

A Chrestomathy (Helpful List) of Important Jewish Terms

Important People and Items

A guide to terms found in *The Commentators' Bible* series. This is to supplement the introductory material and glossary already in *The Commentators' Bible* series.

Key:

- Names are usually entered as they are first found in *The Commentators' Bible*. Subsequent names are other ways to refer to the same person.
- b. = ben/bar
- r. = Rabbi

Aaron b. Asher b. Moses (B. Asher or Abu Said) (10th century AD, d. c.960) was a scholar of the biblical text from Tiberias, on the western shore of the Sea of Galilee. He is descended from a long line of Masoretes, dating back to the 8th century and Asher the Elder. He wrote a manuscript of the Hebrew Bible with vowel points and accents, which is the basis for the present Masoretic Text (MT). Maimonides endorsed B. Asher's MT as superior to B. Naphtali's text.

Aaron b. Joseph Ha-Kohen Sargado (R. Aaron ibn Sargado) (10th century AD) was the ga'on of the academy at Pumbedita in Babylon from 942-960.

Abba Jose b. Hanan (1st century AD) was a rabbi and tanna whose views were recorded in the Mishnah.

R. Abbahu (290-320 AD) was an amora and a renowned Jewish scholar from Palestine. His teachings are recorded in the Talmud.

Abarbanel (R. Isaac b. Judah Abrabanel (Abravanel or Abarbanel) or R. Don Isaac Abravanel) (1437-1508) was a Portuguese Jewish statesman, philosopher, Bible commentator, and financier. In his Bible commentaries, he would start each new chapter with a list of questions or difficulties that he set out to explain over the course of the chapter.

Aggadah (Haggadah; pl. aggadot) is a division of the Midrash and a part of the Oral Torah (Law). This term embraces the interpretation, illustration, or expansion, in a moralizing or edifying manner, of the Hebrew Bible. These tend to be homilies or explanations of the biblical text. An example of the Aggadah is the Genesis Rabbah. The Aggadah is in contrast to the Halakhah.

R. Akiva (R. Akiva b. Joseph) (c.40-c.137 AD) was a tanna and a leading contributor to the Mishnah. He is referred to in the Talmud as Rosh la-Chachamim "head of all the Sages."

- Amora (pl. Amoraim) is from the Aramaic for “speaker;” “spokesman;” or “interpreter; “explainer.” This is used to describe the rabbinic Sages of roughly 200 – 500 AD, who followed the Tannaim. They typically expounded on the Mishnah. The sayings of the Amoraim were codified in the Gemara. In the Talmud, the singular, amora, is also used for a lecturer’s assistant. The lecturer would state his thoughts quietly and briefly. Then the amora would repeat it, loudly, adding clarification when needed.
- R. Avdimi (Dimi, Abdimi, Abudimi b. Joseph, Rav Avdimi, Avdimi of Haifa) (3rd century AD) was a Palestinian amora.
- Babylonian Talmud (Talmud Babli, Talmud of the East) is a compilation of the Mishnah and Gemara, gathered together in Babylon around 500 AD. Without any qualifiers, Talmud and Gemara, refer to the Babylonian Talmud. (For there is an earlier compilation from Palestine, the Jerusalem Talmud and Jerusalem Gemara.)
- Baraita (baraita, beraita; pl. baraitas, baraitot, barayata) is from the Aramaic for “external” or “outside.” This is the collection of the Jewish Oral Torah that is “outside of” the Mishnah. Examples of these collections are the Tosefta, Sifra, Sifre, and Mekilta.
- Bekhor Shor (R. Joseph (Yosef) b. Isaac Bekhor Shor, Yosef of Orléans) (12th century AD) was a French biblical exegete, commentator on the Talmud, and poet. He was a student of Rashbam and like his teacher, he focuses on the straightforward sense of the text.
- Ben Petura (2nd century AD?) was a contemporary of R. Akiva. He is mainly known for a discussion with R. Akiva whether it would be better for a man to drink all the water himself on a trip, survive to make it to the next city, and therefore receive food and water *or* if he should share the water with his companion, and therefore they both would die.
- R. Berechiah is either the 4th century AD Palestinian amora, Berechiah Ha-Kohen or the 3rd century AD Palestinian amora, Berechiah Sabba (Saba).
- Derash is from שׂוֹדֵד “to seek.” This term is used for an interpretation that is “sought” from a biblical passage without any contextual consideration. The idea is that every word has a special meaning, separate from others, even when it seems parallel to another word or phrase. The interpretation is attempting to “seek” out that hidden meaning. A midrash would be an example of this.
- Dunash b. Labrat (Dunash Ha-Levi b. Labrat) (920-990 AD) was a Spanish Jewish biblical commentator, poet, and grammarian. He was a student of Saadia.
- R. Eleazar b. Azariah (1st century AD) was a tanna. He was a priest, who could trace his ancestry back ten generations to Ezra.

