TRANSLITERATION SCHEME USED IN THE *HAGGADAH*

Haggadah B'chol Dor Va-Dor offers its readers the opportunity to follow the *Seder* service with transliteration, the scheme of writing Hebrew letters phonetically in English characters to facilitate pronunciation. Trying to spell out a foreign language in a different alphabet is doomed to fail almost by definition. Nevertheless, its use has enabled many non-Hebrew readers to to follow Hebrew readings with greater ease.

No simple transliteration scheme can be consistent as there are too many imponderables; there are complex academic methods of transliterating Hebrew but these are not practical for everyday use. On the other hand, simplified systems, without clear rules are too random, unhelpful and unwieldy. What is offered here is an effort to set out an ordered system of transliteration which establishes certain rules - to which there are inevitably a few exceptions.

We hope that the transliteration used in ***Haggadah B'chol Dor Va-Dor*** will make the *Haggadah* easier to use and the *Seder* service more enjoyable for all.

PT & AG March 2010

We have deliberately avoided offering equivalent English equivalents of consonants and, in particular, vowel sounds, as these are unhelpful and invariably of use only to North West Londoners... Some Hebrew reading ability is, therefore, assumed.

CONSONANTS			
א	silent*	*a*sher, hu**, l'mikra'*ei	אֲשֶׁר, הוּא, לְמִקְרָאֵי
בּ	b	*b*aruch	בָּרוּךְ
ב	v	*v*anu	בָנוּ
ג	g	ha-*g*afen	הַגָּפֶן
ד	d	ko*d*esh	קֹדֶשׁ
ה	h	b'a*h*ava*h*	בְּאַהֲבָה
וֹ***	v	*v*'ratzah, b'mitz*v*ota*v*	וְרָצָה, בְּמִצְוֹתָיו
ז	z	*z*eicher	זֵכֶר
ח	ch	t'*ch*illah	תְּחִלָּה
ט	t	*t*ov	טוֹב
י	y****	*y*om, mitzra*y*im	יוֹם, מִצְרַיִם
כּ	k	*k*i, mi-*k*ol	כִּי, מִכָּל
כ ך	ch	zei*ch*er, baru*ch*	זֵכֶר, בָּרוּךְ
ל	l	*l*'hadlik	לְהַדְלִיק

CONSONANTS			
מ ם	m	*m*elech, ha-ola*m*	מֶ֫לֶךְ, הָעוֹלָ**ם**
נ ן	n	hi*n*chila*n*u, zikkaro*n*	הִ**נ**ְחִילָ֫**נ**וּ, זִכָּרוֹ**ן**
ס	s	*s*of	**ס**וֹף
ע	silent*	ha-olam, l'ma'seih	הָעוֹלָם, לְמַעֲשֵׂה
פ	p	*p*'ri	**פּ**ְרִי
פ ף	f	ha-ga*f*en, so*f*	הַגָּ**פ**ֶן, סוֹ**ף**
צ ץ	tz	u-v'ra*tz*on, ha-are*tz*	וּבְרָ**צ**וֹן, הָאָ֫רֶ**ץ**
ק	k	*k*odesh	**ק**ֹדֶשׁ
ר	r	u-v'*r*atzon	וּבְ**ר**ָצוֹן
שׁ	sh	v'*sh*abbat	וְ**שׁ**ַבָּת
שׂ	s	l'ma'a*s*eih	לְמַעֲ**שׂ**ֵה
ת ת	t	v'shabba*t*, vachar*t*a	וְשַׁבָּ**ת**, בָּחַ֫רְ**תָּ**

* indicated by an apostrophe when there is a dipthong (= double vowel).
** not sounded at all, therefore not shown.
*** depends on whether the Hebrew letter is used as a consonant or vowel, see examples.
**** when used as a consonant; for vowel see below.

VOWELS			
ָ ֲ -	a	v'r*a*tz*a*h, *a*t*a*h, *a*sher	וְרָצָה, אַתָּה, אֲשֶׁר
וֹ ָ *	o	k*o*dsh*o* , el*o*heinu	קָדְשׁ**וֹ**, אֱלֹהֵינוּ
י ִ	i	m*i*tzray*i*m, k*i*,	מִצְרַ֫יִם, כִּ**י**
ֵ ֶ	e	*e*loheinu, m*e*l*e*ch	אֱלֹהֵינוּ, מֶ֫לֶךְ
י ֵ ֶ	ei	eloh*ei*nu, n*ei*r, bor*ei*	אֱלֹהֵ֫ינוּ, נֵר, בּוֹרֵא
י ַ	ai	ha-l*ai*lah	הַלַּ֫יְלָה
וּ ֻ	u	ha-m'y*u*chad, s'g*u*llah, bar*u*ch	הַמְּיֻחָד, סְגֻלָּה, בָּר**וּ**ךְ
ְ	'**	l'hadlik, n'kabblah	לְהַדְלִיק, נְקַבְּלָה

* when a closed, unaccented syllable
** when the vowel is silent, there is no indication of it, when it is pronounced, an apostrophe is used.

