Siddur Sim Shalom（1998 Edition）— Transliteration Scheme
Barry Nostradamus Sher prepared this guide with help from Amy Helfman，by examining the transliteration used in the 1997 preliminary printing．

Consonants

| ל | כ | $\bigcirc$ | ， | ט | $\Pi$ | 「 | 1 | ה | 7 | $\lambda$ | ב | Э |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 1 | kh | k | y | t | h | Z | v | h | d | g | v | b |
|  | $ת$ | 丹 | ש゙ | ש | 7 | ק | $צ$ | ๑ | ๑ | $\nabla$ | J | מ |
|  | t | t | S | sh | r | k | tz | f | p | S | n | m |

$\mathcal{N}$ and $ע$ are represented by a hyphen，but only in dipthongs：$t z ' v a-a m$ ，ha－sh＇vi－i，asah Exception：נעשה is transliterated na＇aseh．
$\pi$ is transliterated as $h$ even at the end of a word．
Vowels

|  | －－： | a |
| :---: | :---: | :---: |
| $\boldsymbol{\tau}$（kametz katan） $\boldsymbol{\tau}: \quad \dot{\dagger}$ | $\dot{\mathrm{X}}$（holam haser） | O |
|  | $7 \because$ | u |
|  | －• $\because$ | e |
| ${ }^{9} \mathrm{X}$（hirik male） | X（hirik haser） | i |
|  | ${ }^{9} \underset{\text { x }}{ }{ }^{\prime} \underline{X}$ | ai |
|  | 9 | oi |
|  | ${ }^{5} \mathrm{X}$ | ei |
|  | ：（sh＇va nah） | （not represented） |
|  | ：（sh＇va na） | ，（apostrophe） |

## Dagesh

The dagesh hazak is not doubled, except where familiar spellings are retained: Shabbat, ba-sukkah, kallah.

## Prefixes

Prefixes are separated by a hyphen, unless they end in a sh'va na, when an apostrophe is used instead: ha-olam, u-va-z'man, l'hadlik, va-y'hi.

## Capitalization

Adonai, Eloheinu, Melekh, Elohium, El, ha-Rahaman, l'Eloheinu, la-El, Yerushalayim. But: virushalayim.

## Retained spellings

Familiar spellings such as Shabbat and Halleluyah are retained. As far as we know, no word list is available.

On May 3, 1999, Rabbi Leonard Cahan, Chair of the Editorial Committee, wrote as follows about the transliteration used in the 1998 edition of Siddur Sim Shalom:

It seems to me that the transliteration scheme in SSS speaks for itself, other than the fact that in a few spots we deviated from the scheme because of common usage (b'nai rather than b'nei), or the fact that in a few spots, adhering to the system would lead to a misleading pronunciation. Maybe it is important to know that ei is used only where the Hebrew text uses a letter Yod, and otherwise we simply use e; that an apostrophe (') is used only where there is a sheva na in Hebrew, and otherwise we use a dash; and a kh is always used for a letter khaf, and $h$ with a dot represents the letter het. If there are any other questions, please write to me about them.

