Biblical Hebrew, Modern Hebrew
Overlap, Differences
and their Implications on Teaching in Day Schools
Rahel Halabe

Students in Jewish day school study Modern Hebrew as well as Biblical stories and other classical texts. These subjects are often taught by different instructors with little coordination between the two. This is unfortunate, as the similarities and differences between Biblical and Modern Hebrew may have significant implications on teaching and learning – the two subjects can support each other, but also pose challenges. Teachers' awareness of these similarities and differences is important, not only for deepening their own knowledge and enrichment, but also to help them prioritize the grammar and vocabulary they are about to impart in both subjects.

The issue of reciprocal relations between teaching Modern Hebrew and the exposure to Biblical Hebrew, when teaching Bible in Jewish day schools, has not received much attention. Research on the teaching of the Bible in Diasporic day schools, even when focused on the language component of it, does not discuss the coordination (or lack thereof), between Hebrew classes and Bible classes (Hassenfeld, 2018) ,(Pinsky-Greenberg, 2016) [1]. Only Shlomo Haramati's work, which concentrates on the examination of vocabulary, thoroughly addresses the subject (הרמתי, 1983). I will discuss this contribution further below. Due to this lack of existing scholarship, I do not wish to make decisive hypotheses or derive firm conclusions, but rather start a debate, make suggestions, and call for the experiments that would be needed to answer the question: Would calculated coordination between these two study subjects bring better results?

To this end, I will first discuss the biblical verb in the context of studying Modern Hebrew in parallel. I will continue with the benefit that can be derived from the overlap between Biblical and Modern Hebrew in the most frequently used vocabulary. On top of that, attention will be drawn to the need for updated Hebrew frequency lists intended for schools.

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[1] As I did not find research specifically dealing with this question, I had to rely on information I informally gleaned from conversations through the years with Hebrew teachers in the Diaspora, as well as on feedback to my inquiry at the online international Hebrew teachers forum at the Mofet institute

The Biblical Verb System

The verb forms in Modern Hebrew are almost identical to those of Biblical Hebrew[2] . One would expect, therefore, that it would be easier for learners of Modern Hebrew to read Biblical passages. But this is not necessarily the case. In day school Modern Hebrew classes, the order in which the verb is taught, and even the order in which students are exposed to it, is determined by two considerations: frequency of the form, and its perceived difficulty. Students first learn the present tense (קוֹטֵל) and the infinitive (לִקְטֹל), and then the past tense (קָטַל). Only much later they learn the future tense (יִקְטֹל), (which in today's Hebrew acts also as command). At the same time, in the Biblical passages that students are expected to read and study, the most frequently occurring verb form is יקטל followed in frequency by קָטַל. This way, if students in lower grades have not yet studied or even been exposed to forms for future and past tense in Modern Hebrew, they will encounter them for the first time when learning Torah. Moreover, Biblical Hebrew verb forms do not clearly reflect tenses as in Modern Hebrew. Therefore, even later in their studies when students are already familiar with these forms, they will not necessarily know which tenses they are depicting in the biblical stories they read.

If we ask native Hebrew speakers, laypeople, (even many of the teachers in day school), what is the difference between Biblical and Modern Hebrew, the answer is most probably be, "*reversing vav[3]* (וי ההיפוך). A *vav* preceding the verb, reverses the future (יִקְטֹל) into past, and past (קָטַל) into future". This description though, does not reflect the many tenses/moods/aspects, which biblical יקטל and קטל forms may point to. In spite of this simplistic perception, native Hebrew speakers (unlike *learners* of Hebrew as an additional language), usually intuitively understand the right 'tense' in much of the biblical text. In the biblical text, the forms **יִקְטֹל** and **קָטַל** point to various points and segments on the time line, and to various moods and aspects, all at different frequencies. Here are some examples:

- **יִקְטֹל**

past – **וַיִּשְׁפֹּט** שמואל את ישראל (שמואל א ז, טו)

past – אז **יָשִׁיר** משה (שמות טו, א)

Present (continuous) – ותפלת צדיקים **ישמע** (משלי טו, כט)

command – חג המצות **תשמר** (שמות כג, טו)

jussive – **ישרצו** המים שרץ נפש חיה (בראשית א, כ)

future – לא **ישא** גוי אל גוי חרב ולא **ילמדו** עוד מלחמה (ישעיהו ב, ד)

The most common occurrence of this form is **וַיִּקטל** , preceded with a *vav* of specific vocalization (different than the vocalization of the *conjunctive vav*). On its own, **יקטל** appears at a lower frequency. It points, as seen above, not only to the future, but to the past, present, command, and various subjunctives (what is willed, may happen, condition, blessing, curse, warning, and more). The *vav* of **וַיִּקטל** then, does not just 'reverse' future tense into past tense as commonly perceived. Therefore, It would be better to present it to students as *vav past*[4], depicting its main function, rather than the way it is usually presented as the *reversing vav*.

