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Hebrew alphabet - Wikipedia

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This article is about the alphabet derived from the Aramaic alphabet (CE 135 – present). For the original Hebrew alphabet derived from the Phoenician alphabet (10th century BCE – CE 135), see [Paleo-Hebrew alphabet](#). For the descendant of the Paleo-Hebrew alphabet, see [Samaritan alphabet](#). For the insect, see [Hebrew character](#).

Hebrew alphabet	
אָלפֿֿיִת עִבְרִי	
Type	Impure abjad
Languages	Hebrew , Yiddish , Ladino , Mozarabic
Time period	2nd–1st century BCE to present ^[1]
Parent systems	<div> <div>Egyptian hieroglyphs</div> <ul style="list-style-type: none">Proto-Sinaitic scriptPhoenician alphabetAramaic alphabetHebrew alphabet </div>
Child systems	Yiddish alphabet
Sister systems	<div> <ul style="list-style-type: none">ArabicNabataeanSyriacPalmyreneMandaicPahlavi scriptsSogdian </div>
Direction	Right-to-left

ISO 15924	Hebr, 125
Unicode alias	Hebrew
Unicode range	<ul style="list-style-type: none"> U+0590 to U+05FF Hebrew, U+FB1D to U+FB4F Alphabetic Presentation Forms
<p>This article contains IPA phonetic symbols. Without proper rendering support, you may see question marks, boxes, or other symbols instead of Unicode characters. For an introductory guide on IPA symbols, see Help:IPA.</p>	

The **Hebrew alphabet** (Hebrew: עֵבֶרִית, אֱלֶפֶת־בֵּיַת^[a] *Aléfbet ivri*), known variously by scholars as the **Jewish script**, **square script**, and **block script**, is an [abjad](#) script used in the writing of the [Hebrew language](#) and other [Jewish languages](#), most notably [Yiddish](#), [Judeo-Spanish](#), [Judeo-Arabic](#), and [Judeo-Persian](#).

Historically, two separate abjad scripts have been used to write Hebrew. The original, old Hebrew script, known as the [paleo-Hebrew alphabet](#), has been largely preserved in a variant form as the [Samaritan alphabet](#). The present "Jewish script" or "square script", on the contrary, is a stylized form of the [Aramaic alphabet](#) and was technically known by Jewish sages as [Ashurit](#) (lit. "Assyrian script"), since its origins were alleged to be from [Assyria](#).^[2]

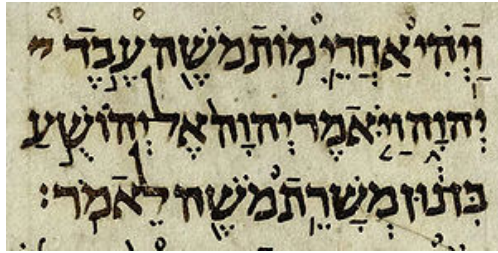
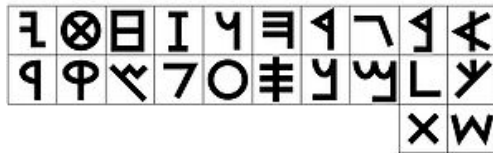
Various "styles" (in current terms, "[fonts](#)") of representation of the Jewish script letters described in this article also exist, including a variety of [cursive Hebrew](#) styles. In the remainder of this article, the term "Hebrew alphabet" refers to the square script unless otherwise indicated.

The Hebrew alphabet has 22 letters. It does not have [case](#). Five letters have different forms when used at the end of a word. Hebrew is [written from right to left](#). Originally, the alphabet was an abjad consisting only of [consonants](#), but is now considered an "[impure abjad](#)". As with other abjads, such as the [Arabic alphabet](#), during its centuries-long use scribes devised means of indicating [vowel](#) sounds by separate vowel points, known in Hebrew as [niqqud](#). In both biblical and rabbinic Hebrew, the letters א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת can also function as [matres lectionis](#), which is when certain consonants are used to indicate vowels. There is a trend in [Modern Hebrew](#) towards the use of *matres lectionis* to indicate vowels that have traditionally gone unwritten, a practice known as "[full spelling](#)".

The [Yiddish alphabet](#), a modified version of the Hebrew alphabet used to write Yiddish, is a true alphabet, with all vowels rendered in the spelling, except in the case of inherited Hebrew words, which typically retain their Hebrew spellings.

The Arabic and Hebrew alphabets have similarities because they are both derived from the Aramaic alphabet, and both derive from [paleo-Hebrew](#) or [Phoenician](#) alphabet. Phoenicia is the Greek term referring to [Canaan](#) or *knʿn*.^{[*[citation needed](#)*]}

History[edit]



A distinct Hebrew variant of the [Phoenician script](#), called the [paleo-Hebrew alphabet](#) by scholars, emerged around 800 BCE.^[3] Examples of related early inscriptions from the area include the tenth-century [Gezer calendar](#), and the [Siloam inscription](#) (c. 700 BCE).^[4]

The paleo-Hebrew alphabet was used in the ancient kingdoms of [Israel](#) and [Judah](#). Following the exile of the Kingdom of Judah in the 6th century BCE during the [Babylonian captivity](#), [Jews](#) began using a form of the Assyrian Aramaic alphabet, which was another offshoot of the same family of scripts. The [Samaritans](#), who remained in the Land of Israel, continued to use the paleo-Hebrew alphabet. During the 3rd century BCE, Jews began to use a stylized, "square" form of the [Aramaic alphabet](#) that was used by the [Persian Empire](#) (and which in turn had been adopted from the [Assyrians](#)),^[5] while the Samaritans continued to use a form of the paleo-Hebrew script called the [Samaritan alphabet](#). After the fall of the Persian Empire in 330 BCE, Jews used both scripts before settling on the square Assyrian form.

The square Hebrew alphabet was later adapted and used for writing languages of the [Jewish diaspora](#) – such as [Karaim](#), the [Judeo-Arabic languages](#), Judaeo-Spanish, and Yiddish. The Hebrew alphabet continued in use for scholarly writing in Hebrew and came again into everyday use with the rebirth of the Hebrew language as a spoken language in the 18th and 19th centuries, especially in [Israel](#).

Description[[edit](#)]

General[[edit](#)]

In the traditional form, the Hebrew alphabet is an [abjad](#) consisting only of [consonants](#), [written from right to left](#). It has 22 letters, five of which use different forms at the end of a word.

