

# Maggid Style Guide

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## Part Two: Style

### 1. Formatting and Punctuation

#### 1.1. General Formatting

- 1.1.1. Manuscripts should be in Garamond font, size 12 point (or any other font that is comfortable to read, e.g., Cambria, Times New Roman, Calibri)
- 1.1.2. Set line spacing exactly at 16.
- 1.1.3. Include a 12 point space after each paragraph.
- 1.1.4. Paragraphs should be indented.
- 1.1.5. There should *not* be gap lines after paragraphs.

#### 1.2. Dedication Text

- 1.2.1. Only the first word should be capped – each new line in the dedication does not need to be capped.
- 1.2.2. Punctuate only when the text comprises full sentences.

#### 1.3. Headers

- 1.3.1. Insert a gap line before each new section within the text. Please be careful not to insert gap lines where they are unneeded, as this will result in erroneous sub-divisions.
- 1.3.2. **Chapter titles** should be (i) centered, (ii) bold, and (iii) at the top of a new page. Hebrew terms in chapter titles should never be italicized/reverse italicized in chapter titles in the TOC, chapter pages, or running heads.
- 1.3.3. Subheadings should be stylized as follows:
  - **Heading1**—(i) justified left, (ii) bold, (iii) ALLCAPS
  - **Heading2**—(i) justified left, (ii) bold, (iii) Title Caps: First Letter of Each Word (other than short articles) Capitalized
  - **Heading3**—(i) justified left, (ii) italicized, (iii) Sentence cap: First letter only capitalized

1.3.4. Do not use punctuation after a heading unless the heading comprises a complete grammatical unit.

1.3.5. When one subheading is immediately followed by another without text between, there should be a gap line between the two subheaders.

#### 1.4. Commas

1.4.1. The Oxford (serial) comma should be used.

1.4.2. When a comma is used to set off an element from the rest of the sentence, another comma should follow it if the sentence continues.

#### 1.5. Dashes and Hyphens

1.5.1. The preference is to not hyphenate prefixes unless the word would look odd otherwise.

- co-author; non-violent; pre-establishment; retelling; proactive; interpersonal; reaffirm

1.5.2. Two phrasal adjectives preceding a noun should be hyphenated.

- time-effective solution; gray-colored computer

1.5.3. En-dashes with a space on either side, rather than em-dashes with no spaces, should be used to set off elements from sentences.

- The influence of two rabbis – Rabbi Cohen and Rabbi Klein – affected his decision to study in Israel.
- NOT The influence of two rabbis—Rabbi Cohen and Rabbi Klein—affected his decision to study in Israel.

1.5.4. Two-part titles should be broken up by a colon, not an en-dash, unless the title is preceded by another title.

- “Hope and Defeat: Moses’ Supplication”
- NOT “Hope and Defeat – Moses’ Supplication”
- Yitro: *Maamad Har Sinai* – the Love and Fear Dialectic

#### 1.6. Ellipses

1.6.1. A 3-dot ellipsis should not be followed by a space (closed up on both sides); a 4-dot ellipsis should be followed by a space.

1.6.2. At the beginning or end of a sentence, ellipses should only be used when grammatically necessary; they should *not* be used to indicate that a verse is not quoted in whole.



## 2. Lists

- 2.1. In case of lists, bullet points are preferable to numbers wherever possible.
- 2.2. If the items on a list do not comprise complete grammatical units, the initial letter should not be capitalized.
- 2.3. Punctuation should only be used at the end of lists if it follows a whole grammatical unit.
  - Moses' Interpretation of the Torah
  - Changes in Deuteronomy
  - BUT The syntactical and informational function of these place names is unclear.
  - Verse 2 in its entirety appears out of place.

## Abbreviations

- 3.1. Periods should *not* be used in common initialisms that are proper nouns.
  - USA, US, YU, NYC, AIDS
- 3.2. When writing a proper name, periods and spaces should be used between initials unless the initials stand for the whole name.
  - FDR not F. D. R.; J. K. Rowling, not JK Rowling

## Numbers

- 4.1. If the number can be written out in two words or less, write out in words.
  - eighteen, two hundred
- 4.1.1. Numbers between twenty-one and twenty-nine, thirty-one and thirty-nine, etc. should be written with a hyphen.
  - forty-five, eighty-nine, ninety-three
- 4.2. Numbers beginning a sentence should be written out in words.
  - E.g. Six hundred thirteen commandments were given to the Jewish people,
  - BUT God gave the Jewish people 613 commandments.
- 4.3. Numbers indicating a sequence should be written out in words.
  - He came in fourth; The third son
- 4.4. If a number must be written in three or more words, write in numerals,
  - 4,300; 524
- 4.5. When numbers are grouped together in a paragraph, use numerals.
  - The ages of the students are 19, 20, 21, and 22.

## Foreign Languages

- 5.1. For terms and expressions in Judaic languages, see Part Four, Judaic Terms and Expressions.
- 5.2. Foreign-language terms and expressions that are not specifically related to Judaic expressions (e.g. those in French, Spanish, etc.), should be italicized.
  - *raison d'être, c'est la vie, que sera*

## Quotations

- 6.1. Quotes ought to be stylistically altered to conform to Maggid style where necessary.
- 6.2. Quotes within the text should be set off by a comma when they precede reported speech.
  - Moses says, “And you approached me, all of you.”
  - Rabbi Kotler comments, “Not only are we obligated...”
- 6.2.1. This includes biblical quotes.
  - “And the Lord spoke to Moses, saying, ‘Go to the...’”
- 6.2.2. When it is unclear where the reported speech ends, the quote marks may be omitted.
- 6.2.3. When a block quote is comprised of dramatic monolog, use a colon with no quote marks.
- 6.3. Prooftexts presented in the text, should be preceded with a colon.
  - King Solomon worked under this premise when preparing to build the First Temple: “The House that I intend to build will be great, inasmuch as our God is greater than all gods” (II Chr. 2:4).
  - It appears that the punishment occurred because people tried to stop prophets from prophesying: “A time is coming – declares my Lord God – when I will send a famine upon the land...”
- 6.4. When a quote is formally introduced with “as follows” or “thus,” or needs to be set off with more emphasis, a colon should be used.
  - The Mishna states as follows: “What is the correct path that a person should choose?”
  - Thus, the Talmud says: “Both are the words...”
  - And God spoke to Moses, saying: “...” (Where the bulk of the quote is a lengthy speech.)
- 6.5. A quote should be indicated by either double quotation marks or a block quote.