Certain letters contain a *dagesh* - a dot inside them. This occurs on some specific occasions and serves various functions. It is present in all letters, except guttural or silent letters, that are preceded by a definite article. It serves to 'double' some letters (i.e. giving them more emphasis, though this is virtually unnoticeable in modern Hebrew pronunciation) and serves other grammatical functions.

Prefixes: There are several letters or combinations of letters that are prefixed to many Hebrew words. In order to distinguish them from the words that follow them, it is necessary to separate them. As the apostrophe is used to indicate a particular vowel, this is usually denoted by a hyphen, notwithstanding the fact that this also indicates a definite article.   These prefixes include *she-, mi-, mei-*. This also applies to the letter *vav* when it is prefixed to a word and pronounced *u*.

DAGESH and other rules and exceptions		
definite article (hyphen).	*ha-shabbat* , *ha-b'rachah*	הַשַׁבָּת, הַבְּרָכָה
definite article for silent/guttural letters	*ha-olam*, *ha-aretz*	הָעוֹלָם, הָאָרֶץ
'double' letter	*zi**kk**aron, sha**bb**at, t'chi**ll**ah*	זִכָּרוֹן, שַׁבָּת, תְּחִלָּה
prefixes	*mi-kol, she-hechayanu, mi-kedem*	מִכָּל, שֶׁהֶחֱיָנוּ, מִקֶּדֶם
u as a prefix	*u-l'tif'eret, u-v'ratzon*	וּלְתִפְאֶרֶת, וּבְרָצוֹן

atah (should *be attah*): frequency of usage makes *atah* more 'familiar'.	*Baruch atah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitzvotav v'tzivvanu l'hadlik neir shel shabbat (v'shel yom tov).*	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת (וְשֶׁל יוֹם טוֹב).
amen (should be *amein*) but frequency of usage makes '*amen*' more familiar	*Baruch atah Adonai eloheinu melech ha-olam, borei p'ri ha-gafen. Amen.*	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן. אָמֵן.

	Baruch atah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitzvotav v'ratzah vanu, v'shabbat kodsho b'ahavah u-v'ratzon hinchilanu zikkaron l'ma'aseih v'reishit, ki hu yom t'chillah l'mikra'ei kodesh zeicher liytziyat mitzrayim, ki vanu vacharta v'otanu kiddashta mi-kol ha-ammim, v'shabbat kodsh'cha b'ahavah u-v'ratzon hinchaltanu. *Baruch atah Adonai m'kaddeish ha-shabbat.*	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ, וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם, כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַׁבָּת.

| | Baruch atah Adonai eloheinu melech ha-olam, she-hecheyanu v'kiyymanu v'higgiyanu la-z'man ha-zeh. | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה. |

| | Baruch atah Adonai eloheinu melech ha-olam, ha-motzi lechem min ha-aretz. | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ. |

| There is a question here regarding the transliteration of .. According to the scheme, it should transliterate as *ei* but some words, like *sheim,* look better without the i - *shem.* The use of an apostrophe to denoted a vocalised sh'va : is extended to break up longer words and to separate letters such as *t* and *h* (e.g. *v'lit'hillah* should be *v'lithillah* - but again, it looks wrong! | L'chah dodi likrat kallah p'nei shabbat n'kabblah.

Shamor v'zachor b'dibbur echad, Hish'miy'anu el ha-m'yuchad Adonai echad u-sh'mo echad, L'sheim u-l'tiferet v'lit'hillah.

Lik'rat shabbat l'chu v'neilchah, Ki hi m'kor ha-b'rachah Mei-rosh mi-kedem n'suchah, Sof ma'aseh b'machashavah t'chillah.

Hit'or'ri, hit'or'ri, Ki va oreich kumi ori Uri, uri, shir dabbeiri, K'vod Adonai alayich niglah.

Bo'i v'shalom ateret ba'lah, Gam b'simchah u-v'tzoholah Toch emunei am s'gullah, Bo'i challah, bo'i challah | לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הִשְׁמִיעָנוּ אֵל הַמְיֻחָד, יְיָ אֶחָד וּשְׁמוֹ אֶחָד, לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֹאשׁ מִקֶּדֶם נְסוּכָה, סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה.

הִתְעוֹרְרִי הִתְעוֹרְרִי, כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי, עוּרִי עוּרִי שִׁיר דַּבֵּרִי, כְּבוֹד יְיָ עָלַיִךְ נִגְלָה.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׂמְחָה וּבְצָהֳלָה, תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה, בּוֹאִי כַלָּה, בּוֹאִי כַלָּה. |

| *nishtanah* should read *nishtannah* but this too looks wrong! | Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot? | מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת? |