Vowels[[edit](#)]

In the traditional form, vowels are indicated by the weak [consonants](#) [Aleph](#) (א), [He](#) (ה), [Waw/Vav](#) (ו), or [Yodh](#) (י) serving as vowel letters, or *[matres lectionis](#)*: the letter is combined with a previous vowel and becomes silent, or by imitation of such cases in the spelling of other forms. Also, a system of vowel points to indicate vowels (diacritics), called [niqqud](#), was developed. In modern forms of the alphabet, as in the case of [Yiddish](#) and to some extent [Modern Hebrew](#), [vowels](#) may be indicated. Today, the trend is toward [full spelling](#) with the weak letters acting as true vowels.

When used to [write Yiddish](#), vowels are indicated, using certain letters, either with niqqud diacritics (e.g. אָ or יֵ) or without (e.g. אַ or י), except for Hebrew words, which in Yiddish are written in their Hebrew spelling.

To preserve the proper vowel sounds, scholars developed several different sets of vocalization and diacritical symbols called *nequdot* (ניקודות, literally "points"). One of these, the [Tiberian system](#), eventually prevailed. [Aaron ben Moses ben Asher](#), and his family for several generations, are credited for refining and maintaining the system. These points are normally used only for special purposes, such as [Biblical](#) books intended for study, in [poetry](#) or when teaching the language to children. The Tiberian system also includes a set of [cantillation](#) marks, called *trope* or *te'amim*, used to indicate how scriptural passages should be chanted in synagogue recitations of scripture (although these marks do not appear in the scrolls). In everyday writing of modern Hebrew, *niqqud* are absent; however, patterns of how words are derived from [Hebrew roots](#) (called *shorashim* or "trilaterals") allow Hebrew speakers to determine the vowel-structure of a given word from its consonants based on the word's context and part of speech.

Alphabet[\[edit\]](#)

Unlike the Paleo-Hebrew writing script, the modern Ashuri script has five [letters](#) that have special [final forms](#),^[c] called **sofit** ([Hebrew](#): סופית, meaning in this context "final" or "ending") form, used only at the end of a word, somewhat as in the [Greek](#) or in the [Arabic](#) and [Mandaic alphabets](#).^[b] These are shown below the normal form in the following table (letter names are [Unicode](#) standard^{[6][7]}). Although Hebrew is read and written from right to left, the following table shows the letters in order from left to right.

Alef	Bet	Gimel	Dalet	He	Waw/Vav	Zayin	Chet	Tet	Yod	Kaf
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
										ך
Lamed	Mem	Nun	Samech	Ayin	Pay	Tsade	Qof	Resh	Shin	Tav
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
	ם	ן			ף	ץ				

Pronunciation[\[edit\]](#)

Alphabet[\[edit\]](#)

The descriptions that follow are based on the pronunciation of modern standard Israeli Hebrew.

letter	IPA	Name of letter			
		Unicode ^{[6][7]}	Hebrew ^[8]	Modern Hebrew	Yiddish / Ashkenazi

				pronunciation	pronunciation
א	[ʔ], ∅	ʾAlef	אָלֶף	/ʔalef/	/ʔaləf/
ב	[b]	Bet	בֵּית	/bet/	/bəɪs/, /bəɪz/
ב	[v]		בִּית	/vet/	/vɛɪs/, /vɛɪz/
ג	[g]	Gimel	גִּמֵּל	/ʔgimel/	/ʔgiməl/
ד	[d]	Dalet	דָּלֶת	/ʔdalet/, /ʔdaled/	/ʔdaləd/, /ʔdaləs/
ה	[h]~[ʔ], ∅	He	הֵא	/he/, /hej/	/hɛɪ/
ו	[v], [w]	Vav	וָ	/vav/	/vɔv/
ז	[z]	Zayin	זַיִן	/ʔzajin/, /ʔza.in/	/ʔzajin/
ח	[x]~[χ]	Het	חֵית	/χet/	/χɛs/
ט	[t]	Tet	טֵית	/tet/	/tɛs/
י	[j]	Yod	יּוֹד	/jod/, /jud/	/jud/
כ	[k]	Kaf	כָּף	/kaf/	/kɔf/
כ	[x]~[χ]		כֶּף	/χaf/	/χɔf/
ך	[k]		כֶּף סּוּפִית	/kaf sofit/	/ˈlanɣə kɔf/
ך	[x]~[χ]		כֶּף סּוּפִית	/χaf sofit/	/ˈlanɣə χɔf/
ל	[l]	Lamed	לָמֶד	/ʔlamed/	/ʔlaməd/
מ	[m]	Mem	מֶם	/mem/	/mɛm/
ם			מֶם סּוּפִית	/mem sofit/	/ˈʃɔs mɛm/
נ	[n]	Nun	נּוֹן	/nun/	/nun/
ן			נּוֹן סּוּפִית	/nun sofit/	/ˈlanɣə nun/
ס	[s]	Samekh	סָמֶךְ	/ˈsameχ/	/ˈsaməχ/
ע	[ʕ], ∅	ʾAyin	עֵין	/ʕajin/, /ʕa.in/	/ʕajin/
פ	[p]	Pe	פֶּא, פֵּא	/pe/, /pej/	/pɛɪ/
פ	[f]		פֶּא, פֵּא	/fe/, /fej/	/fɛɪ/
ף			פֶּא סּוּפִית, פֵּא סּוּפִית	/pe sofit/, /pej sofit/	/ˈlanɣə fɛɪ/
צ	[ts]	Tsadi	צָדִי, צְדִיק	/ʔtsadi/	/ʔtsadi/, /ʔtsadək/

ץ			צִדִּי סוּפִית, צִדִּיק סוּפִית	/ˈtsadi sofit/	/ˈlanɣə ˈtsadik/, /ˈlanɣə ˈtsadək/
ק	[k]	Qof	קוֹף	/kuf/, /kof/	/kuf/
ר	[ɾ]~[ʁ]	Resh	רֵישׁ	/ʁeʃ/	/ʁeʃ/
שׁ	[ʃ]	Shin	שֵׁין	/ʃin/	/ʃin/
שׂ	[s]		שִׁין	/sin/	/sin/
תּ	[t]	Tav	תּוֹ	/tav/, /taf/	/tɔv/, /tɔf/
ת			תוֹ	/θav/, /θaf/	/sɔv/, /sof/

Note that dotless tav, ת, would be expected to be pronounced /θ/ ([voiceless dental fricative](#)), but this pronunciation was lost among most Jews due to its not existing in the countries where they lived (such as in nearly all of Eastern Europe). Yiddish modified this /θ/ to /s/ (cf. [seseo](#) in Spanish), but in modern Israeli Hebrew, it is simply pronounced /t/.