- 6.6. A quote within a quote receives single quote marks. A quote within a block receives double quote marks.
- 6.7. For a quote longer than 3 lines (40–50 words), a block quote should be used and no quotation marks should be used.
- 6.8. When an entire block quote is comprised of direct speech, no quote marks are used around the block.
- 6.9. When a new chapter begins with a drop cap, no opening quotation mark should be used.

## **Capitalizations**

- 2.1. Titles and Headers: Capitalize the first and last words of the title and all nouns, pronouns, adjectives, verbs, adverbs, prepositions of five or more letters, and subordinating conjunctions (*if, because, as, that,* and so on)
  - 2.1.1. Rules for Capitalizing the Words in a Title.
- 2.2. States, Kingdoms, Houses, and Nations
  - 7.2.1 When a proper noun/official name, capitalize both terms:
    - Kingdom of Judah; House of David; Land of Israel
  - 7.2.2 When descriptive, rather than proper name, l/c:
    - children of Israel; people of Israel; land of the giants
  - 7.2.3 When speaking of “YX,” the Y term is capitalized, but the X term is left uncapitalized.
    - Jewish nation; Davidic dynasty; Judahite kingdom

## **Part Three: References**

### **1. General Rules:**

- 1.1. Footnotes, not endnotes, should be used. Bibliographies at the end of the book may also be used.
- 1.2. For all modern bibliographical sources use the Chicago Manual of Style, 17<sup>th</sup> edition. Below are examples of how a variety of references should be cited in both footnote and bibliography style. The footnotes begin with a random number to demonstrate that they are footnotes to a corresponding number in the text.

1.3. Online sources that are analogous to print sources (such as articles published in online journals, magazines, or newspapers) should be cited similarly to their print counterparts, but with the addition of a URL. For online or other electronic sources that do not have a direct print counterpart (such as an institutional website or a blog), as much information as possible should be given in addition to the URL. The following examples include some of the most common types of electronic sources.

## Books

### 1.4. One Author

Footnote:

1. Wendy Doniger, *Splitting the Difference* (Chicago: University of Chicago Press, 1999), 65.

Bibliography entry:

Doniger, Wendy. *Splitting the Difference*. Chicago: University of Chicago Press, 1999.

### 1.5. Two-Three Authors

Footnote:

13. Sue-Ellen Jacobs, Wesley Thomas, and Sabine Lang, *Two Spirit-People: Native American Gender Identity, Sexuality, and Spirituality* (Chicago: University of Chicago Press, 1994), 262.

Bibliography entry:

Cowlshaw, Guy, and Robin Dunbar. *Primate Conservation Biology*. Chicago: University of Chicago Press, 2000.

### 1.6. Four or More Authors

Footnote:

13. Edward O. Laumann et al., *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994), 262.

Bibliography entry:

Laumann, Edward O., John H. Gagnon, Robert T. Michael, and Stuart Michaels. *The Social Organization of Sexuality: Sexual Practices in the United States*. Chicago: University of Chicago Press, 1994.

## 1.7. Editor, Translator, or Compiler instead of Author

Footnote:

16. Richmond Lattimore, trans., *The Iliad of Homer* (Chicago: University of Chicago Press, 1951), 91–92.

Bibliography entry:

Lattimore, Richmond, trans. *The Iliad of Homer*. Chicago: University of Chicago Press, 1951.

## 1.8. Editor, Translator, or Compiler in addition to Author

Footnote:

16. Yves Bonnefoy, *New and Selected Poems*, ed. John Naughton and Anthony Rudolf (Chicago: University of Chicago Press, 1995), 22.

Bibliography entry:

Bonnefoy, Yves. *New and Selected Poems*. Edited by John Naughton and Anthony Rudolf. Chicago: University of Chicago Press, 1995.

## 1.9. Chapter or Other Part of a Book

Footnote:

6. Andrew Wiese, “‘The House I Live In’: Race, Class, and African American Suburban Dreams in the Postwar United States,” in *The New Suburban History*, ed. Kevin M. Kruse and Thomas J. Sugrue (Chicago: University of Chicago Press, 2006), 101–2.

Bibliography entry:

Wiese, Andrew. “‘The House I Live In’: Race, Class, and African American Suburban Dreams in the Postwar United States.” In *The New Suburban History*, edited by Kevin M. Kruse and Thomas J. Sugrue, 99–119. Chicago: University of Chicago Press, 2006.

## 1.10. Chapter of an Edited Volume Originally Published Elsewhere (as in primary sources)

Footnote:

7. Quintus Tullius Cicero. "Handbook on Canvassing for the Consulship," in *Rome: Late Republic and Principate*, ed. Walter Emil Kaegi Jr. and Peter White, vol. 2 of *University of Chicago Readings in Western Civilization*, ed. John Boyer and Julius Kirshner (Chicago: University of Chicago Press, 1986), 35.

Bibliography entry:

Cicero, Quintus Tullius. "Handbook on Canvassing for the Consulship." In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of *University of Chicago Readings in Western Civilization*, edited by John Boyer and Julius Kirshner, 33–46. Chicago: University of Chicago Press, 1986. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

1.11. Preface, Foreword, Introduction, or Similar part of a Book

Footnote:

17. James Rieger, introduction to *Frankenstein; or, The Modern Prometheus*, by Mary Wollstonecraft Shelley (Chicago: University of Chicago Press, 1982), xx–xxi.

Bibliography entry:

Rieger, James. Introduction to *Frankenstein; or, The Modern Prometheus*, by Mary Wollstonecraft Shelley, xx–xxi. Chicago: University of Chicago Press, 1982.

1.12. Book Published Electronically

1.12.1. If a book is available in more than one format, you should cite the version you consulted, but you may also list the other formats, as in the second example below. If an access date is required by your publisher or discipline, include it parenthetically at the end of the citation, as in the first example below

Footnote:

2. Philip B. Kurland and Ralph Lerner, eds., *The Founders' Constitution* (Chicago: University of Chicago Press, 1987), <http://press-pubs.uchicago.edu/founders/> (accessed June 27, 2006).

Bibliography entry:

Kurland, Philip B., and Ralph Lerner, eds. *The Founders' Constitution*. Chicago: University of Chicago Press, 1987. <http://press-pubs.uchicago.edu/founders/>. Also available in print form and as a CD-ROM.

## Journal Articles

### 3.1 Article in Print Journal

Footnote:

8. John Maynard Smith, "The Origin of Altruism," *Nature* 393 (1998): 639.

Bibliography entry:

Smith, John Maynard. "The Origin of Altruism." *Nature* 393 (1998): 639–40.