Let us look now at some examples for the use of **קָטַל** form:

- **קָטַל**

Present – קח נא את בנך את יחידך אשר **אהבתָ** (בראשית כב, ב)

past – חלום **חלמתי** (בראשית מא, טו)

future – **וְשפט** בין הגויים (ישעיהו ב, ד)

command – **וְאהבתָ** את ה׳ אלהיך (דברים ו, ה)

condition – אם שמע תשמעו אל מצותי... **וְנתתי** מטר ארצכם בעתו... (דברים יא, יג-יד)

jussive – **וְשמרו** בני ישראל את השבת (שמות לא, טז)

קָטַל also, then, points mainly to the past, whereas **וְקָטַל** has an array of possible interpretations (note that this time the *vav* preceding the form is identical to the *vav conjunctive* and its characteristic vocalization). This *conjunctive vav*, does not reverse the past tense only to the future tense. It also depicts the command, and the various subjunctives. It would be better, here too, not to present this *vav* of the **וְקָטַל** as *reversing vav*, because its function is much wider than just reversing.

The admittedly simplistic model (appendix No.2), clearly illustrates the distribution of tenses (as well as moods and aspects) that the biblical **יקְטל/קָטל** forms may be interpreted as depicting. A

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[4] **Vav past** is a new term coined in my textbook Hinneh, to avoid the confusing array of commonly used terminology such as: ו׳ ההפוך, consecutive, conversive, reversing, *etc*.

large font represents high frequency, and vice versa. This model clearly shows not only that both forms point to similar 'tenses', but that in most occurrences both **וַיִּקטל** and **קָטַל** point to the past. As I mentioned above, in spite of this fluidity of tenses, moods, and aspects in the Biblical verb system, native Hebrew speakers/readers are able to well 'organize' verbs found in a text along the timeline. It seems that in many cases they rely on context to make sense and understand

- what already happened – past

- what is happening, at the time that words are said, or text is composed/narrated – present

- what will happen or may happen – future, command, wish, blessing, curse, possibility, condition, indirect instruction and more.

In the first languages of most students attending diasporic Hebrew day schools (i.e., English, French, Spanish), the verb timeline is meticulously divided into various sections. In such languages there are usually clear form markers that point to the different points on the timeline: earlier past and later past, what will surely happen or is happening (tense), what *may* happen (modus), and even whether an action happens once, is repeated or continuous (aspect) etc. The 'fluidity' of the biblical verb system, therefore, may impose an additional difficulty in figuring out where on *their* own first language time-line the actions are being depicted.

How then can we overcome the two hindering issues?

- The different order in which the various verb forms are taught or given exposure in Modern and Bible classes

- The difference in interpreting 'tenses' in Modern versus Biblical Hebrew.

Let me suggest a few ideas**In Hebrew Class:**

- Good familiarity with common verbs in Modern Hebrew should be fostered, as many of them are also frequently occurring in the Bible (more about this will be discussed below). Consequently, in their Bible class, students should practice identifying familiar verbs, that appear in the biblical text, even if they appear in forms not yet studied. Thus, for example, if in lower grades students have learned only the participle/present tense and the infinitive, e.i., **מְדַבֵּר/לְדַבֵּר** and they come across **וַיְדַבֵּר** or **דִּבֶּר** , they may still be able to guess the meaning of the verb, (albeit not the tense) by its root and similar sound.

- Expose students to the modern day past קטל and future יקטל Hebrew tenses, even before formally studying them.. Teachers (not students!) should use these forms in conversation, and students should be exposed to them in stories and songs. In lower grades it will be only exposure, with no expectation for production in speech or writing. Thus, when they come across the biblical occurrences of the same forms in Torah stories, they may not sound totally foreign. Such familiarity will not yet allow them to interpret the 'tense' in the biblical text. This issue will have to be dealt with further in the framework of the Torah class.

In Bible Class

- Students should be encouraged to give an educated *guess* of the 'tense' of the biblical verb, helped by context. Context is a most powerful element in understanding any text (Omaggio Hadley 2001).

- Even if students have not yet formally studied the Modern time past and future verb form in their Hebrew class, they should learn how to *identify* **קָטַל/וַיִּקְטֹל** in the text (the most common verb forms in the Bible), especially when they point to the past. To this end, students should learn (even in lower grades) how to identify:

- the **קָטַל** suffixes

- the **קְטֹל**. prefixes

- as well as the specific (most common) vocalization of *vav-past.*

Such expectations may seem exaggerated. However, in the [Leshon Hatorah](#) method, conceived by Rabbi Widner for English speaking children in Haredi schools, the meaning of

frequently occurring prefixes and suffixes[5] are imparted from a very young age. Students learn to identify the grammatical *persons* these prefixes/suffixes represent. Leshon Hatorah is no doubt a challenging program and would clearly not suit every framework, school and class, but it is intriguing and thought provoking. Even if not adopted in full, it would be worthwhile drawing some good ideas from it.

