

# Al-Bayt (Alphabet), Names and Vowels

By Sha'ul bayn Yahukhenun ha'Yahudah

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The Way of the Most High

“Exalting belief in our Father, the Most High  $\text{יְהוָה}$  (YaHUAH), through His Turah, the 5 scrolls of M'shah (Moses).”

Email – [followYah@gmail.com](mailto:followYah@gmail.com)

Website – [www.thewayofthemosthigh.ca](http://www.thewayofthemosthigh.ca)

## Al-Bayt, Names, and Vowels

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For those interested in learning Aibreeth (Hebrew), what we are about to look at is called the "al-bayt," from which came the Greek "alphabet." The root word is "al" and shows an "ox" (al א) followed by the shepherd staff (lamed ל). It is strong cattle leading. Al-Bayt" means the "Leader's House," "Strong House" or "First House." It is the starting point of all language. When learning any language, one must understand the letters first and then move on to words and sentences. Each letter was a symbol in ancient times, like the hieroglyphics of M'tsrayim (Egypt). Actually, those hieroglyphics developed from the letters we are about to study. These letters are known as "Early Semitic" and were similar to what the people of other lands were writing in, such as the Phoenicians. Ancient Asiatic languages were also using pictures in writing language.

א Al is the word for ox, or alup. Al is "ox," meaning strong, power, leader. The extended word is "alup," often transliterated as "aluph/aluf" since modern Masoretic Judaism prefers to pronounce the letter "pay" as "fay." The additional letters "oo'ah" (waw) and "pay" show that this is the one who speaks in leadership of cattle or his tribe in the case of the tribes of Y'shr'Al (Israel). See B'rasheet (Gen.) 36:15, where it is found in the plural as "alupay." It is commonly translated as "duke" or "tribe." To this day, some people in the land of the "state of Israel" are still addressed by this term. Sound = "Ah."

ב Bayt. Tent, house or family. Bayt is the word for "house," and this is preserved in modern Aibreeth (Hebrew), as the bayt either makes the "b" as in B'rasheet or "bay" sound, as in "Bayt/House" (B'rasheet (Gen.) 7:1). Sound = "B" or "bay."

ג Ga'mel is the symbol of the foot. It is commonly called gimmel. This is false, because for there to be a "geem" sound there would have to be a yood (y ך) between the gam (g ג) and the mem (m מ). The gam makes the gah sound, followed by the mem, making "gam." The extension of gam is "gamel." Some transliterate as "gamal," but there is no "ah" sound between the "mem" and "lamed." "Ga'mel" in the plural form as gamelim is used in B'rasheet (Gen.) 24:64. The English word "camel" is from "gamel." Sound = "G" or "gah."

ד Dalat. Spelled dal, lamed, is found as the basic two-letter root word meaning a door or entrance. The line over the top of the square in the letter is the lintel/upper post over the door, where the commands are to be engraved according to D'bayrim (Deut.) 6:9. See B'rasheet (Gen.) 19:6 for the phrase "wa-ha-dalat" (and the door). Sound = "D" or "da."

ה Hay. Person with arms raised, meaning look, reveal or breath. A better word for this letter might even be "hayah," which is the Aibreeth (Hebrew) expression for "let there come to be." Something that comes into existence that is seen. A short two-letter word using hay is "han," used as to "behold" something (B'rasheet (Gen.) 47:23). The letter hay itself depicts worship or works of wonder. Sound = "H" or "hay."

ו Oo-ah (waw commonly). There is no "w" or "v" in Aibreeth (Hebrew). The oo-ah makes either an "ooh" sound as in "takoon" - to establish/make firm/repair, or "oo-ah" sound as in the word "oo-ah" which means a tent peg, as seen in Sh'moot (Ex.) 27:10 (oo-ah-oo-ee, in the plural form there). Meaning to secure or hook. Sound = "Oo-ah" or "ooh."

**ז** Zayin. "Zayin" as a word is actually not found anywhere in Scripture. "Zayin" is a development upon the word "azan," found in D'bayrim (Deut.) 23:13. There, **ז** commanded that you carry a "paddle/shovel" on your spade/mattock/weapon, for the purpose of covering one's excrement on a journey. The open end of the left side of the pictograph letter is a worn spade/mattock that has lost its tip/point. The "azan" or "weapon" in general was used to cut down grain stocks for nourishment. Sound = "Z" or "za."

