

# SAJ Hebrew Flashcards

# Name

# #

# Hebrew

Meaning according to this website  
[https://www.abarim-publications.com/Hebrew\\_Alphabet\\_Meaning.html](https://www.abarim-publications.com/Hebrew_Alphabet_Meaning.html)

<b>Hieroglyphic</b> base of <b>Proto-Sinaitic</b> (assumed)	<b>Proto-Sinaitic</b> (reconstructed) <i>[citation needed]</i>	<b>Phoenician</b>	<b>Paleo-Hebrew</b>
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# Aleph

1



The root אלה (*'aleph*) is rare and means “to learn”. The identical word אלה (*'alep*) means “to produce thousands.” Derivation אלה means “oxen” (the connection lies perhaps in guidance or to team up). Many suggest that the letter reminds of the head of an ox.

א

א

א

א

א

# Bet

2



The word בית (*bayit*) means “house” in the sense of a building, but also “household; wife and children.” This word also serves to mean “House Of The Lord”, or “Temple.” As preposition the letter means “in.”



# Vet

# 2



The word בית (*bayit*) means “house” in the sense of a building, but also “household; wife and children.” This word also serves to mean “House Of The Lord”, or “Temple.” As preposition the letter means “in.”

א

ב

ג

ד

ה

# Gimmel

3



The verb גמל (*gama*) means “to deal,” or “recompense” in the sense of “benefitting from”. Derivation גמל (*gama*) means “camel”. It is said that the letter reminds of a camel's neck.

י

כ

ל

מ

נ

# Dalet

4



From root דלה (*dala*), “draw (water).” The word דלת (*delet*) specifically denotes “a swinging door of a building.” Since doors most commonly opened inward, this ‘thing-you-draw’ is named after letting someone else in.

Because a door in Bible times hinged in the upper corner, it is said that the letter *daleth* reminds of that.



# Hey

# 5

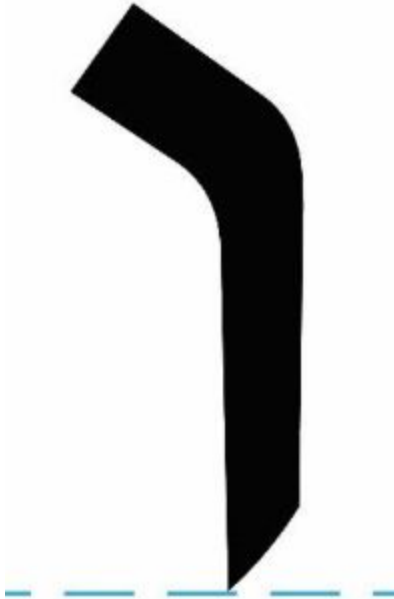


Klein spells אה (*he*), meaning "lo! behold!"  
Fuerst holds to הי, connected to the 8th letter  
*heth*.  
As prefix this letter serves as the definite particle  
ה (*he*), meaning "the."



# Vuv

6



The word װ (*waw*) means “hook” or “peg,” and is strictly reserved for the hooks/ pegs that kept the curtains of the tabernacle in place. It is said that the shape of the letter װ (*waw*) reminds of a hook or peg.

װ

װ

װ

װ

װ

# Zion

7

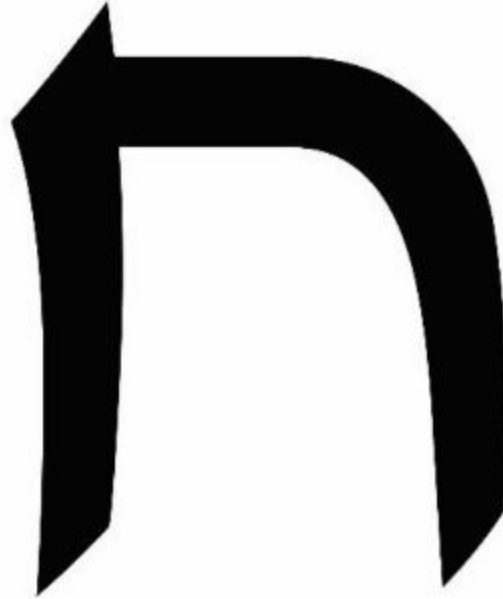


Meaning “debated.” The word זין does not occur in Scriptures. Klein suggests that the form of the *zayin* represents a hand weapon, and explains that *zyn* means arm, ornament, to arm, to adorn (no references to Scriptures). Fuerst goes after the assumed root זרז (*zwz*) of the verb זרז (*ziz*), moving things (like animals) and מזוזה (*mezuzah*), [Mezuzah](#) or doorpost. The identical root זרז (*zwz*) yields זרז (*ziz*), meaning abundance, fullness. Another word of interest is זון (*zun*), to feed.