- R. Eliezer(Lieber) b. Hurcanus (Horkonus or Hyrcanus) (ca.45-117 AD) was one of the great teachers among the tannaim. He is simply known as R. Eliezer in the Talmud. His teacher, R. Johanan b. Zakkai called Hurcanus' memory a "cement pit, which loses not one drop of water."
- Ezra b. Solomon(d. c.1240 AD) was a Spanish kabbalist and author of the commentary on the Song of Songs, traditionally attributed to Nahmanides.
- Ga'on(pl. ge'onim) is the title for the great leaders (presidents) of the rabbinic academies of Sura and Pumbedita in Babylon.
- Gemara(Gemora, Gemarah) (Hebrew "to complete;" Aramaic "to study") is the analysis and commentary by rabbis on the Mishnah. The Jerusalem Gemara was compiled and published between 350-400 AD; the Babylonian about 500 AD. This and the Mishnah make up the Talmud. Without a qualifier, Gemara and Talmud refer to the Babylonian texts.
- Genesis Rabbah(Be'reshith Rabba) is a midrash containing rabbinic interpretations on the book of Genesis.
- Gersonides(R. Levi b. Gershon (the acronym RaLbag) (1288-1344 AD) was a philosopher, Biblical exegete, mathematician, and physician from Provence in France. He studied the biblical text largely through the lens of philosophy.
- Halakhah(halakah, halakha, halacha, halocho; pl. halakot) is part of the Jewish Oral Torah and a division of the Midrash. They are interpretations or rulings that expounded on the 613 commandments from the Written Law. This term could also refer to a single law, the body of the rabbinic legal texts, or to the overall system of religious law. This is in contrast to the Aggadah.
- Halakhot Gedolotis a Jewish legal code from the ge'onic period, but it is of uncertain authorship.
- Halevi("the Levite") according to one ibn Ezra manuscript could be R. Mevasser (Mevaser) Kahana b. Kimoi, a ga'on of Pumbedita from 917-926 AD.
- R. Hiyya(R. Hiyya b. Abba or Hiyya b. Ba or Hiyya b. Wa) (ca. 180-230 AD) was an amora. Although he was born in Babylon, he migrated to Palestine at an early age. His interest was centered on the Halakhah.
- R. Hiyya b. Joseph(Hiyya b. Yose, Yosef) (3rd century AD) was a Babylonian amora.
- Hizkuni(Hezekiah b. Manoah) (13th century AD) was a French rabbi. His commentary on the Pentateuch is based on Rashi.
- Ibnmeans "son of" in Arabic.

