

Instructions for Contributors & Style Guide

TRADITION is a journal of Orthodox Jewish thought, and welcomes contributions from women and men that offer new insights and treatments of the array of topics that fit within that field, broadly defined. Please do not submit essays which have been or are slated to be published elsewhere (in whole or in part; in print or digitally). In exceptional cases we will entertain submissions that will be published in a subsequent book or which have appeared in print in a foreign language and have been translated to English for *TRADITION*. Please indicate these circumstances when submitting a manuscript.

Length: There is no set word limit on submissions. The appropriate length is more a function of how an author *uses* the words, not *how many* words are used. That being said, on average articles range from 5,000-10,000 words (including footnotes); if the subject and scope of an essay requires greater length such submissions are welcome. Typically, book reviews or submissions for our “Sources and Resources” and “From the Pages of *TRADITION*” columns tend to be shorter.

Editing Process: (a) The editor examines all submissions and decides to reject or circulate for double-blind peer review. (b) In some cases manuscripts are returned to authors prior to peer review if it is thought certain revisions will strengthen the prospects for a successful or useful review. Often this is to adjust for length, style, or the framing of a paper. (c) Upon receipt of the referee(s)’ report(s) the editor rejects, accepts, or in most cases returns the manuscript for some degree of revision. (More than one round of revision may be required.) (d) Depending on the nature of requested revisions, if requested at all, the editor edits the paper for the author’s review either before or after the referee’s suggestions are implemented and accepted. (e) Only upon receipt of a satisfactorily revised manuscript is the article accepted for publication. (f) After a manuscript has been accepted for publication the editorial assistants copy edit the manuscript. *Optimism and encouragement expressed by members of the editorial board should not be confused with a manuscript being accepted for publication. Prospective authors are welcome to contact the editor to discuss potential submissions.*

Submissions may be published in our quarterly print journal and/or on TraditionOnline.org. Copyright of all published material is assigned to our publisher, the Rabbinical Council of America.

- Manuscripts should be submitted via e-mail as an attachment in Microsoft Word or compatible format to traditioneditor@rabbis.org
- Authors should adhere to this style guideline; manuscripts not conforming to the guide will be returned for revisions before editorial review.
- All manuscripts undergo double-blind peer review.
- The author’s name and e-mail address should be included on the first page of the document, along with a brief (1-2 sentence) professional biographical statement.

Transliteration Rules

- *TRADITION* uses a slightly modified version of the *General* (not scientific) transliteration rules found in *Encyclopedia Judaica* (Index Volume, 90). Among the exceptions: ך is h; ץ is tz (note the change in *TRADITION* style: ץ is no longer *ts*).
- Hebrew text should be avoided, with the exception of rare instances where philological arguments cannot be elucidated with transliterations or translations.
- Transliteration of individual words is frequently justified to articulate an argument. Long phrases slow down the reader and increase the likelihood of typesetting errors.
- Lengthy transliterations should be avoided.
- Sefaradic pronunciation should be used.
- Biblical names should be translated: Abraham, Isaac, Joseph, Moses. Post biblical names should be transliterated: Rabbi Yehuda ha-Nassi.
- The letters ך and ץ are not transliterated, nor are they represented with apostrophes as in scientific transliteration style. If, however, the ך or ץ are vocalized they are represented with the appropriate vowel. An apostrophe between vowels indicates that they do not form a diphthong and are to be pronounced separately. Instead, they are represented with the vowel with which they are vocalized: *eved*, *eretz*; but *navi*, where the *alef* is not vocalized, and similarly for *ayin*.
- An apostrophe (') should be utilized to indicate that two vowels do not form a diphthong and should be pronounced separately: *ru'ah*, *ba'al*.
- Prefixes should be separated from the word which they modify with a hyphen (not an apostrophe), and should be lowercased: *ha-aretz*, *ha-melekh*, *va-ethanan*.
 - a. In the case of a double prefix, hyphenate the initial prefix, attach the second to the word, and capitalize the initial letter of the word: *ve-haMidyanim*
 - b. If a Hebrew book title begins with a prefix, it should be capitalized. Similarly, if a Hebrew word with a prefix begins a sentence: *Ha-Datayim ha-Hadashim*, *U-Vikkashtem mi-Sham*
- Final *he'* should not be transliterated except when the *he'* is:
 - a. necessary to read the word properly (therefore, “*yoreh de'ah*” and not “*yore de'a*”)
 - b. part of the *shoresh*, as it is in a *mapik he'*- therefore, *lishmah*, and not *lishma*.
- *Dagesh hazak* is indicated by the doubling of the letter, except in the case of “sh”