### 3.2 Article in Online Journal

Footnote:

33. Mark A. Hlatky et al., "Quality-of-Life and Depressive Symptoms in Postmenopausal Women after Receiving Hormone Therapy: Results from the Heart and Estrogen/Progestin Replacement Study (HERS) Trial," *Journal of the American Medical Association* 287, no. 5 (2002),  
<http://jama.amaassn.org/issues/v287n5/rfull/joc10108.html#aainfo>

Bibliography entry:

Hlatky, Mark A., Derek Boothroyd, Eric Vittinghoff, Penny Sharp, and Mary A. Whooley. "Quality-of-Life and Depressive Symptoms in Postmenopausal Women after Receiving Hormone Therapy: Results from the Heart and Estrogen/Progestin Replacement Study (HERS) Trial." *Journal of the American Medical Association* 287, no. 5 (February 6, 2002),  
<http://jama.amaassn.org/issues/v287n5/rfull/joc10108.html#aainfo>

## Popular Magazine Article

Footnote:

29. Steve Martin, "Sports-Interview Shocker," *New Yorker*, May 6, 2002, 84.

Bibliography entry:

Martin, Steve. "Sports-Interview Shocker." *New Yorker*, May 6, 2002.

## Newspaper Article

1.13. Newspaper articles may be cited in running text (“As William Niederkorn noted in a *New York Times* article on June 20, 2002, . . .”) instead of in a note or an in-text citation, and they are commonly omitted from a bibliography or reference list as well. The following examples show the more formal versions of the citations

Footnote:

9. William S. Niederkorn, “A Scholar Recants on His ‘Shakespeare’ Discovery,” *New York Times*, June 20, 2002, Arts section, Midwest edition.

Bibliography entry:

Niederkorn, William S. “A Scholar Recants on His ‘Shakespeare’ Discovery.” *New York Times*, June 20, 2002, Arts section, Midwest edition.

## Book Review

Footnote:

16. James Gorman, “Endangered Species,” review of *The Last American Man*, by Elizabeth Gilbert, *New York Times Book Review*, June 2, 2002, 16.

Bibliography entry;

Gorman, James. “Endangered Species.” Review of *The Last American Man*, by Elizabeth Gilbert. *New York Times Book Review*, June 2, 2002.

## 7. Thesis or Dissertation

Footnote:

22. M. Amundin, “Click Repetition Rate Patterns in Communicative Sounds from the Harbour Porpoise, *Phocoena phocoena*” (PhD diss., Stockholm University, 1991), 22–29, 35.

Bibliography entry:



Amundin, M. "Click Repetition Rate Patterns in Communicative Sounds from the Harbour Porpoise, *Phocoena phocoena*." PhD diss., Stockholm University, 1991.

## Paper Presented at Meeting or Conference

Footnote:

13. Brian Doyle, "Howling Like Dogs: Metaphorical Language in Psalm 59" (paper presented at the annual international meeting for the Society of Biblical Literature, Berlin, Germany, June 19–22, 2002).

Bibliography entry:

Doyle, Brian. "Howling Like Dogs: Metaphorical Language in Psalm 59." Paper presented at the annual international meeting for the Society of Biblical Literature, Berlin, Germany, June 19–22, 2002.

## Website

7.1. Websites may be cited in running text ("On its website, the Evanston Public Library Board of Trustees states . . .") instead of in an in-text citation, and they are commonly omitted from a bibliography or reference list as well. The following examples show the more formal versions of the citations. If an access date is required by your publisher or discipline, include it parenthetically at the end of the citation, as in the second example below.

Footnote:

11. Evanston Public Library Board of Trustees, "Evanston Public Library Strategic Plan, 2000–2010: A Decade of Outreach," Evanston Public Library, <http://www.epl.org/library/strategic-plan-00.html>.

Bibliography entry:

Evanston Public Library Board of Trustees. "Evanston Public Library Strategic Plan, 2000–2010: A Decade of Outreach." Evanston Public Library. <http://www.epl.org/library/strategic-plan-00.html> (accessed June 1, 2005).

## Blog Entry or Comment

7.2. Blog entries or comments may be cited in running text (“In a comment posted to the Becker-Posner Blog on March 6, 2006, Peter Pearson noted . . .”) instead of in a note or an in-text citation, and they are commonly omitted from a bibliography or reference list as well. The following examples show the more formal versions of the citations. Include access date parenthetically at the end of the citation, as in the first example below.

Footnote:

7. Peter Pearson, comment on “The New American Dilemma: Illegal Immigration,” The Becker-Posner Blog, comment posted March 6, 2006, [http://www.becker-posner-blog.com/archives/2006/03/the\\_new\\_america.html#c080052](http://www.becker-posner-blog.com/archives/2006/03/the_new_america.html#c080052) (accessed March 28, 2006).

Bibliography entry:

Becker-Posner Blog, The. <http://www.becker-posner-blog.com/>

## Item in Online Database

7.3. Journal articles published in online databases should be cited as shown above, under “Article in an online journal.” Include access date parenthetically at the end of the citation, as in the first example below.

Footnote:

Pliny the Elder, *The Natural History*, ed. John Bostock and H. T. Riley, in the Perseus Digital Library, <http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Plin.+Nat.+1.dedication> (accessed November 17, 2005).

Bibliography entry:

Perseus Digital Library. <http://www.perseus.tufts.edu/>

## Part Four: Judaic Terms and Expressions

## 1. Translations vs. Transliterations

- 1.1 Translate, rather than transliterate, names and terms. Verses should, as a rule, appear in translation.
  - priest, not *kohen*; Levite, not Levi; Maimonides, not Rambam; Nahmanides, not Ramban; *Laws of the Foundations of the Torah*, not *Hilkebot Yesodei HaTorah*
- 1.2 Exceptions:
  - 1.2.1 If a transliteration is very commonly used (Shabbat, Siddur);
  - 1.2.2 If a transliteration is necessary to draw attention to properties of the original Hebrew;
    - E.g. when a similar word or root verb is used in two verses
  - 1.2.3 If no good English equivalent exists
  - 1.2.4 If the reading audience is more from the yeshiva world than the academic world, and the author prefers to use e.g., Rambam (instead of Maimonides) that may sometimes be ok.
  - 1.2.5
- 1.3 Biblical names should be Anglicized and not transliterated
  - Abraham, not Avraham; Noah, not Noahh (unless referring to the parasha, in which case it would be Noahh); Laban, not Lavan; Horeb, not Horev
- 1.4 Talmudic names should be left in their Hebraic form.
- 1.5 Contemporary names (19<sup>th</sup> century on) should be written as the individual would have preferred them to be whether Anglicized or Hebraicized.
- 1.6 When the transliterated name contains the letter ן, use an h with no h-dot.
- 1.7 When names are Anglicized, they should be written “x son of y”; when names are transliterated, they should be written “x ben y.”
- 1.8 When a transliterated term is to be inserted in a quote next to the translated word for reasons of clarity or analysis, the term is inserted in parenthesis. This as opposed to the square brackets generally used for editorial changes to quotes.
  - “And Isaac went out to meditate (*lasuah*) in the field.”
- 1.9 When bringing a transliterated quote and its translation, they should be formatted: “*transliteration*,” “translation.”
- 1.10 Quoting Hebrew text should be avoided wherever possible (unless the nature of the book requires it).

