



Hebrew



- 85 comprehensive and progressive lessons
- 160 exercises with answer keys
- dual-language glossary
- grammar summary

WITH EASE SERIES



Hebrew With Ease

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Before starting the lessons, it is important to read the introduction

1 First lesson (Shi'ur rishon) (lesson first)

Boqer Morning

- 1 – **Boqer tov!**
morning good
Good morning!
- 2 – **Boqer `or!**
morning-of light
Good morning!

The first line of each phrase, in **bold** type, gives the pronunciation. The second line, in *italic* type, is a literal translation following the Hebrew word order. English words linked by a hyphen represent a single word in Hebrew. The third line gives the meaning of the phrase in everyday English.



Pronunciation note

1 Try to keep Hebrew vowels short and simple – the *o* in **boqer** is short as in *box*, not long as in *most*. Above all – don't worry! Israelis are used to hearing people speak Hebrew with American, British and other accents. They may smile, but they'll be delighted you're making the effort to speak their language.

שְׁעוֹר רֵאשׁוֹן 1

בוֹקֵר

1 – בּוֹקֵר טוֹב!

□

2 – בּוֹקֵר אוֹר!

Transliteration

As you may already know, Hebrew is written and read from right to left. This is a big difference from English, and will take some getting used to. The good news is that there are no capital letters in Hebrew, and the punctuation marks are the same as in English. Hebrew has two types of script. 'Square script' is usually used in printed material, whereas 'cursive script' is used in handwriting. In lessons 1 to 14, we use the square script only. Then we will gradually introduce the cursive script, which will be used alongside the square script from lesson 29.

To help you decipher the Hebrew, in the first lessons, after the dialogue, a transliteration in English letters is given under each Hebrew word. These transliterations will be provided until you can manage reading the Hebrew script alone – don't worry, this will happen sooner than you think!

In these transliterations, separate letters are shown in capitals. The Hebrew vowel marks (the dots and dashes around the letters) appear as lower-case letters.

To help you match the Hebrew letters with the corresponding English characters, the Hebrew letters have been colour-coded alternately in black and grey: the same colours are then used in the transliteration. For example, let's look again at the word **בוֹקֵר** : in the transliteration that follows, the B is in grey as it transliterates the Hebrew בּ. The next letter, the ן, is in black and transliterated with the capital letter O. Next, the letter ק is printed in grey, along with the vowel written under it ך. As the vowel is

1 not written as a separate letter, it appears in lower-case. Finally, the Hebrew ר is printed in black, and transliterated as a black R.

By chance, the other two words introduced in this lesson – **tov** טוב *good* and **`or** אור *light* – also include the vowel **o** in the same form. In the transliteration, the letter **`alef** א is represented by the sign ` . At the beginning of a word, this letter is barely heard, but in the middle of a word it is pronounced as a glottal stop (an example of this sound is the dropping of the ‘tt’ sound in the word *bottle* in a London Cockney accent; you can also hear it in the word *cooperative* just after the first *o*).

← (reading direction)

בוֹקֵר

R Qe O B

←

boqer

טוֹב

V O T

tov

בוֹקֵר

R Qe O B

boqer

1

←

אוֹר

R O `

`or

בוֹקֵר

R Qe O B

boqer

2

←

Alphabet

In this section, the letters used in the lesson are introduced according to Hebrew alphabetical order. In ancient times, there was a strong connection between letters and images. Many of the Hebrew letters have traditional meanings and associations, some of which we mention here.

- **`alef** א is the first letter of the Hebrew alphabet. It represents the glottal stop, the sound represented by the hyphen in ‘uh-oh’. At the beginning of a word, it essentially shows that the word begins with a vowel. For example, the word **`or** אור *light* begins with an *o* sound. The letter א at the beginning of the word has no sound, but marks the opening of the mouth to begin the word.

- **bet** ב: has a hearth-like shape, and the dot in the centre is its fire.

3 • **shalosh**

The word **bayit** means *house* and evokes a sense of warmth and intimacy. This letter is pronounced *b* as in *butter*.

- **vet** ם: this is the same letter as **bet**, but without the dot in the middle. It is pronounced *v* as in *van*. We will transcribe it simply by the letter *v*.
- **vav** ן: looks like a hook, and that's exactly what the word **vav** means! We also use *v* to represent this sound, which is identical to the sound of the letter **vet**. However, **vav** can also serve as a vowel. In the word **boqer** בּוֹקֵר, it is used to express the vowel **o**.
- **tet** ט: this letter is pronounced *t* as in *tennis*. In our transliteration it appears as **t**.
- **qof** ק: looks a little like an axe, but the word **qof** actually means *monkey*. We will use **q** to transliterate **qof**.
- **resh** ר: looks like the curve of the neck and head, and the Hebrew word for *head* is **rosh** רֹשׁ. **Resh** ר can mean *beginning* or *origin*. This letter is pronounced *r* – try to make it a strong, rolled *r* like an actor in the theatre.

