

Ancient Hebrew for Children

BeGaD-KePhaTh letters

כְּלָמָנִים letters

Soph Pasuq

Sh'wa

Maqqeph

Booklet 5

THE HEBREW ALPHABET

Final Form

Letters

א	Aleph	No sound (silent)
בּ	Beth	B as in “Beginning” or V as in “Vine”
גּ	Gimmel	G as in “God”
דּ	Daleth	D as in “Dark”
הּ	Hey	H as in “Heaven”
וּ	Waw	W as in “World”
זּ	Zayen	Z as in “Zion”
חּ	Hketh	Hk as in lightly clearing your throat
טּ	Teth	T as in “Time”
יּ	Yod	Y as in “Yes”
כּ	Kaph	K as in “Kin”
לּ	Lammed	L as in “Lord”
מּ	Mem	M as in “Mercy”
נּ	Nun	N as in “Noah”
סּ	Sammech	S as in “Sin”
עּ	Ayen	No sound (silent)
פּ	Pe	P as in “Pray” or ph/f as in “flood”
צּ	Tsade	Ts az “riTZ crackers”
קּ	Koph	Q as in “IraQ”
רּ	Resh	R but pronounced in back of the throat, like Russian “r”
שּ	Sin	S as in “Savior”
שׁ	Shin	Sh as in “Shine”
תּ	Tau	T as in “Time” or TH as in “The”

VOWEL MEMORY KEYS

Short

PATHAQ



FLAT HAT PATHAQ

Long

QAMETS

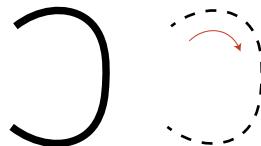


כ

Käph

Käph is the 11th letter of the Hebrew alphabet. It comes into English as a “k” and sounds like the English “k” when it has a dot (daghesh lene) in it, like this: ק.

To remember its pronunciation, you can think of it as a backward “c” and the hard “c” sound like “Cat.”



käph came in the same spot in the alphabet as the English “k.”

The letter käph had many shapes in the ancient past, such as these:

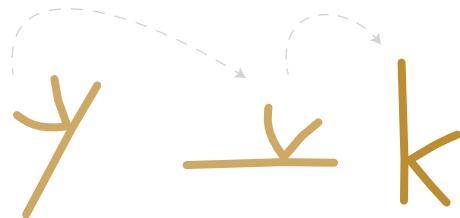


But, these ancient shapes turned into the following shape later in Aramaic.

Ancient käph:

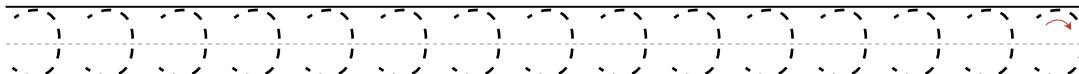


It is easy to see this becoming a “k” in English:



Trace the Hebrew letters below.
Start on the right and move left.

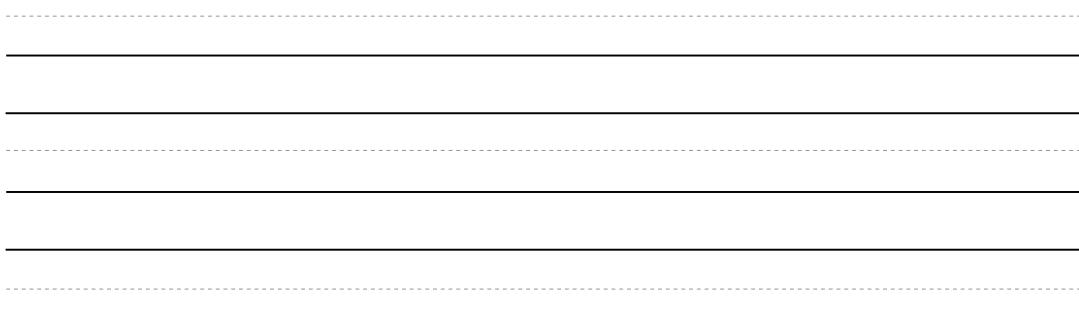
Start here



käph

Fill in the next three lines with the letter “käph”