## Transliterations

2.1 As a rule, transliterated words should be italicized; for guidelines and exceptions, see Part Four, Section 4 (Italicizations).

2.2 Transliteration rules:

Hebrew	Transliteration
ח	<u>h</u> (h-dot)
כ (not ך)	kh
צ	tz
ק	k
ח at the end of a word	a or e, NOT ah or eh (see 2.3)
<i>dagesh</i>	double consonant – possible exceptions when this becomes very unwieldy and looks strange to the reader
כ or ך at the beginning of a word	<i>be</i> or <i>ve</i> or, NOT <i>b'</i> or <i>v'</i>
: (shva na)	e (E.g. <i>teshuva</i> , NOT <i>t'shuva</i> ; see 2.4)
.. ( <i>tzerei</i> )	e (see 2.3); ei when accompanied by a ך
Root verbs	small caps, separated by hyphens (E.g. B-T-L)
<i>Mapik-beh</i>	Use an h at the end of the word. <i>Lishmah</i>

2.3 H should be added at the end of a word only to avoid confusion.

- *Yoreh*, not *Yore*, should be used (to avoid readers having an association with the phrase “days of yore.”)

2.4 Shva na should be transliterated as e unless it is inconsistent with the common spelling. Exceptions to this rule: *brit*, not *berit*; *kelal*, not *kelal*

2.5 Shva nah does not receive an e (e.g., *mishpat*).

2.6 Tzerei followed by a ך should be ei.

2.7 Prefixes to Hebrew words (ל, מ, ב, ש, ה, ו) are written uppercase when the word would be capitalized according to the rules of capitalization.

- *Avot DeRabbi Natan*; Tu BiShevat; Hol HaMoed

2.7.1 Exception: Hashem

2.8 Quotation marks should only be used if the transliteration is a quote or preceded by “the word/term.”

## Apostrophes

- 3.4 Apostrophes should be used *only* to prevent mispronunciation in the following cases:
- 3.4.1 Kh, representing חק (as opposed to כ)
- *Vayak'bel*
- 3.4.2 Double vowels which would be pronounced differently in English
- *ve'ahavta, ve'item*, double e,
- 3.4.3 Exceptions: If no danger of mispronunciation exists
- Maariv, Yaakov, Yisrael, Shavuot, *shiur*
- 3.5 If the two vowel sounds are separated by uppercase/lowercase letters, no apostrophe is necessary.
- Yom HaAtzma'ut
- 3.6 For specific spellings of transliterated words, see Part Six (Glossary of Judaic Terms and Expressions).

## Italicizations

- 4.1 All transliterated terms should be italicized (*Humash, avoda zara*), but NOT in quotation marks.
- 4.2 Exceptions, which should be in Roman:
- 4.2.1 Transliterations that are very commonly used (Shabbat, Siddur);
- 4.2.2 Transliterations that are prevalent throughout a particular book;
- 4.2.3 Transliterations that appear as part of a chapter title (though transliterations in subheadings should be italicized);
- 4.2.4 Punctuation marks that separate one transliteration from another (though punctuation marks *within* a transliterated phrase should be italicized).
- 4.3 **Do** italicize:
- 4.3.1 Names of *parashot*
- 4.3.2 Titles of books
- 4.3.3 This includes acronyms for titles.
- *Taz* for *Turei Zahav*
- 4.3.4 In instances where the word “the” precedes a book title, it should remain unitalicized. Additionally, it is not necessarily incorrect to omit the “the” from before a book title. This must be determined on a case-by-case basis.
- *The Mishna Berura*

- Rabbi Yosef Karo explains in *Beit Yosef*...
- 4.3.5 For rules regarding commentators who have come to be known by the title of their book, see section 6.4 below.
- 4.3.6 Names of Hebrew letters
- 4.4 **Do not** italicize:
  - 4.4.1 Names of books of the Bible
  - 4.4.2 Names of tractates of the Talmud
  - 4.4.3 Names of Jewish months
  - 4.4.4 Hashem
- 4.5 Transliterated words are not italicized in the chapter or part titles. They are italicized in headings and sub-headings.

## Capitalizations

*Note: For capitalization of individual names and terms, see the glossary (Part Six).*

### 1.1. Do capitalize

#### 1.1.1.1. People

- Rabbi Sacks; Dr. Erica Brown

#### 1.1.1.2. Titles - only when the title precedes the person's name

#### 1.1.1.3. Historic Groups

- *Tanna'im*; *Geonim*; Hasidim

#### 1.1.1.4. Places

- Jerusalem; the Kotel

#### 1.1.1.5. Holidays

- Passover; Hanukka

#### 1.1.1.6. Prayers

- Kiddush; Havdala; *Yedid Nefesh*; *Lekha Dodi*

#### 1.1.1.7. Biblical events

- the Golden Calf; the Tree of Knowledge; the Splitting of the Sea; Creation; the Revelation at Sinai

#### 1.1.1.8. Texts

- Humash, Haggada, Megilla

#### 1.1.1.9. Divine names and pronouns

- God; King of kings; *HaMakom*; The Holy One, blessed be He; the Creator in His wisdom; may it be Your will; my Redeemer; Lord (not LORD or YKVK)

- BUT who; whom
- Divine (in relation to God) should be upper case only when in the phrase “Divine Presence” or as a direct reference to God: “the Divine.”
- Heaven is only capitalized when used as a direct synonym for God.

1.1.1.10. Names that are commonly used (either in general or in a particular book) should be set in Roman, otherwise they should be italicized.

