

Instructions for Authors

Kabbalah: Journal for the Study of Jewish Mystical Texts

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Please read carefully (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 Submission of a paper will be held to imply that it contains original unpublished work **that has not been published or submitted elsewhere, in whole or in part, including versions in other languages**.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.

If accepted to *Kabbalah*, the author will be required make the necessary changes, corrections and/or revisions as specified by the editors. The author will also receive at this time a contract for transference of copyright to *Cherub Press* which must be completed before proofs are prepared. A timetable for an accepted article’s printing can only be confirmed after the above has been received. Significant and/or unreasonable changes to the proofs, as determined by the editors, will be charged to the author. Authors of full length studies, as determined by the editors, will receive one complimentary copy of the issue in which the piece appears, to be mailed by surface mail from *Cherub Press*’ offices. It is understood that authors will directly fulfill any agreements they have with third parties, providing copies of their studies to the libraries which granted permission for its publication.

Transliteration

For transliteration of the *het*, *tet* and *tsadi* please underline the h t and s. For example, hanoch, Metatron and saddiq. 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 *ר* or *ע*. Use either the singular or plural consistently.

Scholem, *Major Trends in Jewish Mysiticism*, pp. 20-29 עיין¹

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’, *קiryat Sefer* י' (תרצ"ג-תרצ"ה), עמ' 498

Gershom Scholem, ‘Index to Commentaries on the Ten Sefiroth’, *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 : *ערכו :* 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 with in a volume with the word in and a colon (in: / : בחרוז) 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, ‘תעודת חדשה לתולדות ראשית הקבלה’, ספר ביאליק, בעריכת פיכמן, תל אביב תרצ"ד, עמ' 162-141.

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 ג. א. אורובך. Two-part names should be cited with quotation marks between the two letters, e.g. רמת גן, תל אביב. Cities need not be hyphenated 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., נ.י., ל.א. 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 [ד”ה] and so with dates [n.d.] or [ד”ש]. In Hebrew both can be listed together as [ד”ה]. 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 [XXX] unless otherwise noted. Additions from other manuscripts or additions inserted by the editor to the base text should be entered in angle brackets <XXX> with a footnote citing its source. Significant deletions in original manuscript should be cited in notes or in braces, e.g. {XXX}. 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’, כתוב יד, and use the abbreviation כ”י in footnotes and multiple references. Please avoid hyphenation in the construct form, especially כתוב יד : and not כתוב יד. Do not hyphenate the designation of the city and manuscript collection but instead use a comma, e.g. מוסקבה-גינצבורג and not מוסקבה גינצבורג. Library designations are necessary in most cases. Oxford, Paris, Milano and Jerusalem should be cited as אוקספורד, בודלי; פריס, הספריה הלאומית; מילן, אמברוזיאנה; ירושלים, בית הספרים ניו יורק, פוליטי. Vatican and Munich manuscripts may be cited by city alone. The collection of the Jewish Theological Seminary of America (JTSA) should be cited as לונדון, הספרייה הבריטית בהמְלָא. Manuscripts of the British Museum are now referred to as the British Library לונדון. 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 [1129 יט], 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 יט-בב-בב] [סימן 209]. 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. [٨١٣]. 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' ז ע"א**). Citation of the tractate and folio is sufficient; it is not necessary to cite the Babylonian or Jerusalem Talmud, not the word מסקנת. Biblical books should be abbreviated by their first two letters, exceptions being נחמן' for Nahum for Nehemiah, ש"מ' ב' 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 (**שם' כ יא ; ז לא ז**). When a paraphrase of a verse is explicitly cited please indicate this (**ע"פ בר'**). Further citations from the same work or biblical book may be refer back to the same work (**שם' ע"ג**) or: (**שם' שם'**, **דף לא ע"ג**).

