

Letters 1

Welcome to the Hebrew course!

****Please read the Tips and Notes. They will help you understand how the Hebrew language works and will prevent further misunderstandings.****

We are very excited that you have chosen to learn Hebrew.

Remember that you can access the Tips and Notes from a lesson at any time by clicking the top-left corner.

Before we get started, just be aware that the Hebrew language is written from *****right to left!*****

****The Hebrew Alphabet****

In Hebrew there are 22 letters, some of their sounds exist in English and some don't. A few letters have an ending form - that means that those letters look different when written at the end of a word (their pronunciation ****does not change****).

Each letter is given with the pronunciation in the International Phonetic Alphabet (IPA) and a close-matching example in English

Letter|Ending form|IPA|English example

---|---|---|---

א| /ʔ/ ****uh**** (usually silent or similar to the letter "a" in English: a placeholder for vowels) ******

ב| /b/, /v/ **bet, vet**

ג| /g/ ****g**o**

ד| /d/ ****d**og**

ה| /h/ ****h**en** (often silent in modern colloquial speech)

ו| /v/ ****v**et**

ז| /z/ ****z**oo**

ח| /x/ **lo**ch****

ט| /t/ ****t**en**

י| /j/ ****y**es**

כ| /k/, /X/ ****c**at, lo**ch****

ל| /l/ ****l**og**

מ| /m/ ****m**an**

נ| /n/ ****n**o**

ס| /s/ ****s**ee**

ע| /ʔ/, /ʕ/ ****uh**** |identical to א for most modern native Hebrew speakers

פ| /p/, /f/ ****p**ay, **f**ool**

צ| /ts/ ****ts****

ק| /k/ ****c**at**

ר| /ʁ/ ****r**un** (similar to the French r)

ש| /ʃ/, /s/ ****sh**e, **s**ee**

ת| /t/ ****t**ap**

*These sounds are pronounced only when the letter is in the beginning of the word or in the beginning of a syllable. Otherwise, the other sound will be pronounced.

**A common example for the use of "א" as a silent letter is the word: אל (/lo/) - which means "no".

Vowels

You will notice that the vowels are not always written explicitly in Hebrew and in many cases the vowels of any given word have to be memorized, although as you learn Hebrew you will notice many patterns that will help you remember how to pronounce the words and guess how to pronounce new words you haven't encountered before. There is also a system of markings called ***nikud*** which explicitly tells you the vowel sounds in a given word, but this system isn't often used in everyday Hebrew. It is mainly used for children's books, some religious texts, and here and there for clarity and disambiguation of words with different pronunciations that are otherwise spelled identically. More on nikud in the next lesson.

Technically every one of the 22 letters above is a consonant, but some of them are also used consistently in writing as vowels. As a rough guide:

א can be used as any of the vowels, but most commonly "a".

ע - the same as for א

ה - often comes at the end of a word, and is pronounced /a/ ("ah") or /e/ ("eh"), but without the "h" sound it has at the start or middle of a word.

י most often used for the /i/ ("ee") sound. Sometimes for the /ei/ ("ey") sound.

ו as a vowel is used for /o/ ("oh") and /u/ ("oo").

Articles

In Hebrew there is only a definite article (*i.e. "the"*).

This means that we have no indefinite articles (i.e. "a/an").

In order to add the definite article to a noun we simply attach the letter ה to the start of the noun.

For example:

ילד - boy/a boy (/ˈjeled/ *yéled*)

ילד + ה = הילד - the boy (the "ה" as a definite article is pronounced /ha/ *Ha* - i.e. /haˈjeled/ **ha**yéled).

(Throughout the notes we add accents [like these:áéíóú] merely to show which syllable is stressed. In this case **ye**led and not ye**led**)

Connecting words

To connect words in Hebrew using the word "and", we add the letter **ו** (vav) to the beginning of the second word.

When using it to connect words, the letter **ו** will usually sound like "ve".

For example:

ילדה - a girl (/jal'da/ *Yalda*)

ילד + ו ילדה = ילדה וילד - a girl and a boy (/jal'da ve'jeled/ Yalda **Ve**Yeled)

We can also use both **ה** and **ו** ("the" and "and"):

ילד + ה + ו = והילד - **and the** boy (/veha'jeled/ **VeHa**Yeled)

Yes/No questions

Yes/No questions in Hebrew do not change the sentence structure and do not require any special additions.

For example:

> אני אבא (aní ába) - I am a father.

> אני אבא? (aní ába?) - Am I a father?

We can add the word "האם" (ha-ím) in order to emphasize that a question is being asked.

For example:

> אני אבא (aní ába) - I am a father.

> האם אני אבא? (ha-ím aní ába?) - Am I a father?

Note: using "האם" is considered to be formal and less likely to be used in daily conversation.

Letters 2

Here is the table of Hebrew letters again for reference:

Letter|Ending form|IPA|English example

---|---|---|---

א|ך|**uh**

ב| |b,v|**b**et, **v**et
 ג| |g|**g**o
 ד| |d|**d**og
 ה| |h|**h**en
 ו| |v|**v**et
 ז| |z|**z**oo
 ח| |X|lo**ch**
 ט| |t| **t**en
 י| |j|**y**es
 כ|כ|k, X|**c**at, lo**ch**
 ל| |l|**l**og
 מ|מ|m|**m**an
 נ|נ|n|**n**o
 ס| |s|**s**ee
 ע| |ʔ, ʕ|**uh** |
 פ|פ|p,f|**p**ay,**f**ool
 צ|צ|ts|ca**ts**
 ק| |k|**c**at
 ר| |r|**r**un
 ש| |ʃ,s|**sh**e, **s**ee
 ת| |t|**t**ap

****The Hebrew Vowels****

In Hebrew the vowels aren't represented by letters, but by dots and dashes that appear around the letters. The vowels aren't used much in modern Hebrew so we will learn how to read without them (see Letters 3).

Some words are written with the same letters but have different vowel dots and are pronounced differently - without the dots, *which* pronunciation is determined by context. In this case we will help you by writing in the vowel dots where necessary.

Please Note! when writing your Hebrew answers, **do not** use the vowels - just write words without vowels.

Here is a table of the most common ones (where we will use x as an example carrier letter):

Vowel	IPA	English example
---	---	---
Ɑ	silent/e	mm (long sound), y**e**t
Ɑ	a	b**a**nk
Ɑ	e	b**e**d
Ɑ	i	b**ee**p
Ɑ	o	b**o**g
Ɑ	u	z**oo**

In addition, the letter "ו" can carry two kinds of vowels:

Vowel|IPA|English example

---|---|---

i|o|b**o**g

u|z**oo**

"Dagesh"

As well as denoting vowels, dots can be used to explicitly distinguish between letters that have two different pronunciations:

|Letter|Pronunciation with dot|Pronunciation without dot|

|:---:|:---:|:---:|

ב|b|v|

כ|k|kh|

פ|p|f|

In technical terms the letters with the dot are plosives, and are usually used at the start of a syllable, while the letters without the dot are fricatives and are usually used at the end of a syllable. In writing without nikud, a letter without a dot could have either pronunciation, but its position in the syllable will help you guess the right pronunciation. For example:

kélev כלב (start of syllable)

mélekh מלך (end of syllable)

The letter ש, with a dot at the top right represents "sh", while ש, with the dot at the top left, represents "s".

Magic ה!

When verbs end with ה, they conjugate a bit differently than normal verbs:

1. The singular form (masculine/feminine) is determined by the vowel of the letter before "ה".
2. In the plural form, the "ה" is omitted.

For example:

|Masculine|Feminine

---|---|---

Singular| ה**א**רו (ro'***é**)| ה**א**רו (ro'***á**)

Plural| ו**א**רו**ים (ro'***ím**)| ו**א**רו**ת (ro'***ót**)

As we can see in the singular masculine form, the letter before "ה" has a "e" vowel, and in the singular feminine form it has a "a" vowel. During the course we use nikud before ה which can pronounced either "a" or "e". In the real world, you will have to rely on context: אתה רואה is atá ro'é, and את רואה is at ro'á.

Letters 3

Here is the table of Hebrew letters again for reference:

Letter	Ending form	IPA	English example
א		ʔ	**uh**
ב	b,v	**b**et, **v**et	
ג	g	**g**o	
ד	d	**d**og	
ה	h	**h**en	
ו	v	**v**et	

ר| |z|**z**oo
 נ| |X|lo**ch**
 ט| |t| **t**en
 י| |j|**y**es
 ך|כ|k, X|**c**at, lo**ch**
 ל| |l|**l**og
 ם|מ|m|**m**an
 ן|נ|n|**n**o
 ם| |s|**s**ee
 ן| |ʔ, ʕ|**uh** |
 ף|פ|p, f|**p**ay, **f**ool
 ץ|צ|ts|ca**ts**
 ק| |k|**c**at
 ר| |r|**r**un
 ש| |ʃ, s|**sh**e, **s**ee
 ת| |t|**t**ap

 Full Spelling

In modern Hebrew we usually don't use vowel dots (nikud), which is why we will learn to read without them. Full spelling is a way of writing which helps us to do so.

In full spelling we use letters to replace some of the nikud.

Letter| IPA | English example | Hebrew example

---|---|---|---
 ר| |r| **r**un (rú**akh** - wind)
 נ| |n| **n**o (nó**akh** - brain)
 י| |y| **y**es (sí**akh** - bush/conversation)
 י| |j| **j**oy (ré**akh** - smell)
 ע, ה, א| |e, h, a| **e, h, a** (pér**akh** - flower)
 ע, ה, א| |e, h, a| **e, h, a** (tapú**akh** - apple)

There are also a few guidelines you can use to help you:

1. When a word ends with the letter "n", the end is always pronounced as "akh" ("aX").

- >
- נ**ר**י** (rú**akh** - wind)
- נ**מ**י** (nó**akh** - brain)
- נ**ש**י** (sí**akh** - bush/conversation)
- נ**ר**י** (ré**akh** - smell)
- נ**פ**ר**י** (pér**akh** - flower)
- נ**תפ**ו** (tapú**akh** - apple)

2. When a word ends with the letter "ע", the end is always pronounced as "a" (**"א"**, **"א"**) (*"א", **"א"*)

>

- שומע (shomé**a** - hears)

- כובע (kóv**a** - a hat)

- אצבע (étsb**ah** - a finger)

- קרקע (kark**áh** - ground)

3. In some words, we use the diphthong "י" for "ai" or "ey" (**"ai"**, **"ei"**) (*"ai", **"ei"*)

4. When we want to pronounce the sound "V" we double the letter ׀ (vav) - since when we are not using nikud, the letter ׀ is used to indicate when there is a vowel, "o" or "u".

Note: when the letter ׀ appears in the beginning of the word there is no need to double it - it will nearly always be "v".

5. When a word ends with the combination "י", it will mostly be pronounced as "av".

>

- עכשיו (akhsh**áv**)

- אלעל (al**áv**)

Phrases

Welcome

The word "welcome" has 4 versions:

ברוך הבא (barúkh habá) - for singular masculine.

ברוכה הבאה (brukhá haba'á) - for singular feminine.

ברוכים הבאים (brukhím haba'ím) - for plural masculine/mixed (and formal use).

ברכות הבאות (brukhót haba'ót) - for plural feminine.

Whenever there is a mixed group in Hebrew - use the masculine plural.