**ח** Khet. The word "khet" can be found in B'rasheet (Gen.) 9:2 and is used in the "you" form as "khetakam," meaning the "terror of you." "Khet" means terror or dread. Spelled with the fence symbol khet (kh **ח**), and the letter tau (t **ט**) for a "mark," it is to be separated or fenced off from the mark of YaH. The three downward lines, joined by two straight lines on top and bottom represent a segment of wall, brick or fence, a divide. Sound = "Kh" or "kheh."

**ט** Theth. The actual word "theth" cannot be found in Scripture and is a development upon the words "thuah," being the weaver's loom that thread is spun on, as in Sh'moot (Ex.) 35:25, and the word for a rolling destruction/calamity/dirt or clay, spelled theth-yood-theth, pronounced "theeth" (like "teeth"). The repeated "th" in "theth" is like a winding or basket, meaning to surround, contain, mud/clay. Sound = "Th" or "theh."

**י** Yood (commonly yod). The word for an arm or a hand is yood, commonly written as "yad/yawd." If we simply progress from the y sound to the dalat sound, we have y'd. Not a hard "a" sound, but closer to "uh." I suppose it could be written as "yuhd." It is spelled yood, dalat and first appears in B'rasheet (Gen.) 3:22. Arm and closed hand, meaning to work or throw. Sound = "Y" or "ee"

**כ** Kawp. Palm of a hand or sole of a foot, as seen in B'rasheet (Gen.) 8:9 where the dove could not rest the kawp (sole) of its foot from the flood waters. Commonly kaph/kaf as modern Masoretic does not pronounce the letter pay as "p" but as "fay" or "f." Open hand, meaning bend, open, or allow. Sound = "K" or "ka."


**ל** Lamed. "Lamed" is the word for goading or leading a flock. It is the picture of a shepherd's goad or staff. It is first found as the word for teaching, leading in truth, in D'bayrim (Deut.) 4:1. All the words which **ל** teaches (m'lamed). Shepherd staff, meaning teach, yoke, bind. Sound = "L" or "la."


**מ** Mem. "Mem" is what this letter is called, not that there is a word "mem" in Scripture, but it is the symbol of "meyim," being the word for water, spelled mem, yood, mem (B'rasheet (Gen.) 1:2 - ha'meyim). To shorten "meyim," this became "mem." One related word is "memed," being a "measurement." Some of the earliest measurements of weight were done using water. Water, meaning chaos as in the creation account, mighty, or blood. Sound = "M" or "meh."


**נ** Noon. Sprout, meaning heir, continual, perpetual. Hence the concept of seed or sperm. It is used as a proper name for Yahushai (Joshua), son of Noon (nun - Sh'moot (Ex.) 17:9). Sound = "N" or "noo (like new)."


**ס** Samek. This word first appears in B'rasheet (Gen.) 27:37 where Aishu (Esau) is sustained (samek'tayu) with wine (tee-rash). This picture letter named samek is a picture of a crutch or support. It is also used as thorn, meaning grab, hate, protect. It is used as to lay hand on the head of the offerings for example in Wa'y'qora (Lev.) 4:4. Sound = "S" or "sa."


**ע** Ayin (ah-yeen/ai). "Ayin" is obviously where we get the English word "eye" from, dropping the "n" at the end.


It is obvious as to the meaning of this picture-letter. This is sadly not pronounced very accurately in modern Aibrete (Hebrew). They equate the ayin with the letter al in making it either an "ah" or "oh" sound. Often times they make the ayin silent and don't even pronounce it at all. Don't ask me where they get the "oh" out of "ayin" from. Interestingly enough, the word "ayin" is the word for "fountain" in B'rasheet (Gen.) 16:7. The ancients thought of a well/spring/fountain as being the "eye" of a desert, providing tears/water for people. It is here that Haygar (Hagar) was SEEN of  (YaHUAH) and named the well as a place where He had seen her. Eye, meaning watch, guard, fountain. Sound = "Ai."


 Pay. B'rasheet (Gen.) 4:11 first uses this word in the feminine as "pay'ha" for "her mouth," referring to the ground that swallowed the blood of Haybayl (Abel). Did you know that the sword has two edges/mouths (payoot)? It is true. Check D'bayrim (Deut.) 13:16 on that one. Mouth, meaning blow, scatter, edge. Sound = "P" or "pay."

 Tsawdee. Actually "tsad" at its basic root. The word for a design, in terms of trapping or lying in wait, which is done beside something. In the case of the ark that Nuakh (Noah) was instructed to build, there was a window in the side (tsad) of the ark (B'rasheet (Gen.) 6:16). Hunt or destroy, chase, snare, or hunt. Sound = "Ts" or "tsa."