# Chet

8

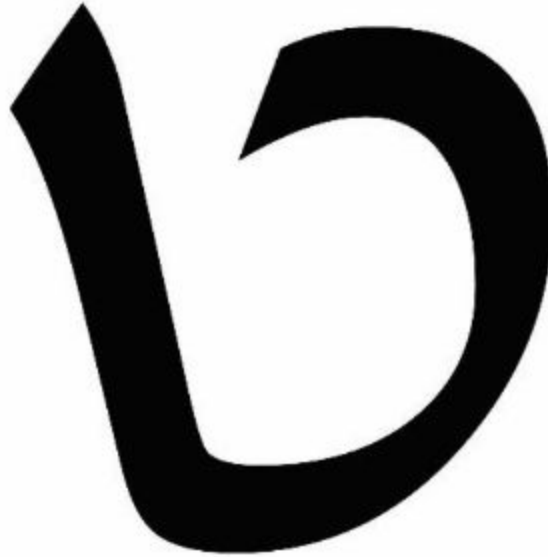


Meaning again unknown. According to Fuerst it means fence in, destroy. Fuerst also thinks it has to do with a fence, but it could equally possible be the symbol of stacking stones. Note that the ת (*taw*) in pre-Biblical Hebrew often became the ה (*he*) in Biblical times, which brings to mind the verb חיה (*haya*), meaning to live. The derived noun חיות (*hayyut*) means "of livelihood".



# Tet

9



The origin of the *teth* is a bit of a mystery. Klein derives from טות (*twh*), spin, and renders *teth* to knot, knot together, to twist into each other, to interweave. The letter *teth* indeed looks like a little vortex or spiral.



# Yud

# 10



One of two regular words for hand (for the other see the 11th letter). The noun י' (*yad*) denotes the hand, typically not as outstretched, but rather as holding something or being a fist. The word is synonymous with power or might; to fall in one's hands. It's typical that the alphabet's smallest letter came to mean power, but perhaps its shape reminded of a little fist. As postfix, this letter י' (*yod*) forms a possessive, and as prefix it creates a third person singular imperfect.

ב

ג

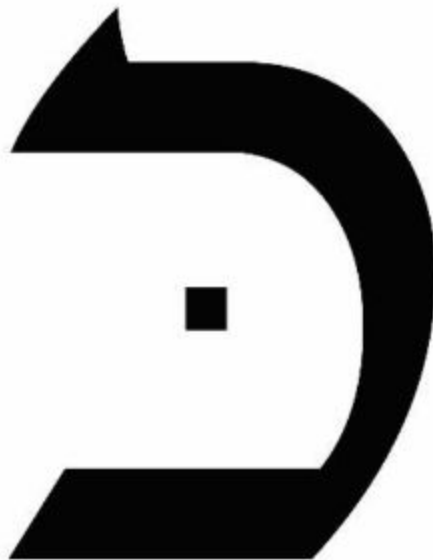
ד

ה

ו

# Kaf

20



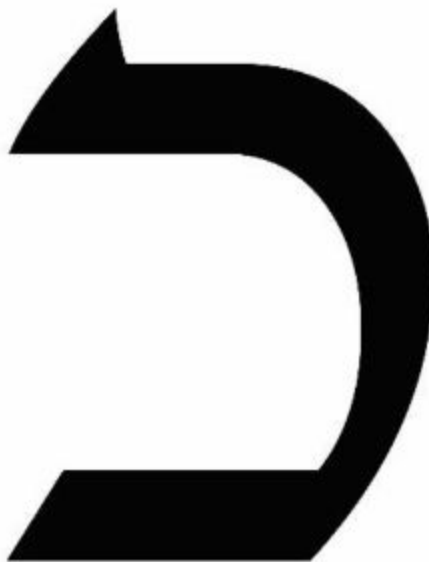
One of two regular words for hand (the other being the 10th letter). The noun קַף (*kaf*) denotes the hand as outstretched, asking and weak. The word basically encompasses anything that is hollow or outstretched in order to receive something: dish, plate, etc. The letter *kaf* is written ק when it occurs at the end of a word, and כ when it occurs at the beginning or half-way a word.