- Ibn Ezra(R. Abraham ibn Ezra) (1089-1164 AD) was a contemporary of Rashbam. Ibn Ezra lived the first part of his life in Muslim Spain and then travelled throughout Christian Europe. His comments on the Hebrew Bible were based on his two foundations: conformity to the grammar of the text and to the bounds of reason.
- R. Isaacmay have been one of the heads of the Babylonian academy of Sura, founded in 225 AD. One of the key works of this academy and others in Babylon was the compilation of the Babylonian Talmud.
- R. Ishmael(Ishmael b. Elisha) (90-135 AD) was a tanna, whose views were recorded in the Mishnah. His Mekilta on legal sections of Exodus is considered the standard.
- Jerusalem Talmud(Talmud Yerushalmi, Palestinian Talmud, Talmud of the East) is distinguished from the Babylonian Talmud. The Jerusalem Talmud was compiled in Palestine during the 4th to 5th centuries. This too includes the Mishnah and Gemara. However the latter is the version compiled by scholars from Palestine. This Talmud is considered less authoritative and studied less often today than the Babylonian Talmud. In addition, the Jerusalem Talmud has not been preserved in its entirety.
- Jeshua b. Judah(11th century AD) was a Karaite commentator, scholar, exegete, and philosopher. He was either from Persia or Jerusalem.
- R. Johanan(Yohanan) b. Nuri (1st and 2nd century AD) was a tanna, whose views are recorded in the Mishnah.
- R. Johanan(Yohanan) b. Zakai (Zakkai) (30 BC-90 AD) was a tanna and a main contributor to the Mishnah. He is considered one of the most important figures of his time.
- Jonah ibn Janah(c.990-c.1050 AD) (Abu Al-Walid Merwan or R. Marinus) was a Hebrew grammarian and lexicographer. He lived in Spain, wrote in Arabic, and his best known work is titled Kitab al-Anqih "Book of Exact Investigation." The first part (Kitab al-luma "Book of the Many-Colored Flower-Bed") focuses on Hebrew grammar; the second part (Kitab al-Usul "Book of the Roots") on the Hebrew lexicon.
- Jonathan b. Uzziel(c. 1st century AD) was a tanna and the author of the Targum Jonathan, the "official" targum for the Nevi'im.
- Joseph Kara (Joseph b. Simeon Kara) (c.1065-c.1135 AD) was a French exegete who was closely associated with Rashi. When he copied Rashi's commentary on the Pentateuch, he added glosses, which were subsequently added by scribes into Rashi's commentary.
- Judah Halevi(Yehuda Halevi or ha-Levi) (c.1075-1141 AD) was a Spanish poet, physician, and philosopher. His famous work, Kitab al Khazari

“Book of the Khazars” or simply Kuzari (1040), was written to defend the Jewish faith.

Judah the Persian(Yehudah ha-Parsi), mentioned by ibn Ezra, advocated a totally solar calendar and attempted to prove that the ancient Israelites used a solar calendar. The actual identity of this person is still debated e.g. perhaps Judah of Hamadan (Yudghan).

Judah the Prince(Yehuda Ha-Nasi or Yehuda Hakadosh (Hakkadosh) or Judah the Patriarch or Judah I, aka the Rabbi, Rabbenu Ha-Qadosh “our master, the holy one”) (135-c.220 AD) was the chief redactor and editor of the Mishnah, the collection of the Oral Torah in written form. He arranged the Talmud into six sedarim “orders.” According to the Talmud, he was from the line of David, hence the title “prince.”

R. Judah b. Tema(R. Yehuda b. Tema) (2nd century AD) was a tanna.

Kabbalah(Cabala, Qabbala) “received/tradition” is Jewish mysticism. By its followers, kabbalah follows the sod “secret” or “mystery” i.e. the inner, esoteric meaning of a passage. It encompasses many different teachings e.g. the four different planes/worlds of existence. One of the main tenets is the 10 sefirot, i.e. the 10 attributes/emanations through which Ein Sof (“The Infinite”) reveals himself to creation.

Karaiteswere followers of Anan b. David. They rejected the Oral Torah and wanted a return back to the Written Torah only, the text of the Bible as the only authoritative word. Called “Karaites” “Scripturalists,” because they interpreted the Bible without rabbinic tradition. They tended to interpret “literalistic” e.g. eye for an actual eye, Ex 21:24. They are also referred to as “Sadducees,” maybe referring to their acceptance of only the Written Torah and not the Oral Torah e.g. Sadducees and acceptance of only the Pentateuch and not the entire Hebrew Bible.

Kimhi(R. David Kimhi, Kimchi, Qimhi or the acronym Radak) (1160-1235 AD) was a commentator on the Hebrew Bible from Provence in France. He mostly is remembered as a Hebrew grammarian.

R. Levi(Joshua b. Levi or Yehoshua b. Levi) (3rd century AD) was a Palestinian amora.

Leviticus Rabbah(Vayikrah Rabbah or Wayiqra Rabbah) is a homiletic midrash to Leviticus (Vayikrah in Hebrew).

