot over the right leg of the shin and over the left leg of the sin are *not* the cholam vowel but part of the letter, and they do not give either letter an **oh** sound. When a cholam appears on the letter that precedes a ׀ or follows a ׀, the dots are often combined. For example, the name ׀ is commonly rendered ׀, with the surviving dot serving both to indicate that the letter is a shin and to provide the **oh** sound in **Moshe**. A ׀ with a dot at each end, ׀, might be pronounced either **sho** or **so** depending on the word; a dictionary giving the plene spelling will reveal which it is.

2.6.1 Shapes



2.6.2 Sounds

word	שׁוֹר	פִּיל	שֵׁב	קָר	קוֹל	פֶּטְי	תְּוֵית	שׁוּק
sounds like	shore	tile	shave	car	coal	petty	toot	shook
means in Hebrew	an ox	wire	sit!	cold	a voice	a fool	a berry	a market

2.6.3 Practice

Pronounce these real Hebrew words. You do not need to remember their meanings.

חַן	זֶרַע	יָצְאתָ	שַׁבָּת	בִּגְד	בָּנִים	אַלֶּף
grace	a seed	you fs came out	Shabbat	a garment	sons	1000
סוּרוּ	עָשָׂה	מֶלֶךְ	לֶחֶם	כֵּן	יוֹם	טָהוֹר
turn aside!	he did	a king	bread	yes	a day	pure
קו	רֶחֶם	צָפוֹן	טוֹבִים	בְּרוּךְ	פַּעַם	אָדָם
a line	a womb	north	good	blessed	a time	red
רָד	מָגֵן	לֵוִי	כַּנָּף	יַיִן	אָח	עָף
go down!	a shield	Levi	a wing	wine	a brother	he flew
אַסַּף	עָבַר	אָמַר	סוּר	אָכַל	נָתַן	אָהַב
he gathered	he crossed	he said	turn aside!	he ate	he gave	he loved
עִם	נֵר	הוא	זוּלָתוֹ	שָׁנָה	שָׂנְאָה	שׁוֹאֵל
with	a candle	he	his fellow	a year	he hated	asking
עֵגֶל	נִשְׁבָּן	רֹאשׁ	מִתָּנָה	צָרָה	לֵבָב	וֶלֶד
a calf	convulsions	a head	a gift	trouble	a heart	an infant
אם	בָּם	שָׁוִה	לָרֶדֶת	קִמָּץ	טַבַּעַת	נִשְׁמָשׁ
if	in them	a plain	to go down	leaven	a ring	Sun
תוֹדָה	סִתָּר	אֵין	סוֹף	נָתַן	מָקוֹם	זֵיתִים
thanks	hiding place	there is not	end	he gave	a place	olives
דָּמִים	כֵּן	בָּשָׂר	יָמָה	בֹּקֶר	אֶבֶן	שׁוֹפָר
blood	thus	flesh	seaward	morning	a stone	a ram horn
לַךְ	דּוֹרוֹת	בָּנוֹת	אַתָּה	כֶּסֶף	כָּל	יוֹם
a jester	generations	daughters	you ms	silver	all	a day
שׁוֹרִים	בִּימָה	שָׁלוֹם	נַעַל	צֹאן	פֶּה	עָפָר
officers	a stage	peace	a shoe	a flock	a mouth	dust
מֵאָה	רַבּוֹת	סֵפֶר	שׁוּמָר	אַחֲרֵת	רָע	רָשָׁע
100	many	a book	a guard	other	bad	wicked
לָקַח	קָיָם	חֹרֶף	הָיָה	בָּנָה	עָלָה	בּוֹא
he took	he was strong	winter	he was	he built	he went up	come!
אֶדְנוּ	זָכַר	עֵץ	קֶדֶם	שָׂרָה	אֶרֶץ	הִזִּיז
a pedestal	he remembered	a tree	east	Sarah	a land	he moved
קוּם	תֵּן	חֹדֶשׁ	עוֹף	עַתָּה	עוֹלָם	אַקוּ
arise!	give!	a month	a fowl	now	a world	an ibex

2.6.4 Questions

1. The holiday of Lag baOmer occurs on the 33rd day of counting the omer (an עֶמֶר is a sheaf of barley). Explain the first word in the holiday's Hebrew name, לַג בַּעֲמֹר, לג.

2. How can you remember which leg of a ץ or ם gets the dot? Is the dot part of the letter?
3. In this book, what is the sound value of the letter ך? Does it change its sound if it is written ך? Explain.
4. Suppose that you hear someone say a Hebrew word and want to look up its meaning in a dictionary. Why might you need to try several possible spellings before you find the right one? Give all of the reasons you can think of.
5. Which two Hebrew vowels have an **oo** sound? Which two have an **oh** sound? How are the letter combinations ץׁ and ךׁ sometimes printed?
6. What is **plene** spelling, and how does it differ from **defective** spelling? Can any word that is spelled one way also be spelled the other?
7. How can you distinguish a printed resh from a printed dalet? From an ending coph? How can you distinguish a tav from a khet?

2.7 The Five Final-Form Letters

The final-form letters were introduced along with their non-final forms in the sections indicated below. Each final-form letter is pronounced just like its non-final form.

introduced	letter	sound	as in	name
§2.4	ך	c	c old	final caf
	ך	ch	Ba ch	final coph
§2.4	ם	m	m ore	final mem
§2.4	ן	n	n oon	final nun
§2.5	פ	p	p ark	final pay
	פ	f	f ox	final fay
§2.5	ץ	ts, tz	nu ts	final tsade

The only vowel that is ever attached to a final-form consonant is a qamats on ך or ך, in which case the letter ך is pronounced **cha** or the letter ך is pronounced **cah**. When a final coph has no vowel attached, it is sometimes rendered as ך with two dots inside; these dots do not change the sound of the letter (see §3.4.0).

The final caf and final pay appear only very rarely in the Hebrew Bible. Genesis 21:16 ends with the word ךׁׁׁ, *vahtayvc* meaning “she burst into tears,” and Proverbs 30:6 begins with the words ךׁׁׁׁׁ, *al tohsp* meaning “he did not add.”

2.7.1 Examples

Here are some real Hebrew words in which the final-form letters are used, and for comparison some other words in which those same letters appear in their non-final forms.

letter	at the end of a word		not at the end of a word	
coph	אך but ach	בָּרוּךְ blessed be baruch	אָחַל he ate achal	זָכוֹר I remember zochayr
mem	מָקוֹם a place makom	עֵצִים trees aytzeem	מִטְבָּח a kitchen mitbakh	חָמוֹד charming khamood
nun	אֶבֶן a stone ehven	בֵּין between baeyn	בִּינָה understanding beenah	נֵס a miracle nays
fay	כֶּסֶף silver cesef	יוֹסֵף Joseph yosayf	שִׁפְעַת abundance shefa	אֵפֶר ashes ayfehr
tsade	שֶׁרֶץ an insect sheretz	קִיץ summer kayitz	צָהוּב yellow tzahov	יָצָא he came out yahtza

2.7.2 Questions

1. Which final-form consonants can carry a vowel? What is the vowel?
2. Write down transliterations of ך and ךָ to show how they are pronounced.
3. When a final coph has no vowel attached, it can be printed in two ways. What are they?

2.8 Exercises

1. Decode the following message of encouragement, which consists of English words written (right to left) in Hebrew letters.

יִיְדָנֶג הַיְבִרִי אֶז נָתַט הָרֹד;
פֶּר יוֹ עֵת אֶז אֵינִי!

2. Write the following poem out phonetically using Hebrew consonants and vowels, and give it to someone you love.

Roses are red
violets are blue.
If you pronounce
It says I love you.

3. In these English words the indicated letters have different sounds. Write down a combination of Hebrew vowels and consonants that provides a phonetic spelling of each English word, or explain why that cannot be done.

letters	words in which the letters are pronounced differently
a	ran ate father
e	bet peek
i	pie big
o	shove drove boot pop
u	uniform put
j	jug fjord
ch	check ache

You should have discovered several sounds that are in English but not in Hebrew. Can you think of any others? What sounds are in Hebrew but not in English?

4. Here are the Hebrew names of the consonants in the alephbet. Pronounce each name out loud as you write the corresponding consonant beside it.

הָיִית	וֵין	וּן	הָא	תָּנָת	גֵּימָל	בֵּית	אָנָל
עֵין	סָמָךְ	נוּן	מָם	לָמָד	פָּף	יוֹד	טֵית
תָּו	נָשִׁין	רֵישׁ	קוֹף	צָדִי	פֶּה		

Under each Hebrew letter name write your own transliteration. To be phonetically accurate these should in some cases differ from the conventional letter names given in the table on the second page of this Chapter (you will find that some of your precise transliterations sound enough like each other to be more easily confused than the conventional names).

5. Write down the Hebrew letters that are silent, the letters that sound like **s**, the letters that sound like **k**, the letters that sound like **t**, the letters that sound like **v**, and the letters that sound like **kh** or **ch**.

6. Write down the final forms of the five letters that have a final form, along with their non-final forms. Draw pictures to show what the vowels you have learned so far look like when they are attached to an arbitrary consonant represented by □.