As a prefix, the letter כ (*kaph*) expresses comparison ("like" as in the name *Mi-ka-el*, what's God *like?*), and as postfix it governs pronouns of the second person singular. Note the graceful transition between the self-oriented fist of the letter *yod* and the other-oriented open-hand of the letter *kaph*.



# Chaf

20



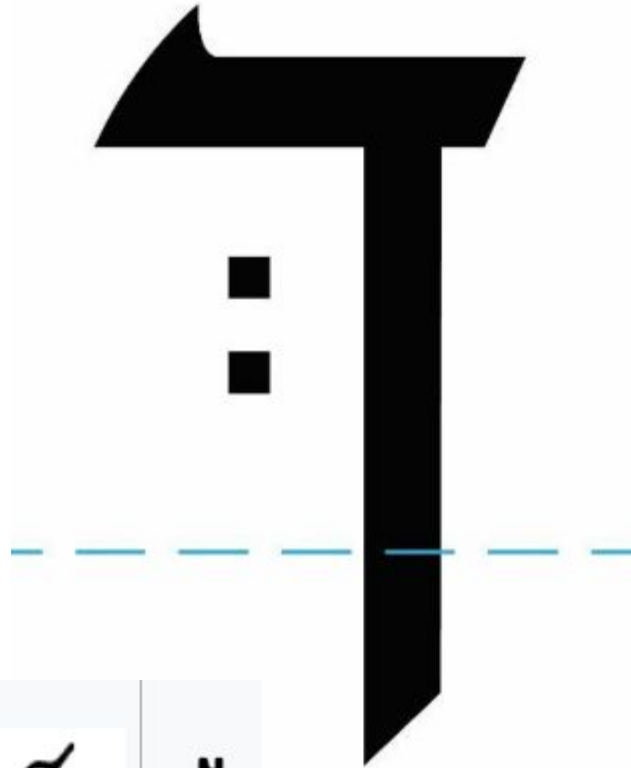
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As a prefix, the letter כּ (*kaph*) expresses comparison ("like" as in the name *Mi-ka-el*, what's God *like?*), and as postfix it governs pronouns of the second person singular. Note the graceful transition between the self-oriented fist of the letter *yod* and the other-oriented open-hand of the letter *kaph*.



# Final Chaf

500



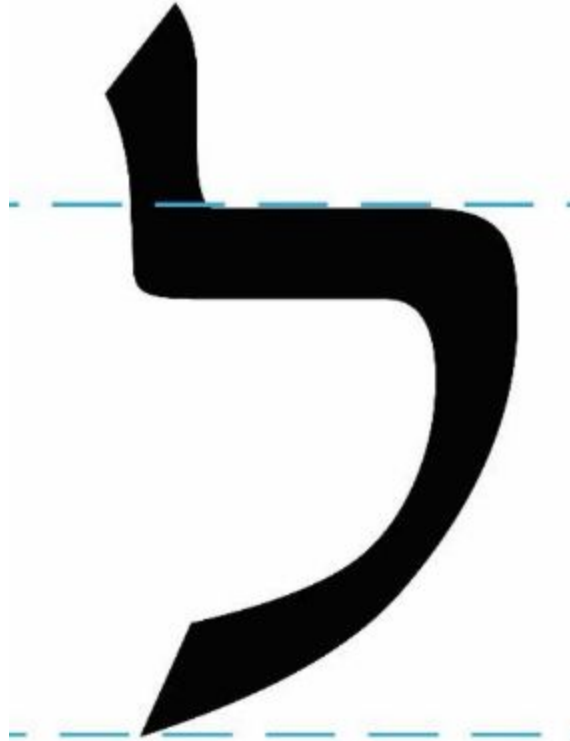
One of two regular words for hand (the other being the 10th letter). The noun קַפ (kap) denotes the hand as outstretched, asking and weak. The word basically encompasses anything that is hollow or outstretched in order to receive something: dish, plate, etc. The letter *kap* is written ק when it occurs at the end of a word, and כ when it occurs at the beginning or half-way a word.

