

distinguished below, precisely understood transliteration is the conversion of a text from one script into another. It is not concerned with representing the phonology (pronunciation) of the original. Rather, it seeks to represent the characters accurately by presenting the most appropriate values of the individual signs. In contrast, transcription seeks to transcribe the phonology of a language.

The project editor will decide in consultation with the author whether Hebrew, Greek, and other ancient languages will be represented in their own alphabets or transliterated into the Latin alphabet. In general, there is rarely any reason to transliterate Greek in works intended for scholarly readers; for Semitic languages, transliteration may be preferable when it facilitates comparison of cognate forms.

In general, a work should be consistent in its use of transliteration over non-Latin characters and vice versa. If both transliteration and non-Latin characters are used in a single work, the rationale for doing so should be logical and easy to grasp. The project editor is responsible for ensuring that collected works conform to a single style.

5.1 HEBREW

The author should select a Hebrew transliteration convention that reflects the level of precision appropriate to the argumentation and the intended audience. An author may adopt one of two systems: (1) a fully reversible academic style that allows the reader to reproduce the Hebrew characters exactly (consonants and vowels); or (2) an essentially phonetic general-purpose style.¹

5.1.1 Academic Style

5.1.1.1 Consonants

Character	Transliteration	Character	Transliteration
א <i>aleph</i>	ʾ	מ <i>mem</i>	<i>m</i>
ב <i>bet</i>	<i>b</i>	נ <i>nun</i>	<i>n</i>
ג <i>gimel</i>	<i>g</i>	ס <i>samek</i>	<i>s</i>
ד <i>dalet</i>	<i>d</i>	ע <i>ayin</i>	ʿ
ה <i>he</i>	<i>h</i>	פ <i>pe</i>	<i>p</i>
ו <i>vav</i>	<i>w</i>	צ <i>tsade</i>	<i>ṣ</i>
ז <i>zayin</i>	<i>z</i>	ק <i>qoph</i>	<i>q</i>
ח <i>khet</i>	<i>ḥ</i>	ר <i>resh</i>	<i>r</i>
ט <i>tet</i>	<i>ṭ</i>	ש <i>sin</i>	<i>ś</i>
י <i>yod</i>	<i>y</i>	שׁ <i>shin</i>	<i>š</i>
ך <i>kaph</i>	<i>k</i>	ת <i>tav</i>	<i>t</i>
ל <i>lamed</i>	<i>l</i>		

1. See further Werner Weinberg, “Transliteration and Transcription of Hebrew,” *HUCA* 40–41 (1969–1970): 1–32; and idem, “On Hebrew Transliteration,” *Bib* 56 (1975): 150–52. For the sake of simplicity and consistency between §5.1.1 and §5.1.2, this edition of the handbook recommends and uses general-purpose spellings for the names of Hebrew consonants, vowels, and *binyanim*.

5.1.1.2 Vowels

Character	Transliteration	Character	Transliteration
-	<i>patakh</i>	א	<i>hireq yod</i>
-	furtive <i>patakh</i>	א	<i>qamets khatuf</i>
ֿ	<i>qamets</i>	א	<i>holem</i>
הֿ	final <i>qamets he</i>	ה	full <i>holem</i>
וֿ	3ms suffix	ו	short <i>qibbutz</i>
ֿ	<i>segol</i>	ו	long <i>qibbutz</i>
ֿ	<i>tsere</i>	ו	<i>shureq</i>
יֿ	<i>tsere yod</i>	י	<i>khatef qamets</i>
יֿ	<i>segol yod</i>	י	<i>khatef patakh</i>
ֿ	short <i>hireq</i>	י	<i>khatef segol</i>
ֿ	long <i>hireq</i>	י	vocal <i>shewa</i>

5.1.1.3 Stems (*Binyanim*)

BASIC HEBREW STEMS

<i>qal</i> G	<i>niphal</i> N	<i>piel</i> D	<i>pual</i> Dp
<i>hiphil</i> H	<i>hophal</i> Hp	<i>hithpaal</i> HtD	

BASIC ARAMAIC STEMS

<i>peal</i>	<i>paal</i>	<i>peil</i>	<i>pual</i>
<i>haphel</i>	<i>huphal</i>	<i>hithpeel</i>	<i>hithpaal</i>
<i>saphel</i>			

OTHER HEBREW AND ARAMAIC STEMS

<i>aphel</i>	<i>ethpaal</i>	<i>ethpeel</i>	<i>histaphal</i>
<i>hithpalel</i>	<i>hithpalpel</i>	<i>hithpolel</i>	<i>istaphal</i>
<i>ithpaal</i>	<i>ithpeel</i>	<i>nithpaal</i>	<i>pilpel</i>
<i>polel</i>	<i>yiphil</i>		

5.1.1.4 Notes

- (1) The consonants *he*, *vav*, and *yod*, used to indicate long vowels (*matres lectionis*), are transliterated as a circumflex over the vowel: *â*, *ê*, *î*, *ô*, *û*; they are also taken into account when a transliteration reproduces an unpointed text (extrabiblical inscriptions, Qumran texts, *ketiv*, etc.) and for the purposes of alphabetization. With a final *he*, distinguish between the feminine singular possessive ending (*malkâh*, “her king”) and the feminine ending *-â* (*malkâ*, “queen”): the הֿ (hê with a *mappiq*) should be written as *-âh*.
- (2) Always transliterate quiescent *aleph* using א: e.g., *lô*’, “not”; *hû*’, “he”; *rô*’s, “head”; Aramaic *malkâ*’, “the king.”
- (3) Transliterate short vowels that are written fully as *i(w)*, *o(w)*, *u(w)*: e.g., *hu(w)kkâ* for הוּכָהּ.