Start here



REVIEW: trace the following letters

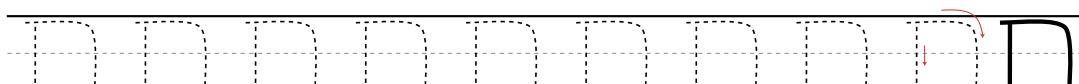
Start here



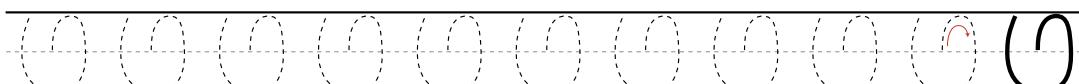
Waw



Zayen



Hkēth



Tēth

Once again, write out käph

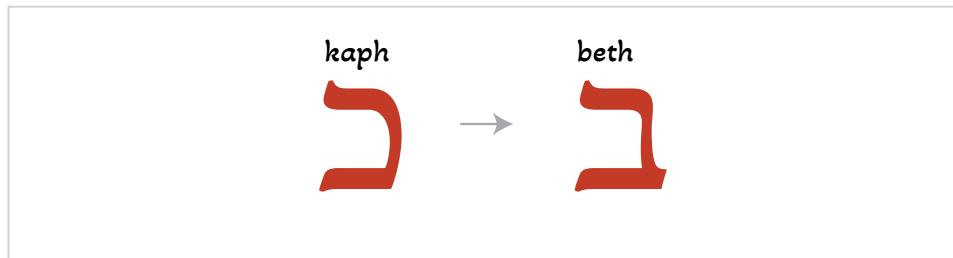


Käph

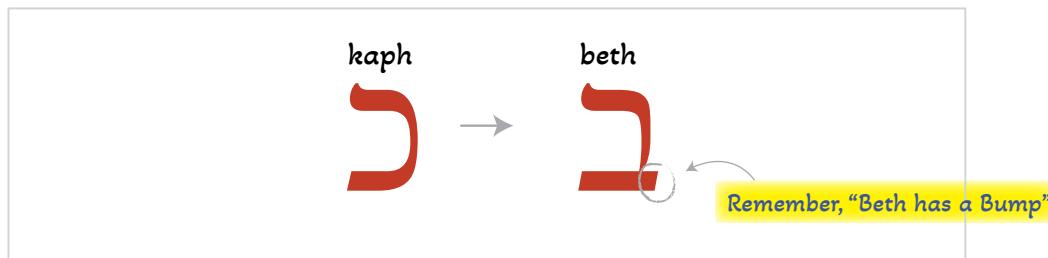
DIFFERENCE BETWEEN בּ AND בּ

The difference between בּ and בּ

The difference between these two letters is in the tittle. Again, a tittle is the smallest part of a Hebrew word that makes a difference in meaning. Can you identify the tittle?



The little piece of line that sticks out at the base of the “beth” is a tittle.



Just like in English, the Hebrew fonts can change the letter shapes slightly. The following letters are all kaph's:



The following letters are all beth's:



PRACTICE IDENTIFYING

ב AND ב

Circle all the beths and cross out all the kaphs in the following lines.

7

6

5

4

3

2

1

ב ב ב ב ב ב ב

Line 1

7

6

5

4

3

2

1

ב ב ב ב ב ב ב

Line 2

7

6

5

4

3

2

1

ב ב ב ב ב ב ב

Line 3

7

6

5

4

3

2

1

ב ב ב ב ב ב ב

Line 4

ב ב ב ב ב ב ב

Line 5

Vocabulary

כְּבָד

כְּבָדֹץ

noun

כְּבָדָה

adjective

“to be weighy”
“to be heavy”
“to be valueble”
“to be glorious”

God, the Creator, designed the root **כְּבָד** to describe something that has weight to it, either physically or in the mind.