7. To be able to use a Hebrew dictionary you will need to know the order of the letters in the alephbet. Memorize the consonants in order.

8. Read the words in the following pairs out loud, being careful not to confuse letters that look alike but sound different or look different but sound alike.

צָד	נֵר	כֵּן	קו	רָם	דָּם
chance	a candle	yes	a line	high	blood
צָם	עִם	כָּח	כָּךְ	נִשְׁבַּר	שִׁכָּר
a fast	with	he spit	thus	he broke	wages
נָחַר	נָהָר	קִיר	סִיר	גַּם	טָמֵא
he snored	a river	a wall	a pot	also	crude
צו	אָב	טוֹב	מוֹם	קָשִׁיף	תֵּשַׁע
command!	a father	virtue	a blemish	bare	nine f
חָיָה	הָיָה	בָּנָה	פָּנָה	שִׁשְׁמִים	סוּס
he lived	he was	he built	an easel	garlic	a horse

9. Read the following real Hebrew words.

אֶבֶר	אָהַב	אָב	אֶל	בָּם	אָז
spring	he loved	a father	to	in them	then
בָּאָה	בָּא	אָחַז	אֶבֶר	אָבָה	אָבִי
she came	he came	he seized	misty	he consented	daddy
גָּנַב	בִּדְאִי	בִּזְזָה	בָּטַח	בָּגַד	רָמַס
he robbed	a liar	booty	he trusted	he betrayed	he trampled
בֶּדֶן	בָּזַז	סָפַק	לָבַז	גָּדָה	גַּבְאִי
cloth	plunder	a doubt	he looted	he grew	a sexton
גִּידָה	הִגִּיד	גִּידָה	נָחַץ	עֶבֶד	גִּיד
he sheared	he told	fleece	he broke out	a servant	a sinew
דָּאָה	פָּסֵק	דָּבָה	דָּד	דָּוִד	דָּוִד
he darted	a verse	slander	a nipple	David	David
הִגִּיג	הוֹדָה	הָיָה	חָיָה	כָּאָב	תָּבַד
meditation	he thanked	he was	she lives	he ached	he endowed
אָבִי	אָבַד	בֶּדֶן	גָּבוֹהַ	דָּאָה	צֶמֶד
my father	he perished	alone	tall	he worried	wool
קָשָׁה	זָהָב	יָדָה	זִיו	יָצָא	חֶפֶז
difficult	gold	her hand	radiance	worthy	esteem
קָבַט	חַג	חָגַב	חָטָא	חַי	חֶטֶה
he beat	a festival	a locust	he sinned	alive	wheat
חָזַה	רוֹעֶה	תּוֹף	חֶהָה	חָבָה	חָב
he beheld	a shepherd	a drum	terror	he hid	a buckle
חִידָה	טָבַח	טָח	יָצָה	יָחַד	יָדִיד
a riddle	a cook	he plastered	fitting	together	a friend
פֶּד	כֵּן	כָּזָב	לָמָה	כָּךְ	כָּכָה
a jug	thus	a lie	why	thus	thus

3

The Spelling and Pronunciation of Words

In Chapter 2 you learned the Hebrew consonants and all but one of the vowels. In this Chapter you will learn some rules of Hebrew grammar that affect pronunciation, and how to say words.

3.1 Special Categories of Letters

Many rules of grammar depend on whether a consonant belongs to one of these groups of letters.

ך ע ח ה א ׀ the **guttural** letters
ב פ פּ כ ג ך the **beged-cepeth** letters

It is hard to read the top string of letters as a word, but the bottom string can be transliterated **beged-cepeth** (with a hard c). A consonant with a dot is really the same as one without, so the letters ב פּ כ ג ך are also in the beged-cepeth group (even though ך has a guttural *sound*) as are the final form letters ף ץ ף ץ.

3.2 Syllables

In Hebrew a **syllable** always begins with a consonant, and consists of either

a consonant with a vowel attached אָ ah
or a consonant with a vowel followed by another consonant אָב retz

A syllable contains exactly one vowel sound, carried by its first or only consonant.

The ee, oovav, and ohvav are vowels, so constructs like אֵי, אִו, and אִוּ are each considered a single consonant with a vowel. The ee, oovav, and ohvav standing alone are also considered to be a consonant with a vowel, so each can be a syllable by itself.

In Hebrew as in English we read words one syllable at a time, with a natural stop or transition in the sound at the end of each syllable.

אָ	+	ב	+	ד	=	אָבִד	the land
אִי	+	ב	+	ד	=	אִיבִד	tents
		אִו	+	שׁ	=	אִוּשׁ	peace
אָ	+	ב	+	שׁוּ	=	אָבִשׁוּ	a female guard

Usually the accent is on the last syllable of a word, as in the middle two of the examples above; otherwise it is on the next-to-last syllable, as in the first and last examples. That happens when a segol is repeated [4, §99] as in **תְּהַיְהוּ**, in the singular of a noun whose plural has a particular vowel pattern [5, p31], in many verb forms [8, §33.1.1a] [6, pp52...348], and in some other words.

An accented syllable other than the final one is often marked. Some books [5] [6] use a wedge on top of the word at the *beginning* of the accented syllable, as shown on the left below. The siddur, the Chumash, and some Hebrew dictionaries instead mark the accented syllable with a small vertical line called a **meteg** at the *end* of that syllable, as shown on the right. This book uses the wedge in some places and the meteg in others.

wedge ↓ תְּהַיְהוּ = haAretz the land	תְּהַיְהוּ = shoMEret a female guard ↑ meteg
------------------------------------------------	-------------------------------------------------------

If either accent mark appears on a syllable other than the last or next-to-last, it denotes a secondary stress and the primary stress remains on the last syllable.

3.3 The Dagesh □

Many of the Hebrew words you have seen include consonants with a dot in the middle. This dot is called a **dagesh**, and it can occur in any letter except the gutturals (the guttural letter ׀ can take a dot called a **mappik** [6, p140] which has no effect on pronunciation).

3.3.1 The beged-cepet Letters

When a beged-cepet letter appears at the beginning of a syllable and **DOES NOT immediately follow a vowel sound**, it almost always has a dagesh. In particular, a beged-cepet letter at the beginning of a word almost always has a dagesh unless the previous word in that sentence ends in a vowel. In Chapter 2 you learned that the letters ב, כ, and פ change their sound if they have such a dagesh.

תּוֹרָה	פַּעַם	כָּתַב	דָּוִד	גֵּיד	בַּיִת
torah	pa'am	catav	david	geer	bahyit
Torah	a time	he wrote	David	chalk	a house

When a beged-cepet letter appears at the end of a word it almost always lacks a dagesh.

נָתַתָּ	שַׁבָּת	אַף	מֶלֶךְ	בֶּגֶד	חַג	אָב
natatta	shabbat	ahf	melech	beged	khag	av
you gave	Shabbat	a nose	a king	a garment	a holiday	a father

3.3.2 Implicit Doubling

When a dagesh appears in a letter that **DOES** immediately follow a vowel sound, the consonant carrying the dagesh is **implicitly doubled**. The sound of the consonant is repeated only if that makes the word easier to say, but the doubled consonant always affects the pronunciation of the word through its division into syllables. In these examples, the first occurrence of the implicitly-doubled consonant ends the first syllable and the second occurrence begins the second syllable. A vowel or accent on a consonant that is implicitly doubled attaches to the *second* occurrence. A consonant at the end of a word is seldom doubled.

leemmayd לֵמַמַּיֵד + לֵיִם = לֵיִמַּיֵד he taught
itto יְתֵן + אִתּוֹ = יְתֵנָּה with him

The dagesh is retained in both occurrences of an **implicitly-doubled beged-cepet letter**. A beged-cepet letter that immediately follows a vowel sound is not required by the rules of §3.3.1 to have a dagesh, but it *may*, and then it is doubled. Here the א follows the patach.

abba אָבָא + אָבָא = אָבָאָא daddy

Every dagesh has a reason, but you will not learn all of them from this book. When you don't know why a dagesh is present or unexpectedly missing, just think of that as part of the spelling of the word.

3.4 The Sheva □

Many Hebrew words include consonants to which no vowel is attached. Sometimes such a word is impossible to say without making *some* sound after pronouncing the vowel-less consonant and before starting to pronounce the next consonant. If you listen carefully as you say this word

הַלְלוּיָהּ

you will hear the sound you involuntarily make when you move your tongue between the first ל and the second ל. That sound is indicated by placing a **sounded sheva** under the first ל, yielding the spelling on the right and the syllables on the left.

hal'looyah הֶלְלִי + לֵי + לָ + הּ = הֶלְלִיִּלְלִיִּהּ praise the Lord
↑
sounded sheva

In the transliteration into Roman letters of a Hebrew word that contains a sounded sheva in its spelling, it is conventional to denote the sheva by an apostrophe following the letter to which it is attached. A sounded sheva counts as a vowel sound, so the second syllable shown above fits the definition given earlier.

Sometimes a vowel-less consonant can be pronounced *without* making a sound after it and the word then comes out wrong. Here are the consonants and vowels of another word.