****Names****

In this lesson we introduce two common Israeli names:

יוסי (Yossi) - Male name (shortened from the equivalent of "Joseph", Yosef - יוסף)

טל (Tal) - Unisex name (meaning "dew")

****How are you?****

As in English, there are various ways to ask someone how they are, or what's going on. Here we introduce the following:

מה קורה?

Literally: "What's happening?" Similar to "What's up?", "How are you doing?"

מה נשמע?

Literally: "What is heard?" Used in the same way as מה קורה.

מה שלומך?

(when addressing a male: מה שלומך (ma shlomkhá), when addressing a female: מה שלומך (ma shlomékh))

Literally this means "what is your peace/well-being/welfare?". This is the standard, formal way of asking "how are you?".

Basics

*****To Be*****

In Hebrew the verb "to be" doesn't exist in the present tense - meaning that there is no "am", "is" or "are" in Hebrew (Except for a few specific cases which will be taught later). So what do we do? We simply omit them. Instead of saying "I am", you just say "I".

In Hebrew all pronouns except "I" and "We" have a masculine and a feminine form. When we use verbs or adjectives with "I" or "We", choosing the correct form is a matter of gender. If the speaker is a male, we will use the masculine form, otherwise we will use the feminine form.

For example :

> אני אוהבת מים - I love (s.f.) water. - the speaker is a female

> אני אוהב מים - I love (s.m.) water. - the speaker is a male

When it comes to the pronoun "we", one should use the plural feminine form only when the group is not mixed - in that case, we use the plural masculine form.

We have already learnt the singular pronouns in the Letters skills, and so in this lesson we will learn the plural pronouns.

Let's have a look at the Hebrew pronouns:

English| Hebrew | Pronunciation

---|---|---

I am | אני | Ani

You are (singular masculine) | אתה | Ata

You are (singular feminine) | את | At

He is | הוא | Hu

She is | היא | Hee

We are | אנחנו | Anakhnu

You are (plural masculine) | אתם | Atem

You are (plural feminine) | אתן | Aten

They are (masculine) | הם | Hem

They are (feminine) | הן | Hen

When using "you" (plural) or "they" for a mixed group, use the masculine plural.

****Grammatical Genders****

We have two grammatical genders (masculine and feminine), and each of them has both singular and plural forms.

There is no exact way to know what is the gender of each noun, but you can use this guideline to help you - most of the feminine nouns end with "ה"(a) or "ת"(t) (keep in mind that there are some masculine nouns of this kind, but not many).

Moreover, if the noun is related to a person, you can determine its grammatical gender through the person's gender.

For example, the grammatical gender of the noun "mom" is feminine.

****Verb Conjugation****

In Hebrew, present tense verbs conjugate according to gender and number.

For example, the pronoun "he", will receive masculine singular verb, and the pronoun "she" will receive feminine singular verb.

Here is the basic verb conjugation:

-|Masculine|Feminine

---|---|---

Singular|אוכל|אוכל (/o'Xel/ ochel) |אוכל|אוכלת (/o'Xelet/ ochel**et**)

Plural|אוכלים|אוכלים (/oX'lim/ ochl**im**) |אוכלות|אוכלות (/oX'lot/ ochl**ot**)

For the few verbs whose masculine singular form contains only 2 letters, the verb conjugation is as follows:

-|Masculine|Feminine

---|---|---

Singular|בא|באה (/baa/ ba**ah**)

Plural|באים|באות (ba**im**) |באות|באות (ba**ot**)

Magic ה!

When verbs end with ה, they conjugate a bit differently than normal verbs:

1. The singular form(masculine/feminine) is determined by the vowels in the letter before "ה".
2. In the plural form, the "ה" is omitted.

For example:

|Masculine|Feminine

---|---|---

Singular|רוח|רוחה (ro**eh**) |רוח|רוחה (ro**a**h)

Plural|רוחים|רוחות (ro**im**) |רוחות|רוחות (ro**ot**)

As we can see in the singular masculine form, the letter before "ה" has a "e" vowel (ro'eh), and in the singular feminine form it has a "a" vowel (ro'ah).

There is

To Have

In Hebrew, there is no verb "to have". Instead, in the present tense, we use the word "יש"(yesh) - "there is" and then the indirect pronoun eg. "יש לי"(yesh li) - "I have" (literally "there is to me").

Here is a table of indirect pronouns with יש:

English | Hebrew | Pronunciation

---|---|---

I have | יש לי | yesh li

You have (s.m.) | יש לך | yesh lechá

You have (s.f.) | יש לך | yesh lach

He has | יש לו | yesh lo

She has | יש לה | yesh la

We have | יש לנו | yesh lánu

You have (p.m.) | יש לכם | yesh lakhém

You have (p.f.) | יש לכן | yesh lakhén

They have (m.) | יש להם | yesh lahéem

They have (f.) | יש להן | yesh lahén

When using "you (plural) have" or "they have" for a mixed group, use the masculine plural.

If we want to say that one does not have something, we use the word "אין" ("ein", but mostly pronounced colloquially as "en") instead of "יש".

For example:

* **יש לי תפוח** - I have an apple

* **אין לי תפוח** - I don't have an apple (literally "there is not to me apple")

Similarly, we add "ל" (le = "to") to any other noun that is the possessor of something:

For example:

לילד = ילד + ל = **le**yéled - to a boy

יש לילד - a boy has

If we are adding ל to an object that has ה (the) already attached at the beginning, we remove ה and add ל. The pronunciation will be "la", not "le":

לילד = הילד + ל = **la**yéled - to *the* boy

How do we know whether לילד means "to a boy" or "to the boy"? Context! (Or if there is nikud: לילדֿ versus לילד).

****Word Order****

Usually the word order for sentences referring to possession is as follows (reading right to left):

thing possessed + possessor + ל + יש

For example:

יש לילד תפוח

אין לילד תפוח

An alternative order places the possessor at the start of the sentence, as follows:

לילד יש תפוח

This has the effect of placing more emphasis on the possessor than on the object possessed: "the **boy** (it's the boy, and not the girl, or the frog) has an apple".

This example may help you to understand the difference:

לילד יש תפוח, אבל לי אין

the boy has an apple, but **I** don't.

Adjectives 1

We use adjectives to describe objects.

Sentence Structure

In Hebrew, the adjective is placed **after** the noun.

For example (the adjective is in bold):

little dog = כלב קטן (kelev **katan**)

Conjugation of Adjectives

Adjectives in Hebrew decline according to the grammatical gender and number **of the noun they are referring to**.

Adjective conjugation is almost identical to present tense conjugation. (In fact, you will come to see that the distinction between adjective, verb and noun is very blurred at times in Hebrew!)

- Normal adjective conjugation:

-|Masculine|Feminine

---|---|---

Singular| טוב (tov) | **טוב** (tov^a)

Plural| טובים (tov^{im}) | **טובות** (tov^{ot})

- Adjectives that end with the letter "ה":

-|Masculine|Feminine

---|---|---

Singular| יָפֵה (yaf**e**) | יָפְיָה (yaf**a**)

Plural| יָפֵימִים (yaf**im**) | יָפְיֹת (yaf**ot**)

Food 1

The accusative

When an action is being done to a noun directly, we call that noun "the direct object".

You will remember from Letters 1 that there is no indefinite article ("a"/"an") in Hebrew, and that in order to add a definite article ("the") to a noun we simply connect the letter ה to the noun.

However, when that noun is the *direct object* of the sentence, we also need to add another word beforehand. This word has no English equivalent or translation, and all it does is tell you that the noun which is about to follow is the direct object. For now you only need to use it with the definite article. That word is **את** (pronounced "et"):

Examples:

הילד אוכל תפוח - A boy eats an apple.

הילד אוכל תפוח - **The** boy eats an apple.

הילד אוכל את התפוח - A boy eats **the** apple.

הילד אוכל את התפוח - **The** boy eats **the** apple.

Be aware that it is spelt the same as את - you (feminine singular) but pronounced differently.

The word "את" is considered a preposition in Hebrew and will appear only when there is no other preposition.

If the direct object is a name, then את is still required, but we don't add ה:

הילד אוכל את יוסי

The boy eats Yossi!

Animals

In Hebrew there are some animals that have both masculine and feminine forms. If we use the masculine form, we are referring to a male animal, and if we use the feminine form, we are referring to a female animal.

In order to turn the masculine form of an animal into its feminine form- we simply add "ה" to the end of the noun.

For example:

>A male cat - חתול (khatúl)

>A female cat - חתולה (khatulá)

Some animals receive the letter "ת" instead of "ה".

For example:

>A male rabbit - ארנב (arnáv)

>A female rabbit - ארנבת (arnévet)

Plurals

In Hebrew we have 2 endings for nouns in the plural form:

****ים**** (im) - for masculine nouns.

****ות**** (ot) - for feminine nouns.

If the noun ends with the letter "ה" - we omit it before adding the plural ending.

For example:

> **פרה**** (par**á**) - cow

> **פרות**** (par**ót**) - cows

If the noun ends with an ending form, we replace the ending form with the original form and then add the plural ending.

For example:

> **עיתון**** (itón) - newspaper.

> **עיתונים**** (itoním) - newspapers.

These are the basic rules. However, many masculine nouns have the feminine plural ending and vice versa. Unfortunately these irregular words are fairly unpredictable. For the most part you just have to learn them.

For example, **יין** (yain) - wine is a masculine noun, but the plural is **יינות** (yaynót). **דבורה** (dvorá) - bee- is a feminine noun, but the plural is **דבורים** (dvorím). Note that adjectives/verbs

always agree with the gender of the noun regardless of its plural ending, so you would say *יינות טעימים* - tasty wines* ; and not *יינות טעימות*.

We also have nouns that have both masculine and feminine forms. These nouns are usually related to humans and animals.

For example:

>חַתּוּלִים** (khatul**ím**) - a male or mixed-gender group of cats (plural masculine).

>חַתּוּלוֹת** (khatul**ót**) - female cats (plural feminine).

Possessives 1

In Hebrew the basic possessive form is "של" ("shel" meaning "of"). של has additional forms for each person such as שלי (my), שלנו (our), like the other prepositions in Hebrew.

To say "Yossi's apple", we literally say "The apple of Yossi": התפוח של יוסי.

Now let's have a look at the inflections of the word "של":

English | Hebrew

---|---

My | שלי**י

Your (s.m.) | שלך**ך

Your (s.f.) | שלך**ך

His | שלו**ו

Her | שלה**ה

Our | שלנו**נו

Your (p.m.) | שלכם**כ

Your (p.f.) | שלכן**נ

Their (m) | שלהם**ם

Their (f) | שלהן**ן

When talking **about** a noun being possessed - we add the word "ה" (the) to the noun.
When we are talking **to** the noun, no "ה" is needed.

For example:

*Talking **about** the horse.*

ה סוס שלי אוכל - My horse is eating. *Literally: "the horse of mine is eating" or "the horse that is to me is eating".*

*Talking **to** the horse.*

י! בוקר טוב, סוס שלי - Good morning, my horse! *Literally: "Good morning, horse of mine!".*

As you will have noticed, in Hebrew the possessive word always comes ****after**** the noun and not before it.

That means we say: שלי** הסוס** and not **הסוס שלי

There is another case when we don't need to use the word "ה" - certain nouns don't require its use, even when we are talking about them. The most common example of such nouns is family members - for example, when talking about your:

אבא - father/dad

אמא - mother/mum/mom

אח - brother

אחות - sister

you don't use "ה". For example, "אמא שלי חכמה" - my mother is smart.

Adjectives 1

****Copula (אוגד)****

When we want to define a feature of an object (i.e. the lemon is small), we use the ****copula**** (אוגד).