As a verb, it meant “to be heavy or weighty.”

So, if something is heavy, that can be a good thing if its weight adds to its value or honor (Is. 29:13, Ex. 20:12, 1 Chro. 11:21). So, in this sense, more weight equals more importance, whether speaking of the weight of someone’s position or influence or the weight of something’s value (such as gold or silver).

But if that weightiness creates difficulties, like a heavy burden, then it is not something desirable (Gen. 48:10, Is. 6:10, 1 Sam. 5:6; 2 Sam. 13:25; Gen. 18:20).

So, this word was used for the ideas of “honor” and “glory” and “value” as well as of “grievous” (like a famine that weighed heavily on the land - Gen. 12:10) or “heavy” (like sins that weighed heavily on a person - Ps. 38:4)

Also, if something does not work correctly or efficiently, if it is hard to accomplish, it can feel “heavy” for the one trying to get the work done (e.g., Gen. 48:10).

The opposite of “honoring” (**כְּבָד**) God is not “dishonoring” Him in Hebrew. It is to make Him light in the mind, speech, or behavior. In other words, when a person thinks, speaks, or behaves in a way that makes God appear to be of little value or meaning (as if He does not weigh much in their life), that person is contrary to God. He is taking God lightly, which is cursing Him, for the Hebrew word in Scripture for “curse” is the word “to make light” of something.

Psa. 19:1

The heavens declare the glory of God;
and the firmament sheweth his handywork.

הָשָׁמַיִם מְسֻפְרִים כְּבُוד־אֱלֹהִים

Ex. 20:12

Honour thy father and thy mother:
that thy days may be long upon the land which the LORD thy God giveth thee.

מֵדֶנֶת אֲבִיךָ וְאֶת־אֶמְתָּה
father mother

1 Sam. 4:22

"The glory is departed from Israel"

גָּלוּה כְּבָד מִיְשְׁרָאֵל

Gen. 31:1

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

all this glory
כָּל־הַכְּבָד הַזֶּה:

Ex. 18:18

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

this thing is too heavy

כְּבָד מֵאָהָר הַדָּבָר

The BEGAD-KEPHATH Letters

בְּגָדְכָפָת

These letters (beth, gimel, daleth, and kaph, pe, tau) form a special group in Hebrew. These are the only letters that can take a *daghesh lene*. What is a *daghesh lene*?

A *daghesh lene* is a dot in the middle of the letter, like this:



These letters always have a *daghesh lene*, unless something makes it go away. If the dot goes away, then these letters soften their pronunciation.

For example:

 says “b” but  says “v” (like a “b” but letting air through while saying it)

 says “t” but  says “th”

 says “p” but  says “ph” (like “phone”)

 says “k” but  says “kh” (saying “k” while letting a little air through)

These four, especially, will be a focus. It is harder to tell or make a difference for the other two for English speakers.

בגד-כפת Exercise

The teacher will select three students at a time and assign either one of the first set of begad-kephath letters to each student. The teacher will then point at the letters slowly in a row and each student must say the letter assigned to him or her.

Once the students are comfortable with it, then the teacher can point at letters out of order.

All the students in a class should be used for the first set before moving on to the next three letters.

First set:

ב ג ד

Second set:

כ פ ק

All 6 letters:

ב ג ד כ פ ק

1. Circle all the daghesh lene's below:

בְּכָהָכְפַתְהַתְגֵבָב

2. Circle all the letters below that are begad-kephath letters

לְמֹזְהָגָדָל בְּכָגְדָכְפַתְהַתְגֵבָתָה

3. Now put a daghesh lene in all the letters that are begad-kephath letters (if they do not already have one).

לְמֹזְהָגָדָל בְּכָגְדָכְפַתְהַתְגֵבָתָה

4. Circle all the begad-kephath letters in the Hebrew verses below.

**בְּרִאָשָׁית בְּרָא אֱלֹהִים אֶת
הַשְׁמָיִם וְאֶת הָאָرֶץ :**

4. Write the begad-kephath letters in Hebrew 3 times here:

1.