Vowels

For many centuries, Hebrew was written with only inaccurate vowel indications, and readers would fill in the correct vowel sounds according to their knowledge of the language. Somewhere between 600 and 800 CE, Jewish sages living in Tiberias on the shores of the Sea of Galilee adopted a system of dots and dashes placed above or below the letters to represent vowel sounds. Knowledge of Hebrew was fading at that time, and the sages were afraid that people would eventually forget how to read the sacred texts correctly.

Today, Hebrew has once again become a fully living language used in daily life. Israelis do not usually use the vowel marks in everyday writing, although sometimes a vowel or two may be added to a word to prevent confusion or clarify the pronunciation of a rare or foreign word.

In this course, we will start getting used to texts without the extra vowel marks from the beginning – there are no vowel marks in the Hebrew in exercise 1. Don't be alarmed – the words are all ones you have already seen, and the phonetic transliterations will help remind you of the correct pronunciation.

Modern Hebrew has six basic vowel sounds: **a** as in *man*, **o** as in *box*, **u** as in *food*, **e** as in *pen*, **i** as in *mint* and **ey** as in *they*. Here are the two we have seen so far:

o ֹ

e ֶ (the mark appears under the consonant that precedes the vowel)

- 1 *The words in the exercises do not include vowel marks, to get you used to seeing them the way they appear everywhere in Israel. Don't panic! You've already encountered all these words in the lesson.*

Targil rishon – Targem תרגיל ראשון – תרגם

Exercise 1 – Translate

Boqer	בוקר ①
Tov	טוב ②
`Or	אור ③
Boqer tov.	בוקר טוב. ④
Boqer `or.	בוקר אור. ⑤

To do the exercises, we recommend that you use a notebook starting from the back cover (which of course in Hebrew would be the front!) because Hebrew is written from right to left, just as it is read. Whether using the square or cursive script, write each letter separately – don't join them together.



Targil sheni – Hashlem תרגיל שני – השלם

Exercise 2 – Fill in the missing letters

Each dash represents one Hebrew letter (together with its vowel).

① Morning	
boqer	ב _ ק _
② Good	
tov	טוב _
③ Light	
`or	אור _

Boqer `or בוקר אור 'morning of light' is a common morning greeting. If someone wishes you **boqer tov**, reply with **boqer `or**. Perhaps this custom comes from living in a country full of sunshine, where light is a symbol of happiness.

Answers to Exercise 1

- ① Morning ② Good ③ Light ④ Good morning (*Morning good*).
- ⑤ Good morning (*Morning-of light*).



Answers to Exercise 2 – Missing letters

בוקר ①

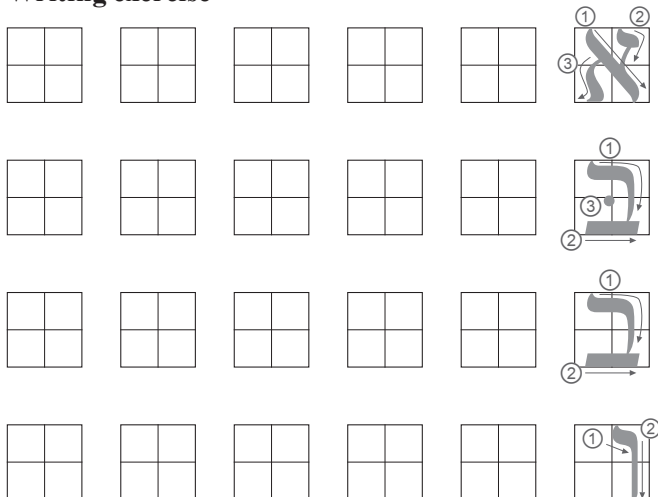
טוב ②

אור ③

Now you've learned your first few Hebrew letters. You're still a beginner, but next time you see Hebrew writing, we hope at least you won't feel that it all looks Greek to you ...

From now on up to lesson 13, you will find small writing exercises for you to get more and more familiar with the entire Hebrew alphabet.

Writing exercise



Hebrew was never a dead language. It has evolved and changed over the centuries from Biblical times to the digital age, but it has always been in use. Even today, most modern Hebrew words can be easily traced to their Biblical roots. The history of Israel and its different immigrants have influenced the Hebrew spoken in the country today. Ashkenazim (Jews from Europe, particularly Eastern Europe and Germany) and Sephardim ('Sephardi' means 'Spanish', so refers to Jews exiled from the Iberian Peninsula, but has come to refer broadly to Jews who originate from Arab lands) have historically pronounced Hebrew differently; modern Israeli pronunciation is a hybrid of these two accents.

In modern times, the first wave of Jewish immigration began in 1881. Most of the newcomers came from Russia, Poland, Lithuania, Romania and Yemen.

This is known as the First 'Aliyah אֲלִיָּהּ ascent, since wherever Jews come from, they 'ascend' or 'go up' to Israel. The first immigrants from Eastern Europe were fleeing the series of pogroms that followed the assassination of Czar Alexander II in March 1881. They spoke Hebrew with an Ashkenazi accent, but they soon adopted the local accent. Yemenites began to come to Israel in the same year out of religious fervour. Each of the 'aliyot (ascents – the plural of 'aliyah) brought its own accents to the country.