The main purpose of the copula is to link the **subject** of a sentence with a **predicate**.

Using a copula is similar to the way of using the verb "to be" in English - this is the only case where we use the verb "to be" in the present tense.

The copula in Hebrew uses the third person pronouns to describe objects (i.e.

he הוא

she היא

they (m) הם

they (f) הן).

For example:

Fish ****are**** tasty = דגים הם טעימים (literally - fish ****they (are)**** tasty).

This allows you to differentiate between:

דגים טעימים - tasty fish

and

דגים הם טעימים - fish are tasty.

****Definite articles with adjectives****

When adding definite articles to nouns with adjectives, ****both**** the noun and the adjective receive a definite article.

For example:

The big dog = ה**הגדול** לב**ה** (Ha**Kelev Ha**Gadol).

This rule is also applicable when we use more than one adjective for the same noun.

The big beautiful dog = **ה**כּלָב **ה**גָּדוֹל **וְה**יָפֵה** (**Ha**Kelev **Ha**Gadol
VeHaYafe).

Note that we say "big *and* beautiful". הגדול היפה is not as natural as "big beautiful" as in English.

****Possessives with adjectives****

When you have a noun, an adjective and a possessive, the possessive comes after both the noun and the adjective:

הכלב החדש שלי

My new dog

הכלב שלי החדש *not*

Direct Object

We have already met the direct object connector: "את"(et).

It is counted as a preposition and we use it to mark a direct object (the receiver of an action). It appears when there is a definite article attached to the noun (i.e. "the" - "ה").

In some cases the word "ה" is not necessary to express a specific direct object, for example, nouns related to family members (mom, dad, sister, brother etc.), people's names. That's because family members are usually specified (a guy will usually have one mother and one father).

For example:

"אני אוהב את אמא שלי" - I love my mom.

"אני אוהב את טל" - I love Tal.

The suffixes of the word "את"

The word "את" has suffixes to indicate person and number, like every other preposition. Note that the plural "you" bucks the trend and starts with "et", not "ot":

English | Hebrew

---|---

Me | אתי (ot**i**)

You (singular masculine) | אתך (ot**kha**)

You (singular feminine) | אתך (ot**akh**)

Him | אותו (ot**o**)

Her | אותה (ot**a**)

Us | אותנו (ot**anu**)

You (plural masculine) | אתכם (et**khem**)

You (plural feminine) | אתכן (et**khen**)

Them (masculine) | אותם (ot**am**)

Them (feminine) | אותן (ot**an**)

You might see some native Israeli speakers using אותכם/אותכן (otkhem/otkhen) for the 2nd person plural, "you". This follows the pattern of "ot" used by the other persons of the word, but it is technically incorrect.

Food 2

N/A

Clothing

We have some special verbs related to clothing:

ללבוש = to wear clothes

ללבוש = to wear shoes/boots/sandals

ללבוש = to wear a hat

ללבוש = to wear jewellery

ללבוש = to wear socks

להרכיב = to wear glasses

Non-Hebrew Originated Sounds

Some words in Hebrew originate from other languages which use sounds that aren't present in the conventional Hebrew alphabet. We put an apostrophe " ' " after some letters to express these sounds:

Hebrew | IPA | English example

---|---|---

ג' | dʒ | **j**eans

ר' | ʒ | bei**g**e

צ' | tʃ | **ch**air

Some less common sounds (which are generally only used for foreign names) are:

Hebrew | IPA | English example

---|---|---

ד' | ð | **th**en

ו | w | **w**ag

ת' | θ | **th**ing

Present 1

****Binyanim: פעל****

Binyanim ("constructions") are a formulaic way of creating lots of different verbs in Hebrew in a predictable way. There are seven binyanim and each binyan is a set of patterns for each tense. Most verbs in Hebrew have a 3 letter root (some have 4) from which you can derive every kind of word and it is this root which is inserted into a binyan - a set of patterns that can be a mixture of prefix letters, suffix letters and vowels. This is not such an alien concept for speakers of English after all. For example, the sounds "s" and "ng" produce words with several different but related meanings when different vowels are inserted in between: "sing", "sang", "sung", "song".

Some roots are expressed in several of the binyanim, while others only exist in one binyan (don't be intimidated by the system of binyanim - you don't have to learn several conjugations for each root word). To put it basically, three of the binyanim are for active verbs ("doers" of the action) and three are for passive verbs (receivers of the action), while the final one is usually for reflexive actions (an action done to oneself). Other differences between the binyanim can be to do with whether the verb is transitive or intransitive ("the boy ****grows****" and "the boy ****grows**** ***plants***" use different binyanim), or causative ("write" versus "dictate", "learn" versus "teach"), but we will come to all this in due course.

This skill will focus on verbs in the binyan called **פעל** (pa'al) in the present tense, which is the most basic and most commonly used binyan, and includes most of the basic verbs.

Using the root "ל כ א" which is for words connected to eating we have the following conjugation:

-|Masculine|Feminine

---|---|---

Singular|אֹכֵל (ochel)|תֹּאכְלִי (ochel**et**)

Plural|אֹכְלִים (ochl**im**)|תֹּאכְלוּ (ochl**ot**)

****Two cases to watch out for**:**

* Verbs that end with the letter "ה" in the singular form.

For these verbs the verb conjugation in the singular form is different only in the vowels (with no vowels it looks the same).

In the plural forms, the "ה" is omitted.

For example:

-|Masculine|Feminine

---|---|---

Singular|הֹטֵא (shot**e**)|הֹטְאוּ (shot**a**)

Plural|הֹטְאוּ (shot**im**)|הֹטְאוּ (shot**ot**)

* Verbs that contain only 2 letters in the basic form.

For these verbs the verb conjugation is as follows:

-|Masculine|Feminine

---|---|---

Singular|בָּא (ba)|הִיא בָּאָה (ba**'a**)

Plural|בָּאִים (ba**im**)|בָּאוֹת (ba**ot**)

ישן, גדל

One more slightly strange one. A very small number of verbs which are considered related to this binyan are conjugated slightly differently:

* גדל, גדלה, גדלים, גדלות *gadel*, *gdela*, *gdelim*, *gdelot* ("grow", "growing")

* ישן, ישנה, ישנים, ישנות *yashen*, *yeshena*, *yeshenim*, *yeshenot* ("sleep", "sleeping")

These verbs are called פָּעַל (pa'el) verbs, but they only differ from regular pa'al verbs in the present tense.

** To know - להכיר/לדעת **

In Hebrew, there are two verbs that correspond to "to know" in English:

- לדעת is used for knowing inanimate objects, knowledge and anything non-living.

- להכיר more literally means "to be familiar with" and is used for people and living things. You'd also use it in a context when you would say in English "I have heard of it" - אני מכיר את זה i.e. "I am familiar with it".

- The **important** thing to note is that using לדעת about a **person** means to "know" them **in the biblical sense** - so be careful not to use it about something alive unless that is what you actually mean.

To read/to call - לקרוא

Note that the verb לקרוא has two meanings - "to read" (as in "to read a book") and "to call" (as in "to call your name" - not calling with a phone or any other communication device (this has another verb which will be taught later in the course)).

In/ in the - ב

Finally, you may see the letter "ב" attached to the front of words. This preposition means "in" and is found in front of words just like "ה":

יער (ya'ar) - a forest

הַיַּעַר (ha ya'ar) - the forest

בַּיַּעַר (beh ya'ar) - in a forest

To say "in the", "בְּהַ" (beh ha) gets contracted to "בָּ" (bah):

בַּיַּעַר (ba ya'ar) - in the forest

Without niqqud, this looks the same as ב - "in". Context determines whether or not to include the "the". As with many languages, some verbs require this particular preposition to follow.

****Continuous****

And now for some good news! Hebrew doesn't have a separate continuous aspect (eg. he ****is**** runn****ing****), so both "he runs" and "he is running" translate to הוא רץ.

Colors

N/A

Prepositions 1

Prepositions in Hebrew fall into two main categories: those whose personal pronoun forms are based on a singular stem and those that are based on a plural stem. Here we will introduce some prepositions from the former group:

Person	Pronunciation	Suffix
me	-i	י
you (m)	-kha	ך
you (f)	-ekh/-akh	ך
him	-o	ו
her	-a	ה
us	-enu/-anu	נו
you (mp)	-khem	כם
you (fp)	-khen	כן
them (m)	-am	ם
them (f)	-an	ן

So taking the word בשביל, meaning "for" (in the sense of "intended *for* somebody/something"), we can make the following:

for me - בשבילי (bishvil**i**)

for us - בשבילנו (bishvil**enu**)

for them (f) - בשבילן (bishvil**an**)

etc.

****Notice**** that some prepositions have different stand-alone forms. A prime example is עם (with) which turns into אית- when suffixes are added:

with the dog - עם הכלב

with him - איתו

The reason for this is that originally we had עם (along with עימנו, עימך, עימי etc. which have since become rare) and את (et), functioning as "with", not as the direct object marker. Nowadays, את is only ever used as the direct object marker.

Here is a table of the prepositions we teach during this unit:

English meaning	Stand-alone form	Base of suffixed form
in, at	בן-ב	ב
from	מן-מ/ממ-	מן
with	עם-אית	עם
for	בשביל-בשביל	בשביל
next to, beside	ליד-ליד	ליד
inside, within	בתוך-בתוכ	בתוך
against	נגד-נגד	נגד

Numbers 1

Numbers

=====

In Hebrew, numbers have both masculine and feminine forms:

שלוש (three, feminine)

שלושה (three, masculine)

Notice that contrary to what you might expect, the form ending in ה ("a") is the ***masculine*** form:

three girls - שלוש ילדות
three boys/children - שלושה ילדים

It is also important to note that the form used for neutral numbers which aren't describing any real objects (for example when one counts from one to ten), is the ***feminine*** form:

שלוש, ארבע, חמש, שש...
three, four, five, six...

Number One

Most numbers in Hebrew come before the noun, as in English. The number "one" is an exception. "One" always comes after the noun:

One boy - ילד אחד
One girl - ילדה אחת

Number Two

The number "two" is also a little bit special in Hebrew. The forms of the word used when they are not followed by a noun are:

שתיים (feminine/neutral)
שניים (masculine)

For example:

כמה פלפלים אתה רוצה?
שניים.
How many peppers do you want?
Two.

Different forms are used when the number is followed by a noun:

Two peppers - שני פלפלים (shnei pilpelim)
Two bananas - שתי בננות (shtei bananot)

Number Eight

The number eight is written the same for both feminine and masculine forms. The only difference is the vowel system:

שמונה (eight, feminine) - shmon**e**

שמונה (eight, masculine) - shmon**a**

****More than/Less than****

The word "than" is represented by adding the preposition -מ, which more commonly translates as "from":

ארבע זה יותר ****מ****שלוש

Four is more ****than**** three.

Questions

Questions

As mentioned earlier, the word האם (ha'im) can be used optionally in questions when there are two possible answers (such as "yes"/"no", "him"/"her"):

האם זה הוא או היא? ?

Do you like the cake? האם את אוהבת את העוגה? ?

These sentences are of course perfectly fine without האם, which is slightly formal, but it can be used to stress the fact that you are asking a question rather than making a statement.

The word האם can ****never**** be used in open questions, that is, ones which use a question word such as "how", "where", "when", "who".

Which?

The words for "which?" in Hebrew ***should*** agree with the noun being described:

Which dog? איזה כלב?

Which cow? איזו פרה?