Vocabulary

What is the vocabulary we should impart to students who study both Modern Hebrew and Bible؟ Before answering this, we should consider the questions:

- Are frequently occurring words in the Bible also frequently occurring in Modern Hebrew؟
- To what extend can the common vocabulary acquired in Hebrew class, support the acquisition of biblical vocabulary, and vice versa؟

Unlike the considerable differences between interpreting the 'tense' of the biblical verb versus the Modern Hebrew verb, the vocabulary of the two 'Hebrews' have significant overlap. Indeed, when we look at the most common verbs in the biblical text, we find that we are still *eating* and *drinking*, *seeing* and *hearing, getting up* and *standing, coming* and *going, loving* … with exactly the same verbs as in Modern Hebrew[6]. When we look at the most common nouns in the biblical text, we find that in a *family*, we have a *father* and a *mother*, a *son* and a *daughter*, a *brother* and a *sister*; we live in a *house*, drink *water*, and eat *bread*, and count the *days, weeks, months* and *years* … all with exactly the same nouns as in Modern Hebrew[7]. Also, we still use many of the same prepositions, with their full declension. Thus: ...בִּי, בְּךָ, בָּךְ, בּוֹ, בָּהּ [8], and so on and so forth are the same. There is no wonder, therefore, that despite the distance in time, educated native Hebrew speakers understand straightforward narrative (and even some poetic biblical texts) reasonably well. Certainly, they would not feel that they are reading a text in a different language[9].

Possessive suffixes, among others [5]

[6] More examples in Hebrew in appendix No. 2

[7] More examples in Hebrew in appendix No. 3

[8] As oppose to giving up in every day speech on noun declension and replacing ...ספרי, ספרך with הספר שלי, הספר שלך . See examples for common prepositions in appendix No. 4

[9] … and yes, this is in spite of the contrarians, who claim the opposite i.e., Gilad Zuckermann

Still, some caution is warranted. Within the common vocabulary, there are slight or even significant differences between Biblical and Modern Hebrew at times – the meaning may be identical, partial or totally different. For example, among the verbs שמע is not only *hear* as today, but also *hearken, understand*; ישב is not only *sit*, but also *reside, settle down*; קנה is not only *buy*, but also *create*. Among the nouns בית is *home/house*, but also, *family*; לחם is *bread*, as well as *food* in general; נער is not only *teenager*, but *child*, even *baby*, and *servant*; There are also nouns whose meaning today is different from its biblical one. For example, in the Bible מצווה is not a *good deed,* but a *commandment;* in most of its occurrences עולם signifies time – *eternity*, not place – the *world*; צדקה is not yet *charity*, but *honesty, righteousness, justice*. In such cases, students' attention should be drawn to these distinctions in order to avoid imposing later meanings on earlier texts.

This being said, one should not underestimate the importance of the large overlap in vocabulary, and teachers should use any opportunity to foster students' familiarity with it. Thus, they will find in the biblical stories much of what they have learned in Modern Hebrew, and vice versa. A good example is the story of Yosef's dreams, as illustrated in Appendix No. 5. In this teacher's guide, the vocabulary in the text is color coded according to the expected level of familiarity in preparation for teaching. Still, before students approach the text for intensive study, they should listen to the story outline in their first language. When the 'blue print' of the story is known, it is easier for the them to find their way in the original text (Omaggio Hadley 2001) and identify the familiar aspects in it. However, they will come across familiar words in forms they have not yet learned (קָטַל/יִקְטֹל/וַיִּקְטֹל , possessive suffixes etc.), they will certainly, depending on their level, need a teacher's help to mediate between them and the text. The students' first encounter with the actual studied Hebrew text should be when they listen to the teacher reading the story aloud for the first time. As in any story time reading, biblical stories studied in Hebrew should also be read with expressive tone and theatricality to ensure better understanding. The teacher should point to the most common vocabulary appropriate to students' level from Hebrew class (i.e., as highlighted in yellow in Appendix No. 5), even if their form in the text is different and unfamiliar.

This is where the great importance of coordination between Hebrew teachers and Bible teachers is required. For example, right before teaching Josef's dreams story is taught in Bible class, a special effort should be made in the Hebrew class in order to use the common words in the story:

field, love, father, mother, brother, dream, sun, stars etc. This ensures that common vocabulary, which also appears in the story, will sound familiar, when the text is presented and mediated in Bible class.

Eventually, this approach has implications in the opposite direction too – the biblical vocabulary that frequently occurs in interesting stories such as Josef's dreams will have a better chance of being remembered.

The Need for Updated Frequent Words Lists for Students

I have already mentioned the importance of frequency when imparting vocabulary as obvious, but it would be helpful to expand on this subject further. Indeed, word frequency is very powerful in learning any language, either for communication or for text reading only; a relatively small number of the most frequently used words covers a surprisingly high percentage of the total current words in any text or speech. Thus, if we manage to gradually impart the 1000 most common words, students will be able to understand about 85% of current words in any text. If they acquire 1000 more words, they will understand about 95% - a relatively small increase (Haramati, 1983). This in no way means that students should be expected to memorize lists of words. They should acquire them through rich learning programs, and in all the creative ways which good educators excel in: lively conversations, songs, stories, games, exercises, etc. If all these are loaded with common vocabulary, (modern and biblical), students will strengthen their ability to interpret texts in both.