2.

3.

The BEGAD-KEPHATH Rule

When does a begad-kephath letter lose its *daghesh lene*?

RULE:

A begad-kephath letter loses its *daghesh lene* when a vowel sound comes before it.

So, the beth below has lost its *daghesh lene* because a vowel is right before it:



And this beth has lost its *daghesh lene*. Why?



Because aleph is silent, so the last sound before the beth is a holem:



Now, this next beth does not lose its *daghesh lene* because the vowel does not come after it:



The BEGAD-KEPHATH Practice

Circle each begad-kephath letter below, then put a *daghesh lene* in each begad-kephath letter that SHOULD have one.

גַם 4

אָבִי 1

תְּסִפְהָ 5

אָתָּה 2

בְּאֶרְץ 6

אָתֹּוּ 3

Not a vowel sound

Decide whether the begad-kephath letters below (the ones with question marks over them) should have a *dagesh lene* or not. Put in a *dagesh lene* where needed.

תְּרֵא בְּן 1

לֹא-תִקְחֶת 2

כִּי לֹא-תִעְזֹב 3

בְּלֹא דְבָרִי 4

The BEGAD-KEPHATH Practice

ANSWER KEY

Circle each begad-kephath letter below, then put a *daghesh lene* in each begad-kephath letter that SHOULD have one.

ד 4

אָבָּ 1

תְּסִפְתָּה 5

אַתָּ 2

בְּאַרְצָ 6

אַתָּה 3

Not a vowel sound

Decide whether the begad-kephath letters below (the ones with question marks over them) should have a *dagesh lene* or not. Put in a *dagesh lene* where needed.

תְּרֵא בָּן 1

לֹא־תְּקַרְבָּ 2

כִּילֹא־תְּגַזְזֶבֶן 3

בְּלֹא־בְּרִי 4

HEY (ה) AT THE END OF A WORD

When *hey* ה is the last letter of a word, it is silent. It makes no sound. So, these two words are pronounced the same:



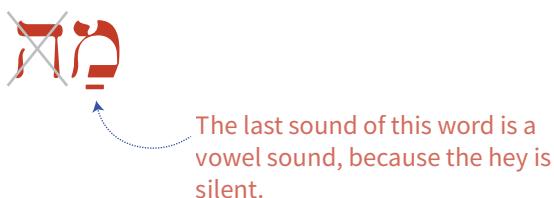
Read the following word but be sure not to pronounce the *hey* ה at the end.



Now read this next word.



So, this word ends in what sound? The sound of the “a” in the pathaq.



Now, remember the begad-kephath rule:

RULE

A begad-kephath letter loses its *daghehs lene* when a vowel sound comes before it.

THIS RULE ONLY APPLIES SOMETIMES IN THE HEBREW BIBLE TO WORDS ENDING IN HEY. Still, the following section will apply the rule as if it applies all the time.

So, should this beth have a daghesh lene or not?

מַה בָּו

(See the next page for the answer)

So, should this beth have a daghesh lene or not?

מַה בָּו

It should NOT!

Should this *gimmel* ג have a *daghesh lene*?

זֶה ג

It should NOT!

Practice

Draw a *kaph* in the following blank spots (marked by circle). Then put a *daghesh lene* in each one that should have it.

מִלְשָׁמְדָר לְבָאָרֶץ רַי

Draw a *gimmel* in the following blank spots (marked by circle). Then put a *daghesh lene* in each one that should have it.

אֲקָה רֹן גְּפִין לְמַה נְבָתֵּן

VOWELS IN HAND

Use the chart on the following page to help read each of the syllables below.