מ'וד

As it is written we could pronounce this **mowed**, but that can't be a *Hebrew* word because it can't be broken into Hebrew syllables (try it). The Hebrew word is actually spelled like this

$$\text{m'od} \quad \text{מ'וד} + \text{ו} = \text{מ'ודו} \quad \text{much}$$

↑
sounded sheva

and pronounced with a slight hesitation between the ו and the מ'וד. To show that a sound should be interpolated to produce that effect, the word is spelled with a sounded sheva.

Exactly what brief, indistinct sound is represented by a sounded sheva depends on the consonants it connects and on the articulation the speaker naturally uses to get from one to the other. In the first example above, for **hal'looyah** some people say **ha-luh-loo-yah** while others say **ha-lih-loo-yah**. In the second example, for **m'od** some people say **muh-od** while others say **meh-od** or **mah-od**.

sheva sound	as in
uh	bug
ih	city
ah	maroon
eh	stupefy

These bridging sounds are ideally of such short duration that one is uncertain which variant was spoken, so they are all equivalent in practice. A sounded sheva is treated like a vowel when dividing a word into syllables, even though its sound is only fleeting.

It is also possible for a sheva to be *silent*. Then it is *not* treated like a vowel when dividing a word into syllables. Some books [21, p IX] [18, p X] print a line over a letter whose sheva is sounded, and some [20, p lvi] make the : symbol bigger when a sheva is sounded, but usually, as in this book, a sounded and a silent sheva look just the same. Then it is necessary to determine from its placement in the word whether a sheva is sounded or silent.

A sheva at the beginning of a syllable is sounded. In particular, a sheva at the beginning of a word is sounded.

$$\text{sh'ma} \quad \text{שמע} + \text{ו} = \text{שמעו} \quad \text{listen!}$$

↑
sounded sheva

When a sheva appears at the beginning of a syllable, as in this example, that letter is a syllable by itself. Its transliteration is the sound of the letter, followed by an apostrophe.

A sheva at the end of a syllable is silent. In particular, a sheva at the end of a word is silent (even if this produces a final syllable that has too many consonants). The two dots that are sometimes printed in an ending coph ך, which will always be at the end of a word, are actually a silent sheva. If an accented syllable has a sheva, the sheva ends the syllable and is silent.

yisrael	יִשְׂרָאֵל	+	ך	+	יְשׁ	=	יִשְׂרָאֵלְיֶשׁ	Israel
mishpat			טַפְּ	+	חֶשֶׁךְ	=	טַפְּחֶשֶׁךְ	judgment
yitzkhak			יִצְחָק	+	יְצַחֵךְ	=	יִצְחָקְיְצַחֵךְ	Isaac
shamart	שָׁמַרְתָּ	+	שֶׁ			=	שָׁמַרְתָּשֶׁ	you fs guarded
kamt	קָמַרְתָּ					=	קָמַרְתָּ	you fs arose
	↑↑				↑			
	silent shevas				silent shevas			

Not every syllable end is marked by a silent sheva, but a silent sheva always marks the end of a syllable as in the first three examples or repeats one that does as in the last two.

A sheva cannot be silent if that would result in a repeated consonant having no vowel sound in between [4, §2]. If the sheva in ךְלִיִּלְיָהך were silent, its decomposition into syllables

$$\text{hallooyah } \text{יָה} + \text{לִי} + \text{לְיָה} \neq \text{יָהלִיִּלְיָה} \text{ incorrect}$$

↑
silent sheva

would be unpronounceable because of the repeated ל.

3.4.1 Adjacent Shevas

When two shevas are adjacent in the middle of a word, the first ends a syllable and is silent, but the second marks a syllable by itself and is sounded.

nishm'oo	נִשְׁמְעוּ	+	ךְ	+	נִשְׁ	=	נִשְׁמְעוּנִשְׁ	they were heard
ticht'vee	תִּכְתְּבֵי	+	תָּ	+	תִּכְתְּבֵי	=	תִּכְתְּבֵיתִכְתְּבֵי	you fs will write
yizc'roo	יִזְכְּרוּ	+	זָ	+	יִזְ	=	יִזְכְּרוּיִזְ	they will remember
mishp'khot	מִשְׁפּוֹת	+	פְּ	+	חֶשֶׁךְ	=	מִשְׁפּוֹתְפְּחֶשֶׁךְ	families of
			↑		↑			
			sounded		silent			

In the bottom three examples the consonant bearing the sounded sheva has a dagesh, but because the letter follows a silent sheva, which is not a vowel sound, the consonant is not implicitly doubled.

Except at the end of a word, a sheva that is attached to a letter with a dagesh is sounded. If a sheva is attached to an implicitly-doubled consonant, as in the example below, the sheva on the first occurrence of the consonant is silent and the sheva on the second occurrence of the consonant is sounded. Because of this, in the original (i.e., correct) spelling of the word, the sheva that is attached to the letter with the dagesh is sounded.

$$\text{hann'areem} \quad \text{חַנַּן} + \text{אֶרֶם} + \text{שֶׁבַח} + \text{לְבָרָא} = \text{חַנַּן אֶרֶם שֶׁבַח לְבָרָא} \quad \text{the young men}$$

↑sounded
 ↑silent
 ↑sounded

In this example the ך has both a sounded sheva and a dagesh, but if a consonant in the group ןצשׁשׁנכׁ has a sounded sheva it often does *not* have a dagesh [6, n33] [5, §5.5].

If two shevas would be adjacent at the beginning of a word, the first becomes a chiriq and the second sheva is silent. For example, when the prefix לְ meaning “to” is attached to the name “Samuel,” שְׁמוּאֵל or sh'-moo-ayl, the word is written לְשְׁמוּאֵל and pronounced lish-moo-ayl.

Some words can be divided into syllables in different ways without violating any of the rules explained above; here is an example.

$$\begin{array}{lcl} \text{sham'roo} & \text{שָׁמְרוּ} & + \text{שָׁמְרוּ} \neq \text{שָׁמְרוּ} \quad \text{incorrect} \\ \text{sham'roo} & \text{שָׁמְרוּ} + \text{שָׁמְרוּ} & = \text{שָׁמְרוּ} \quad \text{they guarded} \\ & \uparrow & \uparrow \\ & \text{sounded} & \text{silent} \end{array}$$

Then the division determined by the following rule [2, p14] [5, §3.6.2] is usually correct.

If the sheva in an unaccented syllable follows one of the vowels םםםםם, or an ם at the beginning of the word, then it is silent; otherwise it is sounded.

In the example, the sheva in question appears in an unaccented syllable and follows a ם vowel. Therefore it is sounded, and the second decomposition of the word into syllables must be the correct one. The awe vowel ם is discussed in the next Section.

3.4.2 Enhanced Shevas

Now that you know how to recognize and say a sounded sheva, how would you pronounce the word on the left below?

$$\text{אֶנֶּה} \quad \text{ahnee} \quad \text{אֶנֶּה} \quad \text{I}$$

What makes it hard is that the ם has no sound of its own. The same trouble is presented by the ם, and a ם or ם with a sounded sheva attached would be almost as baffling. In

words where these four letters (the gutturals except for ך) have a sheva, the sheva is silent and a helping vowel sound is added to make the syllable possible to say. The word on the right above is pointed with an **enhanced sheva**, in this case a **half-patach**, so that it can be pronounced **ahnee**. In addition to serving as an aid to pronunciation, the half-patach appears in the prefix ך which [6, §21] signals a question.

There are two other enhanced shevas, the **half-segol** and the **half-qamats**, which appear in the words below.

emet ׀תְּמֵת truth na'awmee נְאֻמִּי Naomi

The half-segol should ideally be pronounced more quickly than a full segol, but few people are actually able to do that so for practical purposes the half-segol and the segol have the same sound. The silent sheva of a half-patach or half-segol is part of the spelling of a pointed word in which it appears even though it does not change the sound of the vowel.

The half-qamats [6, p166] is often described [5, §2.5] [4, §10] as a shortened o, but it sounds like **aw**. To indicate this sound we will use the notation shown on the left below, which is the full vowel named awe listed in the table at the beginning of Chapter 2.

vowel	sound	as in	name
׀	aw	law	awe

enhanced sheva	sound	as in	name
׀	ah	honest	half-patach
׀	eh	bed	half-segol
׀	aw	law	half-qamats

For the purpose of dividing a word into syllables, the enhanced shevas and the awe are all considered vowel sounds. Here are some other words in which they appear.

aw-neey-yah עֲנִיָּהּ a ship
aw-nee עֲנִי poor
e-lo-heem עֲלֹהִים gods
e-moo-nah עֲמוּנָה faith
ma-kha-neh מַחֲנֶה a camp
ha-das הַדָּס myrtle

3.5 Other Vocalizations

- When the last letter of a word is ך and the vowel underneath it is a patach, the letter is pronounced **akh** rather than **kha**. This patach is referred to as **furtive** because it sneaks ahead of the consonant and gets pronounced first. In a word with a furtive patach, the accent is on the preceding syllable. Here are some examples.

roo-akh רוּחַ spirit
co-akh כּוֹחַ strength
no-akh נוֹחַ Noah
sha-lee-akh שְׁלֵיחַ an emissary
sa-may-akh שִׂמְחָה joyous
l'-shab-bay-akh לְשַׁבַּח to praise

- When a full qamats appears in an unaccented syllable that ends in a consonant having no vowel sound, it is voiced **aw** rather than **ah** in the Sephardic pronunciation that we

are using [4, §10(2)]. Ashkenazim typically pronounce both kinds of qamats as **ah** and in most books they are printed the same, but some books [20, p lvi] print this qamats larger and this book, following [19, p xxviii] and [18, p X], uses the awe vowel instead.

awz-na-yim	אָזְנַיִם	+	וְ	+	לִפְנֵי	=	אָזְנַיִם לִפְנֵי	ears
l-awch-lah	לֶחֶם	+	לֶחֶם	+	לֵךְ	=	לֶחֶם לֶחֶם לֵךְ	to eat it
rawd-fay-hoo	רָדַף	+	פָּ	+	חָ	=	רָדַף פָּחָ	pursue him

- When a yod has a vowel it is pronounced as **y** followed by the vowel. In the two examples on the right, יִ is a yod with a vowel.