- (4) Do not indicate *begadkepat* spirantization (absence of *dagesh forte*) unless it is important to the discussion. Exceptions may be shown by underlining the consonant: e.g., לְקַתְּאֵל = *yoqtē ʿēl* (see GKC §21).
- (5) Indicate *dagesh forte* by doubling the consonant. A euphonic *dagesh* should not be doubled: e.g., מַה־שְׂמוֹ = *mah-šēmô* (see GKC §20).
- (6) A silent *shewa* is not transliterated, including when it is the second of two *shewas* at the end of a word: e.g., ʾatt for אֲטָ; *yādalt* for אֲדַלְתָּ.
- (7) Do not mark stress unless it is relevant to a particular point. If stress is relevant, use an acute mark for the primary accent and a grave mark for secondary accent.
- (8) Do not capitalize transliterated proper names, although every transliteration should be capitalized at the beginning of a sentence.
- (9) Use a hyphen to indicate a *maqep*.

5.1.2 General-Purpose Style

5.1.2.1 Consonants

Character	Transliteration	Character	Transliteration
א	<i>aleph</i>	מ	<i>mem</i>
ב	<i>bet</i>	נ	<i>nun</i>
ג	<i>gimel</i>	ס	<i>samek</i>
ד	<i>dalet</i>	ע	<i>ayin</i>
ה	<i>he</i>	פ	<i>pe</i>
ו	<i>vav</i>	צ	<i>tsade</i>
ז	<i>zayin</i>	ק	<i>qoph</i>
ח	<i>kheth</i>	ר	<i>resh</i>
ט	<i>tet</i>	ש	<i>sin</i>
י	<i>yod</i>	שׁ	<i>shin</i>
כ	<i>kaph</i>	ת	<i>tav</i>
ל	<i>lamed</i>		

5.1.2.2 Vowels

Character	Transliteration	Character	Transliteration
-	<i>patakh</i>	יְ	<i>hireq yod</i>
-	<i>furtive patakh</i>	ֹ	<i>qamets khatuf</i>
-	<i>qamets</i>	ֻ	<i>holem</i>
הַ	<i>final qamets he</i>	וּ	<i>full holem</i>
יַ	<i>3ms suffix</i>	ׁ	<i>short qibbutz</i>
ֶ	<i>segol</i>	ׂ	<i>long qibbutz</i>
ֵ	<i>tsere</i>	׃	<i>shureq</i>
יֵ	<i>tsere yod</i>	ׄ	<i>khatef qamets</i>
יֶ	<i>segol yod</i>	ׅ	<i>khatef patakh</i>
ִ	<i>short hireq</i>	׆	<i>khatef segol</i>
ִ	<i>long hireq</i>	ׇ	<i>vocal shewa</i>

5.1.2.3 Notes

- (1) For the names of the *binyanim* in the general-purpose style, see §5.1.1.3.
- (2) When spelling Hebrew terms that begin with the definite article (*ha*), capitalize only the first letter of the word, and do not double the following consonant; thus, Birkat Hatorah (*not* Birkat HaTorah or Birkat haTorah or Birkat Hattorah).
- (3) Spirant forms (*dagesh lene*) are optional, based upon convention and appearance. (In modern Hebrew, the presence or absence of the *dagesh lene* generally affects the pronunciation of only *bet*, *kaf*, and *pe* of the *begadkepat* letters.) The main guideline is that any given decision should remain consistent throughout a manuscript.
- (4) Doubled forms (*dagesh forte*) should be doubled in transliteration (e.g., *hinneh*). The two exceptions to this doubling rule are צ (*ts*) and שׁ (*sh*); these two consonants should not be doubled (e.g., $\text{מִשָּׁה} = \text{masha}'$).

5.2 ARAMAIC

The systems described above for Hebrew are to be followed, even though *tserē* and *holem* are frequently not markers of long vowels in Aramaic.

5.3 GREEK

Whereas for Hebrew both academic and general-purpose transliteration styles are provided, for Greek only a general-purpose style is provided; for academic readers, Greek should be given in Greek characters. (In books meant for a broad audience, editors may elect to use a Greek font only in notes and parentheses, transliterating Greek words that are necessary in the main text.) Thus no provision is made for transliteration of *iōta* subscript, diaeresis, digamma, accents, and the like; where these matter, use a Greek font.