Shin and sin^{[[edit](#)]}

Shin and *sin* are represented by the same letter, ש, but are two separate [phonemes](#). When vowel diacritics are used, the two phonemes are differentiated with a *shin*-dot or *sin*-dot; the *shin*-dot is above the upper-right side of the letter, and the *sin*-dot is above the upper-left side of the letter.

Symbol	Name	Transliteration	IPA	Example
שׁ (right dot)	<i>shin</i>	sh	/ʃ/	shop
שׂ (left dot)	<i>sin</i>	s	/s/	sour

Historically, *left-dot-sin* corresponds to [Proto-Semitic](#) *ś, which in biblical-Judaic-Hebrew corresponded to the [voiceless alveolar lateral fricative](#) /ɬ/, as evidenced in the Greek transliteration of Hebrew words such as [balsam](#) (בַּשָּׁם) (the /s - 'ש') as is evident in the [Targum Onkelos](#).^{[[citation needed](#)]}

Dagesh^{[[edit](#)]}

Historically, the consonants ב *beth*, ג *gimel*, ד *daleth*, כ *kaf*, פ *pe* and ת *tav* each had two sounds: one hard ([plosive](#)), and one soft ([fricative](#)), depending on the position of the letter and other factors. When vowel diacritics are used, the hard sounds are indicated by a central dot called *dagesh* (דגשׁ), while the soft sounds lack a *dagesh*. In modern Hebrew, however, the *dagesh* only changes the pronunciation of ב *beth*, כ *kaf*, and פ *pe*, and does not affect the name of the letter. The differences are as follows:

Name	With dagesh	Without dagesh
------	-------------	----------------

	Symbol	Transliteration	IPA	Example	Symbol	Transliteration	IPA	Example
<i>bet/vet</i>	ב	b	/b/	b un	ב	v	/v/	v an
<i>kaf</i>	[9] כ	k	/k/	k angaroo	ך	kh/ch/x	/χ/	l och
<i>pe</i>	פ	p	/p/	p ass	ף	f/ph	/f/	f ind

In other dialects (mainly liturgical) there are variations from this pattern.

- In some [Sephardi](#) and [Mizrahi](#) dialects, *bet* without dagesh is pronounced [b], like *bet* with dagesh
- In [Syrian](#) and [Yemenite Hebrew](#), *gimel* without dagesh is pronounced [ɣ].
- In Yemenite Hebrew, and in the Iraqi pronunciation of the word "Adonai", *dalet* without dagesh is pronounced [ð] as in "these"
- In [Ashkenazi Hebrew](#), *tav* without dagesh is pronounced [s] as in "silk"
- In Iraqi and [Yemenite Hebrew](#), and formerly in some other dialects, *tav* without dagesh is pronounced [θ] as in "thick"

Sounds represented with diacritic geresh[[edit](#)]

The sounds [tʃ], [dʒ], [ʒ], written ⟨׳צ⟩, ⟨׳ג⟩, ⟨׳ר⟩, and [w], non-standardly sometimes transliterated ⟨װ⟩, are often found in slang and loanwords that are part of the everyday Hebrew colloquial vocabulary. The apostrophe-looking symbol after the Hebrew letter modifies the pronunciation of the letter and is called a *geresh*.

Hebrew slang and loanwords						
Name	Symbol	IPA	Transliteration	Example		
Gimel with a geresh	׳ג	[dʒ]	ġ ^[10]	ġáhnnun	[ˈdʒaχnʊn]	גִּ׳חֲנוּן
Zayin with a geresh	׳ר	[ʒ]	ž ^[10]	koláz	[koˈlaʒ]	קוֹלֵאז׳
Tsadi with a geresh	׳צ	[tʃ]	č ^[10]	čupár (treat)	[tʃuˈpaɾ]	צ׳וּפָר
Vav with a geresh or double Vav	װ OR ״I (non standard) ^[1]	[w]	w	awánta (boastful act)	[aˈwanta]	אװוֹנְטָה

The pronunciation of the following letters can also be modified with the geresh diacritic. The represented sounds are however foreign to [Hebrew phonology](#), i.e., these symbols mainly represent sounds in foreign words or names when transliterated with the Hebrew alphabet, and not [loanwords](#).

Transliteration of non-native sounds

Name	Symbol	IPA	Arabic letter	Example		Comment
Dalet with a geresh	דְּ	[ð̞]	<i>Dhāl</i> (ذ) Voiced th	<i>Dhū al-Hijjah</i> (ذو الحجة)	ד'ו אל- ח'ג'ה	* Also used for English voiced th * Often a simple ד is written.
Tav with a geresh	תְּ	[θ̞]	<i>Thā'</i> (ث) Voiceless th	Thurston	ת'רסטון	
Ĥet with a geresh	חְ	[χ]	<i>Khā'</i> (خ)	Sheikh (شيخ)	ש'יח'	* Unlike the other sounds in this table, the sound [χ] represented by חְ is indeed a native sound in Hebrew; the geresh is however used only when transliteration must distinguish between [χ] and [ħ], in which case חְ transliterates the former and ח the latter, whereas in everyday usage ח without geresh is pronounced [ħ] only dialectically but [χ] commonly.
Resh with a geresh	ע' or רְ	[ʁ]	<i>Ghayn</i> (غ)	<i>Ghajar</i> (غجر)	ר'ג'ר	Sometimes an 'ayin with a geresh (ע') is used to transliterate غ – inconsistently with the guidelines specified by the Academy of the Hebrew Language

A *geresh* is also used to denote [acronyms](#) pronounced as a string of letters, and to denote a [Hebrew numeral](#). Geresh also is the name of one of the notes of cantillation in the reading of the [Torah](#), but its appearance and function is different.

