

Instructions for Authors

Kabbalah: Journal for the Study of Jewish Mystical Texts

Daniel Abrams, Editor <danielabrams@hotmail.com>

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Please read carefully תקציר בעברית (לא שלם) בסוף הקובץ

Acceptance to 'Kabbalah'

All contributions will be referred to specialists in a double-blind reading process, where neither reader nor author knows the identity of the other. Authors are therefore requested to omit references to previous studies in the first person. Please include name, address, phone, and any fax or e-mail address in correspondence. Submission of a paper will be held to imply that it contains original unpublished work **that has not been published or submitted elsewhere, in whole or in part, including versions in other languages**. Manuscripts submitted should be complete, not awaiting any further research or permission to publish (letter of permission to publish manuscript texts must accompany submission; see below). Authors should contact the editor in advance regarding unique situations, including irregularly long studies or any technical problems.

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For transliteration of the *het*, *tet* and *tsadi* please underline the h t and s. For example, hanoch, Meṭaṭron and ṣaddiq. For rules regarding transliteration see the *Encyclopaedia Judaica* (Index volume, p. 90).

Quotes and Indentations

Paragraphs which begin studies, chapters or sections should not be indented. All quotes of significant length should be indented five characters from the right in Hebrew articles regardless of language of quotation and similarly from the left for Western language studies. Do not place quotation marks around indented quotations. Closing quotation marks should precede punctuation to be followed by footnote number, e.g. 'xxxxxx'.¹ **Do not place footnote mark before period or comma**. Short quotations should be embodied within the body of the text within single quotation marks (so-called smart quotes 'xxxx', not straight lines, 'xxxx').

Bibliographic Citations in Notes

Do not prepare a separate list of abbreviations to be published at the end of the study. The first reference to an article or book should always include the complete bibliographic information and the authors first name in full. Do not use an abbreviation of first initial for authors, only for editors. Do not cite an article without giving the full name of the author, full title of the study, journal title (not abbreviated) and page numbers. Titles of articles should be placed within single quotation marks 'xxxx'. **Do not use double quotation marks. Do not place a comma between the place/city and year of publication. Do not cite the names of publishers or series title. Your study will be returned for such corrections.**

Additional references should be abbreviated, to include the author's last name (only) and a short title reference, e.g. Scholem, *Major Trends*, p. 15. Abbreviated references to article titles should be presented in single quotation marks, e.g. Scholem, 'Colors and Their Symbolism'.

When writing in Hebrew, do not translate Western language names, titles or page references into Hebrew. Scholem's *Origins of the Kabbalah* should be abbreviated as *Origins*, not מקורות. Further, the sentence should always end with a period in the direction/language of composition, regardless of the last word which appears. In Hebrew do not place a colon after עיינן or ראו. Use either the singular or plural consistently.

¹עיינן 20-29 Scholem, *Major Trends in Jewish Mysticism*, pp.

Do not separate successive English references with Hebrew punctuation such as a semicolon or [Hebrew] period. The flow of the language should be consistent until the appearance of a sentence in another language.

When writing in English use the printed English title of a Hebrew work when available, followed by the word Hebrew in square brackets: [Hebrew]. The first full reference to a source must include the author's name in the language it appears in the publication. Later references only require original language abbreviation and may otherwise follow the Hebrew format.

Page numbers should be cited in direction of language, that is from right to left in Hebrew. Cite exact page references only. Do not use ff. or f. Avoid citing chapters of books. Do not place a comma between journal title and volume number. List the volume number only omitting the number of the issue, assuming that page numbers are consecutive throughout the volume.

גרשם שלום, 'מפתח לפירושים על עשר ספירות', קריית ספר י (תרצ"ג-תרצ"ד), עמ' 498.

Gershom Scholem, 'Index to Commentaries on the Ten Sefirot', *Qiryat Sefer* 10 (1934-1935), p. 498 [Hebrew].

Editors should be cited after title and not in parentheses following the title. In Hebrew the word בעריכת should be used, and not ערך or ערכו. Only the first initial of the editor's name should be used and no more than two editors should be cited. Further editors may be cited as et. al. Do not cite an article contained within a volume with the word in and a colon (in: בתוך: /) but as follows:

¹ Gershom Scholem, 'The Concept of *Kavvanah* in the Early Kabbalah', *Studies in Jewish Thought: An Anthology of German Jewish Scholarship*, ed. A. Jospe, Detroit 1981, pp. 162-180.

