Scope

Maimonides Review of Philosophy and Religion is an annual collection of double-blind peer-reviewed articles, which seeks to provide a broad international arena for an intellectual exchange of ideas between the disciplines of philosophy, theology, religion, cultural history, and literature and to showcase their multifarious junctures within the framework of Jewish studies. Contributions to the Maimonides Review place special thematic emphasis on scepticism within Jewish thought and its links to other religious traditions and secular worldviews. The Maimonides Review is interested in the tension at the heart of matters of reason and faith, rationalism and mysticism, theory and practice, narrativity and normativity, doubt and dogma; a highly charged tension that has given rise to a wide array of productive ideas throughout intellectual history. It is through these focal points that the Maimonides Review encourages the deepening of our scholarly understanding of Jewish religious thought in all its diverse historical manifestations while underlining the importance of interdisciplinary research and an understanding of the wider contexts.

Ethical and Legal Conditions

The publication of a manuscript in a peer-reviewed work is expected to follow standards of ethical behaviour for all parties involved in the act of publishing: authors, editors, and reviewers. Authors, editors, and reviewers should thoroughly acquaint themselves with Brill's publication ethics, which may be downloaded here: brill.com/page/ethics/publication-ethics-cope-compliance.

Submission

Double-Blind Peer Review

Maimonides Review of Philosophy and Religion (MRPR) uses a double-blind peer review system, which means that the manuscript author(s) do not know who the reviewers are and the reviewers do not know the names of the author(s).

Please submit your article by sending it to maimonidesreview.gw@uni-hamburg.de together with a separate title page that includes the full title of the manuscript, the names and complete contact details of all authors, and the abstract and keywords. Acknowledgements should be presented as a numbered footnote, but not after the corresponding author's name, and they will appear as the first footnote. This page will not be accessible to the referees. All other files (manuscript, figures, tables, etc.) should not contain any information concerning author names, institutions, etc. The names of these files and the document properties should also be anonymised.

The anonymised manuscript file starts with the manuscript title, followed by the abstract and keyword texts. The rest of this file should be arranged as follows: main article (with footnotes), appendices (if any), and figure captions (if any). Tables and figures, if present, should be sent as separate files.

For revised papers, authors should also submit a file containing answers and statements to the questions and comments raised by the reviewers entitled "Response to Reviewers."

File Format
Please submit source files such as .doc, and not only .pdf files. If the manuscript contains any non-roman font such as Arabic or Hebrew, please also submit an anonymised PDF of the text file. Upon acceptance of a submission, authors will be expected to ensure that their article follows MRPR's house style.

Non-Roman Scripts
Ideally, all diacritics should be in Unicode.

For writers unfamiliar with Unicode, all characters that do not appear in the standard roman alphabet (i.e., accented letters, diacritical marks) should be very plainly identified.

If your article contains non-roman scripts (e.g., Greek, Hebrew) or diacritics, please also submit a PDF file in which all non-roman characters are displayed correctly.

For more information on handling non-roman scripts, please also see the sections on fonts and Unicode: brill.com/fileasset/downloads_static/static_fonts_latinipaunicodelist.pdf, and brill.com/page/fonts/fonts-scripts-and-unicode on the Brill website.

Transliteration
For Hebrew transliteration, please consult the list at the very end of this document.

For transliteration of Yiddish, please use the YIVO Institute for Jewish Research transcription.

Hebrew names of known Jewish authors and personalities do not require special transliterations according to the Society of Biblical Literature (SBL) guidelines. Please use the common English form of their names and the titles of their Hebrew works. In case you are not sure what form to use, please consult the *Jewish Encyclopedia* (https://www.jewishencyclopedia.com). If the specific author is not listed there, please transliterate their names according to the SBL system.

Where names include particles, please ensure that these are lower-cased in the full version of the name but capitalised when the surname alone is used (e.g., Abraham ibn Daud, but Ibn Daud).