1.1.1.11. Works

5.1.12. Transliterated terms prefixed by “Ha” (when the H is capitalized)

- Hol HaMoed; Av HaRahamim
- BUT *et hashamayim ve’et haaretz*
- Exception: Hashem

5.1.13. BUT, when the transliterated term is part of phrase that is not capped, we do not need to cap the “ha.”

- *ĥadash asur min haTorah*

1.2. **Do not capitalize**

5.2.1. Precepts which are not strictly names

- *tzedaka, teshuva*, acceptance of the yoke of heaven, *kabbalat ol malkhut shamayim*; sanctification/desecration of the name, *kiddush/hillul Hashem*

5.2.2. Nouns relating to God which are not strictly pronouns

- divine providence, God’s presence

5.2.3. Adjectives

- biblical, midrashic, mishnaic, talmudic, kabbalistic, tannaitic, geonic
- Exception: Adjectives of nationalities, ethnicities, religious affiliations, etc.

5.2.4. Names of Hebrew Letters

- *aleph, beit*

## 6. Names

6.2. Names of commentators should be preceded by “the” when consistent with the common usage.

- The Rema says in...

6.3. Often, individuals are referred to by the name of their most recognized work. For example: The author of the book *Peri Ĥadash* is Hezkiah de Silva, but he is often referred to by the title of his famous work.

Therefore, *Peri Hadash* has also become a proper name. However, the words *Peri Hadash* remain italicized even when referring to the individual rather than the title.

- 6.4. The word “the” is to precede the title of a book when used as a proper name.
  - The *Peri Hadash* cites the following biblical text...
- 6.5. “Rabbi” should be spelled out, unless referring to a talmudic figure, in which case “R.” should be used.
  - 6.5.1. Ensure that “R.” does in fact stand for ‘Rabbi’ before replacing it, and not Reverend or Robert.
    - R. Ashi, but Rabbi Dessler
- 6.6. The spelling “ben” should be used, unless referring to a talmudic figure, in which case “b.” should be used.
- 6.7. Honorifics (*shlita*, רב, etc.) should be avoided, unless mentioned in the context of a personal connection to the author.
  - I learned this from my great teacher Rabbi Smith *shlita*.
  - This book owes a great debt to my beloved father רב.

## 7. Translation Sources

- 7.1. For your reference, below is a list of online translations considered to be authoritative. These are for reference and guidance, and may not be copy and pasted if they are under copyright.
  - 7.1.1. Bible: Either the Koren Tanakh or the JPS 1985 Bible (<https://www.sefaria.org/texts>). Refer also to Chabad.org -- copyright Judaica Press ([https://www.chabad.org/library/bible\\_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm](https://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm))
  - 7.1.2. Talmud: <https://www.sefaria.org.il/textshas> has a comprehensive online English translation.
  - 7.1.3. *Mishneh Torah*: [Eliyahu Touger's translation](#) on Chabad.org
  - 7.1.4. *Guide for the Perplexed*: [Shlomo Pines's translation](#) (volumes 1 and 2 are on Amazon preview for Amazon Prime users).
  - 7.1.5. *Hovot HaLevavot*: [Daniel Haberman's translation](#) for Feldheim (on Amazon preview for Amazon Prime users).
  - 7.1.6. [Chabad's translation of the Tanya](#)



## Part Five: Citations of Judaic Texts

### 1. Bible

1.1. When the citation is in-text, the book title should be written out, and lowercase letters and numerals should be used to indicate chapters and verses.

- The Torah introduces the story of the birth of Moses at the beginning of chapter 2.
- God's call to Moses opens verse 17.
- The dramatic slaying of Goliath by David is described in I Samuel 17:37–44.

1.2. When the citation is not in-text, the book title should be abbreviated, or the citation should be indicated with the chapter/verse number.

- “In the beginning, God created the heaven and the earth” (Gen. 1:1)
- “In the beginning, God created the heaven and the earth” (ch. 1)
- “In the beginning, God created the heaven and the earth” (v. 1)

1.3. Multiple-verse citation

1.3.1. Verse numbers should be separated by an en-dash if they are consecutive.

- I Kings 2:3–4; Judges 4:7–5:8

1.3.2. Verse numbers should be separated by a comma if they are **not** consecutive.

- II Sam. 14:5, 7

1.3.3. Verse numbers should be separated by a semicolon and a space if they are taken from different chapters.

- Josh. 13:7; 18:3, 6

1.4. Multiple Citations from the Same Source

1.4.1. When a citation (especially biblical) is repeated in the same paragraph, it is only necessary to include the chapter and verse. Do not use *ibid.*

- (Ex. 2:20)...(3:4)

1.4.2. When a citation is repeated several paragraphs apart, repeat the entire reference.

1.4.3. For multiple citations from the same source in footnotes, do use the *ibid.*

## 7. Mishna

1.5. Tractate titles should be transliterated, in Roman, and preceded by the word “Mishna.”

- Mishna Berakhot

1.6. The word “Mishna” should be uppercase when referring to the body of work or volumes of books, but it should be written mishna (lowercase) when referring to a specific mishna.

- The Talmud is a commentary on the Mishna.
- The Mishna in Gittin argues...”
- The following mishna states the complete opposite.

1.7. The word “Tractate” should be uppercase only when followed by the tractate title.

- Tractate Kiddushin
- The tractate is noteworthy for its painstaking detail.

1.8. Citations:

- Mishna Berakhot 3:4

## 8. Talmud

1.9. Tractate titles should be transliterated and in Roman.

- Berakhot

1.10. Yerushalmi tractates should be preceded by the word “Y.”

- Y. Taanit

1.11. The word “Tractate” should be uppercase only when followed by the tractate title.

- Tractate Kiddushin
- The tractate is noteworthy for its painstaking detail.

1.12. Citations:

- Berakhot 17b
- Y. Taanit 6:13 -- Unlike the Bavli, the Yerushalmi is cited chapter:mishna

## 9. Midrash

1.13. There is no need to use the sectional symbol.

- 1.14. For rules about capitalization of the word “midrash,” see the Mishna section (above), because the same rules apply.
- 1.15. The word “Midrash” is italicized when part of a transliterated phrase.
- *Midrash Tanhuma; Midrash Tanna'im*
- 1.16. When appearing as part of the title of a midrashic work, biblical books should appear in full (not abbreviated), translated, and in Roman.
- Lamentations Rabba; not *Eikha Rabba*
- 1.17. In *Yalkut Shimoni*, the five Mosaic books come under section I, and Joshua onwards is section II. There is no need for name of *parasha* or book of the Bible, unless the source is referring to an entire section and not specific verses (which is unlikely).
- 1.18. Citations:
- *Tanhuma, Ki Tetze* 14
  - Lamentations Rabba, *Petihota* 34
  - *Yalkut Shimoni* I:684–712

## 10. Zohar

- 1.19. Citations:
- Zohar, *Vayak'bel* 72b

## 11. Other Works

- 1.20. Commentary titles: From *Mishneh Torah* on, all titles of commentaries should be italicized. Earlier commentaries that are not book names do not need to be italicized.
- 1.21. Citations:
- *Mishneh Torah, Hilkebot Tefilla* 1:3
  - *Guide for the Perplexed*, II:24
  - *Kuzari*, II:12–14
  - *Shulhan Arukh, Orach Hayim* 121:1
- 1.22. For relevant rules, see Part Four, Section 2 (Transliterations) and Part Four, Section 4 (Italicizations).