יֶלֶד	יָתוֹם	יְבָרְכֶיךָ	אֶבְיֹן	עֲלִיּוֹן
ye-led	ya-tom	y'-va-r'-choo-cha	ev-yon	el-yon
a child	an orphan	they will bless you	a poor person	supreme

- When a yod follows a consonant with a chiriq, it is part of the ee vowel, as in **ahddeer** below. When the ee vowel is attached to a yod, יִ is pronounced **yee** as in **khayyeem** and **vihyeetem**. The yod that is part of the ee vowel carries no vowel of its own, except in the rare case when a repeated yod is elided. That happens in the contracted spelling of **teeyayv** on the right, where the yod carries a tsere as well as serving as part of the ee vowel.

אַדְדִּיר	חַיִּים	וְהִיָּיְתֶם	טֵיב	טֵיב
ahd-deer	khay-yeem	vih-yee-tem	tee-yayv	tee-yayv
majestic	life	and you mp will be	he improved	he improved

- When a yod has no vowel and is the last letter of a word, it sounds like **y**.

עֲנוּי	אֲוַי	אֱלֹהֵי	מָתַי	עֵילוּי	גּוֹי
i-noo-y	oo-lai	e-lo-haye	mah-tai	ee-loo-y	goy
torment	perhaps	God of	when	a prodigy	a nation

- When a yod has no vowel and is *not* the last letter of a word, it is *silent* [2, p20]. In particular, **when a word ends with the letters יו they sound like v**. When Hebrew is written without vowel points, such as in a Torah scroll, this locution is used to clarify that the vav is to be pronounced **v** rather than as an oovav or an ohvav. Each of these words contains a silent yod.

יִתְבַּחֲיוּ	רַגְלֶיךָ	רַגְלָיו	אֵלָיו	מַעֲשָׁיו	סָתִיב
te-khe-ze-nah	rahg-le-cha	rahg-lav	ay-lav	ma'-a-sav	s'-tav
they will behold	your feet	his feet	to him	his works	autumn

- When a vav has both a dagesh and a vowel [6, p258], the dagesh denotes not an **oo** sound but an implicit doubling of the **v** sound. This is why an **v** with a vowel is sounded as **v** followed by the attached vowel.

cav-ve-ret	כַּוֶּרֶת	+	וּ	+	לַ	=	כַּוֶּרֶת	a beehive
t'-tzav-voo	וְצַוּ	+	וּ	+	וְצַוּ	=	וְצַוּ	you mp will command
m'-tzav-vot	וְצַוּ	+	וּ	+	וְצַוּ	=	וְצַוּ	they fp are commanding

In modern Hebrew an implicitly-doubled vav is spelled without points as **ll** and is thus doubled explicitly.

3.6 Other Diacritical Marks

In addition to the vowel points, the dagesh, and the sheva, other marks can accompany Hebrew letters. You should be familiar with the most common of them, so that you will recognize those that affect the way in which words are voiced.

- Hebrew lacks certain sounds that are necessary in pronouncing loan words from other languages. Sometimes a repeated vav **ll** is used for the **w** sound. When a **geresh** ׳ follows a Hebrew consonant it changes the sound; these are its most common uses.

letter	sound	as in
׳כ	ch	choice
׳ג	j	juice
׳ת	th	thanks

- A **gershayim** ״ is placed before the last letter of a word to show that the word is an abbreviation or [22, p ix,x] a number written using Hebrew letters. The word on the left below is an acronym made from the first letters of the words **תורה**, the five books of Moses, **נביאים**, the books of the Prophets, and **כתובים**, the books of the Writings.

תנ"ך	ה'תשי"ב	תשי"ב
Tanach	5712	712
Hebrew Bible	1952	1952

In Chapter 2 you learned the numerical values of the Hebrew consonants. In the example in the middle above, the “word” is a number whose value is the sum of the numerical values of the letters, except for the **ת** which the geresh indicates should be multiplied by 1000.

$$ה'תשי"ב = 2 + 10 + 300 + 400 + 1000 \times 5 = 5712$$

This example happens to be the publication date of a book. The year 3760 in the Hebrew calendar corresponds to year zero in the secular calendar, so the year 5712 in the Hebrew calendar corresponds to 1952 CE. On the right above this same date is written using a common shortened form in which the **ת** is assumed.

- When portions from the Torah, the Prophets, and certain books of the Writings are read in the synagogue, the words are chanted to a melody. In printed texts, the musical phrases of the appropriate melody are indicated by **cantillation** or **trope** marks written above and below the words. For an example of text printed with trope see [20, p99]; for an explanation of two of the marks see [6, p281].
- A Torah scroll itself contains only words and spaces, with no punctuation or trope, but sometimes letters bear calligraphic embellishments called **crowns**. These marks do not affect the pronunciation or meaning of the words.

3.7 Exercises

1. From memory, write down the guttural and beged-cepet letters. What are some special ways in which letters in these two groups are treated?
2. Which of the following sequences of consonants and vowels could be a Hebrew syllable? If any could *not* be, explain why. Is it true that anything you can pronounce could be a syllable? Is it true that anything you can't pronounce could never be a syllable?

נְשָׁן נָתָּ י פִּי עוּב שֵׁ טָ נִטְס חִיגָּ

3. Write down a transliteration into Roman letters of each word below. The transliterations of the individual Hebrew letters are listed in the table at the beginning of Chapter 2.

תּוֹרָה	שַׁבָּת	כָּתַב	עָף	גִּיד	מֶלֶךְ	בֵּית
Torah	Shabbat	he wrote	he flew	chalk	a king	a house

4. Break each of these words into syllables and then pronounce the word. How can you tell which syllable should be accented?

מִשְׁפָּחוֹת	דְּרָכִים	יִכְתְּבוּ	אַבְרָהָם
families	ways	they will write	Abraham
מִשְׁתַּחֲוִים	וּבְלִבְיָתְךָ	הָלַכְתִּי	יְהוּדָה
their bowing	and in your going	I went	Judah
הַבָּאִים	מַעֲשֵׂיכֶם	וְאַהֲבַתְּ	הוֹצֵאתִי
they who come	your mp deeds	and you will love	I brought out
הַמוֹצִיא	נוֹתְנִים	וְיָצְדִקָּה	דִּבְרֵי
who brings forth	we are giving	and righteousness	the words

5. What is a **dagesh**? Which letters never have one? Which letters usually have a dagesh when they are the first letter in a word? What letters always have a dagesh when they are the last letter in a word? When does a dagesh change the sound of a letter?

6. Put a dagesh in the following words wherever one is necessary, and read each word. Which words have their pronunciation changed by the addition of a dagesh?

לֹקֶם	דָּבָר	גָּדוֹל	עֵגֶל	פּוֹתֵם	כֹּחַ
he is taking	a word	big	a calf	he is opening	strength
לִפְנֵי	בֵּיתִי	הוֹרֵיו	תָּמִיד	פָּנָיו	פָּעַל
before	my houses	parents	constant	his face	he acted
בָּנָה	חַיִּים	חַי	שְׁנַיִם	אֲוִלִּי	בָנָי
he built	life	alive	two	perhaps	my sons
נְשׁוּנָה	בְּרִית	סִיווּן	גְּבוּל	דָּמִים	הַמְּלָכִים
equal to	a covenant	Sivan	a border	blood	the kings

7. Describe two functions of a **sounded sheva**. How is a sounded sheva denoted in the transliteration of a word into Roman letters? What brief, indistinct sound is represented by a sounded sheva? In decomposing a word into its syllables, does a sounded sheva count as a vowel sound? Can a sounded sheva ever be on the first letter of a two-letter syllable?

8. What is the function of a **silent sheva**? How is a silent sheva denoted in the transliteration of a word into Roman letters? In decomposing a word into its syllables, does a silent sheva count as a vowel sound? Can a silent sheva ever be on the single letter of a one-letter syllable?

9. A grammarian proposes that we think of the sheva in this simple way.

A sheva always ends a syllable. If the syllable consists of a single letter, then the sheva also begins the syllable and it is sounded. If the syllable consists of two letters, then the sheva is on the second letter and is silent.

Is this summary correct? If not, present an example to show why it is incorrect.

10. When two shevas are adjacent in the middle of a word, how does that affect the division of the word into syllables? Which sheva is silent and which is sounded?