Which boys? אילו ילדים?

You will find that in Modern Hebrew people very often just use the singular masculine form, איזה, instead of the plural אילו, and to a lesser extent, איזה instead of the feminine איזו for feminine nouns. You should try to refrain from this habit, although we do often allow these technically incorrect answers due to the frequency of occurrence among native speakers.

The default gender and number in questions is third person masculine singular. If you know the gender or number you can change the verb accordingly:

Who is eating all the apples? מי אוכל את כל התפוחים?

(Addressing the question to two girls) Who is eating all the apples? מי אוכלת את כל התפוחים?

Determiners

Determiners

=====

This/That

There isn't a clear distinction in Hebrew between "this" and "that": both are covered by זה (masculine - ze) and זאת (feminine - zot). זו (zo) is also a common equivalent for זאת, and we accept it as an answer but we stick to זאת throughout the course.

We have seen that to say "this is a dog" we put זה first:

זה כלב

To say "this dog", we put זה after the noun, as if it were a normal adjective, and it requires ה, like other adjectives:

this dog הכלב הזה
this cow הפרה הזאת

These/Those

The same applies to "these" and "those": both are covered by a single word. In the plural, masculine and feminine words both use "אלה" (ele). We also teach the word אלו, which in Modern Hebrew has exactly the same meaning, although it is less common and slightly higher register than the former, אלה.

these dogs הכלבים האלה/האלו
those cows הפרות האלה/האלו

כל/כל ה

When כל is followed by a noun in the singular without ה, it means "each" or "every":

each/every day כל יום
each/every dog כל כלב

When it is followed by a noun with ה, it means "all":

all day כל היום
all night כל הלילה
all the cows כל הפרות

"The same"

To express the word "same" in Hebrew, we use the appropriate inflected form of את, along with whichever other preposition is needed in the circumstances:

I see the same thing אני רואה את אותו הדבר
I answer the same girl אני עונה לאותה הילדה
He swims under the same fish הוא שוחה מתחת לאותם הדגים
I am helping the same women אני עוזרת לאותן הנשים

The use of ה before the noun is optional. We can equally say:

אני רואה את אותו דבר
אני עונה לאותה ילדה
הוא שוחה מתחת לאותם דגים
אני עוזרת לאותן נשים

This structure is also equivalent to the English "that very", as in "On that very (same) day":
באותו היום.

None, nobody etc.

Standard Hebrew, like many other languages, makes use of double negatives ("he didn't do *nothing*", rather than "he didn't do anything"). Therefore we say:

I don't see "no one" (anybody) אני לא רואה אף אחד

I don't see "no thing" (anything) אני לא רואה שום דבר

Both שום and אף literally mean "not a single". שום דבר is the same as כלום (nothing).

אף can be used with any noun, as can שום, but שום is more common in everyday language:

He doesn't want a shirt הוא לא רוצה חולצה

He doesn't want any shirt (not a single one of them) הוא לא רוצה שום חולצה

Impersonal Plural

In this unit we also introduce what we call the "impersonal plural". At times you may come across plural forms of verbs in Hebrew that are not connected to a personal pronoun. For example, a "normal" sentence with a plural form of a verb would be:

* They eat apples. - הם אוכלים תפוחים.

But when you see a sentence like

אוכלים תפוחים

Does it mean "We eat", "They eat", or "You (all) eat"?

The answer is that it can be all of these and more! In fact, it is sometimes hard to translate this type of sentence into English without context. There are several options that can be considered:

* One eats apples. (Can sound a bit old-fashioned nowadays.)

* You eat apples. (You as in "anybody" - can be confused for *actual* "you")

* We/They eat apples. (You have to know who is being spoken about, to know whether the speaker is including or excluding him/herself from the group)

* Apples are eaten. (At times using the passive can be the most elegant solution, but is not always an option)

Polyglots should be able to find parallels with the ways in which many other languages create impersonal expressions:

French: On mange les pommes.

German: Man isst Äpfel.

Spanish: Se comen manzanas/Uno come manzanas.

Dutch: Men eet appel.

At times it can also have a suggestive tone. For example, if someone says מדברים עברית, it can be equivalent to "one speaks Hebrew", but can also mean something like "you should be speaking Hebrew!".

Occupations

Occupations in Hebrew has both masculine and feminine forms.

In order to turn a masculine form into a feminine form we add "ה" or "ת" to the end of the word.

For example:

הוא תלמיד - He is a student (masculine)

היא תלמידה** - She is a student (feminine)

הגבר במאי - The man is a director (masculine)

האישה במאי** - The woman is a director (feminine)

Conjunctions

Conjunction words in Hebrew are very simple and similar to English.

****The conjunction word "ש"*****

The conjunction "ש" (that) is attached to words exactly like "ל" , "ו" , "ה" and other prepositions that we've already learned.

For example:

אני חושב ****ש**** הוא ישן > I think ****that**** he is sleeping.

This conjunction word is always pronounced as "she".

In our example the transliteration is:

Ani khoshev ****she**** hu yashen.

Another thing we should remember when we use conjunctions is that some of them require the conjunction "ש".

For example:

- ש** בזמן** = While (literally - in time that)

>אני אוכל בזמן ש** הוא ישן = I eat while (**that**) he is sleeping.

- ש** מתי** = When(ever) (literally - when that)

>אני הולך מתי ש** אתה הולך = I go when(ever) (**that**) you go

When using question words as conjunctions, ש is essential:

I go **where** you go אני הולך ש** אתה הולך
I know **what** you're doing אני מכיר את ש** מה ש** אתה עושה

The conjunction word "בגלל"*

The conjunction word "בגלל"(because of) requires the definite article "ה".

For example:

>אני לא ישן בגלל ה** ילד = I don't sleep **because of** the boy.

When this conjunction is related to a pronoun, we omit the "ה" and use the conjugation of this conjunction word. This conjunction word conjugates identically to the first prepositions we learned, following the singular pattern:

Hebrew|Pronunciation|English

---|---|---

בגלל**י	Biglal**i**	Because of me
בגלל**ך	Biglal**cha**	Because of you(singular masculine)
בגלל**ך	Biglal**ech**	Because of you(singular feminine)
בגלל**ו	Biglal**o**	Because of him
בגלל**ה	Biglal**a**	Because of her
בגלל**נו	Biglal**enu**	Because of us
בגלל**כם	Biglal**chem**	Because of you(plural masculine)
בגלל**כן	Biglal**chen**	Because of you(plural feminine)
בגלל**ם	Biglal**am**	Because of them(masculine)
בגלל**ן	Biglal**an**	Because of them(feminine)

Prepositions 2

In this lesson we introduce the second group of prepositions, whose personal pronoun forms are based on a plural stem:

Person	Pronunciation	Suffix
:-----:	:-----:	:-----:
me	-ay	יי-
you (m)	-ekha	א-יך
you (f)	-ayikh	א-יך
him	-av	ו-יו
her	-eya	ו-יה
us	-enu	ו-ינו
you (mp)	-ekhem	ו-יכם
you (fp)	-ekhen	ו-יכן
them (m)	-ehem	ו-יהם
them (f)	-ehen	ו-יהן

For example, with the word אל (el), meaning "toward(s)", we have the following:

English	Pronunciation	Hebrew
:-----:	:-----:	:-----:
toward me	elay	אליי
toward you (m)	elekha	אליך
toward you (f)	elayikh	אלייך
toward him	elav	אליו

toward her	eleha	אליה
toward us	elenu	אלינו
toward you (mp)	elekhem	אליכם
toward you (fp)	elekhen	אליכן
toward them (m)	elehem	אליהם
toward them (f)	elehen	אליהן

****נמצא****

Although Hebrew doesn't always make use of a word equivalent to "is" in English (eg. החתול הטן the cat *is* small), when talking about locations of things, we often use the word נמצא (literally "is found").

So "the shoes are outside" can be translated as "הנעליים נמצאות בחוץ". ("the shoes are found/located outside")

Possessives 2

Possessive nouns

Instead of using "של" (see Possessives 1), every noun in Hebrew can also express a possessive connection by declining using the Hebrew genitive case. This form is usually used in formal speech and less likely to be used in normal daily language where we usually use the word "של", although certain words (family, body parts) are commonly used in this form in daily usage.

For this example we will use the noun "סוס" (a horse):

English Singular | Hebrew Singular | English Plural | Hebrew Plural

---|---|---|---

My horse | סוֹסִי (sus**i**) | My horses | סוֹסֵי (sus**ai**)
 Your (s.m.) horse | סוֹסְךָ (sus**cha**)| Your(s.m.) horses | סוֹסֵיְךָ (sus**echa**)
 Your (s.f.) horse | סוֹסְךְ (sus**ech**)| Your(s.f.) horses | סוֹסֵיְךְ (sus**aich**)
 His horse | סוֹסָיו (sus**o**)| His horses | סוֹסֵיָיו (sus**av**)
 Her horse | סוֹסֶיהָ (sus**a**)| Her horses | סוֹסֵיהֶן (sus**ea**)
 Our horse | סוֹסֵנוּ (sus**enu**)| Our horses | סוֹסֵינוּ (sus**enu**)
 Your (p.m.) horse | סוֹסְכֶם (sus**chem**)| Your(p.m.) horses | סוֹסֵיכֶם (sus**echem**)
 Your (p.f.) horse | סוֹסְכֶן (sus**chen**)| Your(p.f.) horses | סוֹסֵיכֶן (sus**echen**)
 Their (m) horse | סוֹסָם (sus**am**)| Their(masculine horses | סוֹסֵיהֶם (sus**ehem**)
 Their (f) horse | סוֹסָן (sus**an**)| Their(feminine) horses | סוֹסֵיהֶן (sus**ehen**)

This table might seem a little confusing, but once you try it a few times you'll get used to it! Moreover, you can see that the ending of the singular nouns are the same as the

conjugations of the word "של", and in order to make a singular possessive noun into a plural possessive noun, we simply add the letter "י" before the ending.

For example :

> ך + ןו ןו (Your (s.m.) horse).

> ך + **י** + ןו ןו (Your (s.m.) horse**ס**).

When words have possessive endings attached to them, they are always definite, so when in an object position, they must be preceded by את:

אני רואה את סוסך
I (can) see your horse.

Present 2

****Binyan: פיעל****

In the previous verbs skill, Present 1, we learned the basics of using binyanim and their basic rules. We are not going to repeat them here, so it might be a good idea to re-read the "Present 1" notes.

In Present 1 we learned verbs in the binyan "pa'al" in the present tense. This time we are going to learn about verbs in the binyan פִּעַל "piel", the second most common binyan in Hebrew. Like the pa'al binyan, the piel binyan serves mostly for active verbs (as opposed to passive verbs). Piel verbs are also very often (but not always) transitive verbs, meaning that they require an object. For example, in the sentence "He changes *it*", the verb "change" is a piel verb in Hebrew, whereas in the sentence "He changes" (without an object), the verb "change" is translated using a different binyan, which we will cover later on.