As a prefix, the letter כ (*kaph*) expresses comparison ("like" as in the name *Mi-ka-el*, what's God *like?*), and as postfix it governs pronouns of the second person singular. Note the graceful transition between the self-oriented fist of the letter *yod* and the other-oriented open-hand of the letter *kaph*.



# Lamed

30



The verb למד (*lamad*) means learn or teach. Derivative תלמיד (*talmid*) means scholar (hence Talmud), and derivative מלמד means ox goad. The letter *lamed* is said to look like such a device, and when [Jesus](#) says to [Saul](#), "it is hard for you to kick against the goads" (Acts 26:14) He may hint at Saul's learning rather than coercion.

ך

כ

ל

מ

נ

# Mem

40



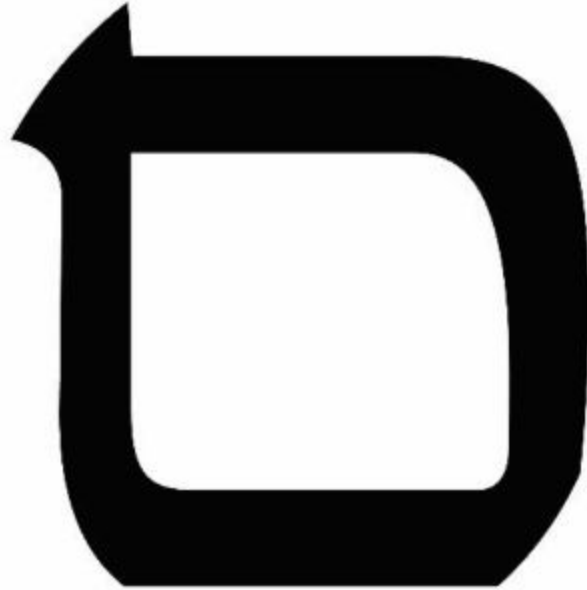
מים (*mayim*) means waters in the sense of a larger body (sea, ocean). It is suggested that the letter *mem* looks like a wave.

The letter *mem* is written ם when it occurs at the end of a word, and מ when it occurs at the beginning or half-way a word.



# Final Mem

600



מים (*mayim*) means waters in the sense of a larger body (sea, ocean). It is suggested that the letter *mem* looks like a wave.

The letter *mem* is written מ when it occurs at the end of a word, and מ when it occurs at the beginning or half-way a word.



# Nun

50



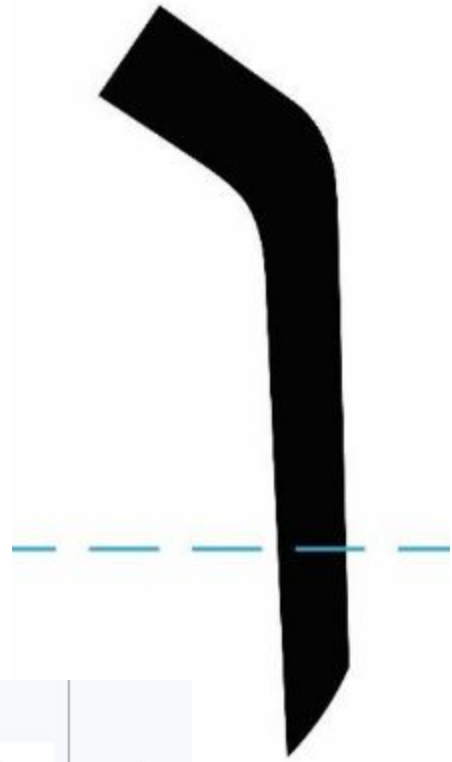
The verb נון (*nun*) means propagate, increase. Derivative נין means offspring, posterity. The letter is often said to mean and resemble a fish, but the word *nun* is not used as such in the Bible. Instead, the word for fish comes from another verb which means multiply, increase: דגה (*daga*).

The letter *nun* is written ן when it occurs at the end of a word, and נ when it occurs at the beginning or half-way a word.