The Second 'Aliyah occurred from 1903 to 1913, as Jews continued to flee pogroms such as that in Kishinev (now Chişinău, the capital of Moldova). The Dreyfus Affair in France also had an influence on immigration to Israel, as well as on the ideas of Theodor Herzl, the founder of modern Zionism.

The Third 'Aliyah (1918–23) brought newcomers from Europe and some Arab countries.

The Fourth 'Aliyah (1924–28) brought mainly Jews from Poland. For the first time, the number of Jews heading East exceeded the number migrating to the United States.

The Fifth 'Aliyah (1933–39) included many who entered the country illegally. A high level of immigration, illegal in the eyes of the British Mandate authorities who ruled the country at the time, continued from 1945 through 1948 in the aftermath of the Second World War. The story of the ship Exodus is the best-known example of this dramatic period.

Following the establishment of the State of Israel in 1948, the gates opened, and immigrants flooded into Israel from many different countries.

Today, all Israelis speak Hebrew. Many of them have the accent typical of their country of origin. There is also a standard Israeli accent common among those born in the country.

From now on, we won't always provide literal translations unless the Hebrew requires a more explicit explanation. Words that do not appear in the Hebrew but are needed in English are enclosed in

50 Fiftieth lesson (Shi'ur chamishim)

Mah qarah leMosheh?

What happened to Moses?

- 1 – **Mah ta'aseh naheget sheto'ah baderekh?**
What will a woman driver who takes the wrong road do?
- 2 – **Hi tikanes letachanat deleq vetish'al `eykh lehagi'a.**
She will go into a petrol station and (*will*) ask how to get there (*how to arrive*).
- 3 – **Mah ya'aseh nehag?**
What will a man driver do?
- 4 – **Gever lo yish'al `eykh lehagi'a! Hu lo yeled qatan! Hu ya'adif linso'a sha'ot ulechapes.**
A man will not ask how to get there. He isn't a little boy! He will prefer to drive [for] hours looking [for the way].
- 5 – **'Akhshav `ani mevinah mah qarah leMosheh.**
Now I understand what happened to Moses.

square brackets []. If you're not sure of the gender of a noun, you can look it up in the glossary at the back of the book.

50 שְׁעוֹר חֲמִישִׁים

מַה קָרָה לְמִשָּׂה?

- 1 – מַה תַּעֲשֶׂה נִהְגֵת שְׁטוּעָה בְּדָרֶךְ?
- 2 – הִיא תִכְנַס לְתַחֲנַת דֶּלֶק וְתִשָּׂאֵל אִיךְ לְהִגִיעַ.
- 3 – מַה יַעֲשֶׂה נִהַג?
- 4 – גָּבֵר לֹא יִשָּׂאֵל אִיךְ לְהִגִיעַ! הוּא לֹא יֵלֵד קֶטָן! הוּא יַעֲדִיף לְנִסּוּעַ שָׁעוֹת וּלְחִפְשׁ.
- 5 – עֲכָשָׁיו אֲנִי מְבִינָה מַה קָרָה לְמִשָּׂה.



הוא הסתובב שעות עד שמצא תחנת דלק.

50 6 **Lamah Mosheh rabenu histovev** ① 'im bney Yisra'el `arba'im shanah ② bamidbar?

Why did Moses our master wander with the Children of Israel [for] forty years (*year*) in the desert?

7 – `Eykh zeh qarah shehem yatzu miMitzrayim, mima'arav ③ leYisra'el vehigi'u laYarden ④ mimizrach ⑤ leYisra'el?

How did it happen that they left Egypt, to the west of Israel, and arrived at the [River] Jordan, to the east of Israel?

8 – **Ki, kmo kol gever, Mosheh lo ratzah lish'ol `eykh lehagi'a ...**

Because, like every man, Moses didn't want to ask how to get there ...

Notes

① **histovev** הִסְתַּוֵּב *he wandered, he turned around*. In this past tense reflexive verb, the first letter ס of the root סבב appears in between the letters ה and ת (the characteristic prefix of the past tense in reflexive verbs). The reason is that it is easier to pronounce. We saw the same phenomenon in a previous lesson in **hishtaga'ta** הִשְׁתַּגַּעְתָּ *you have gone crazy*.

② **`arba'im shanah** אַרְבַּעִים שָׁנָה *forty years* ('forty year'). In lesson 45 (note 5), we learned that in **'esrim `elef** עֶשְׂרִים אֶלֶף *twenty thousand*, the **`elef** is singular, despite the fact that we are talking about many thousands (the same is true in English, of course – we say 'twenty thousand' and not 'twenty thousands'). Here, we see that the word *year* is also in the singular, although we are speaking of more than one year. The rule is that with numbers twenty and above, it is preferable to use the singular form of the noun being counted. However, if you were to say **`arba'im shanim**, no one would have any trouble understanding you. ▶

6 לְמָה מִתְּשֶׁה רַבֵּנוּ הַסְתוּבֵב עִם בְּנֵי יִשְׂרָאֵל
אַרְבָּעִים שָׁנָה בַּמִּדְבָּר?