11. If a letter with a dagesh has a sheva, under what circumstances is the sheva sounded? When does the presence of a dagesh indicate that a consonant is to be implicitly doubled in determining a word's decomposition into syllables?

12. Is a sheva that ends an accented syllable silent or sounded? How can you tell whether a sheva in an *unaccented* syllable is silent or sounded?

13. What happens when two shevas would be adjacent at the beginning of a word?

14. Decompose each of the words below into syllables, and provide a transliteration into Roman letters. Identify each sheva as silent or sounded, and if a consonant is implicitly

doubled show both of its occurrences in your decomposition. All of these tongue-twisters are from the siddur, and appear in the blessings before the Shema or in the Shema itself.

וְיִשְׁבְּחוּם	and they are praising
וְיִתְנִשְׂאוּם	they raise themselves
הַמְאִירוֹת	the shining lights
וְיִלְמְדוּם	and you taught them
קוֹמְמִיּוֹת	upright
בְּמִצְוֹתֶיךָ	in your commandments
וְהִשְׁתַּחֲוִיָּתָם	and bowing down to them

15. Which syllabification is correct? How can you tell?

$$\begin{array}{lcl} \text{hinnee} & \text{הִנֵּה} & + \quad \text{אֲנִי} = \text{הִנֵּנִי} \quad \text{here I am} \\ \text{hin'nee} & \text{הִנֵּה} & + \quad \text{אֲנִי} = \text{הִנֵּנִי} \end{array}$$

16. The word יִלְדָּה (in Genesis 34:4) means “a female child” while the word יָלְדָה (in Genesis 21:9) means “she gave birth.” These words have identical consonants and each is accented on its final syllable, but one vowel is different between them. (a) Mark each sheva as sounded or silent, divide each word into syllables, and transliterate each word. (b) Why does the dalet in the first word have a dagesh while the dalet in the second word does not? (c) How does someone reading a Torah scroll know which word to pronounce?

17. The word אֶבְרַכְּךָ (from Genesis 22:17) means “I will bless you.” (a) Tell whether the sheva under the ב is sounded or silent, divide the word into syllables, and transliterate the word. (b) What sort of accent is denoted by the meteg? (c) How do you think the word יְבַרְכֶּךָ (from Ruth 2:4 [6, p192]) should be pronounced?

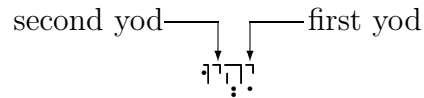
18. The word כְּכֹכְבֵי (from Genesis 22:17) means “as the stars of.” (a) Indicate whether each sheva is sounded or silent, divide the word into syllables, and transliterate the word. (b) Why does the kaf have a dagesh? Why do the cophs lack a dagesh? If the initial kaf is removed, does that change the pointing of the word that remains? Explain.

19. What is the function of an **enhanced sheva**? What do the three enhanced shevas look like and sound like? (The half-patach has already appeared in several previous Exercises, so if you worked them you already know how to say it.)

20. Give an example of a **furtive patach**. When a word ends in a furtive patach, which syllable is accented?

21. When is a full qamats sounded as **aw**? What enhanced sheva is sounded as **aw**? Which of the vowels listed on page 6 is used in this book to represent the **aw** sound?

22. This word, which means “they will be,” contains two yods.



In §3.5, four rules are given for sounding the letter yod. (a) Summarize the rules. (b) Which rule applies to the first yod? Which rule applies to the second yod? (c) Divide the word into syllables and transliterate it to show how it is pronounced. Is the sheva silent, or sounded? Is the second yod silent? (d) When a yod has no vowel sound and is not the last letter of a word, it is silent. Can such a yod ever be the first letter of a syllable?

23. One Hebrew word for “a spring of water” is spelled יַיִן in [23, p284] but יֵין in [22, p253]. Which spelling permits the word to be decomposed into syllables by following the rules given in this Chapter?

24. Practice reading the following words until they are easy to say.

בְּרָכָה a blessing	אַתָּה you fs	אֲנַחְנוּ we	אֱמֶת truth	אַהֲבָה love	אֲדָמָה earth
גָּנַב steal!	גֵּוֹיָה a corpse	גְּדֻלָּתְךָ your greatness	גְּאֻלָּה redemption	בְּבֵית in a house	בְּרַכּוּ bless!
הַלִּיכוֹת customs	הִלְכָהּ she walked	הִמְלִיכוּ they crowned	הוֹמִילָה a homily	הַבֹּהֶב a bee	וַיְהִי my way
זִלְפָּה Zilpah	וְאֶחָד and one	זָכַרְתִּי I remembered	וְזֶה and this	וְאֵלַךְ and I will go	וְדָבָר and a word
אֶחָד one of	אָח a brother	וַיִּזְעַק he concocted	בַּהֶט alabaster	וַיִּזְהַר he scorned	הַנָּחַל a riverbank
חֲפָצוֹ his wish	חֻבְלִי my territory	חֲסָדִים kindnesses	חַטָּא sin	חֲדָשָׁה new	זָקֵנָה an old woman
בְּטָרָם before	גָּמַרְתִּי I finished	דְּבָרָיו words of	זְמַן a time	טַעֲמוֹ its flavor	שָׂדֵי fields of
יִשְׂרָאֵל Israel	יַעֲקֹב Jacob	טוּפְלִי my treatment	טוֹב good	יֵדְבָר he will say	טַפָּתָם their children
לְהַדְלִיק to kindle	לִפְנֵי before	כֹּהֲנִים priests	כְּתוּבָה ketubah	כַּאֲשֶׁר when	כָּתְבוּם they mp wrote
רַחֲמִים mercy	נֶאֱמַר it ms was said	מְאֹדָךְ your all	מִשְׁפָּחָה a family	מִצְוָה a command	מַעֲשֵׂה a deed
עֲלִיוֹן supreme	סַנְחֶרִיב Sannacherib	סִיסֶרָא Sisera	סִפְרִים books	סָלַח forgive!	נָעֲמִי Naomi
צְדָקָה charity	פְּעָמִים times	פְּלִשְׁתִּים Philistines	פָּנָיו the face of	פְּרִי fruit	עֶזְרָה Ezra
דִּבַּב he whispered	דָּחָה he postponed	זָבַח he sacrificed	קִגַּג he celebrated	הִדָּה he gladdened	פָּח spit
נֶאֱמָן faithful	קִשְׁתּוֹ his bow	קִדְּשָׁנוּ he sanctified us	קִדְּשׁ holiness	צִלְמוֹת death shadow	רְשׁוּת permission
שֶׁרָפִים Seraphim	שֶׁלְּךָ yours	שְׁכִינָה divine presence	שִׁבְעִי seventh	שׁוֹמְרֵי guardians of	רַגְלֵינוּ our feet
תְּשׁוּבָה repentance	תִּלְמוּד teaching	הַמְּבֹרָךְ he who is blessed	צְבָאוֹת armies	טְהוֹרָה pure	לְעוֹלָם forever

25. The Shema is the canonical declaration of faith recited twice each day by every observant Jew. It contains many words that are difficult to pronounce, so reciting it is a good way to practice your skills at voicing Hebrew text. The following lines are the first paragraph of the prayer. In place of יהוה Jews say the word **יְהוָה**, which means “Lord” [6, p98]. A translation is given below.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
 יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ לְעוֹלָם וָעֶד
 וְיִהְיֶה הַיְּהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
 וְיִהְיֶה הַיְּהוָה אֱלֹהֵינוּ אֶחָד יְהוָה אֶחָד
 וְיִהְיֶה הַיְּהוָה אֱלֹהֵינוּ אֶחָד יְהוָה אֶחָד
 וְיִהְיֶה הַיְּהוָה אֱלֹהֵינוּ אֶחָד יְהוָה אֶחָד
 וְיִהְיֶה הַיְּהוָה אֱלֹהֵינוּ אֶחָד יְהוָה אֶחָד
 וְיִהְיֶה הַיְּהוָה אֱלֹהֵינוּ אֶחָד יְהוָה אֶחָד

Listen, O Israel, the Lord our God, the Lord is one. Blessed be the honored name of His kingship forever. You shall love the Lord your God with all your heart and with all your soul and with all your self. And these words which I am commanding you today shall be upon your heart. You shall teach them diligently to your children and you shall speak of them when you sit in your house and when you walk in the way and in your lying down and in your rising up. And you shall bind them as a sign upon your hand and they shall be as frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates. [Deuteronomy 6:4-6:9]

3.8 Encouragement

פְּתַח טוֹב! If you’ve reached this point in your study of Hebrew you are ready to begin learning what the words mean and how they are put together into sentences. Please do not be discouraged if sounding them out is still a struggle; most students who get this far can voice only with difficulty and deliberation. Your speed, smoothness, and accuracy will all improve with practice.

You should also not be discouraged if you find yourself consulting this book for the grammar and pointing rules you have studied. Later you will find them useful for figuring out some of the words you encounter, but the vocabulary you are about to start learning will increase in difficulty only gradually so you need not master every technical detail right away.

I hope that you will continue to learn, and that as you begin to understand what you are reading you will find it an inspiration and a delight.