Maimonides(R. Moses (Mosheh) b. Maimon, Musa ibn Maymun, Moses Maimonides or the acronym Rambam) (1135- 1204 AD) was a Jewish rabbi, physician, and philosopher from Spain. His most famous work is titled in English, Guide for the Perplexed, a work harmonizing and differentiating Aristotle’s philosophy and Jewish theology. His other great work is the Mishneh (Mishnah)

Torah “Repetition of the Torah” or simply Mishnah. This is the codification and compilation of the Oral Law contained in the Talmud. He divided the Talmud into five sedarim “orders.”

- Masorah (“tradition”) (c.1000 AD) are generally a listing of unusual spellings or word choices in the text to give scribes help in recreating the text exactly.
- R. Meir (R. Meir Baal Ha-Nes or also Nahori or Misha) (“R. Meir the miracle maker”) (2nd century AD) was a tanna, whose views were recorded in the Mishnah. According to the Talmud, any anonymous mishnah are attributed to Meir.
- Mekilta (Mekhilta) is a collection of midrashim, from the time of the Mishnah, primarily on the legal sections of Exodus. The standard Mekilta is that of R. Ishmael. Medieval writers also reference another Mekilta by R. Simeon b. Yohai.
- Menahem ibn Saruq (Menahem b. Jacob ibn Saruq or Menahem b. Saruq) (c.920-c.970 AD) was a Spanish-Jewish poet and polyglot. He produced an early dictionary of the Hebrew language. His dictionary, titled Mahberet (Machberet), was the first complete lexical treatment of the biblical vocabulary written in the Hebrew language.
- Midrash (“investigation,” “search;” “exposition;” “exegesis” pl. midrashim) is a term used to encompass the whole body of exegesis and interpretation by rabbis on the Written and Oral Torah. There is the Midrash halakha (legal) and aggadic (non-legal). This term is also used to describe the method that the rabbis used. They would incorporate much tradition, legend, and myth to fill in “gaps” in the biblical narratives. The Talmud (Sanh. 34b) compares this kind of midrashic exposition to a hammer which awakens the slumbering sparks in the rock.
- Mishnah (“repetition,” “doubling;” “instruction”) is the written compendium of rabbinic Judaism’s Oral Torah (c.200 AD). This and the Gemara make up the Talmud. This term can also be used for a single paragraph or verse from the entire Mishnah.
- R. Moses b. Naphtali (c.890-c.940 AD), a Masorite from Tiberias, a contemporary and possible rival of B. Asher. B. Naphtali’s Hebrew Bible with vowels, accents, and Masorah differ at some points from B. Asher’s, approximately in 875 places.
- Moses ibn Gikatilla (Chiquatilla or Chiquitilla or R. Moses b. Samuel Ha-Kohen or R. Moses Ha-Kohen) (11th century AD) was a Spanish grammarian and biblical exegete. Ibn Ezra called him the “greatest of the grammarians.”
- Nahmanides (c.1194-c.1270 AD) is also known as R. Moses b. Nachman Gerondi (the acronym Ramban) or Bonastruc da Porta. He was born in Gerona (Girona), Spain. He introduced levels of interpretation to the Hebrew Bible, especially involving the

mystical teachings of Kabbalah. He often interpreted the straightforward sense of the text, but then added a comment, often obscure, giving the meaning of the text “according to the way of Truth” or “the True interpretation,” his reference to the mystical interpretation.

Onkelos(Unkelus) (c. 35-120 AD) is the legendary translator of the Pentateuch into Aramaic, hence the author of the Targum Onkelos (110 AD). This person may also be Aquila of Sinope (Pontus), a translator of the Hebrew Bible into Greek.

Parashah(Parashat or Parshah or Parsha) (“portion”) is a way of dividing the biblical books, independent from chapters and verse numbers. The divisions for the Torah are based on Maimonides’ systematic list in his Mishneh Torah. (That is based on the division in the Aleppo Codex.) Parashah for the Nevi’im and Ketuvim were never completely standardized. Each parashah is in turn named, based on the first unique word in each section. The Pentateuch was also divided into weekly Torah readings (Parashat ha-Shavua) so that the Pentateuch could be read over the course of a one year at the synagogues.