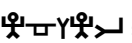


 Qop. Commonly pronounced "qof," since modern Masoretes does not pronounce the letter pay as "p" but as "f." This symbol represents the sun at the land's end, meaning spherical or time. It is actually the equaling of day and night, which happens at evening or at the equinoxes of spring and fall. This is referred to as "taqupayt" in Sh'moot (Ex.) 34:22. Clearly, this is a circuit or complete cycle of the sun. Sound = "Q" or "qoh."

 Rawsh (commonly Resh). The first appearance of this term is the head-waters mentioned in B'rasheet (Gen.) 2:10 (mentioned in the plural as 4 rashim). Head, chief, meaning first, top, beginning. The symbol speaks for itself. It is used of mountaintops in B'rasheet (Gen.) 8:5. Sound = "R" or "Ra."

 Shin. An obvious reference to the square crushing molar teeth, meaning to press, eat or two (sh'nay). See B'rasheet (Gen.) 49:12 for example of teeth. Sound = "Sh" or "shih."

 Tau. The font here does not allow for two crossed angled lines, as it is found originally in archaeology. The crossed sticks were used as a sign, mark or monument. This is in no way related to an upright "cross" as in the Christian symbol, and such a symbol is foreign to the Turah (Scripture). It is more like "x marks the spot" as opposed to an upright cross originally. The word "ta-oo/tau" is used to mark off or designate a place in B'medbayr (Num.) 34:8. Interestingly, it is used to describe the antelope, because of its marks/stripes, in D'bayrim (Deut.) 14:5. Sound = "T" or "ta."

While there are no manuscripts written in this "Early Semitic font" for us to read, it is helpful to use this style out of reverence for the Name of the Almighty like the Septuagint did. We can always transliterate modern Aibrete (Hebrew) Scripture back to ancient picture language to help us understand words and names. It is also beneficial for us to see how the original writing of Scripture was written using letter-pictures. Now here is a breakdown of a few examples regarding the Name of the Most High and a few other names in Scripture:

1.  = "Yah"
2.  = "Yahu"
3.  = "Yahudah"
4.  = "Yahuah" or "YaHUAH"
5.  = "Yahushai" as in the son of Nun. Notice the ayin at the end, indicating "ai" or "eye."

The very first Name that you see under number 1 is "YaH." You will find this in modern script in Sh'moot (Ex.) 15:2, the song of M'shih (Moses). Only since the 9<sup>th</sup> to 15<sup>th</sup> centuries of our Common Era (CE) and the Masoretic scribes has it been thought that the Name of the Most High is "Yehovah." Out of this came a movement of Messianics who have come to believe that the Name of the Most High is "Yehuveh." It is a combination of "Yehovah" and "Yahveh." Evidently there are different beliefs out there concerning the Name of the Almighty. But what is the truth? It is that the Name of the Most High was known to be "YaHUAH" from ancient times until the Masoretic scribes vowel-pointed it as "Yehovah," and then Galatinus made it famous. Galatinus was a Christian who followed the method of the Masoretic scribes. Masoretic scribes decided to hide the Name of the Almighty so that it wouldn't be "blasphemed." They added the vowel of "e" from "Elohim" between the "yood" (y ך) and the "hay" (h ה). They added the vowel of "o" which is common to both "Elohim" and "AdOnai" in between the two "hays" (h). They added the vowel of "a" from "Adonai" between the "oo-ah" (waw ם) and the last "hay" (h ה). This ended up with "YeHoWah" or "YeHoVaH." **We do not use "Elohim" and "Adonai," but "Alahym" and "Adani."**

Thankfully, Galatinus and the Masoretic scribes forgot to mess up the rest of Scripture. They didn't change "YaH" to "Yeh" in the vowel pointing in other places of Scripture, such as the phrase "haylaluYaH" (commonly "halleluiah"). Rather, they vowel-pointed "YaH" in that phrase exactly as we have done. When the translators brought Scripture into English, they maintained the pronunciation of "YaH" and other names which had "YaH" in it, like "MorIAH" (B'rasheet (Gen.) 22:2) or "JaHleel" (ibid, 46:14). While those names are not transliterated properly as "YaHU," they still give evidence that the Name of the Most High originally began with "YaH!" There is also evidence from the Arabic language that attests to the Name of "YaH." Believers in "YaH" are known in Arabic as "al-yahud." Arabic is very similar to Aibrete (Hebrew language), naturally, since Y'sh'mai'Al (Ishmael) was the brother of Y'tsakheq (Isaac). A lot of their customs, such as the slaying of the lamb each year, correspond to Scriptural truths that were handed to Y'tsakheq (Isaac) and the twelve tribes of Y'shr'Al (Israel).