7 – אֵיךְ זֶה קָרָה לְשֵׁהֶם יָצְאוּ מִמִּצְרַיִם, מִמִּעֶרֶב
לְיִשְׂרָאֵל וְהִגִּיעוּ לַיַּרְדֵּן מִמִּזְרָח לְיִשְׂרָאֵל?

8 – כִּי כִּמוֹ כָּל גֹּבֵר, מִתְּשֶׁה לֹא רָצָה לְשֹׂאֵל

□ אֵיךְ לְהִגִּיעַ ...

- ▶ ③ **ma'arav** מִעֶרֶב *west*. This word is related to עֶרֶב *evening* – in the evening, the sun sets in the west.
- ④ **yarden** יַרְדֵּן *Jordan*. The Hebrew name for the River Jordan is also used for the country Jordan. As in English, this can also be a first name, and it is given to both boys and girls (see the end of lesson 54).
- ⑤ **mizrach** מִזְרָח *east*. The root of this word is זָרַח, which is also found in the verb **lizroach** לְזָרוֹחַ *to shine*. The shining sun appears each day from the east.

50 Targil rishon – Targem תרגיל ראשון – תרגום

① סליחה, איך אני יכול להשיג את-כאביה?
Slichah, `eykh `ani yakhol lehagi'a leTel-Aviv?

② הוא הסתובב שעות ארבע וחצי תחנת דלק.
Hu histovev sha'ot 'ad shematza tachanat deleq.

③ בני ישראל היו ארבעים שנה במדבר.
Bney Yisra'el hayu `arba'im shanah bamidbar.

④ הנהגת טוואה בדרכך ושאאלת נהג איפה הקניון החדש.
Hanaheget to'ah baderekh vesho'elet nehag `eyfoh haqanyon hachadash.



Targil sheni – Hashlem תרגיל שני – השלם

Let's try something new! In this exercise, the missing words you need to find in the Hebrew are also missing from the transliteration. Look back to the lesson text if you can't remember which word belongs in the blank.

① You (*fem.*) have got the wrong address. You need to look next to the post office.

`At [...] baktovet. `At tzrikhah [...] 'al yad ha[...].

את _____ לבת-דואר. את צריכה _____ על יד ה-_____.

② A man will not ask how to get to the beach.

[...] lo [...] `eykh [...] lechof hayam.

_____ לא _____ איך _____ לחוף הים.

③ The Jordan is to the east of Israel and the sea is to the west.

HaYarden mi[...] leYisra'el vehayam mi[...].

הירדן מ-_____ לים־הים וְהים מ-_____.

הם רצו לנסוע לים במדבר תל-אביב, אבל הם הגיעו למזרח.

Hem ratzu linso'a layam bema'arav Tel-Aviv, `aval hem higi'u lamizrach.

Answers to Exercise 1

- ① Excuse me, how do I get to Tel Aviv? ② He wandered [around] for hours before he found a petrol station. ③ The Children of Israel spent (*were*) forty years in the desert. ④ The woman driver takes the wrong road and asks a (*male*) driver where the new mall is. ⑤ They wanted to travel to the sea in the west of Tel Aviv, but they arrived in the east.



- ④ Do you have another joke about our master Moses?

Yesh lakhem [...] bdichah 'al [...] [...]?

יש לכם בדיחה אחרת על משה מֶלֶךְנוּ? _____

- ⑤ He does not take the plane (*fly*) because he likes to drive (*travel*) through the desert to (*until*) Eilat.

Hu lo [...] ki hu `ohhev linso'a ba[...] 'ad Eylat.

הוא לא יטוס כי הוא אוהב לנסוע במדבר עד אילת. _____

Answers to Exercise 2

The missing words from the exercise are given here both in Hebrew script (from right to left), and in transliteration (from left to right).

- | | |
|--------------------------------|-------------------------------|
| ① – to'ah – lechapes – do'ar | אָהַב – חָפְזוּ – אָרְצוּ – ① |
| ② Gever – yish`al – lehagi'a – | שָׁאַל – שָׁאַל – שָׁאַל – ② |
| ③ – mizrach – ma'arav | מִזְרָח – מְרָח – ③ |
| ④ – 'od – Mosheh rabenu | וְעוֹד – רַבֵּנוּ – ④ |
| ⑤ – tas – midbar – | תֵּס – מִדְבָּר – ⑤ |

50 | **Midbar** מִדְבָּר desert. *Deserts account for over half of Israel's area. The Negev* נֶגֶב *extends from north of Beersheva all the way to Eilat, while the Judaeen Desert* יְהוּדָה **Midbar Yehuda** *lies east of Jerusalem and descends to the Dead Sea. The deserts in Israel are not endless vistas of sand dunes, but diverse environments that include rocky mountains, dry river beds and sandy expanses. It is said that* מֹשֶׁה **Mosheh** *received the 'aseret hadibrot* עֶשְׂרֵת הַדְּבָרוֹת *Ten Commandments on Mount Sinai in the Sinai Desert in Egypt.*

Mitzrayim מִצְרַיִם *Egypt. The Hebrew name of this country has the appearance of a dual noun.*

Mosheh rabenu מֹשֶׁה רַבֵּנוּ *Our master (or rabbi) Moses. The word rabenu רַבֵּנוּ is related to rav רב great, suggesting the high level of knowledge and prestige embodied in the rabbi's vocation (the English word rabbi comes from the Hebrew source). The same root appears in harbeh הַרְבֵּה many, much. rav רב has been used as an honorific title since the Second Temple period.*



Consolidation: the 'second wave'

Well done – you've just completed lesson 50! At this stage, it's time to take the next step, ensuring that you retain what you've already learned as you continue to progress.