Piel verbs are conjugated using the following pattern, where X substitutes the root letters:

|Person & Gender| Pronunciation|

|:-----:|:-----:|

|Singular, Male| meXaXeX |

|Singular, Female| meXaXeXet|

|Plural/Mixed, Male|meXaXXim|

|Plural, Female| meXaXXot|

So for example, the verb "to pay" conjugates like so:

|Pronunciation| Hebrew|

|:-----:|:-----:|

|meshalém| משלם|

meshalémet	משלמת
meshalmím	משלמים
meshalmót	משלמות

And when the verb ends in ה, we have the following conjugation:

Person & Gender	Pronunciation
Singular, Male	meXaXe
Singular, Female	meXaXa
Plural/Mixed, Male	meXaXim
Plural, Female	meXaXot

As in the verb "to change" (transitive):

Pronunciation	Hebrew
meshané	משנה
meshaná	משנה
meshaním	משנים
meshanót	משנות

****מבקר****

מבקר (mevaker) can mean both "visit" and "criticize". Aside from context, the two meanings can be differentiated by their respective prepositions. מבקר meaning "criticize" or "critique" is followed by את (et), while מבקר as "visit" is more often followed by -ב (but can also be followed by את on occasion):

* She visits the restaurant. היא מבקרת במסעדה.

* She critiques the restaurant. היא מבקרת את המסעדה.

Dates and Time

The days in Hebrew

The Hebrew week ends on Shabbat (Saturday), so naturally the first day of the week is Sunday (not Monday!). On the one hand, the names of the days in Hebrew are slightly easier to remember than in English, since literally we just say "first day", "second day", "fifth day" (and so on...), but if you are used to considering Monday as the first day of the week, you may have to get used to shifting each day along by one. For example, Friday isn't "fifth day", but "sixth day": יום שישי.

Dual

In Semitic languages, originally there were three separate number distinctions: singular, plural, and dual. In Hebrew, the dual became uncommon even very early on, but it is retained in a number of words, often in body parts of which there are two (feet, knees, eyes etc.), and measurements of time:

- * a couple of hours - שעתיים (from שעה)
- * a couple of days - יומיים (from יום)
- * a couple of weeks (or a "fortnight") - שבועיים (from שבוע)
- * a couple of months - חודשיים (from חודש)
- * a couple of years - שנתיים (from שנה)

As you can see, the dual ending is "-ayim" for both masculine and feminine nouns, but feminine nouns which end with ה have this letter replaced with ת before the dual ending is added.

Note that it is unnatural to say, for example, שתי שנים. You should always use the dual form, if one exists.

Hebrew months

In the day-to-day life of the average Israeli, the calendar used is the same as in much of the world, so the names of the months are very similar to in English (yanuar, februar, september etc.). However, there is also a Hebrew lunisolar calendar, which is used in religious contexts. For example, the dates of religious festivals are determined according to their dates in the Hebrew calendar, so their date on the civil calendar changes from year to year. Since this isn't a course in Judaism, we don't teach the months of the Hebrew calendar here, although we do have a lesson at the end of the tree in which you will be able to learn about the most important Jewish holidays, which are celebrated by many Jewish Israelis, even secular ones.

Adjectives 2

N/A

Adverbs

Many adverbs that end in "-ly" in English are paraphrased in Hebrew by using the word אופן ("way", "method"):

independent - עצמאי

independently - באופן עצמאי (literally "in an independent way")

Family

****Cousins****

In Hebrew the word for a male cousin is literally “son of uncle” (בן דוד), and the word for a female cousin is “daughter of aunt” (בת דודה). Technically, “son of aunt” and “daughter of uncle” are possible, but in effect we like to group the genders together.

Home

****Toilet/Bathroom/Bath****

If you are out and about and need to relieve yourself, you ask for the שירותים (sherutím - literally "services").

The actual toilet bowl is called the אסלה (asla - not taught in the course but just FYI).

The bathtub is called the אמבטיה.

Construct 1

In Hebrew grammar, the construct state (or adjacency) is known as **smichut** (סמיכות). Smichut is a case in which two nouns (occasionally with different semantic meanings) are merged to create a new noun. A dash often separates the two nouns, indicating they are now in an adjacency relation.

The first noun in the construct is called the **nismach** (נסמך) and the following noun **somech** (סומך). The *gender* of the new composed noun is determined by the former. Meaning, if the *nismach* is a masculine noun, the new noun will also be masculine.

Most cases of smichut include the semantic addition of the word "of" between the two nouns. Let's take the following smichut, "a cup of coffee", as an example:

A cup - כוס (*kos*)
Coffee - קפה (*cafe*)

A cup (of) coffee - כוס קפה (*kos cafe*)

We can see that the word "of" (של) was omitted thanks to the efficiency of the construct state.

If the *nismach* is a **feminine** noun that ends with a "ה", the "ה" is replaced with a "ת":

A cake - עוגה (*uga*)
Chocolate - שוקולד (*shokolad*)

A chocolate cake - עוגת שוקולד (*ugat shokolad* - literally "cake of chocolate")

Also, **plural** constructs are created by pluralizing the *nismach*, but not the *somech*. If we use the same example as before:

Cups - כוסות (*kosot*)
Coffee - קפה (*cafe*)

Cups of coffee - כוסות קפה (*kosot cafe*)

A **masculine** plural *nismach* will change its form - a "י" will be added to it:

An editor - עורך (*orech*)

Law - דין (*din*)

A Lawyer - עוֹרֵךְ דִּין (*orech din*)

Lawyers (m) - עוֹרְכֵי דִּין (*orchey din*)

In order to create a ****definite smichut****, the definite prefix "ה" will precede the ***somech***:

The cups of coffee - כּוֹסוֹת הַקַּפֵּה (*kosot HA'cafe*)

The most used (irregular) ***nismach*** is the word בַּיִת ("house"). However, when בית is a part of a smikhut, its nikkud is changed and the ***nismach*** becomes בֵּית. Again, let's illustrate this through an example:

A house - בַּיִת (*bayit*)

A book - סֵפֶר (*sefer*)

A school - בֵּית סֵפֶר (*beyt sefer*)

A house - בַּיִת (*bayit*)

Sick (people) - חוֹלִים (*cholim*)

A hospital - בֵּית חוֹלִים (*beyt cholim*)

The construct state is not complicated, but requires some practice and memorizing. We chose to include the most common forms.

Good luck!

Infinitives 1

Infinitives in Hebrew work in much the same way as in English. The infinitive form of the verb starts with ל- (to).

We have seen the binyanim pa'al and pi'el so far. This is how both conjugate in the infinitive:

****Pa'al****

liXXoX

eg. likhtóv - לכתוב

****Pi'el****

leXaXeX

eg. leshalém - לשלם

Verbs which end in ה in the singular present, end in ות in the infinitive:

* to swim - liskhót - לשחות

* to change - leshanót - לשנות

Certain verbs are irregular in the infinitive. For example, "to take" is ****לקחת**** (lakáchat), and "to give" is ****לתת**** (latét).

Weather

N/A

Places

N/A

Present 3

Our third binyan is hiph'il (הפעיל). This is the last of the active binyanim (after this we have the three passive binyanim and the reflexive binyan left). Like pi'el, verbs in this binyan are

often transitive, meaning they act on an object (but not always). The hiph'il binyan is also often responsible for causative verbs. For example:

We have already seen the verb לחזור:

The dog returns (comes/goes back) - הכלב חוזר

The verb להחזיר in hiph'il, means "to cause to return". In English the word "return" describes this meaning as well:

The dog returns (brings back) the newspaper - הכלב מחזיר את העיתון

Another example:

I remember this - אני זוכר את זה

That reminds me - זה מזכיר לי

You can think of מזכיר as "causes to remember", and we have a word for this in English: "reminds".

So let's have a look at the present tense conjugation of hiph'il verbs:

|Person & Gender| Pronunciation|

|:-----:|:-----:|

|Singular, Male| maXXiX |

|Singular, Female| maXXiXa|

|Plural/Mixed, Male|maXXiXim|

|Plural, Female| maXXiXot|

So for example, the verb "to agree" conjugates like so:

|Pronunciation| Hebrew|

|:-----:|:-----:|

|maskím| מסכים

|maskimá| מסכימה

|maskimím| מסכימים

|maskimót| מסכימות

The verb "to show" follows this pattern:

|Pronunciation| Hebrew|

|:-----:|:-----:|

|mar'é| מראה

|mar'á| מראה

|mar'ím| מראים

|mar'ót| מראות|

And some verbs, which only have two root consonants, follow the pattern of "to understand":

|Pronunciation| Hebrew|

|:-----:|:-----:|

|mevín| מְבִין|

|meviná| מְבִינָה|

|meviním| מְבִינִים|

|mevinót| מְבִינֹת|

Notice the use of the "tzere" and "shva" vowels in this last pattern, which represent the "e" sound, in contrast to the other patterns which use "a" after the initial מ.

In this lesson there are two verbs which translate as "listen": מְקַשֵּׁב and מְאָזֵן. The two words are fairly synonymous, although מְקַשֵּׁב is more common, while מְאָזֵן is a little more formal. You would say אני מְקַשֵּׁב למוזיקה "I listen to music". However, you will often hear מְאָזֵן on the radio: שלום מְאָזִינֹת ומְאָזִינִים "Hello listeners".

People

חבר vs ידיד

In Hebrew a חבר can be both a friend and a boyfriend, depending on the context. The same goes for חברה: friend and girlfriend. To avoid confusion, you may use the word ידיד/ה, which serves as "platonic friend".

Numbers 2

Definite Numbers

When you want to say "the three cows" or "the seven boys", the phrase works like a construct. That is, the number goes into its construct form (shalosh -> shlosh, shlosa -> shloshet) and ה is added to the noun:

three cows shalósh parót שלוש פרות

the three cows (shlosh haparót) שלוש הפרות

seven boys (shiv'á yeladím) שבעה ילדים
the seven boys (shiv'át hayeladím) שבעת הילדים

Use of the singular with some larger numbers

Technically, all numbers from 11 upwards should take a singular noun in Hebrew, although in effect, with most words this sounds highly unnatural to native Hebrew speakers. Nevertheless, this rule *does* apply to some specific words, so it is possible to say both:

שישים שנים
שישים שנה

and in fact the second version, with שנה in singular is preferable.

This applies mostly to units of measurement, such as מטר (meter), currency (dollar, shekel), units of time (יום, שנה), "percent", and the word איש (person/people).

Modals

Several words in Hebrew that express modality (that is, likelihood, ability, permission, obligation, etc.) do not require a subject. For example:

מומלץ לא לעשות את זה

It is recommended not to do that.

(And not *זה* מומלץ לא לעשות את זה*)

Education

N/A

Travel

****Gender of Countries****

If in doubt, remember that most countries are feminine in gender, since מדינה (country) and ארץ (land) are feminine words.

****Abbreviations****

In this skill we come across חו"ל. Abbreviations are very popular in Hebrew, and this is an abbreviation of חוץ לארץ, literally meaning "outside of the land", but with the meaning "abroad". (ארץ is another name for Israel, since Israel is sometimes known as ארץ ישראל - the land of Israel. Note that in its normal form, it is pronounced érets, and in its construct form, it is érets.)

In Hebrew abbreviations, some representative letters are chosen, often depending on what will make the mostly easily pronounceable word, so the letters chosen are not necessarily just the first letter of each word. The gershayim (technically " , but since on most keyboards it is much easier to type the double punctuation marks: ") are always placed just before the last letter.

Like in English, not all abbreviations are pronounced as words.

NASA, for example, **is** pronounced "na-sa": נאס"א.

But the USA, ארה"ב is pronounced the same way as ארצות הברית: artsót habrit.

Unlike in English, it is uncommon to spell out abbreviations (like USA: yu-ess-aye).