Answers and Solutions

Answers To Questions



39

2.3.4.3 Reading from left to right, the letters sound like **oo**, **oh**, **v**, **vah**, **vah**, **vah**, **vah**. The oovav reminds me of someone rubbing his tummy which is inside the vav, while the ohvav reminds me of someone pointing to a star that is over the vav. On the rare occasions when an oovav or ohvav should be pronounced **voo** or **voh**, the word in which it appears would otherwise be difficult to say.

2.3.4.4 The sound of a ן does not occur in any English word.

2.3.4.5 A ך can be distinguished from a ם because its top line is longer and sticks out to the right of the stem. A ם can be distinguished from a ך because the top line of the zayin sticks out to the right of the stem. A ן can be distinguished from a ן because it has a gap at the top of its left leg.

2.4.4.1 The consonants that have been introduced so far are ןמנכטזחזחגבגב. Of these, the ן or ן becomes ן or ן, the ן becomes ן, and the ן becomes ן when they appear at the end of a word. Each of these consonants has the same sound whether it appears at the end of a word or not. When a ן is written ן its sound changes from **b** to **v**; when a ן is written ן or a ן is written ן its sound changes from **c** to **ch**.

2.4.4.2 Of the consonants introduced so far, ן and ן have the guttural **kh** or **ch** sound. Of the consonants introduced so far, only ן or ן has a hard **c** sound.

2.4.4.3 Adding together the numerical values of the letters we find that ןט = 6 + 9 = 15.

2.4.4.4 In this book the chiriq vowel sounds like **ee** only when it is followed by a yod to make the ee vowel, ןי. The Ashkenazic pronunciation fails to accurately vocalize words such as יִשְׂרָאֵל which should be pronounced Yisrael rather than Yeesrael.

2.4.4.5 The ן can be distinguished from the ן because its top line extends over its stem to the right as well as to the left. These characters can be distinguished from the ending nun ן because both have a shorter stem.

2.4.4.6 The slogan derives from the sounds of the Hebrew word for he, which is הוּא and pronounced **hoo**, and the Hebrew word for she, which is הִיא and pronounced **hee** (see §2.4.2).

2.5.4.1 Here are some strings that have a gematria of 25: ןבג, ןב, ןי.

2.5.4.2 For a word to be spelled correctly all of its letters must be present. Because some letters are silent the correct spelling of a word often cannot be determined by hearing it spoken. Instead it is necessary to find the word printed in some document that is known to be correct, such as a dictionary, textbook, siddur, or Chumash.

2.5.4.3 The given spelling uses the final forms of the first two letters and the non-final form of the last. The correct spelling of the word is ןבג.

2.5.4.4 The \aleph has a sharp lower right corner but the \beth does not.

2.5.5.5 The string $\aleph\aleph$ means nothing in Hebrew, but sounds like the English word “milk.”

2.6.4.1 The string \aleph has gematria $3 + 30 = 33$, so the holiday’s Hebrew name means “the thirty-third (day) in the counting of the omer.”

2.6.4.2 The slogan “**She** is always right, but **sin** is to be left behind.” is a reminder that the **shin** \aleph has the dot on the right and the **sin** \beth has the dot on the left. In each case the dot is part of the consonant.

2.6.4.3 In this book, \aleph always sounds like **t**, and its sound does not change if it is written \beth . Many Ashkenazic Jews say \aleph like **s**, and Sephardic Jews sometimes say \aleph as **th**.

2.6.4.4 Often the sounds that are produced when a Hebrew word is pronounced can also be produced by pronouncing other sequences of letters and vowels. In some cases these are real words that are homonyms of the original, but in most cases they are not words at all. Here are some sources of ambiguity in the spelling of a word when all you know is its sound.

- The letters \aleph and \beth sound alike; the letters \aleph and \beth sound alike; the letters \beth and \beth sound alike; the letters \beth and \beth sound alike; the letters \beth and \beth sound alike.
- The vowels \aleph and \beth sound alike; the vowels \aleph and \beth sound alike. Some words can have either a plene or a defective spelling.
- The consonants \aleph and \beth are always silent; the consonants \aleph and \beth are sometimes silent.

2.6.4.5 The vowels \aleph and \beth both sound like **oo**. The vowels \aleph and \beth both sound like **oh**. The letter combination $\beth\aleph$ is sometimes printed $\beth\aleph$; the letter combination $\aleph\aleph$ is sometimes printed $\aleph\aleph$. In such a case the dot over the \aleph serves both to indicate whether the consonant is a shin or sin and to provide the **oh** sound of the cholam that was elided.

2.6.4.6 Plene spelling uses \aleph and \beth ; defective spelling uses \aleph and \beth instead. Many words can be spelled either way, but some are always spelled in one way or the other.

2.6.4.7 A \aleph can be distinguished from a \beth because the top line of the \beth extends past the stem of the letter and the top line of the \aleph does not. Both can be distinguished from a \beth because it has a longer stem. A \aleph can be distinguished from a \beth because the \aleph has a foot while the \beth does not.

2.7.2.1 The only final-form consonants that can have a vowel are the \aleph and \beth , and the only vowel they can have is a qamats.

2.7.2.2 The \aleph is pronounced **cha** and the \beth is pronounced **cah** (with a hard **c**).

2.7.2.3 When a final coph has no vowel it is printed sometimes as \aleph and sometimes as \beth .

Solutions To Exercises

2.8.1 When the English words written in Hebrew letters are pronounced, they say

Reading Hebrew is not too hard;
for you it is easy!

2.8.2 Here is one way of writing the poem phonetically using Hebrew consonants and vowels. While some English words can be exactly transliterated, most include sounds that are not precisely the same as any in Hebrew.

רָאָה אֶת הַיָּם
בְּיָמָיו אֶת הַיָּם
עַתָּה יֵי פְּרִיָּה
אֶת הַיָּם אֶת הַיָּם

2.8.3 My answer to Exercise 2.8.2 used אֶ to approximate the **o** of **love**, but the sound is not really the same so in this answer I concede that there is *no* sound in Hebrew for the **o** of **shove**.

letters	word	phonetic spelling
a	ran	no sound in Hebrew for this a
	ate	אָתָּה
	father	no sound in Hebrew for th or er
e	bet	בֶּת
	peek	פִּיקָה
i	pie	פִּי
	big	גָּדוֹל
o	shove	no sound in Hebrew for this o
	drove	דָּרָה
	boot	בּוּטָה
	pop	פּוֹפּ
u	uniform	יוֹנִיִּים
	put	no sound in Hebrew for this u
j	jug	no sound in Hebrew for j
	fjord	פִּירְדָּה
ch	check	no sound in Hebrew for this ch
	ache	אָכָה

The Hebrew letters א and ח have a guttural sound that is not in English.

2.8.4 This is my attempt at more precisely transliterating the Hebrew names for the Hebrew consonants. The ones that sound too much alike to me are **cahf**, **chahf** and **kof**.

consonant	conventional	transliterated
א	aleph	alef
ב	bet	bayt
בּ	vet	vayt
ג	gimel	geemel
ד	dalet	dalet
ה	hay	hay
ו	vav	vav
ז	zayin	zayin
ח	khet	khayt
ט	tet	tayt
י	yod	yohd
כּ	caf	cahf
כ	coph	chahf
ל	lamed	lamed
מ	mem	maym
נ	nun	noon
ס	samech	samech
ע	ayin	ahyin
פּ	pay	pay
פ	fay	fay
צ	tsade	tsadee
ק	kuf	kof
ר	resh	raysh
שׁ	shin	sheen
שׂ	sin	seen
ת	tav	tav

2.8.5 Here are the Hebrew consonants having the given sounds.

sound	Hebrew letters
silent	א ע
s	ס שׂ
k	ק כּ פּ
t	ט ת
v	ו בּ
ch	ח כּ פּ

The primary accent in a Hebrew word always falls on either the last or the next-to-last (penultimate) syllable, but more frequently on the last. These are some of the situations in which it shifts to the penultimate syllable.

- the last two syllables are each pointed with a segol [4, §99]
- the plural of the singular noun in question has a sheva on its first consonant and a qamats on its second consonant [5, p31]
- the verb form is accented that way [6, pp52,95,230,256,270ff,332,348]
- the word ends in a furtive patach (see §3.5)
- the word has an appended ן of direction [6, p86]

Attaching a reversing vav [6, §17] to a verb can move its accent from the last to the penultimate syllable [8, §33.1.1a] or from the penultimate syllable to the last [8, §32.1.1]. Some words (e.g., לִצְנֹנִי) are accented on the next-to-last syllable even though none of these reasons apply. Dictionaries such as [22] and [23] do not mark the accented syllable, so the only way to be sure is by finding the word in a siddur such as [20] or in a Chumash.

In this Exercise, only the words הוֹצִיָּהוּ, הִנֵּחַ, הוֹצִיָּהוּ, וְהִנֵּחַ, and הַמְוִצִיָּה are accented on the penultimate syllable. Notice that stressing the second syllable of וְהִנֵּחַ, which many people do, is a mispronunciation; the penultimate syllable is the tav with a sounded sheva and therefore cannot take the accent, so it must fall on the last syllable.

3.7.5 A dagesh is a dot in the middle of a letter. Guttural letters never have one. Beged-cepet letters usually have one at the beginning of a word, and usually do not have one at the end of a word. No letter always has a dagesh when it is the last letter in a word. A dagesh changes the sound only of בּ, צּ, דּ, פּ, קּ, and גּ.