Identical pronunciation[\[edit\]](#)

In much of [Israel](#)'s general population, especially where [Ashkenazic](#) pronunciation is prevalent, many letters have the same pronunciation. They are as follows:

Letters		Transliteration	Pronunciation (IPA)
א	ע	not transliterated	Usually when in medial word position: /ɛ/
<i>Aleph*</i>	<i>Ayin*</i>		(separation of vowels in a hiatus) When in initial or final word position, sometimes also in medial word

			position: silent
			alternatingly .
		'	/?/ (glottal stop)
ב <i>Bet</i> (without <i>dagesh</i>) <i>Vet</i>	ו <i>Vav</i>	ו	/v/
ה <i>Het</i>	כ <i>Kaf</i> (without <i>dagesh</i>) <i>Khaf</i>	כ	/x/
ט <i>Tet</i>	ת <i>Tav</i>	ת	/t/
כּ <i>Kaf</i> (with <i>dagesh</i>)	ק <i>Qof</i>	ק	/k/
ס <i>Samekh</i>	ש <i>Sin</i> (with left dot)	ש	/s/
צ <i>Tsadi</i> *	ס <i>Tav-Samekh</i> *	and ש <i>Tav-Sin</i> *	ts/tz /ts/
צ׳ <i>Tsadi</i> (with <i>geresh</i>)	ש <i>Tet-Shin</i> *	and ש <i>Tav-Shin</i> *	ch/tsh (chair) /tʃ/

* Varyingly

Ancient Hebrew pronunciation[\[edit\]](#)

Some of the variations in sound mentioned above are due to a systematic feature of Ancient Hebrew. The six consonants /b g d k p t/ were pronounced differently depending on their position. These letters were also called [BeGeD KeFeT](#) letters . The full details are very complex; this summary omits some points. They were pronounced as [plosives](#) /b g d k p t/ at the beginning of a syllable, or when doubled. They were pronounced as [fricatives](#) /v ɣ ð x f θ/ when preceded by a vowel (commonly indicated with a macron, ב̄ ג̄ ד̄ כ̄ פ̄ ת̄). The plosive and double pronunciations were indicated by the *dagesh*. In Modern Hebrew the sounds ד̄ and ג̄ have reverted to [d] and [g], respectively, and ת̄ has become [t], so only the remaining three consonants /b k p/ show variation. ר *resh* may have also been a "doubled" letter, making the list *BeGeD KePoReT*. ([Sefer Yetzirah](#), 4:1)

- ח *chet* and ע *ayin* represented [pharyngeal fricatives](#), צ *tsadi* represented the [emphatic](#)

[consonant](#) /s^ɛ/, ו *tet* represented the emphatic consonant /t^ɛ/, and ק *qof* represented the [uvular plosive](#) /q/. All these are common [Semitic consonants](#).

- ש *sin* (the /s/ variant of ש *shin*) was originally different from both ש *shin* and ו *samekh*, but had become /s/ the same as ו *samekh* by the time the vowel pointing was devised. Because of [cognates](#) with other [Semitic languages](#), this phoneme is known to have originally been a [lateral consonant](#), most likely the [voiceless alveolar lateral fricative](#) /ɬ/ (the sound of modern [Welsh](#) /l/) or the [voiceless alveolar lateral affricate](#) /tɬ/ (like [Náhuatl](#) /t/).

Regional and historical variation[\[edit\]](#)

The following table contains the [pronunciation](#) of the Hebrew letters in reconstructed historical forms and [dialects](#) using the [International Phonetic Alphabet](#). The apostrophe-looking symbol after some letters is not a [yud](#) but a [geresh](#). It is used for loanwords with non-native Hebrew sounds. The dot in the middle of some of the letters, called a "[dagesh kal](#)", also modifies the sounds of the letters כ, צ and ע in [modern Hebrew](#) (in some forms of Hebrew it modifies also the sounds of the letters ח, א and/or נ; the "dagesh chazak" – orthographically indistinguishable from the "dagesh kal" – designates [gemination](#), which today is realized only rarely – e.g. in biblical recitations or when using [Arabic loanwords](#)).

Symbol	Pronunciation							
	Israeli	Ashkenazi	Sephardi	Yemenite	Reconstructed			Arabic equivalent
					Tiberian	Mishnaic	Biblical	
א	[ʔ, -]	[-]	[ʔ, -]	[ʔ, -]	[ʔ, -]	[ʔ, -]	[ʔ]	أ
ב	[b]	[b]	[b]	[b]	[b]	[b]	[b]	ب
ב	[v]	[v~ʏ]	[b~β~v]	[β]	[v]	[β]		و \ ف
ג	[g]	[g~ɡ̊]	[g]	[d͡ʒ]	[g]	[g]	[g]	ج
ג			[g~ɣ]	[ɣ]	[ɣ]	[ɣ]		غ
ד	[d]	[d~ɖ]	[d]	[d]	[d]	[d]	[d]	د
ד			[d~ð]	[ð]	[ð]	[ð]		ذ
ה	[h~ʔ, -]	[h, -]	[h, -]	[h, -]	[h, -]	[h, -]	[h]	ه
ו	[v]	[v~ʏ]	[v]	[w]	[w]	[w]	[w]	و
ז	[u]	[uɪ, iː]	[uɪ]	[əw]	?	?	?	ع
י	[o̞]	[əʊ, ɔj, ɛj, əʊ]	[o]	[œ]	?	?	?	ع
ז	[z]	[z~z̥]	[z]	[z]	[z]	[z]	[z]	ز

ח	[x~χ]	[x]	[ħ]	[ħ]	[ħ]	[ħ]	[ħ, χ]	ח
ט	[t]	[t]	[t]	[t̪] (1)	[t̪]	[tʰ] (2)	[tʰ] (3)	ט
י	[j]	[j]	[j]	[j]	[j]	[j]	[j]	י
י׳	[i]	[i]	[i]	[i]	?	?	?	י׳
כ	[k]	[k]	[k]	[k]	[k]	[k]	[k]	כ
ך	[x~χ]	[x]	[x]	[x]	[x]	[x]		ך
ל	[l]	[l~ɫ]	[l]	[l]	[l]	[l]	[l]	ל
מ	[m]	[m]	[m]	[m]	[m]	[m]	[m]	מ
נ	[n]	[n]	[n]	[n]	[n]	[n]	[n]	נ
ס	[s]	[s]	[s]	[s]	[s]	[s]	[s]	ס *צ׳ן \ סין *possibly rooted from Ancient Egyptian <i>ḏ</i> or <i>dj</i>
ע	[ʕ, -]	[-]	[ʕ, ɣ, -]	[ʕ]	[ʕ]	[ʕ]	[ʕ, ʁ]	ע
פ	[p]	[p]	[p]	[p]	[p]	[p]	[p]	פ
ף	[f]	[f]	[f]	[f]	[f]	[ɸ]		ף
צ	[ts]	[ts]	[ts]	[s] (1)	[s]	[sʰ] (2)	[sʰ, tʰ, θʰ] (3)	צ
ק	[k]	[k]	[k]	[g], [ɢ], [q]	[q]	[q]	[kʰ] (3)	ק
ר	[ɣ~ʁ]	[ɹ]~[ʀ]	[r]~[r̥]	[r]~[r̥]	[ʀ]	[r]	[r]	ר
שׁ	[ʃ]	[ʃ]	[ʃ]	[ʃ]	[ʃ]	[ʃ]	[ʃ]	שׁ
שׂ	[s]	[s]	[s]	[s]	[s]	[s]	[t]	שׂ
ת	[t]	[t]	[t]	[t]	[t]	[t]	[t]	ת
ת׳		[s]		[θ]	[θ]	[θ]		ת׳

1. [velarized](#) or [pharyngealized](#)

2. pharyngealized

3. sometimes said to be [ejective](#) but more likely [glottalized](#).