Transliterations of technical terms from Semitic languages in Latin characters should be in lower case, except for those terms commonly known to the scholarly community (such as "Midrash"; "Talmud," etc.). Adjectives derived from technical terms are lower case: midrashic, talmudic, kabbalistic, etc.

The spelling of biblical, apocryphal, and rabbinic works, as well as their abbreviations, should follow the *SBL Handbook of Style,* 2nd edition.

Abbreviations of biblical books should be in roman font, while abbreviations for rabbinic literature should be in *italics*.

For Hebrew and Aramaic, please separate the prefix/article from the word with a hyphen:
ha-derekh, NOT *haderekh*; *de-orayta*, NOT *deorayta*.

Transliterations from Arabic should be made according to [Brill's simple Arabic transliteration](). For other languages with non-Latin characters, please consult with the managing editors.

In order to improve readability, especially given the increasing prevalence of digital formats, we would like to ask you to use transliterations sparingly. Otherwise, please translate terms or passages into English. If necessary, you may quote the original version in a footnote, or alternately, in the text itself.

When transliteration is absolutely necessary, use it; however, please adhere strictly to the guidelines as outlined below.
Please also note that although your text will be professionally copy-edited, we are not responsible for transliterating texts and it is the author's sole responsibility to transliterate the relevant passages properly.

We also request that you use standard Latinised forms of all proper nouns (e.g., Moses, not Moshe; Safed and not Zfaat/Sfaat).

Contact Address
For any questions or problems relating to your manuscript, please contact the managing editor at:

Isaac Slater
maimonidesreview.gw@uni-hamburg.de

Submission Requirements

Language
Manuscripts will only be accepted in English. Spelling should be exclusively British and should be consistent throughout.

Length
We rarely accept papers that exceed the limit of 12,000 words excluding footnotes.

Manuscript Structure

Wide margins of at least 2.5 cm (1 inch) are to be left on all edges of the page. Please use line spacing of 1.5 for the entire manuscript including the footnotes.

Abstract and Keywords

Full-length articles should contain a short abstract with a maximum of 150 words in English. The abstract should give a brief summary of the article, an outline of its argumentation, or sum up the points discussed. There should also be 3–8 keywords.

Headings

Please make sure that each level of heading is clear in the text.

1   The First Level Heading

The text. The first paragraph after a section heading, subsection, chapter, or larger sections of quoted text (block quotations) should not be indented.

All subsequent paragraphs should have a first-line indent.

1.1   *The Second Level Heading*

The text.

1.1.1   The Third Level Heading

The text.

Italics

Use *italics* in the text for non-English words and phrases if they are likely to be unfamiliar to readers.

> The *grève du zèle* is not a true strike but a nitpicking obeying of work rules.

An entire sentence or a passage of two or more sentences in a foreign language is usually set in roman and enclosed in quotation marks.
A translation following a foreign word, phrase, or title is enclosed in square brackets.

> The word she wanted was *pécher* [to sin], not *pêcher* [to fish].
> Leonardo Fioravanti's *Compendio de i secreti rationali* [Compendium of Rational Secrets] became a best seller.

When giving the translation of an English word, phrase, or title, enclose the translation in square brackets.

> The word she wanted was *to sin* [pécher], not *to fish* [pêcher].

Italics should also be used for the titles of books and songs mentioned in a text.

Quotation Marks

Double quotation marks (" ") are used to distinguish words, concepts or short phrases under discussion. Direct quotations of less than twenty-five words should be enclosed in double quotation marks (" ") and run-on in the text. Quotations within quotations should be enclosed in single quotation marks (' '). Double quotation marks (" ") should also be used in the footnotes for the titles of journal articles, songs, poems, and reference works.

For correct punctuation in combination with quotation marks, periods and commas are placed *within* quotation marks, while colons, semicolons, exclamation marks, and question marks are not, unless they are part of the quotation.

> He went on to discuss the subject of "correct punctuation," which he had previously explored in his article "How to Write Scientifically."
> He exclaimed that "correct punctuation is of utmost importance"!