¹ גרשם שלום, 'תעודה חדשה לתולדות ראשית הקבלה', ספר ביאליק, בעריכת יי פיכמן, תל אביב תרצ"ד, עמ' 141-162.

Book titles should be italicized in all languages except Hebrew. Do not underline. Do not place a comma between the place and date of publication, and omit the name of the publisher. Please be consistent in citation of names; always cite the whole first name or the first initial, not both. Full first name of author is recommended in citation in body of text. First initials (only for use for names of editors and translators) should be cited with a period in English and a single apostrophe in Hebrew ג' שלום, and not ג. שלום. Two-part names should be cited with quotation marks between the two letters, e.g. א"א אורבך. Cities need not be hyphenated, (רמת גן, תל אביב), nor should the construct form of Hebrew terms unless it so appears in a quote or title. Do not abbreviate city names, e.g. N.Y., L.A., ת"א, י-ם. The spelling of a city's name in Latin characters should correspond to its spelling in the book cited. When an author or place of publication is known but not printed in the original publication it should be included in square brackets. When no city is listed it should be indicated as [n.p.] and in Hebrew as [חמ"ד] and so with dates [n.d.] or [חש"ד]. In Hebrew both can be listed together as [חמוש"ד]. Capitalization in French and German should not follow English rules but those of the respective language. Please use proper French and German accents. Do not add an 'e' in lieu of an umlaut (ë).

Apparatus

Difficult but near-certain readings should be presented in the base text in square brackets [אאא] unless otherwise noted. Additions from other manuscripts or additions inserted by the editor to the base text should be entered in angle brackets <אאא> with a footnote citing its source. Significant deletions in original manuscript should be cited in notes or in braces, e.g. {אאא}. If a consistent source is used to complete the text presented, it should be discussed in the introduction. If an alternative system is used to the one described above it should be justified and/or explained. In the introduction. Variant readings should be kept to a minimum although this remains the complete discretion of the editor of the study. It is recommended that one should only cite variant readings which alter meaning. If variant readings are kept to a minimum they can ideally be cited with the editors comments as footnotes. If variants are prepared according to line number, then the author should be aware that he/she will be required to re-enter in pen all the references to the line numbers to the variants to the according the new format of the printer's proofs. **Do not prepare editions (and variants) according to line number of original manuscript copying.** Variants may be presented as endnotes divided into paragraphs by folio of base text. Do not prepare two sets of independently numbered footnotes for variants and editors notes. See past issues of *Kabbalah* for examples.

Manuscript Citations

When writing in Hebrew please use the full spelling of 'manuscript', כתב יד, and use the abbreviation כ"י in footnotes and multiple references. Please avoid hyphenation in the construct form, especially יד כתב: and not כתב-יד. Do not hyphenate the designation of the city and manuscript collection but instead use a comma, e.g. מוסקה-גינצבורג and not מוסקה-גינצבורג. Library designations are necessary in most cases. Oxford, Paris, Milano and Jerusalem should be cited as בית הספרים, ירושלים, אמברוזיאנה; מילנו, אוקספורד, בודלי; פריס, הספרייה הלאומית; מילנו, אוקספורד, בודלי. Vatican and Munich manuscripts may be cited by city alone. The collection of the Jewish Theological Seminary of America (JTSA) should be cited as ניו יורק, בהמ"ל. Manuscripts of the British Museum are now referred to as the British Library הספרייה הבריטית. Manuscripts of Parma, Milano and Oxford should ideally include both catalog and shelf numbers, the latter in parentheses, but always numbering which runs throughout. So for example, always cite Neubauer's catalog number when possible as well as the Mic numbers of JTSA's collection.

Every manuscript reference must include the number of the microfilm reel in the Institute for Microfilmed Hebrew Manuscripts (located in the Jewish National and University Library, Jerusalem) in square brackets as such [ס"י 1129], or in English [#1129]. If author does not have access to the Institute or the microfiche of their catalog which can be found in many major libraries throughout the world, please include a separate list of the manuscripts cited so editors can annotate the list and return it to the author. Do not cite manuscript catalogs unless necessary. Place a comma between manuscript number and folio designation, e.g. [1625 ס"י 29ב-29ב]. כתב יד מינכן 209, דף 29ב-29ב [ס"י 1625]. Folios should be cited according to Arabic numerals unless otherwise numbered in manuscript, e.g. Hebrew letters. If two numbering appear in manuscript, please indicate when consistent numbering is not used. When pagination is provided by a counter which appears only in the microfilm, as in the case of the Parma collection, include such numbers in square brackets.