Another reason for the importance of imparting frequent vocabulary is that familiarity with common words frees both teachers and students to deal with less known and less frequent vocabulary when they encounter these – a great saving of time and energy at any stage. Appendix 6 demonstrates the possible extent of comprehension of the same text, at three different levels, based on familiarity with 500, 1000, 2000 common (cumulative) words.

Which common words should be imparted? Shlomo Haramati (1986) offers three vocabulary lists for day school in the Diaspora:

- Bible   1172[10]

- Prayer Book   556

- General Reading (Modern) 1072

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[10] Haramati included in his Bible and prayer book words list, words appearing at least 25 times.

Because of the partial, but significant overlap among the three lists, the total number of words in the combined list is not 2800, but only 1736[11]. This is certainly a reasonable minimal suggested number to be imparted through the grades in a diasporic day school (see appendix 8 for one page of his 'core' list). But, after more than thirty years since its publication, should we adopt Haramati's un-updated list as is? Unfortunately, with the lack of any updated lists created especially for school students, this may be our only choice. However, this should be done with some modifications. Since the Bible and the Prayer Book are fixed texts, their components in Haramati's lists are still valid. His modern Hebrew component, though, needs some additions and deletions. Haramati built his General Reading list[12] on previous lists based, in their turn, on written texts for children that were in use in the 1980s. Even though much of this list is still in common use, part of has to be updated. Hebrew is constantly developing - some of what was depicted in that list, may not be accurate today. In Haramati's suggested combined 'core' list therefore, there are:

- Words, biblical and modern, still in use[13].

- Words that significantly decreased their frequency through the years, or even disappeared from daily use, and should be deleted from the list[14].

- Common words that were not common when the list was constructed, or coined only later,[15] should be added.

In addition, slang words do not appear in Haramati's list. According to today's more flexible approach, some common ones should be considered.

   Awareness of the importance of frequent vocabulary encourages teachers and program planners to realistically foster familiarity with a relatively small number of words. This body of vocabulary enhances students' comprehension of many texts, both classical and modern, and also serves them well in conversation, singing, playing, and media watching and listening. Despite their

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[11] See appendix 7 for a diagram roughly illustrating the partial overlap among the 3 lists, and the 'core' list emerging from this overlap.

[12] He describes the way he created his Modern Hebrew list from previous existing lists (Balgoor 1968, among them), in his book שכתוב דידאקטי

[13] להפסיק, להסביר, להתחיל, להמשיך, להתרחץ, לטייל, משחק, מתנה, בית ספר, כיתה, סיפור....

[14] פרדס, תרנגול, אילן, איכר, משק, מושבה, אנו, מר, גברת, לחדול, לְבָאֵר...

[15] מטוס, טיל, חללית, מחשב, קניון....

importance in language teaching, we do not have up to date frequency lists based on today's rich written and spoken Hebrew (children's stories, children's magazines, media, talk, etc.). [16] Financial resources should be made available for the creation of updated frequency lists for children, especially as it is technically so much easier to produce them from digitized resources[17].

Conclusion

Deliberate focus and planning around the similarities and differences between Biblical Hebrew and Modern Hebrew can contribute to both efficient teaching, and richer learning experiences. Teachers who are aware of these synergies can coordinate between the two education subjects and reap the benefits in both Modern Hebrew and Torah classes.

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[16] New frequency lists for Moderrn Hebrew based on written corpus are available, (but not specifically for children). They are produced and kept updated by המרכז הארצי לבחינות ולהערכה (The National Center for Exams and Evaluation) https://hlp.nite.org.il/WebCorpora.aspx. The Center will be able to produce such lists, only if suitable (written and typed) corpora will be made available for them. There are of course other vocabulary data base (i.e., Rav-Milim at Bar Ilan University) that can produce such lists for various levels of children and adult, if given the proper digitized material.

[17] In the meantime teachers and program planners will have to continue resorting to their intuition to determine what is the common vocabulary they should impart. As well, they can somehow rely on elementary school frequency lists existing in the *majority language* in the country they teach in. Such lists (for purposes of practicing correct spelling, for example) are usually, readily available.

[18] A link to the frequency lists offered in this book can be found at:
http://www.hebrew-with-halabe.com/modern-hebrew/teaching-hebrew-as-an-additional-language/frequent-words-lists-hebrew/

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Appendices

Appendix 1

Tool No. 12

A Simplistic Time Line Illustration

'Before Now'	'Now' [Time of Utterance]	'Beyond Now'
Past	*Present*	• *Future* • *Irreal Moods*
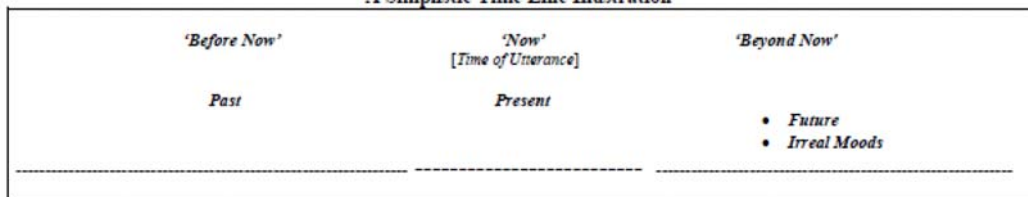
A Simplistic Model for Interpreting Tense and Mood of the Prefix and Suffix Forms

Note:

1. This Tool is applicable not only to the קַל 'strong' verbs, but also to all other root groups, and all other stems.

2. Font sizes roughly reflects frequency of occurrence.

3. Irreal Moods:

   - Command
   - Cohortative: self-directed command, encouragement e.g. Let me…, Let us…
   - Jussive: expectation from, an indirect command for, the 3rd person e.g. Let him/her/them …
   - Various Subjunctives: condition, purpose, possibility, suggestion, warning, consequence, request, blessing, curse, etc.