# Final Nun

700

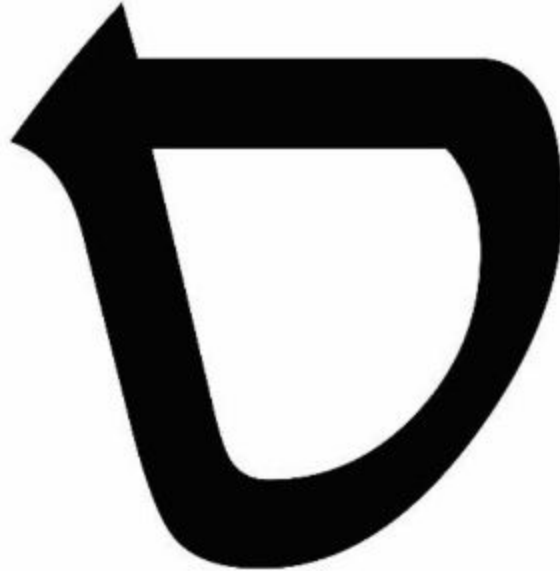


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The letter *nun* is written ן when it occurs at the end of a word, and נ when it occurs at the beginning or half-way a word.

# Samech

60



The verb סמך ([samak](#)) means lean upon, support, uphold. It is the verb that is used in the phrase "laying on of hands."



# Ayin

70



The word עין (*ayin*) means eye in all regular senses, but also as means of expression (knowledge, character, etc.). The word עין (*ayin*) means spring or fountain. The eye is one of four bodily "fountains," the other three being mouth, skin and urethra (and only the mouth is not supposed to produce water outwardly). Transpiration releases the body of excessive heat; urine evaluates toxins, and the eye produces water commonly when grief or pain is processed. All have to do with cleansing or purification.



# Pay

# 80



The word פה (*peh*) means mouth, but is often synonymous with speech. With a little good will one may recognize a face with a mouth in the shape of this letter.

The letter *peh* is written ף when it occurs at the end of a word, and פ when it occurs at the beginning or half-way a word.



# Fay

# 80



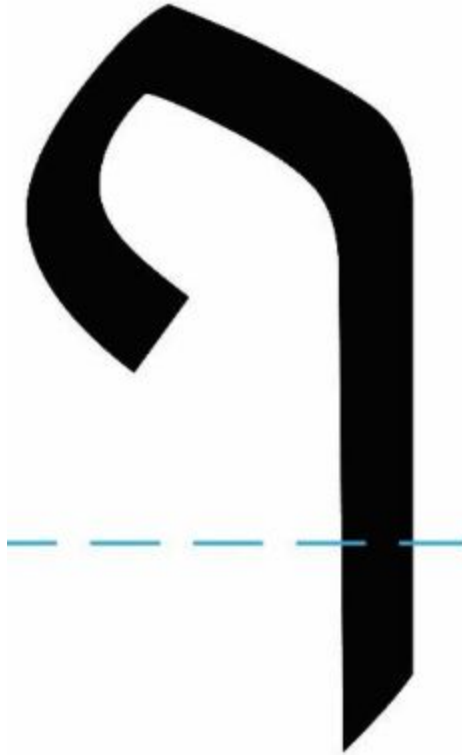
The word פה (*peh*) means mouth, but is often synonymous with speech. With a little good will one may recognize a face with a mouth in the shape of this letter.

The letter *peh* is written ף when it occurs at the end of a word, and פ when it occurs at the beginning or half-way a word.



# Final Fay

800



The word פה (*peh*) means mouth, but is often synonymous with speech. With a little good will one may recognize a face with a mouth in the shape of this letter.

The letter *peh* is written פ when it occurs at the end of a word, and פ when it occurs at the beginning or half-way a word.



# Tzadee

90



Klein derives from the verb צוד (*sud*), to hunt, and states that צדי means fish hook (no Biblical occurrence). Another name for this letter is צדיק (*saddiq*), just, righteous, from the verb צדק (*sadeq*), to be just or righteous.

The letter *tsadhe* is written  $\gamma$  when it occurs at the end of a word, and  $\text{צ}$  when it occurs at the beginning or half-way a word.