אֵ 25

אַ 17

אָ 9

אִ 1

וְ 26

וַ 18

וָ 10

וִ 2

גְ 27

גַ 19

גָ 11

גִ 3

אֶ 28

אֶ 20

אֶ 12

אֶ 4

וֶ 29

וֶ 21

וֶ 13

וֶ 5

אַ 30

אַ 22

אַ 14

אַ 6

וֹ 31

וֹ 23

וֹ 15

וֹ 7

אִ 32

אִ 24

אִ 16

אִ 8

READING PRACTICE

9 זֹאת אַת אַת 1

10 אֶל בְ בָ 2

11 הַבָּל גָל גָל 3

12 יְפֵת ^{“Japheth”} חַי זָה 4

13 יְזֹעֲד בָא עַל 5

14 יְחִיחָה אַחֲרָד 6

טוֹב 7

אַחֲת 8

VOWELS IN HAND

Use the chart on the following page to help read each of the syllables below.

אַ 25

אָ 17

אֵי 9

אִי 1

אֹו 26

אָו 18

אֵווּ 10

אֶוּ 2

אֹוּ 27

אָוּ 19

אֵווּ 11

אֶוּ 3

אַ 28

אָ 20

אֵתּ 12

אֶתּ 4

אַ 29

אָ 21

אֵתּ 13

אֶתּ 5

אַ 30

אָ 22

אֵתּ 14

אֶתּוּ 6

אַ 31

אָ 23

אֵתּ 15

אֶתּ 7

אַ 32

אָ 24

אֵתּ 16

אֶתּ 8

ל

Lammed

This is the letter “lammed” (pronounced like “lama”  but with an “-ed” at the end instead of an “-a”).

It is the 12th letter of the Hebrew alphabet. The 12th English letter is “L” as well! Because the English alphabet came from Hebrew.

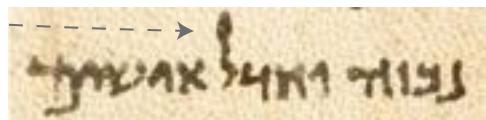
It is pronounced like an English “L” and is the source of the English “L.” (See below.)

Lammed is the only letter that stands above the top line of a Hebrew line of writing:



Here is a *lammed* in an ancient Hebrew manuscript:

lammed



Scribes would often drag the top of the lammed as high as they could.

Notice that when you go back in time, the lammed did not have the bottom tail. Now you know where the English “L” came from! Directly from ancient Hebrew:

9th to 5th century BC



1st Century



10th Century AD

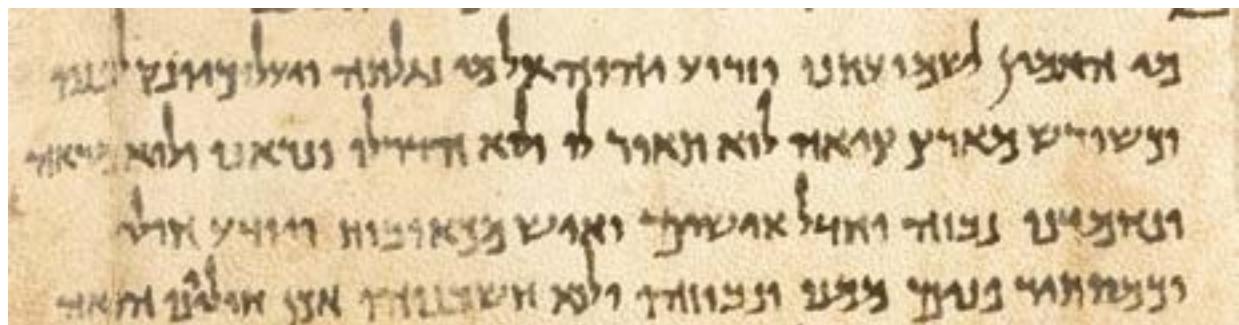




A lammed can take a daghesh forte but it cannot take a daghesh lene.

Practice

Circle all the lammeds below:



You should find 14 lammeds in the text above.