4. Once you determine the possible interpretation (i.e. where is the verb on the time-line), choose the suitable English tense for translation.

Prefix Form

Form	Form Representation	ו Past Yes/No	On Which Section of the Time Line?	Possible Interpretations
Prefix Form + ו Past	וַיִּקְטֹל	Yes	'Before Now'	Past!!!
Prefix Form Prefix Form + ו Conjunctive	יִקְטֹל וְיִקְטֹל	No	'Now' & 'Beyond Now'	• Present *(continuous action)* • Future • Irreal Moods *(see note No. 3 above)*
Prefix Form	יִקְטֹל	No	'Before Now'	Past, possibly repeated, habitual action

Suffix Form

Form	Form Representation	ו Conjunctive Yes/No	On Which Section of the Time Line?	Possible Interpretations
Suffix Form	קָטַל	No	'Before Now'	Past!!!
Suffix Form + ו Conjunctive	וְקָטַל	Yes	'Beyond Now'	• Future • Irreal Moods *(see note No. 3 above)* • Past
Suffix Form *In verbs indicating perception or feelings* e.g. אהב, ידע	קָטַל	No	'Now'	Present
Suffix Form *May occur in poetic, prophetic texts*	קָטַל	No	'Beyond Now'	Future

12

Appendix 2.

As examples you will find below 55 common *qal /* פָּעַל verbs in the Bible in alphabetical list[19] :

אבד, אהב, אכל, אמר, אסף, בא, בנה, היה, הלך, הרג, חי, ידע, חזק, זכר, חי, ידע, יכל, ילד(ה), יצא, ירא, ירד, ירש, כתב,

לבש, לקח, מת, מלך, מצא, נסע, נפל, נשא, נתן, סב, סר, ספר, עבד, עבר, עלה, עמד, ענה, עשה, פתח, פקד, קם,

קרא, ראה, שבר, שב, שכב, שלח, שמע, שמר, שפט, שתה, שם.

Appendix 3

Examples for 110 common nouns in the Bible[20]:

אבן, אדון, אדמה, אהל, אור, אח, אזן, אחות, איש,

אל, אלהים, אם, אף, ארץ, אש, אשה, בגד, בהמה, בית

בן, בקר, ברית, בשר, בת, גוי, גבול, דבר, דור, דם,

דרך, הר, זהב, זרע, חדש, חטא, חטאת, חיים, חיל, חסד,

חרב, יד, יום, ים, כבוד, כהן, כח, כלי, כנף, כסא,

כסף, כף, לב, לבב, לחם, לילה, מדבר, מועד, מזבח, מחנה,

מטה, מים, מלאך, מלאכה, מלחמה, מלך, מנחה, מספר, מעשה, מצוה,

מקום, משפחה, משפט, נביא, נחלה, נער, נפש, עבד, עבודה, עולה

עולם, עון, עין, עיר, עם, עץ, עצם, עת, פה, פנים,

פרי, צאן, צבא, צדיק, צדק, צדקה, קדש, קול, ראש, רגל,

רוח, רע, שבת, שם, שנה, שדה, שער, שפה, שר, תורה

Appendix 4

Examples for 23 common prepositions in the Bible[21]

אצל, את, ב-, בין, בקרב, בעבור, בתוך, כ-/כמו, ל-, למען, לקראת, מ-/מן, מאת, נגד, עם

אחר/אחרי, אל, לפני, מפני, מעל, על, תחת, מתחת

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[19] out of 175 common verbs of all stems (בנינים) offered in the Tool Box of R. Halabe (2011) *Hinneh –
Biblical Hebrew the Practical Way*

[20] Source as above
[21] Source as above

Appendix 5

The story of Josef's dreams (Genesis 37) demonstrates how a biblical text can be prepared for teaching. In order for teachers to find out how much of the text may be familiar to students from Hebrew class:

- words common in Modern Hebrew, were highlighted in the biblical text in <mark>yellow</mark>.

  - Verbs: לשבת, לגור, לראות, לעשות, לאמר, לדבר, לספר, לבוא, לקום, לאהוב, לשמוע, לשמור, יכול

  - Nouns: לשבת, לגור, לראות, לעשות, לאמר, לדבר, לספר, לבוא, לקום, לאהוב, לשמוע, לשמור, יכול

  - Numbers: שבע עשרה, אחד עשר

- Declined and free-standing prepositions, *vav* (either *conjunctive* or *vav past*), the definite article ה , the possessive suffixes – were all highlighted in <mark>blue.</mark>[22]

- Key words in this story, which may not be familiar yet אלומה, לְאַלֵּם, לקנא, לשנא, להשתחוות, , as well as words common in the Bible and less in the להוסיף, דִּבָּה, בן זקונים, כתנת פסים, Hebrew the students have been exposed to רועה, צאן, נער , were highlighted in <mark>grey</mark>.