# Final Tzadee

900



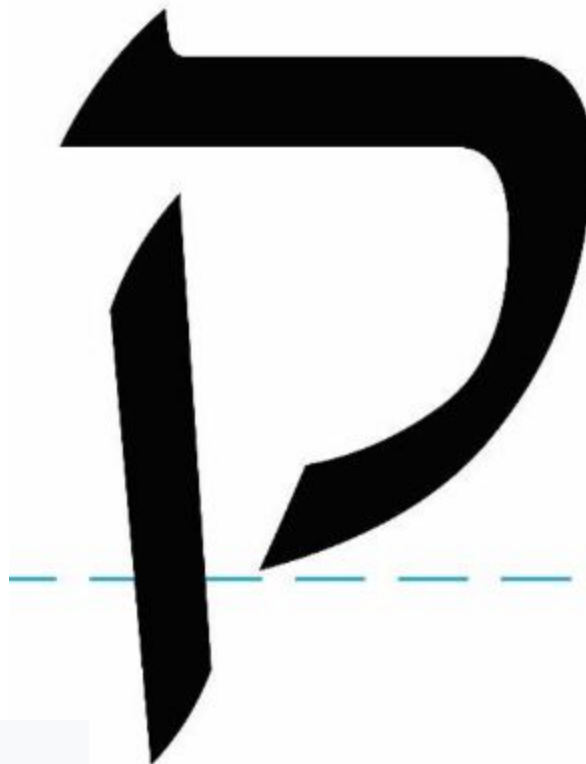
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The letter *tsadhe* is written  $\gamma$  when it occurs at the end of a word, and  $\chi$  when it occurs at the beginning or half-way a word.



# Koof

100

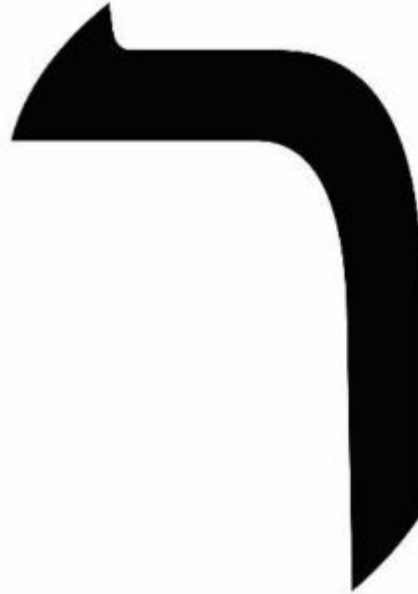


This word occurs in Scriptures only as תקופה (*tequpa*), meaning a coming around, or circuit of space or time. Klein reports that the root verb קופ (qwp) covers a circular motion and that it also serves to denote the ear of an axe or needle, or the back of the head. BDB relates it to נקף (*naqap*), go around, compass. An amusing other use of this name is as קוף (*qop*), meaning ape (1 Kings 10:22); probably a loan word.



# Resh

200



The very common word ראש (*rosh*) basically means head, but is used to indicate whatever leads or comes first: captain, summit, cap stone. Preceded by the particle *beth* and in the form ראשית (*resheet*), first, beginning, best, it is the first word of the Bible: בראשית (*Bresheet*), "in the beginning".

The word ראש is also used to indicate a certain plant (called head) that yields poison: (*rosh*), gall, venom. HAW and BDB note that this usage is always figurative: Deuteronomy 32:32, Psalm 69:21.

A third usage of this word is ראש (*resh*), poverty, from the root רוש (*rush*), be poor.



# Shin

# 300



As derivation from the verb שׁוּ (shanan), sharpen, the word שׁוּ (shen) means tooth or ivory. Both the verb and the noun are used primarily in a literal sense: sharpening of swords and arrows, but sometimes figuratively: the sharpening of one's tongue (saying sharp, mean words) or the sharpening of one's mind (Deuteronomy 6:7). The noun is famous for its part in the *lex talionis*, the law of retaliation; a soul for a soul, an eye for an eye (16th letter), a tooth for a tooth (21st letter), a hand for a hand (10th letter), a foot for a foot, a branding for a branding, a stripe for a stripe (Exodus 21:24). The letter thanks its name perhaps to its looking like a row of teeth.