(ספר יצירה פ"ג מ"א) When citing a biblical verse, *sefer yezira*, or a Rabbinic source, do not place comma between the two numbers, e.g. (סֵפֶר יצְרָה פ' ג מ' א). 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 ברכות לב ע"א and not ברכות כ"ד ו not ברכות כ"ד ו. When citing the Talmud or *Zohar* please place quotation marks only in the folio designation and not זוהר ח"א, רל"ג ע"א and not זוהר ח"א, רל"ג ע"א: ברכות ל"ב ע"א.

✓ Author's Checklist:

- Include your full name, address with zipcode and contact information including email and phone/fax?
 - Include the translation of the title of your study and the spelling of your name in both English and Hebrew? In the case of book reviews include the full bibliographic information of the book under reviews as *it appears in that publication*.
 - 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.
 - Remove any commas between the city and year of publication.
 - Use smart quotes (rounded apostrophes). Do not use double quotation marks. You can make this the default in Word by checking 'smart quotes' in: Tools ⇒ AutoCorrect ⇒ Format as you type.
 - 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.
 - Search for bold and replace with italics (Edit-Find-Format-Font-FontStyle): Do not use bold or underlining at all. (Please use italics for volume titles and emphasis. Do not use italics for volumes when writing in Hebrew).
 - Did you underline letters to receive diacritic marks (see above) ?
 - Search for double spaces prior to submission (replace with single space).
 - Search and remove double paragraph breaks (Edit-Find: ^p^p). Do not use empty lines to set off paragraphs or sections.
 - Remove all tab marks. (Find: ^t). For indentation use Fomat-Paragraph-BeforeText (0.5 cm)
 - Use en dash – instead of a single or double hyphen which is surrounded by spaces. The en dash is found in Insert⇒Symbol⇒Special (The em dash is even wider). Do not use the en dash between page numbers.

- Hebrew authors! The sequence of page numbers should follow the direction of Hebrew: smaller number on the right of the hyphen, larger on the left.
- When a footnote of a Hebrew article closes with the citation of an English study, the period to close the paragraph should be entered in Hebrew (that is switch to Hebrew [shift+alt] before entering the period) and the period will then appear on the left of the paragraph, closing the paragraph as a Hebrew footnote overall!
- Please be sure to include with your submission your name, full address with zipcode, contact phone number and email and the Hebrew and English translation and spelling of your name and study!
- Upon acceptance for publication authors should complete the agreement found below and mail in a signed hardcopy to the editors as requested.

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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.
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- Remove any commas between the city and year of publication.
- Use smart quotes (rounded apostrophes). Do not use double quotation marks. You can make this the default in Word by checking 'smart quotes' in: Tools⇒AutoCorrect⇒Format as you type.
- 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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מספר הערה בא אחר הגרש של הציגות, ואחרי הנקודה. לדוגמא:¹
 יש להזכיר שם פרט מלא בהערות ולא אותן ראות של המחבר
 אין להציג קיצורים [להלן]: אלא לא להשתמש בשם משפחה ובמלים הראשונות של הספר: אידל, קבלה, עמ' 123.
 כאמור יש לשמר על גרש לפני וגורש אחרי הקיצור: שלום, 'מפתח לפירושים'.
 אין לרשום פסק אחורי שם כתוב העת
 אין להפנות להערה אחרת !! (עליל ???), זה יימחק על ידי העורך. ככלمر שהרצף של הקיצור של ההפנייה הראשונה שהייתה הפניה מלאה
 אין להפירות הפניות הללו בפירוש עברי. ככלמר שהרצף של איזכורים באנגלית ימשמעות מימיין לשמאל עד שהתקסט עובר למילים בעברית. יש
 למנוע מהויסיף את המלה 'ראה' (בלבד) בין הפניות שבאנגלית.

הפניית לזהר
¹ ראה זהה, ח"א, קכג ע"א.