## Part Six: Glossary of Judaic Terms and Expressions

### 1. Books of the Tanakh

1.1. Names of books should be Anglicized and Roman.

1.1.1. Genesis; Exodus; Deuteronomy – also, book of Genesis (lc b), with the exception of the Book of Esther, Book of Ruth (when “book” is a translation of *Megillat*)

1.1.2. NOT *Bereishit*, *Shemot*, *Devarim*

Name of Book	Abbreviation
Genesis	Gen.
Exodus	Ex.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	
Ruth	
I Samuel	I Sam.
II Samuel	II Sam.
I Kings	
II Kings	
I Chronicles	I Chr.
II Chronicles	II Chr.
Ezra	
Nehemiah	Neh.
Esther	Est.
Job	
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes ( <i>Kohélet</i> )	Eccl.
Song of Songs	Song.
Isaiah	Is.
Jeremiah	Jer.
Lamentations ( <i>Eikha</i> )	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hos.
Joel	

Amos	
Obadiah	Ob.
Jonah	
Micah	Mic.
Nahum	
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

## 12. Parashot

1.2. **Not** *parshiyot*

1.3. Names of *parashot* should be italicized.

1.4. The word *parasha* is lowercase unless followed by a title

- *Parashat Pekudei*

1.5. Titles of *parashot* should usually be preceded by *Parashat*.

1.5.1. *Parashat Bo*, NOT *Bo*

*Bereshit*

*Noah*

*Lekh Lekha*

*Vayera*

*Hayei Sara*

*Toledot*

*Vayetzeb*

*Vayishlah*

*Vayeshev*

*Miketz*

*Vayigash*

*Vayehi*

*Shemot*

*Va'era*

*Bo*

*Beshallah*

*Yitro*

*Mishpatim*

*Teruma*

*Tetzaveh*

*Ki Tissa*

*Vayak'bel*

*Pekudei*

*Vayikra*

*Tzav*

*Shemini*

*Tazria*

*Metzora*

*Abarei Mot*

*Kedoshim*

*Emor*

*Behar*

*Behukkotai*

*Bemidbar* (Note: not  
*Bamidbar*)

*Naso*

*Behaalotekha*

*Shelah*

*Korah*

*Hukkat*

*Balak*

*Pinhas*

*Matot*

*Masei*

*Devarim*

*Va'ethanan*

*Ekev*

*Re'eh*

*Shofetim*

*Ki Tetzeh*

*Ki Tavo*  
*Nitzavim*

*Vayelekh*  
*Haazinu*

*Vezot Haberakha*

### 13. Mishna and Talmud

Zera'im  
Berakhot  
Pe'ah  
Demai  
Kilayim  
Shevi'it  
Terumot  
Maasrot  
Maaser Sheni  
Halla  
Orla  
Bikkurim

Moed  
Shabbat  
Eirubin  
Pesahim  
Shekalim  
Yoma  
Sukka  
Beitza  
Rosh HaShana  
Taanit  
Megilla  
Moed Katan  
Hagiga

Nashim  
Yevamot  
Ketubbot  
Nedarim  
Nazir  
Sota  
Gittin  
Kiddushin

Nezikin  
Bava Kamma  
Bava Metzia  
Bava Batra  
Sanhedrin  
Makkot  
Shevuot  
Eduyot  
Avoda Zara  
Avot  
Horayot

Kodashim  
Zevahim  
Menaḥot  
Hullin

Bekhorot  
Arakhin  
Temura  
Keritot  
Me'ila  
Tamid  
Middot  
Kinnim

Teharot  
Kelim  
Ohalot  
Nega'im  
Para  
Teharot  
Mikvaot  
Nidda  
Makhshirin  
Zavim  
Tevul Yom  
Yadayim  
Uktzin

Masekhet Soferim  
(within Avoda Zara)

### 14. A

Abaye  
Abrabanel  
Abudarham  
Achan

Aggada  
(an) aggada  
*Aguda* (the political movement)  
*ahava*  
*Akdmut*

*Akeda*  
*Aleinu*  
*alef*  
*Alef-Beit*  
*aliya*  
*am keshei oref*  
Amalek/Amalekites  
*Amida*  
Ammon (and Moab), Ammonites  
*Amora, Amora'im, amoraic*  
Amorite(s)  
*ana*  
*Anenu*  
*Anim Zemirot*  
Antiochus  
anti-Semitic

*Arillei Tobar*  
*Asara BeTevet*  
*Aseret Yemei Teshuva*  
*Ashkenaz, Ashkenazi, Ashkenazic*  
*Ashrei*  
*Asiya*  
*Atzilut*  
Av (month)  
*av* (father)  
*avel, aveilut*  
Avihu  
Avimelekh  
*Avinu Malkeinu*  
Aviram  
*avoda, avodat*  
*Avot DeRabbi Natan*

## 15. B

*baal koreh*  
Baal Peor  
Babylon (city), Babylonia (region)  
Bahya ibn Pekuda, Rabbenu Bahya  
*bakasha*  
Bar Kokhba  
bar/bat mitzva  
(the) *Baraita*  
(a) *baraita, baraitot*  
*Barekhi Nafshi*  
*Barekhu*  
*Barukh SheAmar*  
Babel/Babylon  
Bavli (Talmud)  
*Bedikat Hametz*  
*Beit*  
*beit kneset*

beit midrash  
batei midrash  
Beit She'an  
Benei Yisrael  
Berechiah (ben Zechariah)  
*beria*  
*Berit bein HaBetarim/Covenant*  
    between the Pieces  
Betzalel  
Bilha  
*Birkat HaHodesh*  
*Birkat HaMazon/Grace after Meals*  
*Birkat Kohanim*  
*bekol*  
*Biur Hametz*  
*brit mila*  
*Beror Hayil*