Vowels[\[edit\]](#)

Matres lectionis[\[edit\]](#)







א *alef*, י *ayin*, ו *waw/vav* and י *yod* are letters that can sometimes indicate a vowel instead of a consonant (which would be, respectively, /ʔ/, /ʔ/, /v/ and /j/). When they do, ו and י are considered to constitute part of the vowel designation in combination with a niqqud symbol – a vowel diacritic (whether or not the diacritic is marked), whereas א and י are considered to be mute, their role being purely indicative of the non-marked vowel.

Letter	Name of letter	Consonant indicated when letter consonantal	Vowel designation	Name of vowel designation	Indicated Vowel
א	<i>alef</i>	/ʔ/	—	—	ê, ê, â, â, ô
י	<i>ayin</i>	/ʔ/ or /ʕ/	—	—	ê, ê, â, â, ô
ו	<i>waw/vav</i>	/w/ or /v/	i	ḥolám malé	ô
			י	shurúq	û
י	<i>yud</i>	/j/	י	ḥiríq malé	î
			י	tseré malé	ê, ê

Vowel points[\[edit\]](#)

Niqqud is the system of dots that help determine vowels and consonants. In Hebrew, all forms of *niqqud* are often omitted in writing, except for children's books, prayer books, poetry, foreign words, and words which would be ambiguous to pronounce. Israeli Hebrew has five vowel phonemes, /i e a o u/, but many more written symbols for them:

Name	Symbol	Written Position	Israeli Hebrew		
			IPA	Transliteration	English example
Hiriq	◌ֿ	<i>vowel written below consonant</i>	[i]	i	week
Tsere	◌ֿֿ	<i>vowel written below consonant</i>	[e], ([ej] with succeeding yod)	eh (precise pronunciation); ei (imprecise due to modern pronunciation, even if with succeeding yod – see Note 2)	bed, main

Segol		vowel written below consonant	[e]	e	men
Patach		vowel written below consonant	[ä]	a	father
Kamatz		vowel written below consonant	[ä] , (or [o])	ah, (or oh)	father, more
Holam Haser		vowel written above consonant	[o]	o	home
Holam Male	i	isolated vowel written on its own			
Shuruk		isolated vowel written on its own	[u]	u	moon
Kubutz		vowel written below consonant			

Note 1: The circle represents whatever Hebrew letter is used.

Note 2: The pronunciation of *tsere* and sometimes *segol* – with or without the letter *yod* – is sometimes *ei* in Modern Hebrew. This is not correct in the normative pronunciation and not consistent in the spoken language.^{[\[11\]](#)}

Note 3: The [dagesh](#), [mappiq](#), and [shuruk](#) have different functions, even though they look the same.

Note 4: The letter ׀ (*waw/vav*) is used since it can only be represented by that letter.

Meteg[\[edit\]](#)

By adding a vertical line (called [Meteg](#)) underneath the letter and to the left of the vowel point, the vowel is made long. The *meteg* is only used in [Biblical Hebrew](#), not [Modern Hebrew](#).

Sh'va[\[edit\]](#)

By adding two vertical dots (called [Sh'va](#)) underneath the letter, the vowel is made very short. When sh'va is placed on the first letter of the word, mostly it is "è" (but in some instances, it makes the first letter silent without a vowel (vowel-less): e.g. ׀ *wè* to "w")

Name	Symbol	Israeli Hebrew
-------------	---------------	--------------------------------

		IPA	Transliteration	English example
Shva	◌ְ	[e̞] or ∅	<i>apostrophe, e, or silent</i>	<i>deuce</i> (the "e" not aspirated or pronounced as if it is almost silent) - when placed on the first letter of the word but in the medial or final position, it makes the letter (consonant or vowel) silent
Reduced Segol	◌ֶ	[e̞]	e	men
Reduced Patach	◌ַ	[ä]	a	father
Reduced Kamatz	◌ֹ	[o̞]	o	more

Comparison table[\[edit\]](#)

Vowel comparison table [12]					
Vowel length (phonetically not manifested in Israeli Hebrew)			IPA	Transliteration	English example
Long	Short	Very Short			
אֶ	אִ	אֲ	[ä]	a	far
עֶ	עִ	עֲ	[e̞]	e	men
יֶ	יִ	יֲ	[o̞]	o	more
וֶ	וִ	וֲ	[u]	u	soon
יֵ	יִ	יֲ	[i]	i	ski
Note I:		By adding two vertical dots (<i>sh'va</i>), the vowel is made very short.			
Note II:		The short <i>o</i> and long <i>a</i> have the same <i>niqqud</i> .			
Note III:		The short <i>o</i> is usually promoted to a long <i>o</i> in Israeli writing for the sake of disambiguation			
Note IV:		The short <i>u</i> is usually promoted to a long <i>u</i> in Israeli writing for the sake of disambiguation			

Gershayim[\[edit\]](#)

The symbol ״ is called a [gershayim](#) and is a punctuation mark used in the Hebrew language to

denote acronyms. It is written before the last letter in the acronym, e.g. גִּרְתָּ. Gershayim is also the name of a note of [cantillation](#) in the reading of the [Torah](#), printed above the accented letter, e.g. גִּרְתָּ.

Stylistic variants[\[edit\]](#)

The following table displays typographic and chirographic variants of each letter. For the five letters that have a different final form used at the end of words, the final forms are displayed beneath the regular form.

The block (square, or "print" type) and cursive ("handwritten" type) are the only variants in widespread contemporary use. Rashi is also used, for historical reasons, in a handful of standard texts.