From now on, at the end of each lesson, you'll go back to a lesson you've already done (beginning with lesson 1). In the previous lesson, hide the Hebrew on the right-hand side, as well as the transliteration. Then try to translate the English into Hebrew – first, by speaking out loud, and then in writing (in Hebrew letters, of course). When you've finished, compare your translation to the actual text and correct any mistakes. Next, complete the same process with exercise 1 of the same lesson: translate the English into Hebrew first by speaking out loud, and then in writing, and finally compare your translation to the original text of the exercise.

So each lesson from now on will include two stages: discovering new material (the comprehension phase) and then consolidating what you've already learned (the 'active' phase). This combination will ensure that you're both building on and reinforcing your skills.

Second wave: lesson 1

① זאת הַחֲזָרָה הָאַחֲרוֹנָה שְׁלָנוּ. תִּרְאֶה אֶת הַמְּלִים
הַחֲדָשׁוֹת שְׁלַמְדָּת. ② אֵתָה אוֹמֵר: עוֹד פְּעַם? ③ לְמָה
לֹא? אִם לֹא יוֹעִיל, לֹא יִזְיק. ④ בִּישָׁלֵב הַזֶּה אֵתָה עֵדִין
לֹא בְרָמָה שֶׁל הָאֲנָצִיקִלוֹפְדִיָּה הָעֵבְרִית. ⑤ אָבֵל אֵתָה
יְכוּל לְשַׁדְּרַג אֶת רַמַּת הָעֵבְרִית שְׁלָךְ. ⑥ הַתְּלִמוּד
אוֹמֵר: אִם לְמַדָּת פְּעַם אַחַת, תְּלַמֵּד פְּעַמַּיִם. ⑦ אִם
לְמַדָּת פְּעַמַּיִם, תְּלַמֵּד שְׁלוֹשׁ פְּעַמַּיִם. ⑧ כִּי מִי הוּא
הַחֶכֶם? הַלּוֹמֵד מְכַל אָדָם. ⑨ אוֹלֵי תֵלֶךְ לַרְאוֹת סָרֵט
קוֹלְנוּעַ בְּעֵבְרִית? ⑩ וְאַל תִּשְׁכַּח אֶת הַחִיּוּזוּקִים אֲחֵרֵי
הַמְּאָמְצִים.

85 Eighty-fifth lesson (Shi'ur shmonim vechamesh)

Predah Farewell

- 1 **Sababah** ①! **Zeh hashi'ur ha'acharon!**
Great! It's the last lesson!
- 2 **Mitz'ad echad `anachnu smechim, umitzad sheni `anachnu 'atzuvim.**
On [the] one hand we are happy, and on the other (*second*) hand we are sad.

Notes

- ① **sababah** סַבְבָּה *great, wonderful, cool*. This popular slang word (which can also be written סַבְבָּה) comes from Arabic. It can be used as an adjective (it does not decline for number or ▶

Answers

① This is our last review [lesson]. You'll see the new words you've learned. ② You [may] say: 'What, again?!' ③ Why not? If it doesn't help, it won't hurt! ④ At this stage, you're not yet on the level of the Encyclopedia Hebraica. ⑤ But you can improve the level (*standard*) of your Hebrew. ⑥ The Talmud says: If you've learned [it] once, learn [it] again! ⑦ If you've learned [it] twice – learn [it] a third time! ⑧ Because who is wise? He who learns from everyone. ⑨ Perhaps you will go to see a film (*film-of cinema*) in Hebrew? ⑩ And don't forget the rewards (*reinforcements*) after [your] efforts.

Second wave: lesson 35

שְׁעוֹר שְׂמוֹנִים וְחָמֵשׁ 85

פִּירְדָּה

1 סַבָּבָה! זֶה הַשְּׁעוֹר הָאַחֲרוֹן!

2 מֵצֵד אֶחָד אֲנַחְנוּ שְׂמֵחִים, וּמֵצֵד שְׁנַי אֲנַחְנוּ עֲצוּבִים.