Peshatis from פשוט “to make straight; explain.” This term is used for the interpretation of a particular passage in its biblical context, in the world of ancient Israel, and the biblical story as a whole.

Pirke Avot.....(Pirkei Avoth or Pirkei Avos) “Chapters of the Fathers” appears in Nezikin “Damages,” the fourth order of the Mishnah. One of the most famous tractates in the Mishnah, it deals with morals, values, and ethics as taught by the rabbis.

Pirke de-Rabbi Eliezer(PRE “Chapters of the Rabbi Eliezer”) is a midrashic work on Genesis, part of Exodus, and a few sentences of Numbers. It includes exegesis and retellings of the biblical accounts. This was composed in Italy shortly after 833 AD. This traditionally originated with R. Eliezer b. Hyrcanus (80-118 AD).

Rabbenu Hananel(“our teacher, Chananel”) (R. Chananel b. Chuschiel or Hananel b. Hushiel) (990-1053 AD) was a North African commentator on the Talmud.

Rashi(1040-1105 AD), an acronym for R. Shlomo Yitzhaki (Shlomo b. Yitzchak or Solomon b. Isaac or Salomon Isaacides), lived in northern France. He is the foremost medieval scholar with commentaries on the Hebrew Bible and the Babylonian Talmud. His method of commenting was to provide the straightforward sense – what the words mean in plain Hebrew – adding midrashic comments when it fit the context and explained a linguistic feature of the text.

Rashbam(c.1085-c.1174 AD), an acronym for R. Shmuel b. Meir (Samuel b. Meir) was a resident of northern France and the grandson of

Rashi. Like his grandfather, he was skilled in the Hebrew Bible and Babylonian Talmud. However unlike his grandfather, he freely interpreted the straightforward sense of the Hebrew text, even when it contradicted rabbinic interpretation.

- Rav Safra (Rab Safra or Rav) (c.280-c.338 AD) was a Babylonian amora.
- Saadia (Saadia Gaon, Sa'adiah b. Yosef Gaon, Saadia b. Joseph, Saadia b. Joseph, Saadia b. Joseph of Faym or Saadia b. Joseph Al-Fayyumi) (c.892-942 AD) was a prominent rabbi, philosopher, and exegete. He was one of the first rabbis to write mainly in Arabic. He opposed the Karaites.
- Sages is a reference to the 1000 or so rabbis, whose thoughts and sayings make up the Midrash, Talmud, Mishnah, and Gemara.
- Samuel b. Hophni (Hofni or Samuel ha-Kohen b. Hofni) (9th-10th century AD, d. c.1034 AD) was the last ga'on of the Talmudic academy of Sura in Babylon.
- Seder Olam Rabbah "The Great Order of the World" is a 2nd century AD chronology from Creation to Alexander the Great. In the Talmud it is simply known as Seder Olam, latter Rabbah was added to distinguish it from the Seder Olam Zuta "Smaller (Younger) Order of the World" of 804 AD.
- Sefer Ha-Bahir or simply Bahir "Book of the Brightness" was an early 1st century AD mystical work attributed to Nehunya b. Ha-Kanah.
- Sefer Moznayim is a book of explanations for terms used in Hebrew grammar. It was written by Abraham ibn Ezra.
- Sforno (R. Obadiah b. Jacob Sforno) (1475-1550 AD) was an Italian rabbi, Biblical commentator, philosopher, and physician. The characteristic of his exegesis is a preference for the literal meaning and not for any mystical interpretations.
- Shekhinah (Shekinah, Shechinah, Shechina, Schechinah) originally means "dwelling" or "settling," i.e. the dwelling of God's divine presence. The Hebrew Bible does not use this word, but other words from the same root letters. Based on the Talmud, some understand this as the feminine attributes of God's presence (the noun is feminine in Hebrew.) Also in Kabbalah, Shekhinah is represented by Malkut "the daughter of God." Therefore in Kabbalah, Shekhinah is the powers of God that are apparent to humans in the world.
- R. Shila (Rabbah b. Shela or R. Abba b. Shila or Rabbah son of R. Shila or simply Rabbah) (4th century AD) was a Babylonian amora.
- Sifra ("book" in Aramaic) is a midrash on Leviticus, often quoted in the Talmud.