# Sin

# 300



As derivation from the verb שן (*shanan*), sharpen, the word שן (*shen*) means tooth or ivory. Both the verb and the noun are used primarily in a literal sense: sharpening of swords and arrows, but sometimes figuratively: the sharpening of one's tongue (saying sharp, mean words) or the sharpening of one's mind (Deuteronomy 6:7). The noun is famous for its part in the *lex talionis*, the law of retaliation; a soul for a soul, an eye for an eye (16th letter), a tooth for a tooth (21st letter), a hand for a hand (10th letter), a foot for a foot, a branding for a branding, a stripe for a stripe (Exodus 21:24). The letter thanks its name perhaps to its looking like a row of teeth.



# Taf

# 400

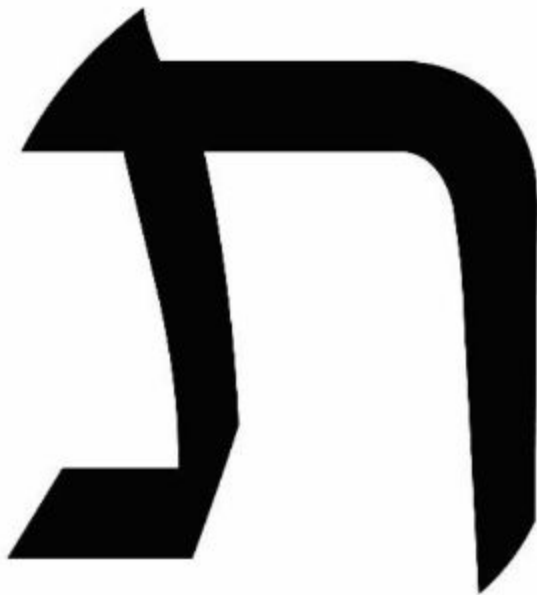


,(*tawa*) תוה means mark, and its verb (*taw*) תו scribble, limit, is probably derived from the noun. HAW suggests that the more ancient form of this letter looked like an X, a shape which lends itself (*ta'awa*) תאוה easily as a general mark. The word means boundary (that which is marked). The verb is used only once in the meaning of (*tawa*) תו pain or wound (Psalm 78:41)



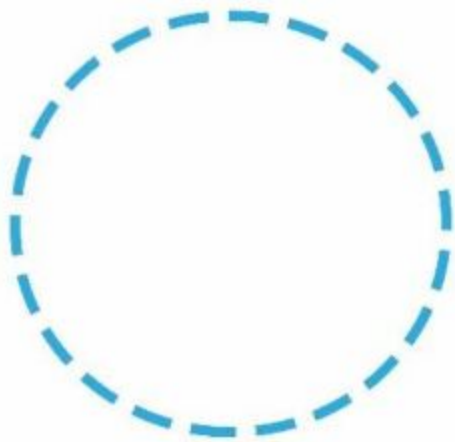
# Taf (Sof)