- gender), **mesibah sababah** מְסִיבָה סַבָּבָה *a great party*, or it can be used as an adverb, **Mah shlomkha?** מָה שְׁלוֹמְךָ? *How are you?* **Sababah!** סַבָּבָה! *Great!*

- 85 3 **Shmonim ve`arba'ah shi'urim, kim'at shloshah chodashim she`anachnu beyachad vehitragalnu ② zeh lazeh.**
 Eighty-four lessons – almost three months we've been together (*that-we together*) and we've become accustomed to each other (*this to-this*).
- 4 **Kol yom bilinu yachad chatzi sha'ah lefachot.**
 Every day we spent at least half an hour together.
- 5 **Gam `im hayu yamim shelo nifgashnu, biglal 'avodah, limudim, hitchayvuyot ③ mishpachtiyot `o chevratiyot, haqesher beynenu tamid nishmar.**
 Even if there were days when we didn't meet because of work, studies, family or social commitments, the connection between us was always maintained.
- 6 **Pitpatnu, qara`nu, katavnu targilim 'al nesi'ot, mis'adot, dirot, qniyot va`afilu siparnu bdichot vedibarnu beslang.**
 We chatted, we read, we did (*wrote*) exercises about trips, restaurants, apartments [and] shopping, and we even told jokes and spoke in slang.

Notes

- ② **hitragalnu** הִתְרַגַּלְנוּ *we got used to, we became accustomed to*. The infinitive is **lehitragel** לְהִתְרַגֵּל *to get used to*, from the same root as **ragel** רֶגֶל *leg, foot*. Other words from the root **רגל** include **hergel** הֶרְגֵּל *habit* and **targil** תְּרַגִּיל *exercise*. **Lekhoh sh'ur yesh shney targilim.** לְכֹהֶן שְׁעוֹר יֵשׁ שְׁנַי תְּרַגִּילִים. *Every lesson has two exercises.*

- 3 נְמוֹנִים וְאַרְבָּעָה שְׁעוּרִים, כְּמַעַט שְׁלוּשָׁה
 חוֹדָשִׁים שְׁאַנְחֵנוּ בְּיַחַד וְהִתְרַגְּלֵנוּ זֶה לָזֶה.
- 4 כֹּל יוֹם בְּיַלְיָנוּ יַחַד חֲצִי שָׁעָה לְפָחוֹת.
- 5 גַּם אִם הָיוּ יָמִים שָׁלֵא נִפְגַּשְׁנוּ, בְּגִלְל
 עֲבוּדָה, לְמוֹדִים, הִתְחַיְבוּיּוֹת מְשַׁפְּחָתִיּוֹת
 אוֹ חֵבְרִתִּיּוֹת, הִקְנֹשֶׁר בֵּינֵינוּ תָּמִיד נִשְׁמַר.
- 6 פִּטְפֹּטְנוּ, קָרָאנוּ, כְּתַבְנוּ תְּרַגְּלִים עַל
 נְסִיעוֹת, מְסַעְדוֹת, דִּירוֹת, קְנִיּוֹת וְאַפִּילוּ
 סְפָרְנוּ בְּדִיחוֹת, וְדַבְּרָנוּ בְּסֻלָּג.

- ▶ ③ **hitchayvuyot** הִתְחַיְבוּיּוֹת *obligations, commitments*. This is a noun even though it looks like a reflexive verb. The root **חוב** **chov** means *debt* and **chovah** חוֹבָה means *duty*. **Hu chayav kesef labanq.** הוּא חַיֵּב כֶּסֶף לְבַנְק. *He owes money to the bank.*

- 85 7 **Hishtadalnu laredet leshorshey hasafah ha'ivrit, limeqoroteyha** ④ **ha'atiquim beyoter.**
We tried to get down to the roots of the Hebrew language, to its most ancient sources.
- 8 **Samachnu she`atah(/she`at) shutaf(/shutafah) shelanu laharpatqah hamerateqet shel limud 'ivrit.**
We were pleased that you (*masc./fem.*) were our partner in the fascinating adventure of studying Hebrew.
- 9 **Hayom `anachnu bashi'ur hasofi, `aval sof hu tamid hatchalah shel mashehu `acher.**
Today we've reached (*we in*) the last lesson, but an end is always a beginning of something else.
- 10 **Besha'ah tovah umutzlachat higa'ta(/higa't) larega' shetzarikh liqpotz lamayim velischot be'atzmekha(/be'atzmekh).**
Congratulations! (*In-hour good and-successful*) you (*masc./fem.*) have reached the moment where you (*impers. subj.*) must jump into the water and swim by yourself.
- 11 **Ha'etzah hatovah beyoter shelanu: 'im qtzat chutzpah, ledaber 'ivrit `afilu bishgi`ot.**
Our best advice: with a little 'chutzpah', speak Hebrew even with mistakes.

Notes

- ④ **meqoroteha** מְקוֹרוֹתֶיהָ *its sources* is the plural of **maqor** מְקוֹר *source* with the feminine singular possessive suffix הָּיָ. Israel's national water company is called **Meqorot** מְקוֹרוֹת *sources*.