- And two more elements not in use in Modern Hebrew were highlighted in <mark>purple</mark>:

  - the preposition את without pronominal suffix (signifying 'with')
  - the question ה

Looking at the color coded text below (covered mostly by <mark>yellow</mark> and <mark>blue</mark> which signify what is supposed to be familiar, or at least not totally foreign), it is strikingly evident how much support can knowledge from Hebrew class transfer to Bible class and support study in it.

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[22] Which even though were not formally studied yet, are not totally foreign, as they are similar to pronominal suffixes attached to common prepositions (i.e., לי, לך, לך, לו...) familiar from Hebrew class.

What is Familiar from Modern Hebrew?

מה מוכר מעברית חדשה?

מלות יחס, תחיליות, סיומות קנין, רבים, סמיכות וכו'
אוצר מלים מוכר מעברית של יום יום
(שם) מקומות ואנשים
מלות מפתח בפרק זה

37:1 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:
37:2 אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם:
37:3 וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים:
37:4 וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם:
37:5 וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ:
37:6 וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי:
37:7 וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה

וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה
37:8 וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי: וַיֹּאמְרוּ לוֹ אֶחָיו
"הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ"
וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו:
37:9 וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר
"הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד
וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי"
37:10 וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו
וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ
"מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ?
הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה":
37:11 וַיְקַנְאוּ־בוֹ אֶחָיו
וְאָבִיו שָׁמַר אֶת־הַדָּבָר:

Appendix 6

The text presented below is from Gadi Taub's דברים שאני לא מגלהי. The same two pages are shown four times in their original print as well as three times with different color highlighting each. Color represent students' expected familiarity with common vocabulary 500, 1000, 2000 most common words (cumulative) according to the Balgur's list (1968)[23]. The familiar and easy to comprehend words in each level, were highlighted. The parts *not* highlighted have to be understood from context (if possible) or overcome with extra help from teacher/dictionary. This part of course, decreases as familiarity with common vocabulary increases.

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[23] The numbers added to each text represent how many times minimum each of the words in the list appears in the corpora which the list is based upon.

[94]

א נן שונא ללכת לקייטנה. אתמול היה היום הראשון של הקייטנה. באתי בבקר וחלקו אותנו לקבוצות. המדריכים הסתובבו עם חלצות כתומות וכובעי טמבל כתומים עם הסמל של הקייטנה. גם לנו חלקו כובעים כאלה. כל ילד שקראו את השם שלו היה צריך ללכת להתייצב מאחורי המדריך שאמרו לו. אני שונא את זה. זה יותר גרוע מהיום הראשון של השנה. זה כמו שמעבירים אותך בית ספר למקום שבו אתה תלמיד חדש בכתה. רק שכאן כולם חדשים. כל הילדים הסתכלו אחד על השני לראות אם הם מכירים מישהו, או אם הם רואים מישהו שהם יכולים להיות חברים שלו. למדריכים היו משרוקיות והם נסו לעשות שמח, אבל לאף אחד לא היה מצב רוח.

אחר כך כל קבוצה הלכה למקום אחר. אנחנו הלכנו עם המדריך שלנו לחורשה של ארנים וישבנו בצל על האדמה ועל המחטים היבשות. קבלנו שוקו ועוגת גבינה מרבעת. כמו בשנה

[95]

שעברה. הדבר שאני הכי אוהב בקייטנה זה השוקו והעוגה בבקר. ישבתי ושתיתי את השוקו מהשקית והסתכלתי על הילדים שבקבוצה שלי. היו רק שני ילדים שאני מכיר. הם לומדים בבית הספר שלי, אבל לא בכתה שלי. אחר כך המדריך שלנו ספר מה נעשה בקייטנה. הוא אמר ששלש פעמים בשבוע נהיה בברכה. זה החלק שאני הכי שונא. אני פוחד מברכות כי אני לא יודע לשחות טוב, וחוץ מזה תמיד קר לי במים. אני גם פוחד להגיד שאני לא רוצה להכנס, שלא יתחילו לשאול אותי למה לפני כלם. אני לא יודע למה. אני שונא ברכות וזהו.

יש ילדים שרואים עליהם שהם לא פוחדים אפלו כשהם לא מכירים אף אחד. הם ישר מתחילים לדבר עם ילדים אחרים. יש כאלה שישר מתחילים לדבר אבל הם נודניקים, ויש כאלה שישר מתחילים לדבר אבל לא אכפת להם גם לא לדבר. כאלו זה בכלל לא מפריע להם שאין להם כאן חברים. כלם תמיד רוצים להיות חברים של הילדים האלה, כי יש להם בטחון עצמו והם לא פוחדים משום דבר.