Vowels

- Vowels should not be transliterated with long diphthongs. One English vowel should be used per Hebrew vowel – even for long vowels.
- Terminal *yod*, when vocalized with a *hirik*, is transliterated “i” and not “y”: *Sifri* NOT *Sifry*. Terminal *yod*, when vocalized with a *tzeyrei*, is transliterated “ei” and not “e”: *hiddushei* NOT *hiddushe*.
- *Sheva na* should be indicated with “e”: *tefilla*. *Sheva nah* (שׁוּוּא נַחַ) is not transliterated: *Bavli*.

Punctuation

- “Periods and commas precede closing quotation marks, whether double or single.”
- Superscript footnote numerals follow *all* punctuation, including quotation marks, i.e., “. . . according to Rashi.”²³
- *TRADITION* uses the Oxford or series comma: In a series of three or more items, a comma should follow each item (except for the last), *including the item before the conjunction*, i.e., “Ramban, Ritva, and Rashba concur.”
- “Colons, semicolons, question marks and exclamation points, unlike periods and commas, all follow closing quotation marks unless a question mark or exclamation point belongs within the quoted matter.”
- The first word after a colon is capitalized if it begins a complete sentence. When a colon introduces a list of things, do not capitalize the first word after the colon unless it is a proper

noun. When a colon introduces a phrase or an incomplete sentence that is meant to add information to the sentence before it, do not capitalize the first word after the colon unless it is a proper noun.

Italicization & General Style

- All transliterations should be italicized. Exceptions and special cases are include: Hebrew terms which have entered the popular parlance—usually indicated by their being found in major dictionaries—are generally not italicized, as illustrated below.
 1. Midrash – Not italicized if it describes a genre. Should be italicized if you're saying, “Ramban alludes to two *midrashim* on the verse.”
 2. haredi and kaddish – neither is italicized. “kaddish” should be lower case (“The mourner recited kaddish . . .”), but if Kaddish de-Rabbanan, then upper case.
 3. Names of books and institutions should be capitalized (hence, Humash, Genesis, Gemara, Mishna, Talmud).
 4. Do not italicize the author’s name. Do italicize the name of his book. Rashi, Ibn Ezra, Ramban, are these are used as the equivalent of a person’s name. *Hiddushei ha-Ramban* is his book. Generally “the” should be avoided before the name of acronyms or book-title as person: NOT “the Rambam,” “the Hazon Ish,” but Rambam and Hazon ish.
 5. Names of foreign institutions, organizations, parties, and schools should not be italicized – i.e., Likud, Yeshivat Merkaz ha-Rav, Gush Emunim.
 6. Names of the Jewish months are capitalized, though not italicized.
 7. Terms (and their declined forms) are not italicized: bet din, bet midrash, halakha, haredi, rosh yeshiva, Shabbat, yeshiva.
- There is no need to write “The Gemara in *Sota* 34a says...” It is more elegant to write: “*Sota* (32a) states...”
- It is tautological to put a header above the opening paragraph which declares *Introduction*; neither is there a need to mark the closing paragraph as *Conclusion*.
- Excessive use of section headers, which break up the flow of an essay, should be avoided.
- Please, one space only following a period. Thank you.