Annotations

Include folio numbers of base text manuscript witness in body of text in square brackets with Arabic numerals followed by the letter *aleph* or *beth* for recto and verso, e.g. [א13]. If text is in another language please use either a/b or r/v.

Include biblical and Rabbinic references of explicit quotations in body of text using parentheses. Titles of biblical books should be abbreviated and no comma should be placed between chapter and verse (דב' ו' א) and (הגיגה יד ע"א) and (דב' ו' א). Citation of the tractate and folio is sufficient; it is not necessary to cite the Babylonian or Jerusalem Talmud, not the word מסכת. Biblical books should be abbreviated by their first two letters, exceptions being נחמ' for Nahum, רות, איוב, נחמ' for Nehemiah, שמ"ב, שמ"א for Samuel I and II, and דה"א, דה"ב for Chronicles I and II. When citing two verses please use semi-colon to separate them (לא יז) (שמ"ב כ יא; לא יז). When a paraphrase of a verse is explicitly cited please indicate this (ע"פ בר' א א). Further citations from the same work or biblical book may refer back to the same work (שמ, דף לא ע"א) or (שמ שם).

When citing a biblical verse, *sefer yezira*, or a Rabbinic source, do not place comma between the two numbers, e.g. (ספר יצירה פ"ג מ"א) and not (ספר יצירה פ"ג, מ"א) or (ויק' לג יג) and not (ויק' לג, יג). Citations of biblical verses in English should follow the new translation of the Jewish Publication Society unless otherwise noted. Biblical verses in English should be referred to by an abbreviated form of the book title and a colon between chapter and verse: (Gn. 1:26), (Ex. 23:21-23). When citing a journal title in Hebrew do not put quotation marks inside volume number and not תרביץ כ"ד. When citing the Talmud or *Zohar* please place quotation marks only in the folio designation ע"א ברכות לב and not ברכות ל"ב ע"א, and: ברכות ח"א, רלג ע"א and not זהר ח"א, רלג ע"א.

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- In bibliographic citations do not include publisher's name and do not list the series in which book appears.
- Do not abbreviate journal names; do not use roman numerals to cite volume numbers, and do not include issue number after volume number.
- Use pp. before page numbers, not a colon.
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- Do not cite the name of the editor of a volume prior to the title and including the word in with a colon (in:) prior to the title of the volume, or using the word (eds.) in brackets. The correct order is, name of Author of article, article, volume title, editor(s), city year, pp. 123-456.
- When citing Hebrew studies in an English article, place the word [Hebrew] in square brackets **after** the full citation, i.e. after citing the page numbers, and not between the title of the article and the book in which it is contained. Do not use the abbreviation Heb. nor parentheses.
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יש להביא שם פרטי מלא בהערות ולא אות ראשונה של המחבר
אין להציג קיצורים [להלן: אאא] אלא להשתמש בשם משפחה ובמילים הראשונות של הספר: אידל, קבלה, עמ' 123.
למאמר יש לשמור על גרש לפני וגרש אחרי הקיצור: שלום, 'מפתח לפירושים'.

אין לרשום פסיק אחר שם כתב העת
אין להפנות להערה אחרת! ! (לעיל ???), זה יימחק על ידי העורך. יש להתשמש בקיצור של ההפניה הראשונה שהייתה הפניה מלאה
אין להפריד הפניות בלעז בפניסוק עברי. כלומר שהרצף של איזכורים באנגלית ימשיך מימין לשמאל עד שהטקסט עובר למלים בעברית. יש
למנוע מלהוסיף את המלה 'ראה' (בלבד) בין הפניות שבאנגלית.

הפניות לזוהר

¹ ראה זוהר, ח"א, קכג ע"א.