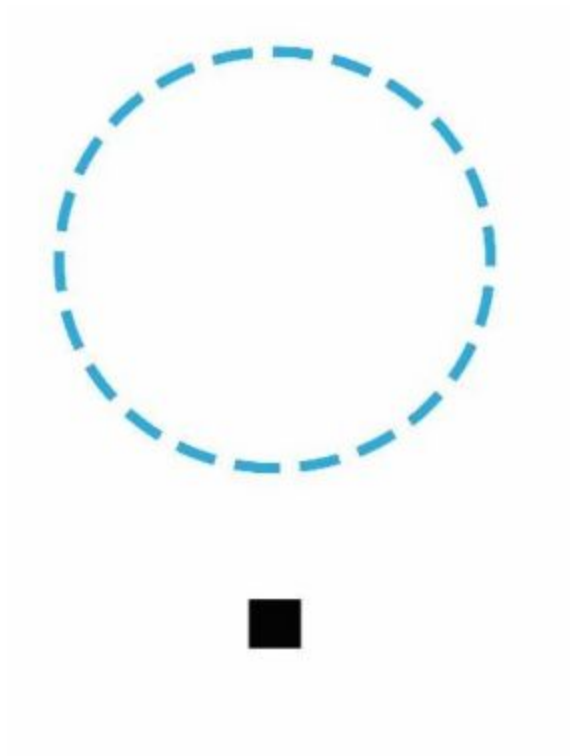
400

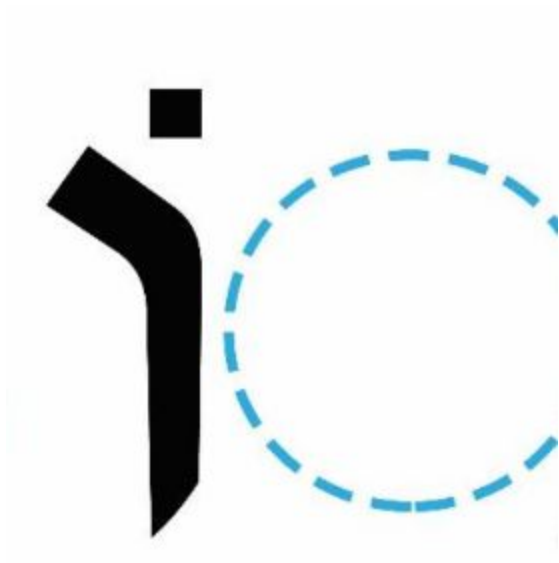


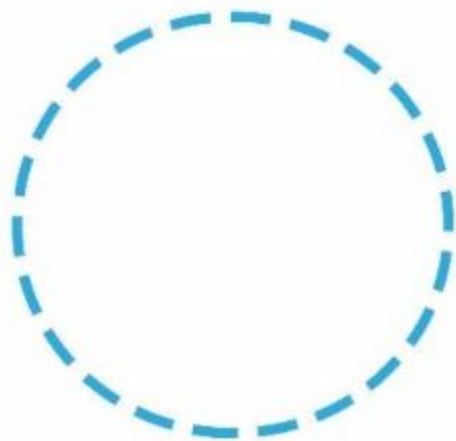
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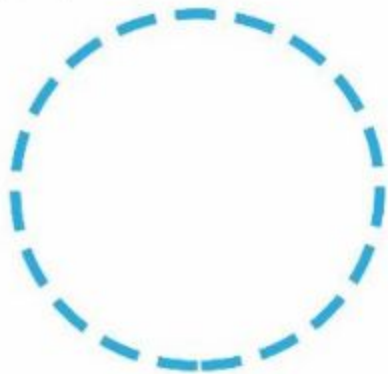


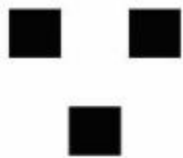
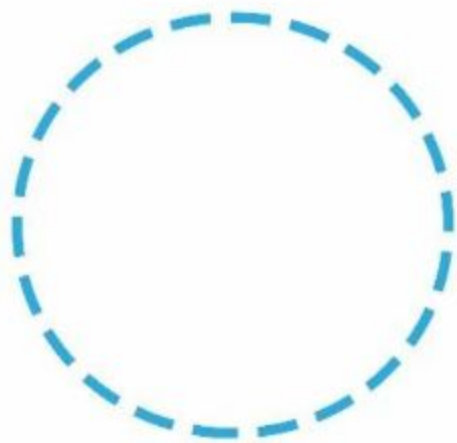


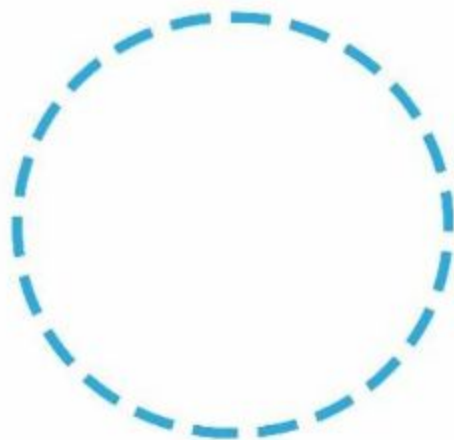


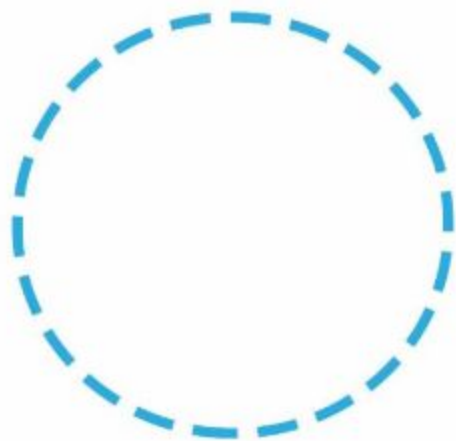












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