באחת בצהרים, כשהקייטנה נגמרה, חזרתי הביתה ברגל, ובכלל לא היה לי חשק לחזר לשם יותר. אבל בערב אבא אמר לי שגם בשנה שעברה זה היה ככה בהתחלה ואחר כך דוקא נהניתי. אולי. אבל בינתים זה יותר גרוע מבית הספר. בבית הספר לפחות יעל לומדת באותה כתה אתי.

הגיע הטיחות דילוג 500
שטיחות א ולגו 63

Right page [94] — top scan:

אֲנִי שׂוֹנֵא לָלֶכֶת לַקַּיְטָנוֹת. אֶתְמוֹל הָיָה הַיּוֹם הָרִאשׁוֹן שֶׁל הַקַּיְטָנָה. בָּאתִי בַּבֹּקֶר וְהָלַךְ אוֹתָנוּ לַקְּבוּצוֹת. הַמַּדְרִיכִים הִסְתּוֹבְבוּ עִם חֻלְצוֹת כְּתֻמּוֹת וְיוֹדֵעַ טֻמְבֶּל כֻּתָּמִים גַּם הַמְּנַהֵל שֶׁל הַקַּיְטָנָה. גַּם לָנוּ חִלֵּק נוֹבֶשֶׁת כָּאֵלֶּה. כָּל יֶלֶד שֶׁרָאָה אֶת הַשֵּׁם שֶׁלּוֹ הָיָה צָרִיךְ לָלֶכֶת לְהִתְיַשֵּׁב מֵאֲחוֹרֵי הַמַּדְרִיךְ שֶׁאָמַר לוֹ. אֲנִי שׂוֹנֵא אֶת זֶה יֶשׁ זֶה פַּחַד גָּרוּעַ מֵהַיּוֹם הָרִאשׁוֹן שֶׁל הַשָּׁנָה. זֶה כְּמוֹ שֶׁמַּעֲבִירִים אוֹתְךָ אֶת בֵּית סֵפֶר לְמָקוֹם שֶׁבּוֹ אַתָּה תַּלְמִיד חָדָשׁ בַּכִּתָּה. וְכָל שֶׁכֵּן בְּכָל הֶחָדָשִׁים. כָּל הַיְלָדִים הִסְתַּכְּלוּ אֶחָד עַל הַשֵּׁנִי לִרְאוֹת אִם אֵין זֶה מַכִּירֶיהָ מִישֶׁהוּ, אִי אִם וְהֵם חָדָשִׁים מִישֶׁהוּ. הֵם בְּטוּחִים לַהְיוֹת חֲבֵרִים שֶׁלּוֹ. לַמַּדְרִיכִים חִלְּקוּ מַשְׁרוֹקִיּוֹת וְהֵם נִסוּ לַצְפּוֹת שָׁמַעְתִּי אֲבָל לֹאוּ אֶחָד לָאַחֲרָיו מַצַּב רוּחַ. וְאָמַר: כֵּן כֵּן כְּמוּצָה: הָלַכְתָּ לַצְמוֹד אֶחָד. וַאֲנַחְנוּ הָלַכְנוּ עִם הַמַּדְרִיךְ שֶׁלָּנוּ לַחֹרְשָׁה וְשָׁם אָרְגָּנִים וְנֵשַׁבְנוּ בְּצֵל עַל הָאֲדָמָה נַעֲשֵׂה הַמַּחְטָסִים הַיְּכֻסּוֹת. קִבַּלְנוּ שׁוֹטוּ וְעוּגָה קַבַּנַתְ מְרֻבַּעַת. כְּמוֹ בַּשָּׁנָה

[94]

Left page [95] — top scan:

שֶׁעָמַדְתִּי קַרְבָּה שֶׁאֲנִי הֲכִי אוֹהֵב בַּקַּיְטָנָה וְהָעוּגָה קְטַנָּה יָשַׁבְתִּי וּבָאתִי אֶת הַשִּׁיקוּ מֵהַשַּׂקִּית וְהִסְתַּכַּלְתִּי עַל הַיְלָדִים שַׁקְּבוּצָה שֶׁלִּי. עוֹד כָּךְ שֶׁגָּנוּ לֶחֶם שֶׁאָנְשְׁכְבוּ בְּכֵין הַמְּסַפֵּר שֶׁלִּי. אֲבָל לֹא בְּקִנְאָה שֶׁלִּי. אָמַרְתִּי כָּךְ הַמַּדְרִיךְ שֶׁלּוֹ סֵפֶר זֶה נַעֲשֶׂה בַּקַּיְטָנָה. וְאִם אֲנַחְנוּ שְׁלֹשָׁה פְּעָמִים בְּשָׁבוּעַ נִגְהֶיה בַּבְּרֵכָה. זֶה הַחֵלֶק שֶׁאֲנִי הֲכִי שׂוֹנֵא. אֲנִי פּוֹחֵד מִבְּרֵכוֹת כִּי אֲנִי לֹא יוֹדֵעַ לִשְׂחוֹת. טוֹב וְחוּץ מִזֶּה תָּמִיד קַר לִי בַּמַּיִם. אֲבָל גַּם פּוֹחֵד שֶׁאֲנִי לֹא רוֹצֶה לְהִכָּנֵס, שֶׁלֹּא יַתְחִילוּ לָשֵׂאת אוֹתִי לָמָּה לִפְנֵי כֻּלָּם. אֲנִי לֹא יוֹדֵעַ לִשְׂחוֹת. אֲנִי שׂוֹנֵא בְּרֵכוֹת. וְזֶה.