כללי תעתיק:

האותיות ח, ט, צ: תתועתקנה לאנגלית עם קו תחתון: hanoch, Metatron, saddiq

מובאות

- אין להזיח פסקאות בראש הפרק או החלק.
- יש להזיח מובאות ב**גוף** הפרק או החלק – במרחק של חמישה תווים
- לא יובא גרש בראש ובסוף פסקה שהוזהה הכוללת מובאה
- במובאות ב**תוך** הפסקה יבוא הגרש בראש המובאה ובסופה לפני סימני הפיסוק: 'קבלה'.
- מספור ההערה יבוא תמיד לאחר **כל** סימני הפיסוק **ולא** לפניהם: 'קבלה'.¹
- מובאות קצרות תבואנה בגוף הטקסט בגרש **מעוגל** בכל צד: 'קבלה'.

הפניות ביבליוגרפיות בהערות

- אין להכין רשימה נפרדת של קיצורים ביבליוגרפים שרירותיים
- בהפניה הראשונה למקור ביבליוגרפי יבוא תמיד מידע ביבליוגרפי מלא, **שם פרטי מלא** ושם משפחה
- בציטוט מאמר יש להקפיד לכלול את כל אלה: שם המחבר, כותר מדויק של המחקר, כותר כתב העת (**ולא** רק 'קיצור') ומספרי עמודים.
- שמות **מאמרים** יבואו בין גרשיים: 'קבלה', **ולא** במרכאות
- אין להפריד בפסיק את **המקום/העיר משנת הפרסום**
- אין לציין את שמות המוציא/ים לאור ואת כותרת הסדרה
- הפניות **נוספות** תבואנה בקיצור: שם משפחתו של המחבר, המילים הפותחות בכותר ומספרי העמודים:
לספר: Scholem, *Major Trends*, p. 15
למאמר: Scholem, 'Colors and Their Symbolism', pp 112-145
- אין לתרגם שמות כותרים מאנגלית לעברית
- לעולם תבוא נקודה בסוף משפט בהערת שוליים, ללא תלות בשפת המילים הסוגרות:
¹ עיין: Scholem, *Major Trends in Jewish Mysticism*, pp. 20-29.
- מספרי העמודים ישמרו על סדר הכתיבה, ר"ל מימין לשמאל בעברית: 12-23.
- אין לציין ff או f כהפניה לפרק בספר
- אין להפריד פסיק את **כותר כתב העת ממספר הכרך**.

גרשם שלום, 'מפתח לפירושים על עשר ספירות', קרית ספר י (תרצ"ג-תרצ"ד), עמ' 498.
Gershom Scholem, 'Index to Commentaries on the Ten Sefirot', *Qiryat Sefer* 10 (1934-1935), p. 498 [Hebrew].

- לציון שם העורך יש לנקוט במילה **בעריכת**; שמו יבוא בקיצור שמו הפרטי [הראשון] **באות** ובשם משפחה מלא
- לעורכים נוספים אפשר להוסיף: **et. al.**; **ובעברית: ואחרים**
- אין להקדים את המילים **בתוך**: (או in) לשם אסופת המאמרים או הכרך:

¹ Gershom Scholem, 'The Concept of *Kavvanah* in the Early Kabbalah', *Studies in Jewish Thought: An Anthology of German Jewish Scholarship*, ed. A. Jospe, Detroit 1981, pp. 162-180.

¹ גרשם שלום, 'תעודה חדשה לתולדות ראשית הקבלה', ספר ביאליק, בעריכת י' פייכמן, תל אביב תרצ"ד, עמ' 141-162.

- שם הספר יבוא ב'*italic* פרט לעברית! אין להוסיף קו תחתון תחת שם הספר.
- קיצור של שם פרטי של עורך (ולא מקצרים שם פרטי של שם מחבר): בעברית: ג' שלום / א"א אורבך = באנגלית: G. Scholem
- שמות ערים יופרדו בפסיק **ולא** במקפים: (רמאללה, בית שאן). אין לקצר שמות הערים (N.Y., ת"א, ב.ש.).
- כאשר לא מופיע מקום ההוצאה, יש לציין [חמ"ד] / [n.p.]
- כאשר לא מופיע תאריך ההוצאה, יש לציין [חש"ד] / [n.d.]
- בעברית – ניתן לאגוד את השניים במקרה הצורך: [חמוש"ד]

הפניות ביבליוגרפיות למהדורות פקסימיליה של מקורות ראשוניים

ר' מנחם ריקנאטי, פירוש על התורה, לכוב תר"מ, דף ב ע"ג-ע"ד (ד"צ ירושלים תשכ"א, דף מ ע"ב-ע"ג), פרשת וארא.