Past 1

So far we've learned 3 binyanim in the present tense (pa'al, pi'el and hif'il). The names of the binyanim are derived from the third person male singular form of the past tense of the root פ-ע-ל:

פעל

פיעל

הפעיל

In the present tense, there are four conjugations, male/female and singular/plural. In the past tense, there is a different form for each pronoun. In the first person singular (I) there is only one form for both male and female, as is the case for the third person plural (they) and the first person plural (we). All the rest have a masculine and feminine form.

Let's take the verb אמר (amár - said) as an example of the pa'al past tense:

|Pronoun | Suffix | Example|

|:-----:|:-----:|:-----:|

תי | אני~ (ti) | אמרתי** (amár**ti**)

תְּ | אתה~ (ta) | אמרת** (amár**ta**)

תְּ | את~ (t) | אמרת** (amár**t**)

אמר | - | הוא (amar)

ה | היא~ (a) | אמרה** (amr**a**)

נו | אנחנו~ (nu) | אמרנו** (amár**nu**)

תם | אתם~ (tem) | אמרתם** (amár**tem**)

תן | אתן~ (ten) | אמרתן** (amár**ten**)

ו | הם~ (u) | אמרו** (amr**ú**)

ו | הן~ (u) | אמרו** (amr**ú**)

It is most natural to leave out the pronoun when using a verb in the past tense. Saying אני אמרתי is superfluous, since the ending of the verb tells you who is the subject of the verb. You can of course use the pronoun to add emphasis:

אני אמרתי את זה, לא הוא - said that, not him

However, the pronoun is not often left out for the *third person singular*, so you should always try to say:

הוא אמר/היא אמרה

You may be relieved to hear that in Hebrew there are no perfect aspects or tenses (in English, "have"/"had" done, for example). There is only one past conjugation, so עשה can mean "he did", "he has done" or "he had done". When translating from Hebrew into English, the context will inform you of the most natural way of writing the sentence.

To be

=====

As you probably remember from earlier lessons, the verb "to be" doesn't exist in the present tense.

However, it does exist in the past tense.

Let's have a look at the conjugations of the verb "to be" in the past tense (היה):

Pronoun | To be | English

-|-|

אני (ani) | הייתי (ha'yiti) | I was

אתה (ata) | היית (ha'yita) | You (s.m.) were

את (at) | היית (ha'yit) | You (s.f.) were

הוא (hu) | היה (haya) | He was

היא (hee) | הייתה (hayta) | She was
אנחנו (anakhnu) | היינו (ha'yinu) | We were
אתם (atem) | הייתם (ha'yitem) | You (pl.m.) were
אתן (aten) | הייתן (ha'yiten) | You (pl.f.) were
הם (hem) | היו (hayu) | They (m.) were
הן (hen) | היו (hayu) | They (f.) were

The verb to be (past), as well as other verbs in the past tense, does not require a pronoun.
For example:

הייתי שם (ha'yiti sham) - I was there.

But a pronoun could be added as an emphasis:

****אני**** הייתי שם, לא אתה!

To have

=====

In the present tense, we use יש ל- and אין ל- to express "have" and "does not have". In the past tense (and future), we replace יש and אין with appropriate past forms of the verb "to be". The form of the verb must agree with the thing possessed or not possessed:

היה לי כלב
I had a dog. Literally "(he/it) was to me dog".

הייתה לי מכונית
I had a car. Literally "(she) was to me car", because מכונית is feminine.

לא היו לי שמלות
I did not have dresses. Literally "not (they) were to me dresses".

Pi'el Pattern

=====

Example Verb	Pattern	Pronoun
דיברתי (dibárti)	XiXaXti	אני
דיברת (dibárta)	XiXaXta	אתה
דיברת (dibárt)	XiXaXt	את
דיבר (dibér)	XiXeX	הוא
דיברה (dibrá)	XiXXa	היא
דיברנו (dibárnu)	XiXaXnu	אנחנו
דיברתם (dibártem)	XiXaXtem	אתם
דיברתן (dibárten)	XiXaXten	אתן

הם|XiXXu| דיברו|
הן|XiXXu| דיברו|

Hiph'il Pattern

=====

Example Verb	Pattern	Pronoun
הסברתי (hisbárti)	hiXXaXti	אני
הסברת (hisbárta)	hiXXaXta	אתה
הסברת (hisbárt)	hiXXaXt	את
הסביר (hisbír)	hiXXiXa	הוא
הסבירה (hisbíra)	hiXXiXa	היא
הסברנו (hisbárnu)	hiXXaXnu	אנחנו
הסברתם (hisbártem)	hiXXaXtem	אתם
הסברתן (hisbárten)	hiXXaXten	אתן
הסבירו (hisbíru)	hiXXiXu	הם
הסבירו (hisbíru)	hiXXiXu	הן

Comparison

****ביותר vs הכי****

זה הכי טוב
and
זה הטוב ביותר

mean essentially the same thing: this is the best (one). ביותר is the higher register option but still common in everyday speech.

Objects

N/A

Hitpa'el

Now we move onto the binyan hitpa'el (התפעל). This binyan is often used for verbs which express a reflexive action (something you do to yourself), or notions of "becoming", often translated into English using verbs such as "get" or "become" + the adjective. For example:

I shave (myself) - אני מתגלח
He gets stronger - הוא מתחזק

And as before, there are some words that do not seem to fit either description, but are still part of the binyan (in the past the connection may have been more obvious, and the meaning or usage may have changed since then). An example of this is the word "use". Note also that this verb requires the preposition ב:

I use the washing machine - אני משתמש במכונת הכביסה

So let's look at the present conjugation for hitpa'el:

Person & Gender	Pronunciation
Singular, Male	mitXaXeX
Singular, Female	mitXaXeXet
Plural/Mixed, Male	mitXaXXim
Plural, Female	mitXaXXot

For instance, "get closer":

|Pronunciation| Hebrew|

|:-----:|:-----:|

|mitkarév| מתקרב

|mitkarévet| מתקרבת

|mitkarvím| מתקרבים

|mitkarvót| מתקרבות

Regular Irregularities

The ת that is added before the root consonants is highly susceptible to being affected by the first root consonant, that is, the one it immediately precedes. The first root consonant swaps places with the ת, and in some cases the ת changes into ו or ד. Luckily, the effect this has on the resultant conjugation is highly regular:

|First root letter| Result| Example|

|:-----:|:-----:|:-----:|

|ח| מסת| מסתפר|

|ש| משת| משתמש|

|ז| מזד| מזדקן|

|ט| מצט| מצטרף|

Advanced

Hitpa'el verbs which have the dental consonants ד ת or ו as their first consonant are not very common, and this course does not include any, but for the sake of completeness:

|First root letter| Result| Example|

|:-----:|:-----:|:-----:|

|ט| מתט-/מיט-/מטן | מתטשטש/מיטשטש/מטשטש | (become blurred)|

|ת| מתת-/מית-/מתן | מתתמם/מיתמם/מתמם | (play dumb)|

|ד| מתד-/מיד-/מדן | מתדרדר/מידדר/מדרדר | (roll down/deteriorate)|

The dental consonant can be "absorbed" by the ת of hitpa'el, or can remain as is. In the case of absorption י can be added after the ת to make it clear that it is a hitpa'el verb. The pronunciation depends on the speaker. A double-length pronunciation of the dental consonant is in free variation with a single-length pronunciation.

Adjectives 3

N/A

Abstract 1

N/A

Imperative 1

Hebrew has a distinct conjugation for positive imperatives (commands). Increasingly, in modern Hebrew, the future tense is used for commands instead of the imperative. This is considered by some as an error, although using the future tense as an imperative can also sound less bossy and formal. It helps that the imperative and future are structurally related, as you will see in the first Future skill, coming up soon. You will also see that negative imperatives ("don't ... ") *require* the future.

Nevertheless, it is important to know how to form the "true" imperative, and certain verbs, such as בוא (come), לך (go) and תן (give), always use the "true" imperative in positive commands, not the future tense.

Pa'al pattern

=====

|Pronunciation| Example Verb| Pattern|

|:-----:|:-----:|:-----:|

|ktov|כתוב|XXoX|

|kitv|כתבי|XiXXi|

|kitvú|כתבו|XiXXu|

Some pa'al verbs have "a" as the vowel instead of "o" for the masculine singular imperative:

|Pronunciation| Example Verb| Pattern|

|:-----:|:-----:|:-----:|

|lm**a**d*|למד|XX**a**X|

|limd|למדי|XiXXi|

|limdú|למדו|XiXXu|

*For consonant combinations that are hard to produce, a short "e" sound is introduced between the two consonants: l(e)mad.

For verbs with ה as the final root consonant:

|Pronunciation| Example Verb| Pattern|

|:-----:|:-----:|:-----:|

|kne| קנה |XXeH|

|kni| קני |XXi|

|knu| קנו |XXu|

Verbs with two root consonants, and irregular imperatives, are fairly variable. You will learn them as you go. Luckily most verbs have three root consonants.

Pi'el Pattern

=====

|Pronunciation| Example Verb| Pattern|

|:-----:|:-----:|:-----:|

|dabér| דבר |XaXeX|

|dabrí| דברי |XaXXi|

|dabrú| דברו |XaXXu|

Hiph'il Pattern

=====

|Pronunciation| Example Verb| Pattern|

|:-----:|:-----:|:-----:|

|hakshév| הקשב |haXXeX|

|hakshívi| הקשיבי |haXXiXi|

|hakshívu| הקשיבו |haXXiXu|

Hitpa'el Pattern

=====

|Pronunciation| Example Verb| Pattern|

|:-----:|:-----:|:-----:|

|hitkarév| התקרב |hitXaXeX|

|hitkarví| התקרבי |hitXaXXi|

|hitkarvú| התקרבו |hitXaXXu|

For the remaining three binyanim we have yet to learn, the passive binyanim, there is no imperative conjugation, with one small exception, that we will come to.

Languages

N/A

Emergency

Here are some important numbers to know when visiting Israel:

100 - The Israeli Police

101 - Magen David Adom (Israel's national ambulance services) - usually called "mada".

102 - The Fire Department

Stay Safe!

Future 1

Future Tense

=====

Here come more tables! You need not try to memorize these conjugations (though it would help), just jump into the lesson and get some practise. However, please read the notes down below about the usage of the future!

In the future tense there is only one form for I, we, plural you and they (no gender distinction), and the form for "you will (masculine)" is the same as for "she will". Only the second and third person singular have forms for both masculine and feminine. Let's look at the pa'al pattern:

Pa'al Pattern

Example Verb	Pattern	Pronoun
:-----:	:-----:	:-----:
אכתוב (ekhtóv)	eXXoX	אני
תכתוב (tikhtóv)	tiXXoX	אתה
תכתבי (tikhteví)	tiXXeXi	את
יכתוב (yikhtóv)	yiXXoX	הוא
תכתוב (tikhtóv)	tiXXoX	היא
נכתוב (nikhtóv)	niXXoX	אנחנו
תכתבו (tikhtevú)	tiXXeXu	אתם/אתן
יכתבו (yikhtevú)	yiXXeXu	הם/הן

You will notice light variations on this, depending on the verb, and as usual there are a number of irregular verbs which you will need to learn as you go.

> **Usage of Pronouns**

> אני, הוא/היא, הם/הן - Try to include these pronouns along with the future tense.

> אתה/את, אנחנו, אתם/אתן - Try *not* to include these pronouns with the future tense, the conjugation of the verb is enough. Using these pronouns with the future tense will sound stilted, unless they are being used for emphasis.

>

> In this way it is easy to tell the difference between תכתוב (you will write) and היא תכתוב (she will write).

