

מִי כְמֹכָה בְּאֵלִים , יִי ?

Mi cha-mo'-chah* ba-e-lim', Adonai?
who (is) like You within (among) the gods, Adonai?

מִי כְמֹכָה , נְאֻדָּר בְּקֹדֶשׁ ,

Mi ka-mo'-chah* , ne-e-dar' ba-ko'-desh,
who (is) like You, glorious, majestic in the holiness,

נֹרָא תְהִלַּת , עֲשֵׂה פֶלְאָ ?

no-ra' te-hi-lot', o'-seh fe'-le?
terrible, awesome glories, (One Who) does, makes wonder?

מִלְכוּתְךָ רָאוּ בְנֵיךָ , בּוֹקֵעַ יָם

Mal-chu-te-cha' ra-u' va-nei'- cha , bo-ke'-a yam
Kingship Your saw children Your* He split, broke open sea

לְפָנַי מֹשֶׁה . ” זֶה אֱלֹהֵי , עָנוּ

lif-nei' Mo-sheh' ; "zeh e-li' , " a-nu'
before Moses ; "this (is) G-d my " they answered

וְאָמְרוּ , ” יִי יְמֹלֵךְ לְעֹלָם וָעֶד . ”

ve-am-ru' , "Adonai yim-loch' le-o-lam' va-ed . "
and said "Adonai will reign to eternity and forever "

*see footnote #8

*Your children saw Your Kingship

וְנֵאמַר ”כִּי פָדָה יי אֶת יַעֲקֹב ,

ve-ne-e-mar' : "Ki fa-da' Adonai et Ya-a-kov',
and it was said : "for delivered Adonai (d.o.) Jacob,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ .”

u-ge-a-lo' mi-yad' cha-zak' mi-me'-nu."
and saved him from hand strong more than he."

בְּרוּךְ אַתָּה , יי , גֹּאֲלֵ יִשְׂרָאֵל .

Ba-ruch' a-tah', Adonai, ga-al' yis-ra-el'.
blessed (are) You , Adonai, redeemer of Israel.

Note: The two pronunciations of "mi chamochah/mi kamochah" in the first two lines of this prayer are because of tradition. When the vowels were first devised, the sages wrote them the way they heard them. Then they devised the rules of pronunciation by inductive logic from the oral tradition. Searching for a reason for this variation between the first and second "mi ch/kamochah", we can imagine that perhaps in the original chant, there was a pause long enough to warrant changing the "ch" softened kaf caused by the preceding yud, to go back to the "k" sound which would be present at the beginning of a sentence or after a consonant, or after any letter except aleph, hei, vav, and yud.