Letter name (Unicode)	Variants						
	Contemporary			Early modern	Ancestral		
	Block serif	Block sans-serif	Cursive	Rashi	Phoenician	Paleo-Hebrew	Aramaic
Alef	א	א	א	א	א	א	א
Bet	ב	ב	ב	ב	ב	ב	ב
Gimel	ג	ג	ג	ג	ג	ג	ג
Dalet	ד	ד	ד	ד	ד	ד	ד
He	ה	ה	ה	ה	ה	ה	ה
Vav (Unicode) ^[13] / Waw	ו	ו	ו	ו	ו	ו	ו
Zayin	ז	ז	ז	ז	ז	ז	ז
Het	ח	ח	ח	ח	ח	ח	ח
Tet	ט	ט	ט	ט	ט	ט	ט

Yod	י	י	י	י	ז	ז	י
Kaf	כ	כ	כ	כ	ך	ך	ך
Final Kaf	ך	ך	ך	ך			
Lamed	ל	ל	ל	ל	ל	ל	ל
Mem	מ	מ	מ	מ	ם	ם	ם
Final Mem	ם	ם	ם	ם			
Nun	נ	נ	נ	נ	ן	ן	ן
Final Nun	ן	ן	ן	ן			
Samekh	ס	ס	ס	ס	ס	ס	ס
Ayin	ע	ע	ע	ע	ע	ע	ע
Pe	פ	פ	פ	פ	ף	ף	ף
Final Pe	ף	ף	ף	ף			
Tsadi	צ	צ	צ	צ	ץ	ץ	ץ, צ
Final Tsadi	ץ	ץ	ץ	ץ			
Qof	ק	ק	ק	ק	ק	ק	ק
Resh	ר	ר	ר	ר	ר	ר	ר
Shin	ש	ש	ש	ש	ש	ש	ש

Yiddish symbols[[edit](#)]

Numeric values of letters[\[edit\]](#)

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ח	8	פ	80	
ט	9	צ	90	

The numbers 500, 600, 700, 800 and 900 are commonly represented by the juxtapositions ת"ת, ש"ת, ר"ת, ק"ת, and ק"תת respectively. Adding a [geresh](#) ("'") to a letter multiplies its value by one thousand, for example, the year 5778 is portrayed as ה'תשע"ח, where ה' represents 5000, and תשע"ח represents 778.

Transliterations and transcriptions[\[edit\]](#)

The following table lists transliterations and transcriptions of Hebrew letters used in [Modern Hebrew](#).

Clarifications:

- For some letters, the [Academy of the Hebrew Language](#) offers a *precise* transliteration that differs from the *regular* standard it has set. When omitted, no such precise alternative exists and the regular standard applies.
- The [IPA phonemic](#) transcription is specified whenever it uses a different symbol from the one used for the **regular** standard Israeli transliteration.
- The [IPA phonetic](#) transcription is specified whenever it differs from IPA **phonemic** transcription.

Note: [SBL's](#) transliteration system, recommended in its *Handbook of Style*,^{[\[15\]](#)} differs slightly from the 2006 *precise* transliteration system of the Academy of the Hebrew Language; for "ז" SBL uses "ṣ" (≠ AHL "z"), and for [בגד כפ"ת](#) with no dagesh, SBL uses the same symbols as for with dagesh (i.e. "b", "g", "d", "k", "f", "t").

showClick "show" to view extended table including examples.

hideHebrew letter	Standard Israeli transliteration – <i>regular</i> ^{[16]}	standard Israeli transliteration – <i>precise</i> ^{[16]}	IPA phonemic transcription	IPA phonetic transcription
א consonantal, in initial word positions	<i>none</i> ^{[A1]}			^{[2]}
א consonantal, in non initial word positions	ʾ	ʿ	^{[2]} /	

א silent	<i>none</i> ^[A2]			
ב	b			
בּ	v			
ג	g	g		
גּ		g̃		
גֿ	ğ ^{[B1][10]}		/d͡ʒ/	
ד	d	d		
דּ		d̥		
ה consonantal	h			
הּ silent	<i>none</i> ^[A3]			
ו consonantal	v	w		
וּ	u			
י	o			[o̞] or [ɔ̞]
יֿ	z			
יּֿ	ẓ ^{[B2][10]}		/ʒ/	
כ	ħ ^[C1]	ħ	/x/ or /χ/ <u>dialectal</u> [h]	[x]
כּ	t	t̥		
כֿ consonantal	y		/j/	
כּֿ part of hirik male (/i/ vowel)	i			
כּֿ part of tsere male	e	é	/e/ or /ej/	[e̞] or [ej̞]

(/e/ vowel or /ei/ diphthong)				
ק , כ	k			
ך , כּ	kh ^[C2]	ḵ	/x/ or /χ/	[x]
ל	l			
מ , ם	m			
נ , ן	n			
ס	s			
ע in initial or final word positions	none ^[A4]	ʿ		only in initial word position ^[?]
ע in medial word positions		ʿ	^{dialectal} /ʕ/	
פ ^[D]	p		/ʔ/	
ף , פּ	f		^{dialectal} /ʕ/	
צ , ץ	ts	ẕ	/t͡s/	
ץ , צ	ṣ ^{[B3][10]}		/t͡ʃ/	
ק	k	q		
ר	r			[R] or [ʁ]
				^{dialectal} [r] or [r̥]
שׁ	sh	š	/ʃ/	
שׂ	s	ś		
ת	t	t		
תּ		ṭ		

Notes

^{A1} ² ³ ⁴ In transliterations of modern Israeli Hebrew, initial and final ע (in regular

transliteration), silent or initial *ḵ*, and silent *ṇ* are *not* transliterated. To the eye of readers orientating themselves on Latin (or similar) alphabets, these letters might seem to be transliterated as vowel letters; however, these are in fact transliterations of the vowel diacritics – *niqqud* (or are representations of the spoken vowels). E.g., in *ḵif* ("if", [ʔim]), *ḵem* ("mother", [ʔem]) and *ḵut* ("nut", [ʔom]), the letter *ḵ* always represents the same consonant: [ʔ] ([glottal stop](#)), whereas the vowels /i/, /e/ and /o/ respectively represent the spoken vowel, whether it is orthographically denoted by diacritics or not. Since the Academy of the Hebrew Language ascertains that *ḵ* in initial position is not transliterated, the symbol for the glottal stop ' is omitted from the transliteration, and only the subsequent vowels are transliterated (whether or not their corresponding vowel diacritics appeared in the text being transliterated), resulting in "im", "em" and "om", respectively.