**16. C**

Chabad  
children of Israel  
cholent

Covenant between the Pieces  
Creator

**17. D**

*Daf Yomi*  
*darshaniot*  
*Dat Yehudit*  
*daven*  
*dayan* (but the honorific Dayan)  
*Dayeinu*

*derasha*  
Diaspora  
Divine Presence  
divine chariot  
divine will

**18. E**

*edab, edot*  
*Edot HaMizrah*  
*Eikha*  
Ein Eitam  
*Ein Kelokein*  
*Ein Yaakov*  
*eiruv*  
*El Adon*  
Eliav  
Elisha b. Avuya

*Elokim*  
*emet*  
*emuna*  
*Eretz Yisrael*  
*erev*, but, Erev Yom Kippur, Erev  
Shabbat  
*Eiruv Tavshilin*  
  
etrog  
exilarch

**19. F**

First/Second Exile  
First/Second Commonwealth

First/Second Temple  
*frum*

**20. G**

*gabbai, gabba'im*

Gabirol, Solomon ibn  
*Gaon, Geonim*, geonic



*gebruks*  
*gematria*  
*geneivat daat*  
*geniza*  
*gentile*  
*geula*

*gezerot*  
*gilui Shekhina*  
*girsā, girsāot*  
*goel*  
God (not G-d)  
Golden Calf

## 21. H

*haftara*  
*hagbaba*  
Haggada  
Hag  
Hag HaSemikha  
*ha'ish hazeh*  
*Hakafot*  
*hakabal*  
*hak'bel (et ha'eda)*  
Hakhmei Morocco  
halakha, halakhot, halakhic  
HaLevi, Judah  
Hallel  
*hametz*  
*ha'nes*  
Hanina b. Hakhinai  
Hanukka  
*haredi*  
Hashem (but *kiddush Hashem*)  
Hasid, Hasidim, hasidic, Hasidism,  
Hasidut (Gerer, Vizhnitz,  
Lubavitcher, Ponevezher)  
*hatzotzra*  
Havdala  
*Havinenu*  
*havruta*

*hayim*  
Hazal  
Hazan (cap when preceding a name)  
*heb - ה*  
*Heikhalot*  
*hesed*  
*hevra kaddisha*  
High Holy Days (not Holidays)  
*hillul Hashem*  
Hiyya  
*Hod*  
*hodaya*  
*hok*  
Hol HaMoed  
Holidays (not Hagim)  
Horeb  
Hoshana Rabba  
*Hoshanot*  
*hukkim, hukkei*  
*humra*  
*huppa*  
*hutz laaretz*  
*hutzpa*  
Hutzpit  
Hyrcanus, Eliezer b.

22. I

*igul, igulim*  
*Iggerot Moshe*  
*imakhem*

*Isb Tabor*

Isserles, Rabbi Moshe (Rema)  
Iyar

23. J

Jeshurun  
Jewish nation

Jubilee year  
Judea (Kingdom of)

24. K

Kabbala, kabbalist, kabbalistic  
*kabbala* (reception)  
*kabbalat (ol malkhut shamayim)*  
*Kabbalat Shabbat*  
Kaddish, *Kaddish DeRabbanan*  
*kadosh*  
*kahal, kehal Hashem*  
*kallah*  
*kamatz, kamatz katan*  
Kamenetzky, Rabbi Yaakov  
*Kapparat*  
*kasbrut, kasher, kosher*  
*kavana*  
*Kedusha(t), Kedushot*  
Kehat  
*kehilla*  
*Keriat Shema*  
*Keruvim*

*kefar*  
Kiddush  
*kiddush Hashem*  
*kina, kinot*  
*kittel*  
*Kivrot HaTaavah*/the Graves of  
Craving  
*kiyum*  
*Klal Yisrael*  
Knesset  
*Knesset Yisrael*  
*koh amar Hashem*  
*Kohen Tzedek*, priest, high priest  
*Kol Nidrei*  
Kollel  
Korah (the character)  
*Korah* (the *parasha*)  
*korban*

25. L

Land of Israel  
Laban  
*LeDavid Hashem Ori*

*Lekha Dodi*  
*lemishpehotam*  
Levite(s)  
lulav

## 26. M

*maamad, maamadot*

*maapilim*

Maarat HaMakhpela

Maariv

*maase*

*maase avot siman lebanim*

*maftir*

Maharam of Rothenburg

Mahari Abuhav

manna

*marbim*

*masa umeriva*

*masekhet*

*maskil, maskilim*

*matmid*

*mashgihim ruhani'im*

*matteh, lamatteh*

matza, matzot

*mayim hayim*

Me'a She'arim

Medea

Megilla

*Megillat Ester* (Book of Esther)

*mehadrin*

*mehitzva*

*melaveh malka*

Melchizedek (translit. *Malkitzedek*)

Menashe

Menora (cap. for Temple Menora, lower case Hanukka menorah)

*menuha venahala*

*Merkava*

*mesirat hanefesh/haguf*

*mesora*

Messiah

Messianic Age, Messianic Era

mezuzah

*midda, middot, middat*

*middaber* (not middabber, despite the double dagesh)

*mideoraita*

Midrash (work), midrash (general)

midrashic, midrashim

Midian

*mikve*

*milhemet mitzva*

*mil*

Minha (service); *minha* (offering)

*minhag Yisrael din hu*

*minyan*

*mishantekha*

*mishenet*

*mishloah manot*

*Mishkan*

*mishmar, mishmarot*

Mishna, mishnaic

*mitlonen*

*mitnagdim*

*mitonen, mitonenim*

*Mitzrayim*

mitzva, mitzvot

*mo'adim*

Modern Orthodox

*Modim, Modim DeRabbanan* – pref. (or *Modim* of the Rabbis)

*morasha*

Mordekhai

Moshe Rabbenu

Motza'ei Shabbat

mukhtar, mukhtars (Arab mayors)

*Musaf* (but *korban musaf*)  
*musar* (but, the *Musar* movement)

Muslim (not Moslem)

## 27. N

Nadav  
*na'eh*  
*nabara upshatei*  
Nahor  
Nahman of Breslov (Breslover  
Hasidim)  
Nahmanides  
Nahshon son of Amminadav  
*nasi, nesi'im*  
*Ne'ila*  
*neirot*, but *ner*  
Nebuchadnezzar  
*nidda*