Here is a typed lammed: **ל**

Add the missing top line to all the lammed's below:

תְּשִׁמְרוּ לְעַשְׂתָּה ? מֵעַן תְּחִיּוֹן

Draw lammeds in the blank spots below:

וְהִנֵּה : אֶכְלָה בְּהִנֵּה :

Cross out any lammeds that are pointed in the wrong direction below:

לְלָל לְלָל לְלָל לְלָל

Trace the line of lammed's below:



Fill in the lines below with lammed's:

Reading Practice

fish גַּד 10	to walk final form kaph הָלֵךְ 7	to lodge final form nun לִין	short for "Baal" בֶּל 1
Gad גָּד 11	no, not לֹא 8	no, not לוֹא to, toward אֶל	to roll גּוֹל 2
to pierce חַלֵּל 12	heart, mind לִבּ 9	heart, mind (long form) לִבְבָּשׁ 3	

Read the following syllables. Each person should read through all of them.

לְלִיבּוֹן

Now read the following word taken right from Genesis 1:4, from the first day of creation.

בָּדָל = to divide

"And [God] divided..."

REVIEW: trace the following letters

Start here



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Yod

INTERACTIVE LETTERS

Beginning with number 1 below, each person say the alphabet letters out loud. Once everyone has said the letters in number 1, each person will say the letters in number 2, then 3, one person at a time for each number.

לֵבִי 1

ט בערך ל

הטיכן ל 3

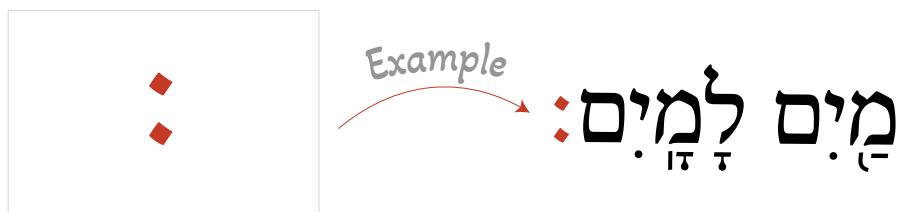
Now, one more time, everyone taking turns, say the alphabet letters below, beginning with zayen:

לְכַדְתִּים

Sof Pasuq

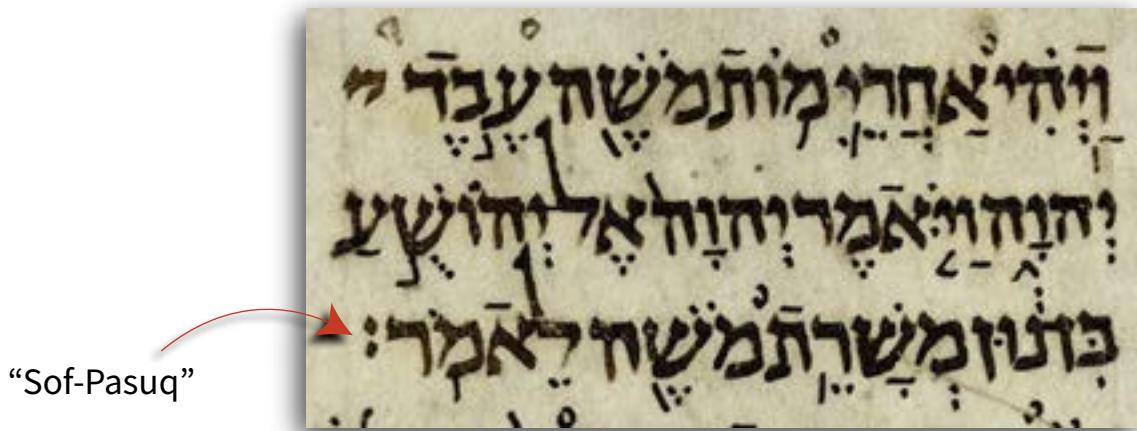
There are no periods in Hebrew, but the Hebrews did have something similar. At the end of a section, the scribes would insert two diamonds or circles to mark the end of that section, much like the end of a verse today. The name of this mark at the end is called a “sof-pasuq.”

“Sof-Pasuq”



The “sof-pasuq” stands by itself, never above or below a letter but after the last word of the verse.