B¹²³^Δ The [diacritic geresh](#) – "׳" – is used with some other letters as well (ת׳, ר׳, ע׳, ט׳, ח׳, ד׳), but only to transliterate *from* other languages *to* Hebrew – never to spell Hebrew words; therefore they were not included in this table (correctly translating a Hebrew text with these letters would require using the spelling in the language from which the transliteration to Hebrew was originally made). The non-standard "י״" and "ו״" [\[e1\]](#) are sometimes used to represent /w/, which like /d͡ʒ/, /ʒ/ and /t͡ʃ/ appears in Hebrew slang and loanwords.

C¹²^Δ The Sound /x/ (as "ch" in [loch](#)) is often transcribed "ch", inconsistently with the guidelines specified by the Academy of the Hebrew Language: חם /xam/ → "cham"; סכך /sxax/ → "schach".

D^Δ Although the Bible does include a single occurrence of a final pe with a dagesh ([Book of Proverbs](#) 30, 6: "אֶל-תּוֹסֵף עַל-דְּבָרָיו: פֶּן-יִיכָיֶה בֶּרֶךְ וְנִקְזְבָּתָהּ"), in modern Hebrew /p/ is always represented by [pe](#) in its regular, not final, form "פּ", even when in final word position, which occurs with loanwords (e.g. שופ /ʃop/ "shop"), foreign names (e.g. פִּילִיפּ /ʔilip/ "Philip") and some slang (e.g. חָרַפּ /xɑ'rap/ "slept deeply").

Religious use[\[edit\]](#)

The letters of the Hebrew alphabet have played varied roles in Jewish religious literature over the centuries, primarily in mystical texts. Some sources in classical [rabbinical literature](#) seem to acknowledge the historical provenance of the currently used Hebrew alphabet and deal with them as a mundane subject (the [Jerusalem Talmud](#), for example, records that "the Israelites took for themselves square calligraphy", and that the letters "came with the Israelites from Ashur [Assyria]");^{[\[17\]](#)} others attribute mystical significance to the letters, connecting them with the process of creation or [the redemption](#). In mystical conceptions, the alphabet is considered eternal, pre-existent to the Earth, and the letters themselves are seen as having holiness and power, sometimes to such an extent that several stories from the [Talmud](#) illustrate the idea that they cannot be destroyed.^{[\[18\]](#)}

The idea of the letters' creative power finds its greatest vehicle in the [Sefer Yezirah](#), or *Book of Creation*, a mystical text of uncertain origin which describes a story of creation highly divergent from that in the [Book of Genesis](#), largely through exposition on the powers of the letters of the alphabet. The supposed creative powers of the letters are also referenced in the

Talmud and [Zohar](#).^{[19][20]}



Another book, the 13th-century [Kabbalistic](#) text [Sefer HaTemunah](#), holds that a single letter of unknown pronunciation, held by some to be the four-pronged shin on one side of the [teffilin](#) box, is missing from the current alphabet. The world's flaws, the book teaches, are related to the absence of this letter, the eventual revelation of which will [repair the universe](#).^[21] Another example of messianic significance attached to the letters is the teaching of Rabbi Eliezer that the five letters of the alphabet with final forms hold the "secret of redemption".^[21]

In addition, the letters occasionally feature in [aggadic](#) portions of non-mystical rabbinic literature. In such aggada the letters are often given [anthropomorphic](#) qualities and depicted as speaking to God. Commonly their shapes are used in parables to illustrate points of ethics or theology. An example from the [Babylonian Talmud](#) (a parable intended to discourage speculation about the universe before creation):

Why does the story of creation begin with bet?... In the same manner that the letter bet is closed on all sides and only open in front, similarly you are not permitted to inquire into what is before or what was behind, but only from the actual time of Creation.

Babylonian Talmud, Tractate Hagigah, 77c

Extensive instructions about the proper methods of forming the letters are found in Mishnat Soferim, within [Mishna Berura](#) of [Yisrael Meir Kagan](#).

Mathematical use^[edit]

See [aleph number](#) and [beth number](#) and [gimel function](#).

In [set theory](#), \aleph_0 , pronounced aleph-naught or aleph-zero, is used to mark the [cardinal number](#) of an infinite [countable set](#), such as \mathbb{Z} , the set of all integers. More generally, the \aleph_α (aleph) notation marks the ordered sequence of all distinct infinite cardinal numbers.

Less frequently used, the \beth_α (beth) notation is used for the iterated [power sets](#) of \aleph_0 . The 2nd element \beth_1 is the [cardinality of the continuum](#). Very occasionally, gimel is used in cardinal notation.

Unicode and HTML^[edit]



An example of a Hebrew keyboard.

The [Unicode](#) Hebrew block extends from U+0590 to U+05FF and from U+FB1D to U+FB4F. It includes [letters](#), [ligatures](#), [combining diacritical marks](#) (*Niqqud* and [cantillation](#) marks) and [punctuation](#).^[6] The [Numeric Character References](#) is included for HTML. These can be used in many markup languages, and they are often used in Wiki to create the Hebrew [glyphs](#) compatible with the majority of web browsers.

Standard Hebrew keyboards have a 101-key layout. Like the standard [QWERTY](#) layout, the Hebrew layout was derived from the order of letters on Hebrew [typewriters](#).

See also^{[[edit](#)]}

- [Hebrew braille](#)
- [Hebrew diacritics](#)
- [Hebrew punctuation](#)
- [Hebrew spelling](#)
- [Help:Hebrew](#)
- [Inverted nun](#)
- [Koren Type](#)
- [Ktiv hasar niqqud](#) ("spelling lacking niqqud")
- [Significance of numbers of Judaism](#)

Notes^{[[edit](#)]}

^a "Alef-bet" is commonly written in Israeli Hebrew without the *maqaf* (מקף, "[Hebrew] hyphen"), אלפֿבֿית עברי, as opposed to with the hyphen, אלפֿי־בֿית עברי.

^b The [Arabic letters](#) generally (as six of the primary letters can have only two variants) have four forms, according to their place in the word. The same goes with the [Mandaic ones](#), except for three of the 22 letters, which have only one form.