>

> Here is a full, "natural", conjugation for לכתוב:

>

> אני אכתוב

> תכתוב

- > תכתבי
- > הוא יכתוב
- > היא תכתוב
- > נכתוב
- > תכתבו
- > הם/הן יכתבו

****Pi'el Pattern****

Example Verb	Pattern	Pronoun
אדבר (adabér)	aXaXeX	אני
תדבר (tedabér)	teXaXeX	אתה
תדברי (tedabrí)	teXaXXi	את
ידבר (yedabér)	yeXaXeX	הוא
תדבר (tedabér)	teXaXeX	היא
נדבר (nedabér)	neXaXeX	אנחנו
תדברו (tedabrú)	teXaXXu	אתם/אתן
ידברו (yedabrú)	yeXaXXu	הם/הן

****Hiph'il Pattern****

Example Verb	Pattern	Pronoun
אסביר (asbír)	aXXiX	אני
תסביר (tasbír)	taXXiX	אתה
תסבירי (tasbírí)	taXXiXi	את
יסביר (yasbír)	yaXXiX	הוא
תסביר (tasbír)	taXXiX	היא
נסביר (nasbír)	naXXiX	אנחנו
תסבירו (tasbíru)	taXXiXu	אתם/אתן
יסבירו (yasbíru)	yaXXiXu	הם/הן

****Hitpa'el Pattern****

Example Verb	Pattern	Pronoun
אתקרב (etkarév)	etXaXeX	אני
תתקרב (titkarév)	titXaXeX	אתה
תתקרבי (titkarví)	titXaXXi	את
יתקרב (yitkarév)	titXaXeX	הוא
תתקרב (titkarév)	titXaXeX	היא
נתקרב (nitkarév)	nitXaXeX	אנחנו
תתקרבו (titkarvú)	titXaXXu	אתם/אתן
יתקרבו (yitkarvú)	yitXaXXu	הם/הן

Usage of the future tense

=====

In Hebrew, the usage of the future is more closely related to its actual meaning than in English. For example, in English we say "when you get there, give them this", with "get" in the present tense. However, this is a future action, and in Hebrew the future tense is required:

כשתגיע לשם, תן להם את זה

Literally: "When you ****will**** arrive to there, give to them this".

(But make sure to remember that if "when" is followed by a habitual action, such as in "when I eat dinner, I watch TV", the future is not required:

(כשאני אוכל ארוחת ערב, אני צופה בטלוויזיה)

****I want you to****

The future tense is also used in sentences such as "I want you to...":

אני רוצה שתיתן לי את זה

I want you to give me that. Literally "I want that you will give to me that".

(But do not use the future if the person wanting something is the same as the person doing the action, the infinitive is used here like in English:

אני רוצה לתת לך את זה

I want to give this to you. Literally "I want to give to you this".

(*Not אני רוצה שאני אתן לך את זה*)

****Past + Future****

In sentences such as

שם חשבתי שתהיה שם (literally "I thought that you will be there".

The future tense in Hebrew translates into English as "would": "I thought you would be there".

Passive

Pa'ul

====

In lessons 1 & 2 of this skill we introduce ****pa'ul****, which is the pattern for building past participles, such as "loved", "written", "wanted". As in English, these function as adjectives, and therefore take endings depending on the gender and number of the word:

She is loved - היא אהובה

It is written - (ze katúv) זה כתוב

For example, a written letter. Try not to confuse this with the passive "it is written", or "it is *being* written", since for this the binyan nif'al is used, which we will encounter very soon.

They are unwanted - (hem lo ratsuíim) הם לא רצויים

As you can see, the basic pattern is XaXuX.

****אהוב עלי****

The phrase על אהוב translates as "favourite":

This is my favorite book - זה הספר האהוב עלי -

Pu'al

====

In lessons 3 & 4 we introduce the present tense of the passive binyan ****pu'al****, our fifth binyan of seven. Pu'al is the passive equivalent of the active binyan pi'el:

cook (mevashél) מבשל

is cooked (mevushál) מבושל

You may have noticed by now that the distinction between noun, verb and adjective is not entirely clear-cut in Hebrew. Consider these sentences:

The food ****is cooked**** (verb) by chefs - האוכל ****מבושל**** על ידי טבחים

I want ****cooked**** (adjective) vegetables - אני רוצה ****מבושלים****

The binyan pu'al has future and past conjugations, so you can consider it as a verb in those cases, but pu'al verbs in the present can also function as adjectives as seen above. The future and past tenses of pu'al, along with the next binyan, huf'al, are not very common in modern Hebrew and are fairly formal, so we will not cover them in this course.

Here is the present conjugation for pu'al:

Example	Pattern	Gender, number
מבושל (mevushál)	meXuXaX	masculine, singular
מבושלת (mevushélet)	meXuXeXet	feminine, singular
מבושלים (mevushalím)	meXuXaXim	masculine/mixed, plural
מבושלות (mevushalót)	meXuXaXot	feminine, plural

Huf'al
=====

In lessons 5 & 6 we look at huf'al, our sixth binyan, and the passive equivalent of hiph'il:

explain (masbír) מסביר
is explained (musbár) מוסבר

Here is its pattern for the present tense:

Example	Pattern	Gender, number
מוסבר (musbár)	muXXaX	masculine, singular
מוסברת (musbéret)	muXXeXet	feminine, singular
מוסברים (musbarím)	muXXaXim	masculine/mixed, plural
מוסברות (musbarót)	muXXaXot	feminine, plural

Pronouns Reflexive

N/A

Nif'al

Nif'al, our final binyan, is the passive equivalent of pa'al:

I close the door - אני סוגר את הדלת -
The door closes (or "is closed") - הדלת נסגרת -

Not all nif'al verbs are passive. Some are active, such as נכנס:

I enter the house - אני נכנס לבית -

And as you can see from the example above of the door closing, the distinction between passive and active is not always clear-cut. Compare:

The door closes like this - הדלת נסגרת ככה -
The door is closed by the cook - הדלת נסגרת על ידי הטבח -

And נראה, meaning literally "is seen" often means "seems" or "looks", while נשמע, literally "is heard", often means "sounds":

This looks good - זה נראה טוב -
This sounds good - זה נשמע טוב -

Here is the standard present conjugation:

[Example Pattern]	Gender, Number
:-----: :-----: :-----:	
נִסְגָּר (nisgár) niXXaX	male, singular
נִסְגֶּרֶת (nisgéret) niXXeXet	female, singular
נִסְגָּרִים (nisgarím) niXXaXim	male/mixed, plural
נִסְגָּרוֹת (nisgarót) niXXaXot	female, plural

Nature

****כוכב****

כוכב means "star" ****or**** "planet". However, לכת כוכב is only "planet".

Decisions

Note that in Hebrew to say someone is wrong, there is a verb: לטעות.

He is wrong - הוא טועה

I was wrong/I made a mistake - טעיתי

Imperative 2

In this skill we introduce the nif'al imperative and a few more imperatives of previously-taught verbs. We also introduce the construction equivalent to "***let's**" or "***let us**" in English:

To say "let's [verb]" in Hebrew, we literally say "come we will [verb]". The "come" imperative must agree with whoever you are saying the "let's" to:

let's go (to a male) - בוא נלך

let's go (to a female) - בואי נלך

let's go (to a group) - בואו נלך

Nif'al Imperative

The imperative in nif'al is less common, since many nif'al verbs are passive. Nevertheless, the active nif'al verbs can be conjugated into the imperative:

Example	Pattern	Person
היכנס (hikanés)	hiXaXeX	אתה
היכנסו (hikansí)	hiXaXXi	את
היכנסו (hikansú)	hiXaXXu	אתם/אתן

Past Active 2

This skill deals mostly with the past tense of the hitpa'el binyan. Here is the standard conjugation pattern:

Example	Pattern	Pronoun
התנצלתי (hitnatsálti)	hitXaXaXti	אני
התנצלת (hitnatsáلت)	hitXaXaXta	אתה
התנצלת (hitnatsáلت)	hitXaXaXt	את
התנצל (hitnatsél)	hitXaXeX	הוא
התנצלה (hitnatslá)	hitXaXXa	היא

אנחנו |hitXaXaXnu| (hitnatsálnu) התנצלנו
אתם |hitXaXaXtem| (hitnatsáltem) התנצלתם
אתן |hitXaXaXten| (hitnatsálten) התנצלתן
הם/הן |hitXaXXu| (hitnatslú) התנצלו

Past Nif'al

Here is the general pattern for the past tense of nif'al:

Example Verb	Pattern	Pronoun
אני	niXXaXti	(nikhnásti) נכנסתי
אתה	niXXaXta	(nikhnásta) נכנסת
את	niXXaXt	(nikhnást) נכנסת
הוא	niXXaX	(nikhnás) נכנס
היא	niXXeXa	(nikhnesá) נכנסה
אנחנו	niXXaXnu	(nikhnásnu) נכנסנו
אתם	niXXaXtem	(nikhnástem) נכנסתם
אתן	niXXaXten	(nikhnásten) נכנסתן

הם|טXהXו| (nikhnesú) נכנסו|

You may have noticed that the third person masculine singular is pronounced identically to the masculine singular present in nif'al. Using the verb from the example above, הוא נכנס (hu nikhnás) can mean both "he enters" and "he entered". This was not always the case. Originally the two had vowels pronounced slightly differently but in modern Hebrew these vowels have merged together. You may have to go by context to decipher the meaning, although some modern native Israeli speakers use the word היה along with the past tense as a solution:

זה היה נשמע לי טוב - It sounded good to me

Feelings

N/A

Geometry

N/A

Abstract Objects 2

N/A

Infinitives 2

****Hiph'il Pattern****

lehaXXiX

eg. lehagdíl - להגדיל

****Hitpa'el Pattern****

lehitXaXeX

eg. lehitgabér - להתגבר

****Nif'al Pattern****

lehiXaXeX

eg. lehisha'ér - להישאר (or להשאר)

Constructs 2

Construct Chains

If you want to create a construct within a construct, the last word is always the **סומך** (somékh), and any words preceding it are **נסמך** (nismákh). So the last word either takes a ה and the whole phrase is definite (the), or it does not, and the whole phrase is indefinite (a/an). The other words are in their construct form.

For example:

Birthday cake - עוגת יום הולדת

The birthday cake - עוגת יום ההולדת

Conditional

We use conditionals to describe imaginary cases.

In Hebrew the conditional makes use of the conjugations of the word "היה" (was) like the word "would" in English.

How do we differentiate the past tense from the conditional?

In the conditional a present tense verb is placed after a conjugation of the word "היה".

For example:

>

אם זה לא היה קשה, ****הייתי**** עושה את זה
If it were not difficult, ****I would**** do it.

****How to differentiate between "If I knew/had known"？****

In Hebrew, both are אם הייתי יודעת. English is more versatile than Hebrew here! If you want to know the exact meaning in Hebrew, you will have to look at the context.

****Conditional/Past Habitual****

Similar to the English "would", היה in Hebrew can express both a hypothetical situation and a real situation that occurred repeatedly in the past. Take the following sentence as an example:

אם הייתה לי הזדמנות לברוח, הייתי בורח.
If I had an opportunity to run away, I would run away.

According to the context, this can mean either:

- a) Given an opportunity to escape, he would take it (although he hasn't ever received one thus far).
- b) On the occasions that he was able to escape, he had the habit of doing so.

****לו/אילו/לולא/אילולא****

לו and אילו (lu and ilu - don't confuse with "lo" and "eylu", "to him" and "those", which are spelt the same way without nikkud): these mean the same as אם, although they are used only for events that haven't or can't happen. They are also more formal and less common than אם.