- 7 השתדלנו לָרַדַּת לְשׁוֹרְשֵׁי הַשָּׁפָה
הַעֲבֵרִית, לְמַקּוֹרוֹתֶיהָ הָעֵתִיקִים בְּיֹתֵר.
- 8 שְׁמַחְנוּ שְׂאֵתָה (שְׂאֵת) שׁוֹתֶף (שׁוֹתֶפָה)
שָׁלְנוּ לְהַרְפֵּתָקָה הַמְרַתְקֵת שָׁל לְמוֹד
עֲבֵרִית.
- 9 הַיּוֹם אֲנַחְנוּ בְּשַׁעוֹר הַסּוֹפִי, אֲבָל סוֹף הוּא
תְּמִיד הַתְּחִלָּה שָׁל מִשְׁהוּ אַחֵר.
- 10 בְּשַׁעַה טוֹבָה וּמוֹצֵלַחַת הִגַּעַת (הִגַּעַת)
לְרַגַּע שְׁצָרִיד לְקַפּוּץ לַמַּיִם וְלִשְׁחוֹת
בְּעֵצְמָךְ (בְּעֵצְמֶךָ).
- 11 הַעֲצָה הַטּוֹבָה בְּיֹתֵר שָׁלְנוּ: עִם קֶצֶת
חֹצְפָה, לְדַבֵּר עֲבֵרִית אֲפִיל בְּשִׁגְיָאוֹת.

- 85 12 **Chaserah lekha(/lakh) milah? Pashut lishol: `eykh `omrim be'ivrit ...?**
 Are you missing a word (*It-lacking to-you [masc./fem.] word*)? Simply ask: 'How do you (*impers. subj.*) say in Hebrew ...?'
- 13 **Kedey letargel `et ha'ivrit bechayey yom-yom `efshar latus le`Yisra`el lechufshah.**
 To practice Hebrew in everyday life, it is possible to fly to Israel for [a] holiday.
- 14 **`Aval gam michutz leYisra`el yesh harbeh meqomot lelimud 'ivrit, kegon `ulpanim `o mo'adoney 'ivrit, va`afilu ba`internet.**
 But even outside Israel there are many places to learn Hebrew, such as Ulpans or Hebrew clubs, or even on (*in*) the internet.
- 15 **Keday ⑤ liheyot manuy la'iton be'ivrit qalah, "Sha'ar lamatchil" ⑥.**
 It's worth subscribing (*to-be subscribed*) to the newspaper in easy Hebrew, 'Sha'ar lamatchil' (*Gate for-the-beginner*).
- 16 **Yesh gam sfarim yisra`eliyim me'ubadim ⑦ be'ivrit qalah.**
 There are also Israeli books adapted in easy Hebrew.
- 17 **Na'im lilmod 'ivrit mishirim yisra`eliyim.**
 It is [also] very pleasant to learn Hebrew from Israeli songs.

Notes

- ⑤ **keday** כֵּדַי *it is worth*. Don't confuse this with **kedey** כְּדֵי *for, in order to*, which appears in line 13. ▶

- 12 חסרה לה (לך) מלה? פשוט לשאול: איך
אומרים בעברית...?
- 13 כְּדֵי לְתַרְגֵּל אֶת הָעִבְרִית בְּחַיֵּי יוֹם-יוֹם
אֲפָשָׁר לָטוֹס לְיִשְׂרָאֵל לְחֹפְשָׁה.
- 14 אָבֵל גַּם מִחוּץ לְיִשְׂרָאֵל יֵשׁ הַרְבֵּה
מִקּוֹמוֹת לְלִמּוּד עִבְרִית, כְּגוֹן אוֹלְפָנִים אוֹ
מוֹעֲדוֹנֵי עִבְרִית, וְאַפִּילוֹ בְּאִינְטֶרנֵט.
- 15 כְּדָאֵי לְהִיּוֹת מְנוּי לְעֵתוֹן בְּעִבְרִית קְלָה,
”שֵׁעַר לְמִתְחִיל”.
- 16 יֵשׁ גַּם סְפָרִים יִשְׂרָאֵלִיִּים מְעוֹבְדִים,
בְּעִבְרִית קְלָה.
- 17 נְעִים לְלִמּוּד עִבְרִית מְשִׁירִים יִשְׂרָאֵלִיִּים.

- ▶ ⑥ **sha'ar lamatchil** שֵׁעַר לְמִתְחִיל ‘Gate for-the-Beginner’ was a useful newspaper written in easy Hebrew, but unfortunately it is no longer published.
- ⑦ **me'ubadim** מְעוֹבְדִים *adapted*. This is a passive form from the root עבד: **sadot me'ubadim** שְׂדוֹת מְעוֹבְדִים *cultivated or farmed fields*.

- 85 18 **Berega' hapredah lo nagid shalom, nagid raq lehitra`ot.**
At the moment of farewell, we [will] not say goodbye – but (*we say*) only see you soon!
- 19 **Behatzlachah, biyedidut.**
Good luck. In friendship.
- 20 **Lehitra`ot. Shifrah, Roger.**
See you! Shifra, Roger.



Targil rishon – Targem תרגיל ראשון – תרגום

① הוא מדבר עברית טובה, אבל הוא לא מבין את הסלנג העכשווי.

Hu medaber 'ivrit tovah, `aval hu lo mevin `et hasleng ha'akhshavi.

② אני לא אוהבת פרצות בשדה התעופה.
`Ani lo `ohevet predot bisdeh hate'ufah.