כללי עתיק:
 האותיות ח, ט, צ: תחוטקה לאנגלית עם קו תחתון: hanoch, Metatron, saddiq

מובאות

- אין להזיח פסקאות בראש הפרק או החלק.
- יש להזיח וובאות בגוף הפרק או החלק – בMOVED של חמישה תוויות
- לא יובה גרש בראש ובסוף פיסקה שהזהחה הכלולה מובאה
- במובאות בתוך הפסקה יבוא הגרש בראש המובאה ובסוף לפניו סימני הפיסוק: 'קבלה'.
- מספור הערה יבוא תמיד לאחר כל סימני הפיסוק ולא לפניו: 'קבלה'.
- מובאות קצורות תבוננה בגוף התקסט גרש מעוגל בכל צד: 'קבלה'.

הפניות בביבליוגרפיה בהערה

- אין להזכיר נסorda של קיצורים בביבליוגרפים שרוירתיים
- בהפנייה הראשונה למקור בביבליוגרפיאי יבוא תמיד מידע בביבליוגרפיאי מלא, שם פרטימלי ושם משפחה
- בציגות נאמר יש להקפיד לכלול את כל אלה: שם המחבר, כותר מדויק של המחקר, כותר כתוב העת (ולא רק 'קיצור') ומספרים עמודים.
- שמות מאמריים יבואו בין גרשימים: 'קבלה', ולא בMOVED
- אין להפירות את המיקום/העיר משנת הפרסום
- אין לציין את שמות המוציאים לאור ואת כותרת הסדרה
- הפניות נוספת בקיצור: שם משפחתו של המחבר, המילים הפותחות בכותר ומספר/העמודים:

.Scholem, *Major Trends*, p. 15 לספר:

.Scholem, 'Colors and Their Symbolism', pp 112-145 למאמר:

- אין לתרגם שמות כותרים מאנגלית לעברית
- לעולם תבוא נקודה בסוף משפט בהעת שולים, ללא תלות בשפת המילים הסוגרות:

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

- מספרים העמודדים יישמרו על סדר הכתיבה, ר' מימיין לשמאלי בעברית: 12-23.
- אין לציין ff או f כהפנייה לפרק בספר
- אין להפריד פסקית את בוחר העת מספר הכרך.

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

- לציין שם העורך יש לקוטט במיל**העיר**; שמו יבוא בקיצור שם הפרטיאי [הראשון] באות ובשם משפחה מלא
- לעורכים נוספים אפשר להוסיף: et. al. ; ובעברית: ואחרים
- אין להזכיר את המילים בתוך: או: (ו:ן) לשאנס המאמרים או הכרך:

Gershon Scholem, 'The Concept of *Kavvanah* in the Early Kabbalah', *Studies in Jewish Thought: An Anthology of German Jewish Scholarship*, ed. A. I. Jospe, Detroit 1981, pp. 162-180.¹

¹ גראם שלום, 'תעודת חזרה לתולדות ראשית הקבלה', ספרバイליק, בעריכת י' פיכמן, תל אביב תרצ"ד, עמ' 141-162.

- שם הספר יבוא ב-italic פרוט לעברית! אין להוסיף קו תחתון תחת שם הספר.
- קיצור של שם פרט של עורך (ולא מקודמים שם פרט של שם מחבר): בערבית: ג' שלום / א"א אורבן = באנגלית: G. Scholem
- שמות ערים יופרדו בפסקין ולא במקפים: (רמאלה, בית שאן). אין לזכיר שמות הערים (Y.N., ת"א, ב.ש.).
- כאשר לא מופיע מקום ההוצאה, יש לציין [חמי"ד] / [n.p.] / [n.d.]
- כאשר לא מופיע תאריך ההוצאה, יש לציין [חש"ד] / [חמי"ד]
- עברית – ניתן לאגד את השניים במרקחה הצוואר: [חמי"ד]

הפניות בביבליוגרפיה למהדורות פקסימיליה של מקורות ואותוניים

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

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