*niggun*  
Nisan  
*Nishmat*  
Noah (the character)  
*Noah* (the *parasha*)  
*Noda BiYehuda*  
non-kosher  
*nusah, Nusah Ashkenaz* (single s  
despite dagesh)

## 28. O

Ohola (the ten tribes of Israel, also Samaria/Shomron)  
Oholiva (Jerusalem, Judah)  
Omer, but *Sefirat HaOmer*  
One God, the (but one God when as in “there is”)  
*Or HaHayim*  
Oral Law  
Oral Tradition

## 29. P

*parasha, parashot* (not *parshiyot*)  
Paschal lamb  
Passover  
*paytan*  
*pelag haminha*  
people of Israel  
*Pesah Sheni*

*Pesukei DeZimra*  
*Pidyon HaBen*  
Pinhas  
*Pirkei Avot*  
*Pirkei DeRabbi*  
Pitom/Pithom  
*piyut, piyutim*

*posek, posekim*  
post-modern  
priest, high priest  
Promised Land

psalm (a); book of Psalms; psalmist  
Purim

### 30. Q

### 31. R

Raamses (Egyptian city)  
Rameses (name of Pharaoh)  
Raavad  
Raavia  
Rahab  
Rabba (e.g., Genesis Rabba)  
Rabban  
Rabbenu  
Rabbi Akiva  
Resh Lakish

*reish*  
revelation (unless Sinaitic, in which  
case Revelation)  
*Rishonim*  
Rosh HaShana  
Rosh Hodesh  
*rosh yeshiva*  
*ruah hakodesh*

### 32. S

Saadia Gaon  
Sabbatical year  
Safed  
Sages (for mishnaic and talmudic  
Sages); sages (for medieval and  
modern sages)  
Sanctuary  
*sandak*  
Sanhedrin  
Sarah  
*sason (vesim<sub>h</sub>a)*  
Schneerson (Rabbi Menahem  
Mendel)  
Scripture

*se'ah*  
*Seuda Shelishit / Mafseket*  
Seder, Pesah Seder, *Leil HaSeder*  
Seder plate  
*sefer Torah, sifrei Torah*  
*sefer, sifrei, sefarim*  
*Sefirat HaOmer*  
*segol*  
Selah  
*Selihot*  
*Semag*  
*Semak*  
*Sepharad* (when *nusa<sub>h</sub>*)  
Sephardi (n.; Sephardic adj.)

Sephardim  
*seuda, seudat*  
*shva*  
 Shabbat (but *Shabbat HaGadol*,  
*Shuva, Para, Shekalim*)  
 Shabbaton/im  
 Shabbetai Tzvi  
 Shaharit  
 Shammai  
*Shas* (books)  
 Shas (political party)  
 Shavuot  
*shebalev (avoda)*  
*Shekhina*  
*Shema*  
*Shema Koleinu*  
 Shemini Atzeret  
*Shemitta*  
*Shemoneh Esreh*  
*Sheva Berakhot*  
*shevah*  
*shiur*  
*Shiva Asar BeTammuz*  
 Shneur Zalman (of Liadi,  
 Baruchovitch, Baal HaTanya), but  
 see Schneerson (with a *ç*)

### 33. T

*Taamei HaMikra*  
*taanit*, but *Taanit Esther*, *taanit dibbur*  
 Tabernacle (*Mishkan*)  
 Tahanun  
*takkana*  
 tallit  
 Talmud, talmudic  
 Tanakh

*Shoah*  
 shofar  
*shohet*  
 show bread (Temple, not shew)  
 siddur (general use, Siddur for  
 specific use: “the [Koren] Siddur”)  
*Sifrei* (Numbers or Deuteronomy)  
 Sihon (no dot in English context)  
 Simhat Torah  
 Sinaitic  
*sinat hinam*  
*siyum*  
*smikha*  
 Soloveichik, Rabbi Ahron  
 Soloveitchik, Rabbi Joseph B.  
*sota* (capitalized tractate)  
 State of Israel (BUT the  
 Israeli/Jewish state)  
*sugya*  
 Sukka (talmudic tractate)  
 sukka (Maggid)  
 Sukkot – festival  
 sukkot (booths)

*Tanna, Tanna'im*, tannaitic  
*Targum*  
*Tashlikh*  
*tavshilin*  
*tefilla*  
 tefillin  
*tekufat*  
*tekia, tekiot, toke'a*  
 Temple (or *Beit HaMikdash*, Holy  
 Temple)

*teshuva*  
Ten Commandments  
Tent of Meeting  
*terua*  
Tiglat Pileser (king of Assyria)  
*tikkun hatzot*  
*tikkun olam*  
Tisha B'Av  
Tishrei  
*tekebelet*  
*Tokbeha* (“the Rebuke”) – we use  
the biblical pron. rather than  
*tokhaha*.  
Torah  
*Torah Shebe'al Peh*  
*Torah Shebikhtav*  
*Torah Shelema* (book title, no i,)

Tosafist/s, we accept this term but  
note that it is not interchangeable  
with *Rishonim*.

*Tosafot*  
Tosefta  
Tu BiShevat  
*tum'a*  
*tzaddik*  
*tzaddikot*  
Tzaddok  
*tzedaka*  
*tzedeke*  
*Tzedokim* (Sadducees)  
*tzidduk*  
Tzippora  
tzitzit  
*Tziyon* (see Zion)  
Tzlofhad  
*Ushpizin*

#### 34. U

Urim and Thummim (standard),  
*Urim VeTummim* (translit.)

#### 35. V

*Viduy* (despite *dagesh hazak*)

#### 36. W

World to Come

#### 37. X

#### 38. Y

Yaakov  
*Yalkut Shimoni*  
Yehuda HaNasi  
Yerushalmi (Talmud)  
yeshiva/yeshivas (not *yeshivot*)  
*Yetzira*  
laTorah, otherwise *Yisrael*)  
*Yizkor*  
*yod* (the letter)  
Yohanan b. Zakkai  
Yom HaAtzma'ut

Yevus (not Jebus)  
Yiftah (not Jeftah)  
*Yigdal*  
*yira*  
*Yishtabah*  
Yisrael (in ref. to Jacob or an oleh)  
Yom HaZikaron  
Yom Kippur  
Yom Tov  
Yom Yerushalayim  
*Yoreh De'ah*

### 39. Z

Zebulun  
Zela, Turkey  
*zemiroth*  
*Zeved HaBat*  
Zilpah

*zimmun*  
Zion/*Tziyon* in transliteration  
Zohar (lower case the, not  
HaZohar)  
*זוז, זוזים, זוזי*