③ היא התרגלה ללמוד עברית חצי שעה בכל בוקר.
Hi hitraglah lilmod 'ivrit chatzi sha'ah bekhlo boqer.

④ הם לא רק חברים, הם גם שותפים לעסק.
Hem lo raq chaverim, hem gam shutafim la'eseq.

⑤ במשפחה הזאת הקשרים בין אבא, אבא ודודים נהדרים.

Bamishpachah hazot haqsharim beyn `aba, `ima vehayeladim mamash nehedarim.

18 בְּרַגַע הַפִּרְדָּה לֹא נִגִיד שְׁלוֹם, נִגִיד רַק
לְהִתְרָאוֹת.

19 בְּהִצְלָקָה, בִּיִדִידוֹת.

□ 20 לְהִתְרָאוֹת. שִׁפְרָה רוֹזְנִ'ה.



Answers to Exercise 1

① He speaks good Hebrew, but he doesn't understand the latest (*contemporary*) slang. ② I do not like farewells at the airport. ③ She got used to studying Hebrew half an hour every morning. ④ They are not only friends, they are also business partners. ⑤ In this family, the relationships between Dad, Mom and the children are really wonderful.



- ① Every summer they travel together abroad for a new fascinating adventure.

Kol [...] hem nos'im [...] lechutz la'aretz le[...] [...] chadashah.

כל --- הם נוסעים --- לחוץ לארץ ל----- חדשה.

- ② To practice the new words they have learned at Ulpan, they do (*write*) exercises at home.

Kedey [...] `et [...] hachadashot shehem [...] ba'ulpan, hem kotvim [...] babayit.

כדי ----- את ----- החדשות שהם ----- באולפן, הם
כותבים -----, הבית.

- ③ For beginners, there are books and newspapers adapted in easy Hebrew.

[...] yesh [...] ve'itonim [...] be'ivrit [...].

יש ----- וציתונים ----- בעברית -----.

- ④ Well? What do you say about our teacher (*fem.*)? Great!

[...]? Mah `atah [...] 'al hamorah [...]? [...]!

...? מה אתה ----- על המורה ?-----!

- ⑤ At the end of the year, each student received a video of Hebrew songs as a farewell present.

[...] [...] kol talmid qibel vide`o shel shirim [...] kematnat [...].

כל תלמיד קיבל וידאו של שירים ----- כמתנת
-----.

Answers to Exercise 2

① – qayitz – yachad – harpatqah merateqet –

① - קיץ - יחד - הרפתקה מרתקת -

② – letargel – hamilim – lamdu – targilim –

② - לתרגל - המילים - למדו - תרגילים -

③ Lematchilim – sfarim – me'ubadim – qalah

③ למתחילים - ספרים - מאובדים - קלה

④ Nu – `omer – shelanu – Sababah

④ נו - סבבה - שאלנו - סבבה

⑤ Besof hashanah – 'ivriyim – predah

⑤ בסוף השנה - עבריים - פרדה



*You've made it to the end! But ... is it really the end? **Tam velo nishlam!** תם ולא נשלם! Finished but not complete! Having reached this far, you'll surely want to continue to improve your Hebrew. Here are some ideas you could try:*

- *If there is a Jewish community centre in your town, it is likely to offer modern Hebrew courses for different levels. A local university may also have suitable courses. If you can't find any classes that suit you, find a group of people interested in studying together – it's always easier when you're not on your own.*
- *If you prefer to study at home, you can use books including audio resources or online courses. Multimedia courses are the most effective, as they allow you to hear, see and speak Hebrew almost as if you were in Israel.*
- *A variety of **ulpanim** אולפנים are available in Israel, providing intensive Hebrew studies for visitors as well as new immigrants. There are even Ulpanim for specific professions, such as for doctors, who need to learn specialized vocabulary.*

And last but not least – don't forget to continue the 'second wave' and go back to review a lesson each day until you've completed the whole book.

Second wave: lesson 36

Hebrew

Level: **BEGINNERS** and **FALSE BEGINNERS**

About the Assimil method

Assimil is a revolutionary self-study method based on the simple, effective principle of intuitive assimilation. This is the natural process through which you learned your own language. With lively dialogues, simple notes and practical exercises, the Assimil method will bring you to a level where you can converse comfortably.

- In the first part of the course, the **passive phase**, you soak up the language by reading and repeating each lesson.
- You then move on to the **active phase**, applying the structures and automatic reflexes you have absorbed, while continuing to advance.

In just a few months, you will be able to speak effortlessly and naturally, without hesitation.

Strengths

- Lively, practical dialogues
- Realistic situations from everyday life
- A carefully designed system of grammatical progression
- Systematic revision to consolidate what you have learned
- Fascinating cultural insights
- A unique witty style that is tried and tested



Recordings of all the dialogues and translation exercises are sold separately under the title **עברית**
4 audio CDs (978-2-7005-1243-4) or 1 mp3 CD (978-2-7005-1768-2)
Read by Israeli voice artists, they are a valuable learning tool.

26,90 €

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www.assimil.com

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