Here is a “sof-pasuq” in an ancient, handwritten Hebrew manuscript that is 1100 years old. (The Aleppo Codex, Joshua 1:1)



Here is a “sof-pasuq” in typed Hebrew:

וְיִהְיֶה בְּקֶר יוֹם אֶחָד:

SOF-PASUQ EXERCISE SHEET

Circle every “sof-pasuq” in the Hebrew Scriptures below.

Hint:

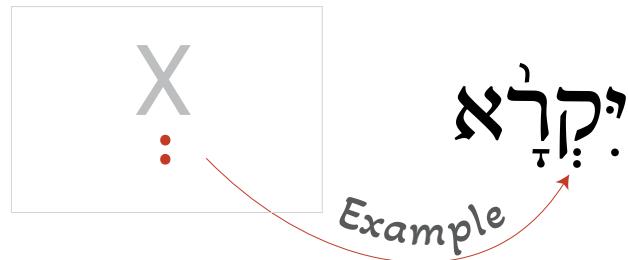
וַיִּקְרֹא אֱלֹהִים | לֹא־זָרֶת יְוָמָם
וְלֹחֵשׁ קָרָא לִילָה וַיְהִי־עָרָב
וַיְהִי־בָּקָר יוֹם אֶחָד: פ
וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעָה
בְּתוֹךְ הַמְּאֹם וַיְהִי מַבְדִּיל בּוֹין
מִים לְמִים:
וַיַּעֲשֵׂה אֱלֹהִים אֶת־הַرְקִיעָה
וַיַּבְדִּיל בּוֹין הַמְּאֹם אֶשְׁר מִתְחַת
לְرְקִיעָה וּבּוֹין הַמְּאֹם אֶשְׁר מֵעַל
לְרְקִיעָה וַיְהִי־בּוֹן:

Sh'wa

To pronounce the word “sh’wa” just add these two syllables together: sh+wa (like wa in “water”).

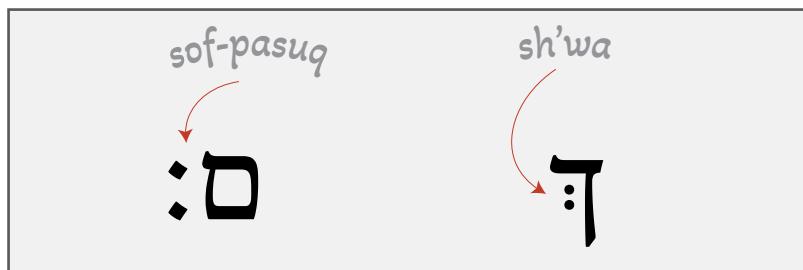
Two dots below a letter are called a sh’wa.

“Sh’wa”



“Sh’wa” either is totally silent (no sound) or it gives a brief sound like “u” in “upper.”

Here is the difference between a “sof-pasuq” and “sh’wa”:



The sh'wa can be vocal (make a sound) or it can be silent (no sound).

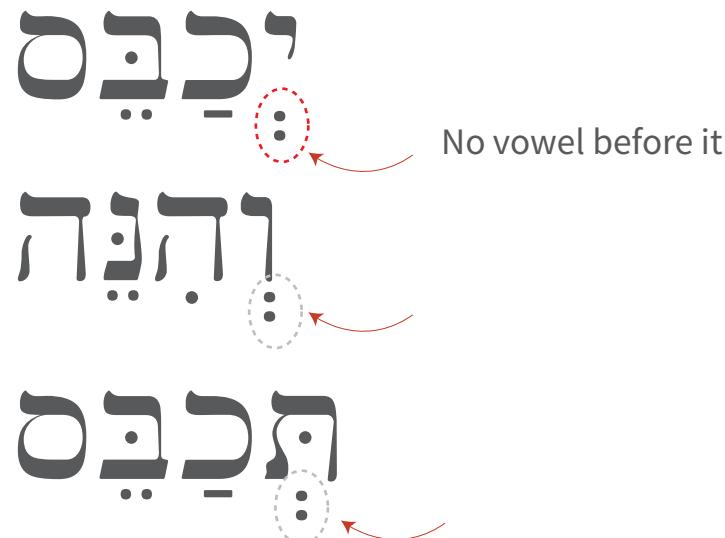
RULE:

A sh'wa is always vocal, unless a short vowel comes right before it.