וְיֵשׁ יְלָדִים שֶׁרוֹאִים עֲלֵיהֶם שֶׁהֵם לֹא פּוֹחֲדִים אֲפִלּוּ כְּשֶׁהֵם לֹא מַכִּירִים אַף אֶחָד. הֵם יְשָׁר מַתְחִילִים לְדַבֵּר עִם יְלָדִים אֲחֵרִים. יֵשׁ כָּאֵלֶּה שֶׁהֵם מַתְחִילִים לְדַבֵּר. אֲבָל הֵם נוּדְנִיקִים. וְיֵשׁ כָּאֵלֶּה שֶׁהֵם מַתְחִילִים לְדַבֵּר וְלֹא אִכְפַּת לָהֶם גַּם לֹא לְדַבֵּר. כָּאֵלֶּה זֶה בִּכְלָל לֹא מַפְרִיעַ לָהֶם שֶׁאֵין לָהֶם חֲבֵרִים. בַּלָּם תָּמִיד רוֹצִים לִהְיוֹת חֲבֵרִים שֶׁל הַיְלָדִים הָאֵלֶּה. וְיֵשׁ יְלָדִים כְּמוֹנִי עַצְמִי וְהֵם לֹא פּוֹחֲדִים מִשּׁוּם וְכֵן.

וְאַחַת שֶׁאַחֵרִים, כְּשֶׁהַקַּיְטָנָה נִגְמְרָה, חָזַרְתִּי הַבַּיְתָה בָּרֶגֶל. וּכְלָלִי לֹא קָנָה לִי חֵשֶׁק לַחֲזוֹר לְשָׁם זוֹרָה. אֲבָל בָּעֶרֶב אַבָּא אָמַר לִי שֶׁעִם בְּשׁוֹבָה שֶׁאֶבְכֶּה זֶה תִּהְיֶה כָּךְ בַּהַתְחָלָה וְאַחַר כָּךְ דּוֹקָא נֶהֱנֵיתִי. אוּלַי. אֲבָל בֵּינְתַיִם זֶה יוֹתֵר גָּרוּעַ כְּפוֹת הַסֵּפֶר. בְּבֵית הַסֵּפֶר לְפָחוֹת יַעַל לוֹמָתַח בְּאוֹתָהּ כִּתָּה אִתִּי.
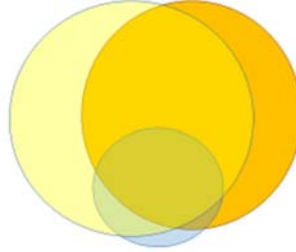
[95]

Bottom scans — same two pages in yellow highlight:

Appendix 7

Illustration of Shlomo Haramati's (1983) overlapping three vocabulary lists combined into one 'Core' list of 1736 words.

Biblical Hebrew 1172 words   Modern Hebrew 1072 words

Prayer book Hebrew 556 words

Appendix 8

An example from Haramati's combined 'core' list (1983). The complete list is found at

http://www.hebrew-with-halabe.com/modern-hebrew/teaching-hebrew-as-an-additional-language/frequent-words-lists-hebrew/

ו. רשימת שכיחות גרעינית

(316 תיבות משותפות ל-3 רשימות השכיחות·
סידור. מקרא וקריאה כללית)

ברוך	30. אָמַר	אב
ברית	אמת	אָבַד
60. בֶּרֶך	אנחנו	אֶבֶן
בְּרָכָה	אני	אדון
כָּשָׁר	אָסַף	5. אָדָם
בתוך	35. אַף (גם)	אדמה
	אַף (כעס)	אָהַב
גָּאַל	אֶרֶץ	אהבה
65. גָּבַהּ	אש	אהל
גִּבּוֹר	אשה	10. אויב
גבורה	40. אֲשֶׁר	אור
גֶּבֶר	אֶת	אות (סימן)
גדול	אַתָּה	אותו
70. גָּזַל	אַתְּ	אז
גוי		15. אחד
גם	בא	אַחֵר
גֶּפֶן	45. בּוֹ	אַחַר
	בחר	אחרי
דָּבָר	בֶּטַח	אין
75. דִּבֵּר	בֵּין	20. איש
דור	בית	אָכַל
די	50. בְּכוֹר	אֵל
דם	בלי	אַל
דֵּעָה (דַעַת)	בֵּן	אלה
80. דֶּרֶךְ	בָּנָה	25. אלהים
דָּרַשׁ	בעבור	אלף
	55. בֹּקֶר	אם
האיר	בָּקַשׁ	אם (אמא)
הביא	בָּרָא	אמונה

164