^c In forms of Hebrew older than Modern Hebrew, **בִּי״ת**, **כִּי״ף** and **פִּי״א** can only be read *b*, *k* and *p*, respectively, at the beginning of a word, while they will have the sole value of *v*, *kh* and *f* in a *sofit* (final) position, with few exceptions.^[9] In medial positions, both pronunciations are possible. In Modern Hebrew this restriction is not absolute, e.g. פִּיזִיקָאִי /fizi'kaj/ and never /pizi'kaj/ (= "physicist"), סְנוֹב /snob/ and never /snov/ (= "snob"). A *dagesh* may be inserted to unambiguously denote the [plosive](#) variant: בּ = /b/, כּ = /k/, פּ = /p/; similarly (though today very rare in Hebrew and common only in [Yiddish](#)) a *rafe* placed above the letter unambiguously denotes the [fricative](#) variant: בֿ = /v/, כֿ = /χ/ and פֿ = /f/. In [Modern Hebrew orthography](#), the sound [p] at the end of a word is denoted by the regular form "פ", as opposed to the final form "ף", which always denotes [f] (see [table of transliterations and transcriptions](#), comment^[1]).

^d However, װ (two separate vavs), used in [Ktiv male](#), is to be distinguished from the *Yiddish ligature* װ (also two vavs but together as one character).

e1^ e2^ e3^ e4^ e5^ The Academy of the Hebrew Language states that both [v] and [w] be indistinguishably represented in Hebrew using the letter Vav.^[22] Sometimes the Vav is indeed doubled, however not to denote [w] as opposed to [v] but rather, when [spelling without niqqud](#), to denote the [phoneme](#) /v/ at a non-initial and non-final position in the word, whereas a single Vav at a non-initial and non-final position in the word in spelling without niqqud denotes one of the [phonemes](#) /u/ or /o/. To pronounce foreign words and [loanwords](#) containing the sound [w], Hebrew readers must therefore rely on former knowledge and context.

References^[edit]

- ↑ "[Hebrew alphabet](#)." *Encyclopedia Britannica*. "Square Hebrew became established in the 2nd and 1st centuries bce and developed into the modern Hebrew alphabet over the next 1,500 years."
- ↑ Babylonian Talmud (*Sanhedrin* 21b–22a); Jerusalem Talmud (*Megillah* 10a). Cf. [Mishnah](#) (*Megillah* 1:8): "The Books [of Scripture] differ from phylacteries and *Mezuzahs* only in that the Books may be written in any language, while phylacteries and *Mezuzahs* may be written **in the Assyrian writing only**." See: *The Mishnah* (ed. Herbert Danby), Oxford University Press: London 1977, p. 202.
- ↑ Saénz-Badillos, Angel (1993). *A History of the Hebrew Language*. Cambridge, UK: Cambridge University Press. p. 16.
- ↑ Saénz-Badillos, Angel (1993). *A History of the Hebrew Language*. Cambridge, UK: Cambridge University Press. pp. 61–62.
- ↑ *A History of the Hebrew Language*. Cambridge, England: Cambridge University Press. 1993. [ISBN 978-0-521-55634-7](#).
- ↑ [Jump up to: \[a\]\(#\) \[b\]\(#\) \[c\]\(#\) Chart of Hebrew glyphs at unicode.org](#)
- ↑ [Jump up to: \[a\]\(#\) \[b\]\(#\) Unicode names of Hebrew characters at fileformat.info](#).
- ↑ Kaplan, Aryeh. *Sefer Yetzirah: The Book of Creation*. pp. 8, 22.
- ↑ [Jump up to: \[a\]\(#\) \[b\]\(#\) \[c\]\(#\) \[d\]\(#\)](#) "ך" is rare but exists, e.g. last word in [Deuteronomy](#) 7 1 (דברים פרק ז' פסוק 1) 'א) in the word "מִמָּוֶלֶךְ" – see [תנ"ך מנוקד, דברים פרק ז'](#). There is a single occurrence of "ף", see this comment^[Q].
- ↑ [Jump up to: \[a\]\(#\) \[b\]\(#\) \[c\]\(#\) \[d\]\(#\) \[e\]\(#\) \[f\]\(#\) \[g\]\(#\) \[h\]\(#\) \[i\]\(#\)](#) [Transliteration guidelines preceding 2006-update Archived](#) 2011-11-16 at the [Wayback Machine](#), p. 3 Academy of the Hebrew Language
- ↑ Laufer, Asher (2008). *Chapters in Phonetics and Phonetic Transcription*. Jerusalem: Magnes. pp. 207–211. [ISBN 978-965-493-401-5](#).
- ↑ [Hebrew lessons for Christians](#)
- ↑ <https://www.unicode.org/charts/PDF/U0590.pdf>
- ↑ Sirat, Colette (1976), *Ecriture et civilisations*, Paris: Editions du CNRS.
- ↑ [Resources for New Testament Exegesis – Transliteration Standards of The SBL Handbook](#)

[of Style](#)

16. ^ [Jump up to: a b c d Transliteration guidelines Archived 2014-07-03 at the \[Wayback Machine\]\(#\)](#) by the Academy of the Hebrew Language, November 2006
17. ^ Jerusalem Talmud, Tractate Sanhedrin 21b
18. ^ Babylonian Talmud, Tractate Pesach 87b, Avodah Zarah 18a.
19. ^ Babylonian Talmud, Tractate Berachot 55c
20. ^ Zohar 1:3; 2:152
21. ^ [Jump up to: a b](#) *The Book of Letters*. Woodstock, Vermont: Jewish Lights Publishing, Woodstock. 1990
22. ^ ["Transliteration Rules" \(PDF\)](#). Archived from [the original](#) (PDF) on 2014-07-03. issued by the Academy of the Hebrew Language.

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- [Hoffman, Joel M. 2004. *In the Beginning: A Short History of the Hebrew Language*. New York: New York University Press.](#)
- [Saenz-Badillos, Angel. 1993. *A History of the Hebrew Language*. Cambridge, England: Cambridge University Press.](#)
- [Steinberg, David. *History of the Hebrew Language*.](#)
- [Mathers table](#)

External links[\[edit\]](#)

General[\[edit\]](#)

- [How to draw letters](#)
- [Official Unicode standards document for Hebrew](#)
- [Unicode collation charts](#)—including Hebrew letters, sorted by shape

Keyboards[\[edit\]](#)

- [LiteType.com](#) – Virtual & Interactive Hebrew Keyboard
- [Mikledet.com](#) – For typing Hebrew with an English keyboard (Hebrew keyboard|Hebrew layout)
- [Prize Find: Oldest Hebrew Inscription](#) Biblical Archaeology Review