Here are most of the short vowels in Hebrew:



All of these sh'was are vocal, because they start the word and do not have a short vowel before them:



This sh'wa is silent, because it has a short vowel before it:



Sh'wa Exercise 1

Circle all the sh'was:

בְּמַשְׁכְּבָה שְׁעָרֹן וְרַחֲץ
בְּגִדְיָן וְרַתְצֵן בְּגִידְיָם
וְהַפְּתָה הַלְוִים

Draw sh'was in the empty spots (circled) below.

רְהֹוא עֲשָׂה נְיַבְשָׁת

Fill in the rule below:

A sh'wa is always _____, unless a _____ vowel comes right before it.

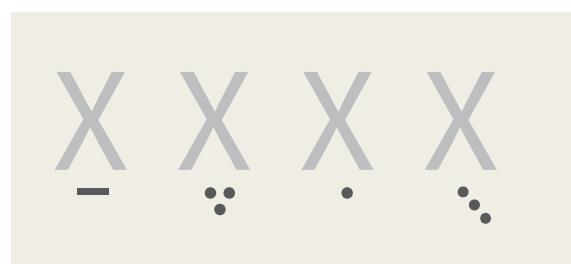
So, if a sh'wa was at the beginning of a word it would be what? Vocal or silent?

Sh'wa Exercise 2

Circle all the sh'was that are silent. Use the vowel chart at the bottom of the page to know which vowels are short.

בְּמַשְׁכְּבָה שְׁעִרּוֹ וְרַתֵּץ
בְּגִדְיּוֹ וְרַתֵּץ בְּגִדְיּוּם
וְהַטְּהָרָה הַלְּרִים

Short Vowels



REVIEW: write out the begad-kephath letters 3 times

- 1.
- 2.
- 3.

REVIEW: fill in the rule for begad-kephath letters:

BEGAD-KEPHATH RULE:

A begad-kephath letter loses its *daghesh* _____ when a _____ sound comes _____ it.

REVIEW: place a daghesh lene in each begad-kephath letter that should have one.

בְּגִדְעֹן בְּמַשְׁכְּבָה

בְּגִדְעֹן בְּמַשְׁכְּבָה

Now the gimel should NOT have a daghesh lene. Why? Can you figure it out? Don't look until you figure it out but the answer is on the next page.

Answer to why the gimel should not have a daghesh lene:
Because it is preceded by a vowel sound (vocal sh'wa).

Maqqêph

Sometimes two or more Hebrew words are joined together by an upper line between them. This line is called a “maqqeph” (pronounced “mac-kafe,” like “safe” but with a k). The following Hebrew words are joined by a maqqeph:



The maqqeph was very similar to a modern hyphen.
Words could be joined together for several reasons. One was to show a close relationship between the words, just like in English when a hyphen joins two words such as “faith-based” or “Horse-and-Buggy Lodge.”

Circle all the maqqeph's in Proverbs 8:11 below:

בִּיטּוֹבָה חֶכְמָה מִפְנִינִים
וְכָל-חַפְצִים לֹא יִשׁוּבָה:

QUESTION-ANSWER SHEET

1. Is this a maqqeph?

יְהִי

yes / no

2. Is this a maqqeph?

לִמְיָם :

yes / no

3. Is this a maqqeph?

אֱלֹהִים | לְאוֹרֶל

yes / no

4. Is this a maqqeph?

וַיְהִי־עַרְבָּה

yes / no

5. What is this?

יְהִי

Write the answer here: _____

6. What is this?

לִמְיָם :

Write the
answer below:

7. Write a maqqeph where it should go in these words:

בָת צִוָּן