לולא and אילולא (lule and ilule) are their negative counterparts - "if not". They are also used in expressions such as "if not for...":

if not for me, you wouldn't be here: אילולא אני לא היית פה.

Medical

N/A

Future 2

N/A

Religion

N/A

Arts

N/A

Negative Imperatives

Negative imperatives are created using the word אל (al) followed by the **future** tense of a verb, conjugated appropriately for tense and person. Note that for negative imperatives we do not use the standard imperative form.

אל תעשה את זה - Don't do that. (to a male, singular)

Not *אל עשה את זה* (incorrect!)

Technology

N/A

Verbal Nouns

In English, verbal nouns can be created by adding -ing to the verb. For example: reading and writing.

In Hebrew there are several such strategies, depending on the binyan of the verb.

****Pa'al**** verbs often follow the structure **XXiXa**:

writing (ktivá) כתיבה

buying/purchase (kniyá) קנייה

thinking/thought (khashivá) חשיבה

****Pi'el**** verbs often follow the structure **XiXuX**:

cooking (bishúl) בישול

****Hiph'il**** is usually **haXXaXa**:

order (hazmaná) הזמנה

And ****hitpa'el****, **hitXaXXut**:

apology (hitnatslút) התנצלות

Science

N/A

Music

****The notes of the scale****

In Hebrew the names of the notes in an octave are often referred to using the solfège system, that is "do, re, mi, fa..." and so on:

דו רה מי פה סול לה סי (דו)

These are not words in the current lesson, but it may interest musicians to know this!

Sports

N/A

Politics

N/A

Diminutives

In Hebrew, many diminutives are formed by reduplicating the last two consonants of a 3-consonant root.

For example, כלב (dog) turns into כלבלב (puppy). קטן (small) turns into קטנטן (tiny).

Other options exist for creating smaller versions of already existing words, such as the ending ית-:

מלון - hotel (or בית מלון)

מלונית - motel

and the ending ין-:

דוב - bear

דובון - teddy bear

Legends

N/A

Future Nif'al

Here is the general pattern for future nif'al:

|Example Verb|Pattern| Pronoun|

|:-----:|:-----:|:-----:|

|אכנס (ekanés)| eXaXeX|אני|

|תיכנס (tikanés)|tiXaXeX|אתה|

|תיכנסני (tikansí)| tiXaXXi|את|

|ייכנס (yikanés)|yiXaXeX|הוא|

|תיכנס (tikanés)| tiXaXeX|היא|

|ניכנס (nikanés)| niXaXeX|אנחנו|

|תיכנסו (tikansú)|tiXaXXu|אתם/אתן|

|ייכנסו (yikansú)| yiXaXXu|הם/הן|

Formal

Formal Hebrew

=====

The Hebrew language has a rich history, being spoken for over 1000 years before it fell out of everyday secular use. Over such a large timespan it is natural that the language changed significantly, and it is safe to say that dialectal differences are also relevant.

As the modern language has taken shape over the past century or so since its revival, various elements have been taken from one period of the language or another. Certain elements that have not been adopted in the everyday language are still frequently used in formal Hebrew.

Formal Hebrew in modern times is used to varying degrees in literature, science, and law, among other fields.

Here we give you a little taster of formal Hebrew. In the English to Hebrew questions, standard colloquial Hebrew is accepted, but feel free to try using more formal Hebrew as well in this skill. You may also use formal Hebrew in other skills throughout the course but there is certainly no guarantee that your answer will be accepted. In such a situation, you can make an error report if you wish.

****Question Words****

Several question words in standard colloquial Hebrew have more formal equivalents:

Formal Equivalent	Question Word
:-----:	:-----:
מדוע	למה
כיצד	איך
היכן	איפה
מאין	מאיפה

****נא/אנא****

The words נא and אנא are formal ways of saying "please" in Hebrew. You are likely to see them on signs. Take note that these words are not exactly identical in usage to the word "בבקשה", since they cannot stand alone - they must have an infinitive or imperative beside them, or they are meaningless. They basically serve to soften commands.

For example:

- נא לשמור את הכרטיס - Please keep the ticket
- אנא הקשיבו - Please listen

****אין and its inflections****

אין is more widespread in formal Hebrew and suffixes can be added to it, making it equivalent to the following:

|Formal Hebrew|Standard Hebrew|

|:-----:|:-----:|

|איני|אני לא|

|אינך|אתה לא|

|אינך|את לא|

|אינו|הוא לא|

|אינה|היא לא|

|איננו|אנחנו לא|

|אינכם|אתם לא|

|אינכן|אתן לא|

|אינם|הם לא|

|אינן|הן לא|

In addition, some of these have forms with a double נ:

|Formal Hebrew|Standard Hebrew|

|:-----:|:-----:|

|אינני|אני לא|

|איננו|הוא לא|

|איננה|היא לא|

These are mostly synonymous with the forms with only one נ, but they also one specific usage which is unique to them. They have the meaning of not *being* somewhere:

She's gone. She is not here/there. - היא איננה

****Other things to look out for****

Use of זאת instead of את זה (without את!):

I have already said that - כבר אמרתי זאת

Dropping of ה from both the noun and the demonstrative in "this ...", "that ...":

This apple is not red - תפוח זה אינו אדום

(=התפוח הזה לא אדום=)

The use of כי instead of ש when introducing quotes or declarative content clauses:

He said that he did not do it - הוא אמר כי הוא לא עשה זאת

She said "this is a good result" - "היא אמרה כי "זאת תוצאה טובה"

The use of אשר instead of ש when introducing relative clauses:

הילד אשר גנב מכונית - The boy who stole a car

You may also see in formal writing the words ה(י)נו, ה(י)נה, ה(י)נם, ה(י)נן, for example:

*The most important thing to investors ****is**** the team - ****הנו**** הדבר החשוב ביותר למשקיעים ****הצוות****

*These business deals ****are**** particularly attractive - ****הינן**** עסקאות אטרקטיביות במיוחד

In fact, the Academy of the Hebrew Language does not consider this to be correct Hebrew, but rather a type of hypercorrection. Therefore, you should be aware of this type of formal Hebrew but try not to emulate it. In the examples above, the words הוא and הן would be perfectly fine in formal Hebrew.

Business

N/A

Space

****כוכב חמה****

You may see כוכב חמה and at first think "why does חמה (hot in its feminine form) not agree with כוכב, which is a masculine noun?". חמה is actually a fancy synonym for שמש (sun). So in fact כוכב חמה is "sun-planet": Mercury. *Remember that כוכב can mean star or planet, unless specified as a כוכב לכת, which is a planet.*

****The planets****

The planets, up to and including Saturn, each have their own Hebrew name in addition to the internationally recognised names. For example, Jupiter is צדק, but can also be referred to as יופיטר. Uranus and any other planets, dwarf planets and asteroids found in more modern times have a name based on the international names. Neptune, for example, is נפטון. However, on the 30th of December 2009, the Academy of the Hebrew Language announced Hebrew names for Uranus (אורון - Oron) and Neptune (רהב - Rahav). Only time will tell if these names catch on.

Festivals

The Jewish calendar has many holidays. In fact, every Jewish month has a special day, being a holiday or a fast, except for the month of *Cheshvan*.

Here is a brief review of the main Jewish holidays that are mentioned in this unit, in chronological order starting from the Jewish New Year:

1. ****Rosh Ha'shana**** - Rosh Ha'shana is the Jewish New Year. It is the first of the High Holy Days. Rosh Ha'shana is a two-day celebration, which begins on the first day of *Tishrei*. Tishrei is the first month of the Jewish civil year, but the seventh month of the ecclesiastical year.

2. **The High Holy Days** - The High Holy Days or High Holidays, more properly known as the Yamim Noraim (lit. "Days of Awe"), are the period of ten days between Rosh Ha'shana and Yom Kippur, including those holidays. It is also known as the Ten Days of Repentance.

3. **Yom Kippur** - Yom Kippur, also known as the Day of Atonement, is the holiest day of the year in Judaism. Its central themes are atonement and repentance. Jewish people traditionally observe this holy day with an approximate 25-hour period of fasting and intensive prayer, often spending most of the day in synagogue services.

4. **Sukkot** - The holiday of Sukkot, literally Feast of Booths, is commonly translated to English as Feast of Tabernacles. It is a biblical Jewish holiday celebrated on the 15th day of the month of *Tishrei*. During the existence of the Jerusalem Temple it was one of the Three Pilgrimage Festivals on which the Israelites were commanded to perform a pilgrimage to the Temple (along with Passover and Shavuot).

5. **Simchat Torah** - Simchat Torah (literally "Rejoicing of Torah") is a Jewish holiday that celebrates and marks the conclusion of the annual cycle of public Torah readings, and the beginning of a new cycle. The main celebration of Simchat Torah takes place in the synagogue during evening and morning services. On each occasion, when the ark is opened, the worshippers leave their seats to dance and sing with the Torah scrolls in a joyous celebration that can last for several hours.

6. **Hanukkah** - Hanukkah is a Jewish holiday commemorating the rededication of the Holy Temple (the Second Temple) in Jerusalem at the time of the Maccabean Revolt against the Seleucid Empire. Hanukkah is observed for eight nights and days, starting on the 25th day of *Kislev* according to the Hebrew calendar.

It is also known as the Festival of Lights and the Feast of Dedication. The festival is observed by the kindling of the lights of a unique candelabrum, the nine-branched menorah (also called a Chanukiah/Hanukiah), one additional light on each night of the holiday, progressing to eight on the final night.

7. **Tu Bi'Shvat** - Tu Bi'Shvat is a Jewish holiday occurring on the 15th day of the Hebrew month of *Shvat*. It is also called "New Year of the Trees." In contemporary Israel, the day is celebrated as an ecological awareness day, and trees are planted in celebration.

8. **Purim** - Purim is a Jewish holiday that commemorates the saving of the Jewish people from Haman, who was planning to kill all the Jews. This took place in the ancient Persian Empire. The story is recorded in the Biblical Book of Esther (Megillat Ester).

9. **Passover** - Passover or Pesach is an important, biblically derived Jewish festival. The Jewish people celebrate Passover as a commemoration of their liberation by God from slavery in Egypt and their freedom as a nation under the leadership of Moses. It commemorates the story of the Exodus as described in the Hebrew Bible especially in the Book of Exodus, in which the Israelites were freed from slavery in Egypt. The rituals unique to the Passover celebrations commence with the Passover Seder (a ritual feast) when the 15th of *Nisan* has begun.

10. ****Shavuot**** - Shavuot, known as the Feast of Weeks in English, is a Jewish holiday that occurs on the sixth day of the Hebrew month of ***Sivan***.

Shavuot has a double significance. It marks the all-important wheat harvest in the Land of Israel and it commemorates the anniversary of the day God gave the Torah to the entire nation of Israel assembled at Mount Sinai.

11. ****Tisha Be'Av**** - Tisha Be'Av (lit. "the Ninth of ***Av***") is an annual fast day in Judaism which commemorates the anniversary of a number of disasters in Jewish history, primarily the destruction of both the First and Second Temples in Jerusalem.

Tisha Be'Av is regarded as the saddest day in the Jewish calendar and it is thus believed to be a day which is destined for tragedy. Tisha Be'Av falls in July or August in the Western calendar.

Names of most holidays will appear in their common transliterated form.

(Source:Wikipedia)

Israel

N/A