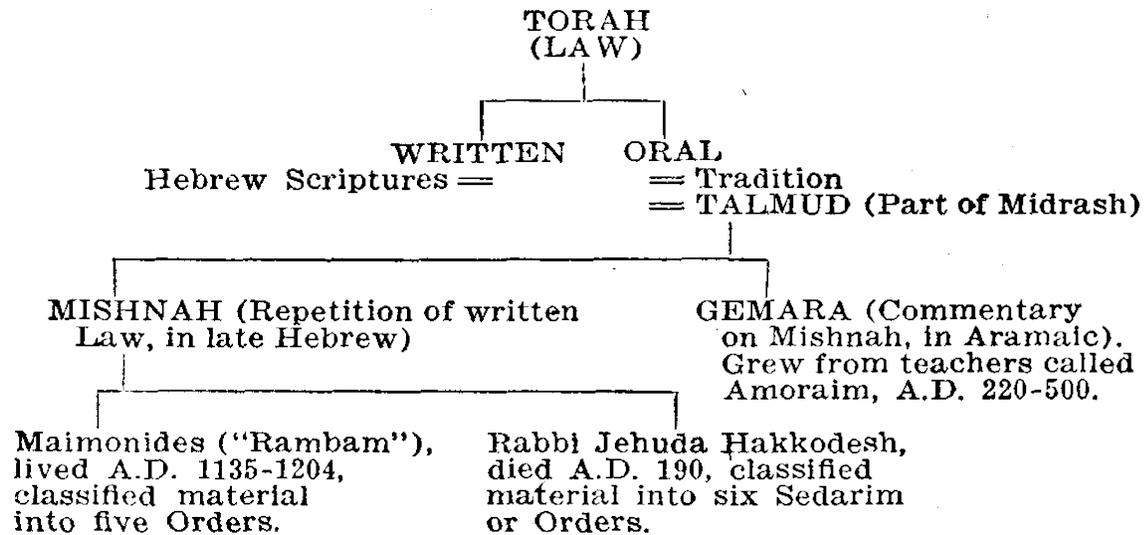
- Sifre(Sifrei) (“books” in Aramaic) is a midrash, one on Numbers and one on Deuteronomy, but often transmitted together.
- Sifre Zuta(Sifre Zutta or Sifrei Zuta) “the small book” is a now lost and possible alternative version of the Sifre on Numbers.
- R. Simeon b. Lakish(Lakisha or Shimon b. Lakish or Resh Lakish) (ca.200-ca.275 AD) was a Palestinian amora.
- R. Simeon b. Yochai(Shimon b. Yohai) or simply R. Shimon or Simon in the Talmud (1st century) was a tanna also known by the acronym Rashbi. He is the fourth-most mentioned Sage in the Mishnah. According to tradition, he was also a noted kabbalist.
- R. Simlai(3rd century AD) was a Talmudic Sage from Palestine. He is said to have calculated the 613 commandments of the Written Torah (Talmud Makkot 23b). He also engaged Origen in a debate on the Trinity.
- Talmud(“teaching; learning”) is the central text of rabbinic Judaism, incorporating the Oral Torah and written in mainly Aramaic. Talmud without any qualifiers denotes the Babylonian Talmud. (For there is an earlier collection known as the Jerusalem Talmud.) The Talmud has the teachings and opinions of over 1000 rabbis on many different topics. It is made up of the Mishnah and Gemara. Joshua b. Levi said this about the origin of the Oral Torah, (his comments on Ex 24:12 are in brackets) “And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone [the Ten Commandments], and a law [the Pentateuch], and commandments [MISHNAH] which I have written [Prophets and Hagiographa]; that thou mayest teach them [GEMARA].” The Talmud is usually divided into six sedarim “orders” following Judah the Prince. The Talmud is further divided into 63 tractates and 525 chapters. The Talmud is considered a part of the Midrash.
- Tanhuma(Midrash Tanhuma) is a name given to three different collections of Pentateuch aggadot (rabbinic homilies). Tanhuma A aka Tanchuma Buber appears to be the first one. Tanhuma B aka Yelammedenu is largely known through citations only. Tanhuma C became the standard published edition, incorporating parts of A and B. Rashi was the first to cite Tanhuma C. These are named after R. Tanhuma b. Abba, whose homilies make up parts of them.
- R. Tanhuma b. Abba(5th century AD) was a Palestinian amora and one of the foremost aggadists (homileticians) of his time. He also often had debates with non-Jewish scholars, especially Christians.
- Tanna(pl tannaim) is from the Aramaic “to teach” hence the meaning “teacher” or “repeater.” These were the rabbis (roughly 10-200 AD) whose views were recorded in the Mishnah. The term was