References and Citations

- Our reference style (notes, not bibliographic) can be found in the *Chicago Manual of Style*. Please refer to the Chicago Manual of Style for the most up-to-date information including appropriate citation of Websites, e-Journals, and the like. (See sample entries below.)
- Rarely is an excessively lengthy footnote desirable. Generally speaking, the collective text of the footnotes should not exceed 15% of the total word count.
- Footnote markers should generally be placed at the end of a sentence.
- URLs should not be cited when a print reference is available. Exceedingly long URLs should be avoided; if absolutely necessary a URL shortener such as Bitly or TinyURL should be used to generate a link that a reader of the print journal can easily copy into a web browser.
- Notes must be inserted into the MS Word document as footnotes (not prepared manually in an accompanying document).
- Biblical quotations in translation should be uniform and *non-archaic*.
- References to the following should be in text in parentheses, NOT footnotes:
 1. Biblical verses, page references to the Bavli, and other standard sources, where there is no need to mention which edition was used.
 2. Page references, in a book review or in an article where one book is repeatedly cited. (Rule of thumb: if the reference interrupts reading, use footnote; if turning to the footnote interrupts reading, place it in the text.)
- Hebrew (or foreign) book titles in the references should be transliterated.

- Hebrew (or foreign) articles: the title should be translated with the additional marker [Hebrew]; the journal name transliterated.

(Rationale: The main priority is to locate the book. Even a decent translation may be ambiguous in that regard. Re: article: you know where to find it, so it's most beneficial to translate the title.)

- *Sifrei Kodesh* (Responsa, Talmud, or Tanakh commentaries) published after the year 1900 require full citations, publisher (if available), year, and edition (where applicable).
- Page numbers need not be preceded with “p.” or “pp.” In a relevant case [Hebrew] should appear prior to the parentheses. Additionally, trans. should appear prior to the parentheses.
- Page number ranges: When indicating a span of page numbers in a reference all numbers should be written out in full; e.g., if referencing an article that appears on pages 172 through 179, the footnote should read 172-179 (not in the sometimes “abbreviated” fashion 172-9 or 172-79).
- NOTE: *TRADITION* no longer includes the place of publication in citations. For early modern rabbinic works where no publisher is listed, then use the city and date.

Sample Citations

- BOOK (WITH ONE AUTHOR):

Amnon Bazak, *To This Very Day: Fundamental Questions in Bible Study* (Maggid Books, 2020), 87-120.

- ARTICLE (WITH ONE AUTHOR):

Aaron Levine, “Ethical Issues in the Telemarketing Industry,” *TRADITION* 38:3 (2004), 9.

[NOTE: Notations such as “vol.” and “no.” are extraneous. The two need only be represented with their respective numbers, and should be separated with a colon (no space). Articles from *TRADITION* need not be cited with season (Spring, Fall) of publication.]

- ARTICLE IN A FOREIGN LANGUAGE:

Yitzhak Geiger, “The New Religious Zionism” [Hebrew], *Akdamot* 11 (October 2001), 51-77.

[NOTE: Title here is translated. The language of the original article should be indicated in brackets after the article title and preceding the journal title. The comma which normally follows the final word of the article now follows the closing bracket.]

- ARTICLE IN AN EDITED VOLUME (FESTSCHRIFTS, COLLECTED STUDIES, ETC.):

Dov Schwartz, “Between Temporality and Eternity: Studies in the Understanding of Secularism in Religious Zionist Thought” [Hebrew], in *Yahadut Panim va-Hutz*, ed. Avi Sagi, Dudi Schwartz, and Yedidya Stern (Magnes Press, 2000), 169-181.

All style issues should be resolved with *The Chicago Manual of Style*. An online reference guide can be found at www.chicagomanualofstyle.org/tools_citationguide.html

Issues which are specific to our publication and not addressed in the *CMS* can be addressed to the Editorial Assistant at editorialassistant.tradition@gmail.com

“Break any of these rules sooner than say anything outright barbarous.”

— Orwell