5.3.1 Alphabet

Character	Transliteration	Character	Transliteration
A α	<i>alpha</i>	a	<i>a</i>
B β	<i>bēta</i>	b	<i>b</i>
Γ γ	<i>gamma</i>	g or n	<i>g</i> or <i>n</i>
Δ δ	<i>delta</i>	d	<i>d</i>
E ε	<i>epsilon</i>	e	<i>e</i>
Z ζ	<i>zēta</i>	z	<i>z</i>
H η	<i>ēta</i>	ē	<i>ē</i>
Θ θ	<i>thēta</i>	th	<i>th</i>
I ι	<i>iōta</i>	i	<i>i</i>
K κ	<i>kappa</i>	k	<i>k</i>
Λ λ	<i>lambda</i>	l	<i>l</i>
M μ	<i>mu</i>	m	<i>m</i>
N ν	<i>nu</i>	n	<i>n</i>
Ξ ξ	<i>xi</i>	x	<i>x</i>
O ο	<i>omicron</i>	o	<i>o</i>
Π π	<i>pi</i>	p	<i>p</i>
P ρ	<i>rhō</i>	r	<i>r</i>
Σ σ, ς	<i>sigma</i>	s	<i>s</i>
T τ	<i>tau</i>	t	<i>t</i>
Υ υ	<i>upsilon</i>	u or y	<i>u</i> or <i>y</i>
Φ φ	<i>phi</i>	ph	<i>ph</i>
X χ	<i>chi</i>	ch	<i>ch</i>
Ψ ψ	<i>psi</i>	ps	<i>ps</i>
Ω ω	<i>ōmega</i>	ō	<i>ō</i>

5.3.2 Notes

- (1) When a *gamma* appears before a γ, κ, ξ, or χ (*gamma* nasal), it is transliterated *n*.
- (2) The vowels *ēta* and *ōmega* should be indicated with a macron.
- (3) Initial ρ̄ is transliterated *rh*. The second *rhō* in medial double *rhō* is also transliterated *rh*: e.g., Πύρρος = *Pyrrhos*.
- (4) When *upsilon* is part of a diphthong, it is transliterated *u* (*au*, *eu*, *ēu*, *ou*, *ui*). When it appears independently, it is transliterated *y*: e.g., κύριος = *kyrios*, not *kurios*.
- (5) The rough breathing mark (´) is transliterated *h* preceding an initial vowel or diphthong: e.g., ὕμνος = *hymnos*; αἵρεσις = *hairesis*.

5.4 COPTIC

The transliteration of Coptic should follow Bentley Layton, *A Coptic Grammar: With Chrestomathy and Glossary: Sahidic Dialect*, 3rd ed. (Wiesbaden: Harrassowitz, 2011).

Character	Transliteration	Character	Transliteration
Ⲁ	<i>alpha</i>	Ⲁ	<i>pi</i>
Ⲃ	<i>bēta</i>	Ⲃ	<i>rhō</i>
Ⲅ	<i>gamma</i>	Ⲅ	<i>sigma</i>
Ⲇ	<i>delta</i>	Ⲇ	<i>tau</i>
Ⲉ	<i>epsilon</i>	Ⲉ	<i>upsilon</i>
Ⲋ	<i>zēta</i>	Ⲋ	<i>phi</i>
Ⲍ	<i>ēta</i>	Ⲍ	<i>khi</i>
Ⲏ	<i>thēta</i>	Ⲏ	<i>psi</i>
Ⲑ	<i>iōta</i>	Ⲑ	<i>ōmega</i>
Ⲓ	<i>kappa</i>	Ⲓ	<i>šai</i>
Ⲕ	<i>lamda</i>	Ⲕ	<i>fai</i>
Ⲗ	<i>mi</i>	Ⲗ	<i>hori</i>
Ⲙ	<i>ni</i>	Ⲙ	<i>djandja</i>
Ⲛ	<i>ksi</i>	Ⲛ	<i>kyima</i>
Ⲝ	<i>omicron</i>	Ⲝ	<i>ti</i>

For the Achmimic and Boharic *ḥay*, use *ḥ*. For the supralinear stroke, use a superscripted italic *e* (e.g., ⲙⲡⲬⲪⲐⲈⲒⲔ, *mp̄çoeis*).

5.5 AKKADIAN

The transliteration of Akkadian should consistently follow either A. Leo Oppenheim et al., eds., *The Assyrian Dictionary of the Oriental Insitue of the University of Chicago*, 26 vols. (Chicago: The Oriental Institute, 1956–2010 [= CAD]) or Wolfram von Soden, *Akkadisches Handwörterbuch*, 3 vols. (Wiesbaden: Harrassowitz, 1965–1981 [= AHW]), with the following alphabetic representation.

Transliteration: *a, b, d, e, g, ḥ, ṭ, i, y, k, l, m, n, p, q, r, s, š, ṣ, t, ṭ, u, w, z*