first used in the Gemara to mean a teacher mentioned in the Mishnah or Baraita.

- Targum(pl. targumim) is the “translation; explanation” of the Bible, written in Aramaic.
- Targum Jonathan is the Targum on the Nevi'im. This was made in Babylon.
- Targum Neofiti(Neophyti) is the largest of the western (Jerusalem) Targum on the Pentateuch. It is not only a translation, but also an expansion at some passages.
- Targum Onkelosis the official eastern (Babylonian) Targum on the Pentateuch. This was made in the land of Babylon.
- Targum Pseudo-Jonathan(Targum Yerushalmi or Jerusalem Targum or Palestinian Targum) is the western Targum to the Pentateuch. This was made in Palestine.
- Tosafot(s)are medieval commentaries on the Talmud. They are the critical and explanatory glosses in most Talmud editions, placed on the outer margins and opposite of Rashi's commentary.
- Tosefta (“extensions;” “additions”) is a collection of baraitot (barayata) which treat the Oral Torah in a more complete form than the Mishnah.
- R. Yose the Galilean(1st and 2nd centuries AD) was a tanna, whose views were recorded in the Mishnah.
- R. Yose ben Halafta(Halpetha) (2nd century AD) was a tanna, a student of R. Akiva, and is the fifth most prominent Sage in the Mishnah. He is usually just mentioned as R. Yose.
- R. Yudan(4th century AD) was a Palestinian amora. His name does not occur in the Babylonian Talmud, but often does in the Jerusalem Talmud.

Written and Oral Torah: A Visual Guide

This is taken from [here](#).



Numbering with the Hebrew letters

The chapters in the Commentators' Bible are numbered using Hebrew letters. Below is a chart to help in deciphering the Hebrew letters and their numerical counterparts. The number 15 and 16 are highlighted because they are not written as expected (i.e. as Yod + He and Yod + Vav, but rather as Tet + Vav and Tet + Zayin) in order to avoid irreverently writing the Tetragrammaton.

This is taken from [here](#).

9	8	7	6	5	4	3	2	1	<i>Multiples of 10</i>	
ט	ח	ז	ו	ה	ד	ג	ב	א		
יט	יח	יז	טז	טו	יד	יג	יב	יא	י	10
כט	כח	כז	כו	כה	כד	כג	כב	כא	כ	20
לט	לח	לז	לו	לה	לד	לג	לב	לא	ל	30
מט	מח	מז	מו	מה	מד	מג	מב	מא	מ	40
נט	נח	נז	נו	נה	נד	נג	נב	נא	נ	50
סט	סח	סז	סו	סה	סד	סג	סב	סא	ס	60
עט	עח	עז	עו	עה	עד	עג	עב	עא	ע	70
פט	פח	פז	פו	פה	פד	פג	פב	פא	פ	80
צט	צח	צז	צו	צה	צד	צג	צב	צא	צ	90
קט	קח	קז	קו	קה	קד	קג	קב	קא	ק	100
רט	רח	רז	רו	רה	רד	רג	רב	רא	ר	200
שט	שח	שז	שו	שה	שד	שג	שב	שא	ש	300
תט	תח	תז	תו	תה	תד	תג	תב	תא	ת	400

Thank you to Professor Cherney for looking over the chrestomathy and offering assistance as needed.