3.7.6 A beged-cepet letter that is first in a word requires a dagesh (assuming it does not immediately follow a word that ends with a vowel sound); this changes the pronunciation of all the words that began with בּ, צּ, or פּ. The beged-cepet letters that are not first in a word are each immediately preceded by a vowel sound so none of them require a dagesh. The implicitly doubled פּ in הַפְּלִיָּה affects its syllabification and hence its pronunciation. Here are the words correctly pointed.

לֹקֶם	דָּבָר	גָּדוֹל	עֶגְלָה	פְּוֹתָם	בָּם
לִפְנֵי	בִּימֵי	הוֹרִיו	תַּמִּיד	פָּנָיו	פָּעַל
בָּנָה	סִיִּים	חֵי	שְׂנֵיִם	אֲוֵלִי	בָּנִי
שְׁוֹנָה	בְּרִית	סִיווּן	גְּבוּל	דְּמִים	הַפְּלִיָּה

3.7.7 The sounded sheva is an aid to pronouncing a vowel-less consonant with (p25) a sound that inevitably results or (p26) a necessary hesitation. In a transliteration, a sounded sheva attached to a consonant is denoted by an apostrophe following the transliteration of

the consonant. (An apostrophe can also denote a hesitation that does not result from the presence of a sheva [33, §13.2].) The sound of a sounded sheva is **uh**, **ih**, **ah**, or **eh** depending its context and speaker. In decomposing a word into its syllables, a sounded sheva counts as a vowel sound. A two-letter syllable can never start with a sounded sheva, because a consonant bearing a sounded sheva is a syllable by itself.

3.7.8 The silent sheva marks the hard stop in pronunciation at the end of a syllable. It does not appear in the transliteration of a word, and it does not count as a vowel sound in decomposing a word into syllables. For that reason it cannot be on the single letter of a one-letter syllable, and it cannot be on the first letter of a two-letter syllable.

3.7.9 This summary is correct! Of course, not every syllable end is marked by a sheva.

3.7.10 When two shevas are adjacent in the middle of a word, the first ends a syllable and is silent while the second begins a syllable and is sounded.

3.7.11 Except at the end of a word, a sheva that is attached to a letter with a dagesh is sounded. When a dagesh appears in a letter that immediately follows a vowel, the consonant carrying the dagesh is implicitly doubled; the first occurrence of the doubled consonant ends a syllable and the second occurrence begins the next. If a sheva is attached to the consonant it is also doubled, as a silent sheva on the first occurrence of the consonant and as a sounded sheva on the second. Therefore, in the original spelling of the word if a consonant that immediately follows a vowel has a dagesh, any sheva attached to it is sounded.

3.7.12 An *accented* syllable never begins with a sheva (see the top paragraph on page 27) so if an accented syllable has a sheva it ends the syllable and is silent. Whether a sheva on an *unaccented* syllable is silent can usually be determined by the three rules in §3.4.0 or the first three rules in §3.4.1. If the division of a word is not determined by any of these six rules, then the fourth rule given in §3.4.1 can be used. It says that the sheva is silent if it follows one of the vowels □□□□□, or an י at the beginning of a word; otherwise it is sounded.

3.7.13 If two shevas would be adjacent at the beginning of the word, the first becomes a chiriq and the second is silent.

3.7.14 Here are the decompositions and transliterations. Each sounded sheva is denoted by an ' in the transliteration; the other shevas are silent.

□י□+ש+ש+ש+ש+ש+ש	oomshabb'kheem
□י+ש+ש+ש+ש+ש+ש	mitnass'eem
ח+ח+ח+ח+ח+ח+ח	hamm'orot
□י+ח+ח+ח+ח+ח+ח	vatt'lamm'daym
ח+ח+ח+ח+ח+ח+ח	kom'meyoot
ח+ח+ח+ח+ח+ח+ח	b'mitzvotecha
□י+ח+ח+ח+ח+ח+ח	v'hishttakhaveetem

3.7.15 In the first syllabification the sheva must be silent, but that would result in the two nuns being adjacent with no vowel sound between them. That is not allowed according to the third rule in §3.4.0, so the sheva must be sounded and the second syllabification is correct. Sometimes the word for “Here I am” is spelled הִנֵּנִי or הִנְנִי , in which case the second virtual occurrence of the first nun is a separate syllable.

3.7.16 (a) According to the final rule in §3.4.1, the sheva in הִנֵּנִי is silent because it follows a patach while the sheva in הִנְנִי is sounded because it follows a qamats. That means that the words decompose into the syllables and have the transliterations shown below.

$$\begin{array}{rcccl} \text{yaldah} & \text{הַיָּלְדָּה} & + & \text{נִי} & = & \text{הִנֵּנִי} & \text{a female child} \\ & & & \uparrow & & & \\ & & & \text{silent} & & & \\ \text{yal'dah} & \text{הַיָּלְדָּה} & + & \text{נִי} & + & \text{נִי} & = & \text{הִנְנִי} & \text{she gave birth} \\ & & & \uparrow & & & \\ & & & \text{sounded} & & & \end{array}$$

(b) A beged-cepet letter at the beginning of a syllable takes a dagesh unless it follows a vowel sound. The dalet in הִנֵּנִי follows a silent sheva, so it gets a dagesh; the dalet in הִנְנִי follows a sounded sheva so it gets none. (c) A Torah reader must understand the text well enough to sing the right word based on its meaning, or learn the correct pronunciation along with the trope.

3.7.17 (a) The last two letters of the word are both coph, so if the sheva on the first of them were silent there would be a repeated consonant having no vowel sound in between. That is forbidden by the final rule in §3.4.0, so the sheva must be sounded and the word divides into syllables like this.

$$\text{avarech'cha} \quad \text{אָ} + \text{בָּ} + \text{רָ} + \text{כָּ} + \text{חָ} + \text{אָ} = \text{אֲבָרַךְכָּא} \quad \text{he will bless you}$$

(b) The meteg appears in a syllable that is neither the last nor the penultimate, so it denotes a minor stress and the major stress remains on the last syllable. This word should be pronounced a'VArech'CHA and (c) the word אֲבָרַךְכָּא should be pronounced y'VArech'CHA.

3.7.18 (a) The sheva at the beginning of the word is sounded because of that. The other sheva could be either silent or sounded without violating any of the first six sheva rules, so we must resort to the final rule in §3.4.1. The sheva on the coph is in an unaccented syllable but it does *not* follow one of the vowels that would make it silent, so it must be sounded and we get this division into syllables.

$$\text{c'choch'vay} \quad \text{כָּ} + \text{כָּ} + \text{וָ} + \text{אָ} = \text{כֹּכְבֵּי} \quad \text{as the stars of}$$

(b) The caf has a dagesh because it is the first letter of the word. Each coph follows a vowel sound so it lacks a dagesh. If the initial caf is removed, the following coph becomes the first letter in the word so it acquires a dagesh and becomes a caf.

3.7.19 An enhanced sheva replaces a sheva under the letters א, נ, פ, and צ to make the syllable easier to say. This table shows the enhanced shevas and how to pronounce them.

enhanced sheva	sound	as in	name
◌ֵ֊	ah	honest	half-patach
◌ֶ֊	eh	bed	half-segol
◌ֹ֊	aw	law	half-qamats

The awe vowel, ◌ֹ֊, has the same sound as the half-qamats.

3.7.20 When a פ at the end of a word carries a patach, the combination פֿ is pronounced **akh** instead of **kha**. This happens, for example, in the word פֿֿֿֿֿ, which means “an apple.” The accent in a word that has a furtive patach is always on the penultimate syllable.

3.7.21 A full qamats has the **aw** sound when it appears in an unaccented syllable that ends with a consonant having no vowel sound. The half-qamats is the enhanced sheva that sounds like **aw**. The awe vowel, ◌ֹ֊, is used in this book to represent the **aw** sound.

3.7.22 (a) The four rules given in §3.5 for sounding the letter yod are as follows:

- When a yod has a vowel it is pronounced as **y** followed by the vowel.
- When a yod follows a consonant with a chiriq, it is part of the ee vowel.
- When a yod has no vowel and is the last letter of a word, it is pronounced as **y** (sometimes as part of the transliteration **ai** or **aye** [33]).
- When a yod has no vowel and is not the last letter of a word, it is silent.

(b) In the word פֿֿֿֿֿ, the first rule applies to both yods (the second yod has the oovav vowel). (c) According to the last rule in §3.4.1, the sheva is silent and the word has this decomposition into syllables.

$$\text{yihyoo } \text{פֿ} + \text{פֿֿֿֿֿ} = \text{פֿֿֿֿֿ} \text{ they will be}$$

(d) A syllable must by definition have a vowel sound on its first or only consonant, so a silent yod can never be the first letter of a syllable.

3.7.23 Only the second spelling permits the word to be divided into syllables.

$$\text{mahyan } \text{פֿֿֿֿֿ} + \text{פֿֿֿֿֿ} = \text{פֿֿֿֿֿֿֿֿֿֿֿ} \text{ a spring of water}$$

References

The books listed in §5.2 and some of those listed in §5.1 teach the pronunciation of Hebrew words; those in §5.1 teach what the words mean and how to use them in sentences. The books in §5.3, the dictionaries in §5.4, and the websites in §5.5 are cited in the text.