Chris Koster also discovered these same facts in his research, sharing with us that the "Murashu texts" of Aibrete (Hebrew script) used the form of "Yahu" rather than "Yeho." In their dispersion amongst B'bayl (Babylon), Y'shr'Al (Israel) maintained the "Yahu" pronunciation (Koster, 132). The Murashu texts are "Aramaic texts written in cuneiform script on clay tablets found at Nippur. These texts date back to 464 to 404 BCE." They contain names of Scripture which have the Name of YaH in their names. "In all these names the first portion of the name appears as YAHU and never as YEHO."<sup>1</sup> "This has great significance, as the Murashu Texts being much, much older than the Masoretic Texts (Masoretic text was written around the 7<sup>th</sup> century CE, so the Murashu Texts are more than 1,200 years older) are more valid, both historically and linguistically."<sup>2</sup> There are tons of other archaeological works that correspond to the "Yahu" pronunciation, such as what Saggs revealed in his book on *The Babylonians*.

The correct Name of the Most High ignores the Masoretic scribal vowel points. It starts with "YaH." Added to the Name of "YaH" is the letter "oo-ah" (waw) to make "YaHU," as in "YaHUDaH." Under point 3 which we illustrated, is the name of "Yahudah," known as "Judah" in modern English versions. "Yahudah" received his name from his mother when she said that she would "praise" the Most High (B'rasheet (Gen.) 29:35). The original word is "a-udah," meaning "gratefully praise" as in *The Stone Edition Tanach* (pg. 71). When connected to the Name of the Most High "YaH," the result is "YaHUDaH." Ultimately, this means to "praise" or "worship" (YaH). What is the significance of "Yahudah" in comparison with the Name of the Most High? Only the letter "dalat" (d ך).

Numerous Scriptural scholars have seen the connection between "existence," which is "hayah," the name of

<sup>1</sup><http://www.whiteraiment.com/PDF%20Studies/Why%20His%20Name%is%20Yahuah.pdf>.

<sup>2</sup> <http://www.houseofsteed.com/shofar/articles/article9.htm>.










































"Yahudah" and the Name of "YaHUAH." T.J. Meek, Clover and Otto Proksch to name a few. Amongst a number of countries today, the pronunciation of "Yahuah" remains preserved. Rarely do nationalities use the pronunciation of "Yehuveh," "Yahweh" or "Yehovah."

Now on to the name of "Yahushai" the son of Nun, as seen under point number five. In most English translations, this name is transliterated as "Joshua." All concordances reference "Jehoshua." It is spelled in modern script as "יְהוֹשֻׁעַ," and in the older script as "יְהוֹשֻׁעַ." But there never was a "Jehoshua." Strong's concordance is biased towards the use of "Jehovah." Every time you come to a name in Scripture that starts with "Jeho," you can change it back to "Yahu." There are several versions of Scripture which have rightly done that. The name "Yahushai," the son of Nun combines the Name of יהוה (Yah) and the word for "deliverance," which is "y'shuai'h" (see B'rasheet (Gen.) 49:18). "Yahushai" literally speaks that "YaH" is our "deliverance."

We pray that this has been helpful to understanding Aibreeth (Hebrew script) picture letters, vowels and the names of people in Scripture who had the Name of the Most High in their own names. Below is a chart showing the modern Aibreeth (Hebrew) letters and a for the vowels. As stated before, one should use modern Aibreeth (Hebrew) to get the hang of reading Scripture for themselves in the modern Aibreeth (Hebrew) text. Then they can begin to restore the text back to the ancient pronunciation/transliteration using a more simple pronunciation for each letter as shown in our Al-Bayt. We do not promote or use modern Aibreeth (Hebrew) niqud/vowel-pointing.

א	Al	a	
ב	Bayt	b	
ג	Ga'mel	g	
ד	Dalat	d	
ה	Hay	h	
ו	Oo-ah	w or v in modern Masoretic. See above for correct pronunciation.	
ז	Zayin	z	
ח	Khet (Chet)	kh or ch	
ט	Theth	t	
י	Yood	y	
כ	Kap	k	Final kap is ך
ל	Lamed	l	
מ	Mem	m	Final mem is ם
נ	Noon	n	Final nun is ן
ס	Samek	s	
ע	Ayin	a	
פ	Pay	p	Final pay is ף
צ	Tsawdee	ts	Final tsawdee is ץ
ק	Qop	q	
ר	Rawsh	r	
ש	Shin	sh	
ת	Tau	t	

Here is a better chart:

Ancient	Modern	English and Meaning	Sound
		Al - Ox. Leader, chief.	Ah.
		Bayt - House, children, in.	B, bay, or bh.
		Ga'mel - Camel, walk, foot.	G or ga.
		Dalat - Door, open, enter.	D or da.
		Hay - Look, praise, exalt.	H or hay.
		U-ah (waw) - Firm, peg.	Ooh or ooh-ah.
		Zayin - Mattock, weapon.	Z or za.
		Khet - Fence, wall, divide.	Kh or kheh.
		Theth - Winding, basket, surround.	Th or theh.
		Yood - Hand, authority, arm.	Y or yuh.
		Kawp - Open hand, palm, swear.	K or ka.
		Lamed - Lead, shepherd staff.	L or la.
		Mem - Waters, mighty, blood.	M or meh.
		Noon - Seed, sprout, inheritance.	N or noo.
		Samek - Thorn, prop, grab.	S or sa.
		Ayin - Eye, see, know.	Ai.
		Pay - Mouth, speak, blow.	P or pay.
		Tsawdee - Wait, crouch.	Ts or tsa.
		Qop - Sun at land's end, time.	Q or qoh.
		Rawsh - Head, lead, beginning.	R or ra.
		Shin - Tooth, consume, eat, two.	Sh or shih.
		Tau - Marker, sign.	T or ta.

Understanding Niqud (Vowel-points). The following is purely to express how to read modern Masoretic vowel-pointing.

<b>Mark</b>	<b>English Vowel Equivalent and Sound</b>
<b>Khiriq</b> , dot under letter	I, "ee" as in "mach <b>I</b> ne."
<b>Qubbuts</b> , dot top left of Letter	U, "oo" sound, as in "t <b>U</b> ne."
<b>Patakh</b> , line under letter	A, "ah" sound, as in "p <b>A</b> w."
<b>Segol</b> , three dots under letter.	E, "eh" sound, as in " <b>E</b> lephant."
<b>Tsere</b> , two dots under letter.	E, "eh" sound, as in "gr <b>E</b> y" or "l <b>a</b> y."
<b>Qamats</b> , T-shape under letter.	A, "ah" sound, as in "p <b>A</b> w."
<b>Sh'va</b> , : under letter.	When sh'va is used under first letter of a word, it is a soft "e," like in "h <b>e</b> lp." When in the middle of a word, it indicates silence, as in "sh'va."
<b>Shuruq</b> , dot to the left and middle of the letter.	Indicates that you would use the normal use of the letter. For example, when used with the oo-ah (waw), it would be "oo" sound rather than vav (v sound). This is Masoretic falsehood, since there is no "v" in Aibrete (Hebrew). When used with pay, it would be "p" rather than "f" sound.
<b>Kholam</b> or kholam malay, dot above letter, in middle.	O, as in "m <b>O</b> le."
Letter Shin with a dot on top left.	Pronounce the Shin as "s" rather than "sh." This is more falsehood, since it is the letter "samek" that gives an "s" sound.
Letter Shin with a dot at top right.	Pronounce the Shin as "sh" rather than "s."
Khataf segol or khataf patakh, combines the three dots and the : under the letter, or the line and the : under the letter.	When the sh'va ( : ) is placed under a letter with the segol ( ◌̇ ) or the patakh ( ◌_ ), the result is a khataf segol or khataf patakh. The sh'va is telling you that the segol or patakh is to be softened in sound, like the "sh'va" or hardly heard "e" in "sheva."
Khataf qamats, combines the T-shape and the : under the letter.	When the sh'va ( : ) is placed under a letter with the qamats ( ◌ֿ ), the result is a khataf qamats. Like the khataf segol and khataf patakh, it indicates a softening of the sound, like the hardly heard "e" in "sheva" (sh'va).



Here is the keyboard code for Al-Bayt in Pictograph Script (Early Semitic) if people want to use it in their documents:

q-⦿ w e⦿ r⦿ t† y⦿ u⦿ i⦿ o⦿ p⦿  
a⦿ s⦿ d⦿ f⦿ g⦿ h⦿ j k⦿ l⦿  
z⦿ x⦿ c⦿ v b⦿ n⦿ m⦿

In order of 3 rows as on your keyboard as above:

(q)Qop (e)hay (r)rawsh (t)tau (y)tsawdee (u)theth (i)yood (o)ayin (p)pay  
(a)Al (s)shin (d)dalat (f)waw (g)ghayin (h)khet (k)kap (l)lamed  
(z)Zayin (x)Samek (c)Ga'mel (b)Bayt (n)Noon (m)Mem

## **SOURCES**

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