5.1 More-Advanced Textbooks

Every expositor has his or her own theory of Hebrew grammar; all authorities agree on most things, but no two agree on everything.

- [1] **Bergman, Bella; Dorph, Dr. Sheldon; Gordon, Rabbi Joel; and Band, Dr. Arnold J.**, *Hebrew: A Language Course*, three volumes, Behrman House, 1982. This is a college or yeshiva high-school text about modern Hebrew. It assumes that the student already knows how to read and write Hebrew sentences using a vocabulary of about 150 words. Each unit consists of a passage to be read, presentation of a grammatical principle, and exercises; starting with unit 4 the reading passage is repeated without vowel points so that the student can become accustomed to reading unpointed text. By the end of the third volume some 900 new vocabulary words have been introduced. Some exercises involve writing answers in cursive script to questions about the reading passage; the others include crossword puzzles, charts to be filled in, riddles, and other interesting activities. Each volume includes a review of grammatical principles, a Hebrew-to-English glossary, and a very brief index.
- [2] **Cohen, Rabbi Miles B. and Rubin, Leslie**, *Hebrew Grammar Guides: Study Aids for Basic Hebrew Grammar Skills*, Revision 1.2, August 2008, info@milesbcohen.com. A quirky and concise looseleaf binder covering “basics” and rules for conjugating verbs. The section on basics includes the entire contents of this book, and the citations given here are to page numbers in that section.
- [3] **Gesenius, Wilhelm**, *The Linguistics and Language Composition of Hebrew – Its Etymology, Syntax, Tones, Verbs and Conjugation*, first published 1812; 28th Edition of 1910 reprinted by Pantianos Classics in 2018. A famous reference work but unsuitable for use as a textbook. This edition unfortunately omits the three indices of the original.
- [4] **Lambdin, Thomas O.**, *Introduction to Biblical Hebrew*, Charles Scribner’s Sons, 1971. The traditional college text, authoritative but very terse and not for the faint of heart. Its haphazard organization into lessons and numbered paragraphs, its technical

jargon, and the brevity of its index combine to make the book difficult to use for either self-study or reference.

- [5] **Pratico, Gary D.** and **Van Pelt, Miles V.**, *Basics of Biblical Hebrew Grammar*, Third Edition, Zondervan Academic, 2019. Well-organized, thorough, systematic, clearly-written, and easy to read, it has large-format pages and a durable hard-cover binding. This book must be exhausting as an introductory text, but it is excellent for reference although its treatment of the consonants and vowel points differs quite a bit from that given here. It has a good Hebrew-to-English lexicon and a brief index, and each chapter includes a useful summary. Each chapter concludes with an essay promoting (often in only the final sentence or two) the authors' fundamentalist Christian theology, but these are only vaguely related to the content and can be omitted without loss of continuity. The exercises for this book are published in a separate volume.
- [6] **Simon, Ethelyn; Resnikoff, Irene; and Motzkin, Linda**, *The First Hebrew Primer*, Third Edition, EKS Publishing, 2005. The easiest introduction to Classical Hebrew, although its treatment of the consonants and vowel points differs somewhat from that given here (see §1.5.0). This book is written from a Reform Jewish perspective and includes both Hebrew-to-English and English-to-Hebrew glossaries, and it has many useful exercises. It mentions the pu'al and hawf'al verb stems only in passing, but its treatment of the other derived stems is the best of any text listed here. Unfortunately, it has *no* index. A separately-published answer key is available.
- [7] **Uveeler, Luba and Bronznick, Norman M.**, *Ha-Yesod: Fundamentals of Hebrew*, Feldheim Publishers, 1998. A college text on modern Hebrew, partly written *in* Hebrew, haphazardly organized into lessons rather than topics. The entire contents of *Voicing Hebrew* are covered in the first five pages of *Ha-Yesod*. Each lesson consists of a vocabulary list, a section on grammar, a translation exercise from Hebrew, a translation exercise into Hebrew, and sometimes other exercises. Appendices consist of grammatical tables presented entirely in Hebrew; an index listing 46 main entries; a list of all the Hebrew vocabulary words, each keyed to the lesson where it is translated to English; a list of idioms, each keyed to the lesson where it is introduced; an English-to-Hebrew glossary; and additional exercises for some of the lessons. The glossary helpfully includes both the singular and the plural of each noun, both the masculine and feminine form of each adjective, and both the third person masculine singular and the infinitive form of each verb.
- [8] **Waltke, Bruce K.** and **O'Connor, Michael P.**, *An Introduction to Biblical Syntax*, Eisenbrauns, 1990. An exhaustive 765-page exposition of the grammar of the Tanakh, informed by research in comparative linguistics and consisting of 4 chapters of introductory material, 9 chapters on nouns, 6 chapters on adjectives, numerals, and pronouns, 9 chapters on verbal stems, 12 chapters on verbal conjugations and clauses, a glossary

of technical terms, an enormous bibliography, and three indices. The exposition is clear and precise, and each of the many examples is taken from the Hebrew Bible. This book makes frequent use of diacritical marks that are defined nowhere in it (some but not all of them are explained in [4, §1]). A lengthy preview of this book can be read on Google Books.

- [9] **Webster, Brian L.**, *The Cambridge Introduction to Biblical Hebrew*, Cambridge University Press, 2009. An idiosyncratic technical analysis containing citations to unidentified other works, accompanied by a CD of various “learning activities.”
- [10] **Weingreen, J.**, *A Practical Grammar for Classical Hebrew*, Second Edition, Oxford University Press, 1959. A readable and relatively brief standard college text, with both Hebrew-to-English and English-to-Hebrew glossaries and a very terse index.

5.2 Less-Advanced Textbooks

- [11] **Amit, Inbal**, *Hebrew 1 Workbook for Beginners*, 2023, <https://www.hebrewbyinbal.com>.
- [12] **Castberg, C. and Adler, Lillian W.**, *The New Reading Hebrew: A Guided Instruction Course*, Behrman House, 2004.
- [13] **Levy, Harold**, *Hebrew for All*, Third Edition, Central Council of Jewish Religious Education, London, 1953. A self-study guide for Holocaust survivors hoping to connect with religious observance or make aliyah to the then-new modern State of Israel.
- [14] **Shaffier, Miiko and Parker, Ken**, *Learn to Read Hebrew in 6 Weeks*, Shefer Publishing, 2020.
- [15] **Motzkin, Linda**, *Aleph Isn't Tough: An Introduction to Hebrew for Adults, Book 1*, URJ Press, 2000.
- [16] **Motzkin, Linda**, *Aleph Isn't Enough: Hebrew for Adults, Book 2*, URJ Press, 2003.
- [17] **Simon, Ethelyn and Anderson, Joseph**, *Teach Yourself to Read Hebrew*, Revised Edition, EKS Publishing, 2008.

5.3 Bible and Liturgy

- [18] **Gold, Rabbi Avie**, *Tikkun: The Torah Reader's Compendium*, Mesorah Publications, 2004.
- [19] **Harlow, Rabbi Jules**, *Siddur Sim Shalom*, Rabbinical Assembly, 1985.

- [20] **Sacks, Rabbi Jonathan**, *The Koren Shalem Siddur*, Koren Publishers, 2019.
- [21] **Scherman, Rabbi Nosson**, *The Complete ArtScroll Siddur*, Mesorah Publications, 2001.

5.4 Dictionaries

- [22] **Ben-Yehuda, Ehud** and **Weinstein, David**, *Ben-Yehuda's Pocket English-Hebrew Hebrew-English Dictionary*, Pocket Books, 1964. This classic includes many words from the Bible that do not appear in other dictionaries, but its typeface is so tiny that some letters and vowel points are hard to distinguish from others.
- [23] **Sivan, Reuven** and **Levenston, Edward A.**, *The New Bantam-Megiddo Hebrew and English Dictionary*, Bantam Books, 2009. This book includes many words from modern Hebrew, and its modern spelling of ancient words sometimes differs from that found in [22] and classical sources. Its typeface is crisp, clear, and large enough to read easily.

5.5 Websites

- [24] <https://en.wikipedia.org>
- [25] https://en.wikipedia.org/wiki/Hebrew_alphabet
- [26] https://en.wikipedia.org/wiki/Hebrew_spelling
- [27] https://en.wikipedia.org/wiki/Romanization_of_Hebrew
- [28] <https://omniglot.com/writing/hebrew.htm>
- [29] <https://judaism.stackexchange.com>
- [30] <https://www.quora.com>
- [31] <https://forum.unilang.org>
- [32] https://www.chabad.org/search/keyword_cdo/kid/7395/jewish/Taf.htm
 In Yiddish, **tav** became **taf** through a process called *final devoicing*. Most Israeli speakers of modern Hebrew are said to mispronounce the name of the letter in this Ashkenazic way.
- [33] <https://www.ashermath.com>
 This is the website from which you downloaded *Voicing Hebrew*. You can also download *Homebrew Hebrew*, which devotes its §13 to a detailed explanation of the conventions that I follow in constructing transliterations.

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