Block Quotations

Block quotations are larger sections of quoted text (i.e., anything over three lines): set these off from other text by adding a blank line above and below the section and indent the block of text on the left. These larger sections, or "block quotations'" should not be enclosed in quotation marks.

Quotations from Poetry

When taking short quotations from poetry (fewer than three lines of verse), mark breaks with a slash (/) at the end of each line of verse. A space should precede and follow the slash.

> Cullen concludes, "Of all the things that happened here / That's all I remember" (11–12).

Omissions in Quotations (Ellipses)

An ellipsis is the omission of a word, phrase, line, paragraph, or more from a quoted passage. Omission of words or phrases within a quotation should be indicated by using three spaced periods with square brackets on either side ([...]) to distinguish between an ellipsis that has been added and the ellipses that might have been in the original text. It is not necessary to insert an ellipsis at the beginning or end of a quotation.

> It does not build, […] nor cherish the arts, nor foster religion.

En and Em Dashes

So-called en (–) and em (—) dashes should be used in lieu of a hyphen (-) in certain situations.

Use an en-dash between page numbers in footnotes and between dates (e.g., 21 February 1866–16 March 1925).

Use an em-dash to emphasise information without which one cannot understand the rest of the sentence or a break within a sentence.

Numbers and Dates

All numbers up to ninety-nine should be spelled out.

Numbers with more than four digits should feature a comma to facilitate reading comprehension, e.g., "1,300" (an exception to this rule would be dates and years).

Dates should follow the day-month-year format, with the month not abbreviated, e.g., "26 May 1889."

Dates according to the Hebrew calendar should be converted to the respective dates on the Gregorian calendar. This also holds for citations.

Source Citations (*Footnotes*)

References

Maimonides Review of Philosophy and Religion uses *footnotes only*. Footnotes should be numbered consecutively throughout the text and

should follow any punctuation marks, such as a period or comma, within the text. References should be included in the footnotes.

For references, please use footnotes in accordance with the *Chicago Manual of Style*, 17th edition.

A source should be given a full reference the first time it is cited in the footnotes, e.g.:

> Shlomo Berger, *Producing Redemption in Amsterdam: Early Modern Yiddish Books in Paratextual Perspective* (Leiden: Brill, 2013).

After the first mention, references to the source should take a shortened form, e.g.:

> Berger, *Producing Redemption in Amsterdam*, 52.

Please note: Titles of shorter works (e.g., articles, songs, poems, short stories, single photographs) are placed within quotation marks: "Title," whereas titles of longer works (e.g., books, journals, albums, operas, movies) are italicized: *Title*.

When both the original title of a non-English work and its English translation are cited, the translated title in English should be in roman and enclosed in square brackets [].

If only the translated title in English (of a non-English work) is cited, a remark should be put after the work's title in square brackets, e.g., [Hebrew].

> Haim H. Ben-Sasson, ed., *Toldot ʿAm Israʾel* [History of the Jewish People] (Tel Aviv: Dvir, 1969).
>
> Haim H. Ben-Sasson, ed., *History of the Jewish People* [Hebrew] (Tel Aviv: Dvir, 1969).

Transliterated titles should use the same layout as English titles.

If a work has been published in multiple cities, please cite the main city only. Please include the state for publications from the USA.

It is not necessary to give series information in references.

If the work in question was published pre-1900, it is not necessary to give the publisher's name.

Due to technical reasons, footnotes cannot be marked with asterisks. If you wish to give your funding information, please use a numbered footnote instead.

Spell Hebrew titles with capital letters except for the articles (Sefer ha-Brit, Pesiqta de-Rav Kahana, Kad ha-Qemaḥ, etc.).

Please use "a" for the recto and "b" for the verso pages of Hebrew titles.

For Latin titles, the first word should be capitalised and the rest should be set in lowercase.

The main words in all English references should be capitalised for the sake of coherence.

Please refrain from using "f" and "ff."

If page numbers are given as inclusive three- or four-digit numbers, the first repeating digit of the second number should be omitted (354–74, not 354–374), except for numbers 101 through 109, 201 through 209, etc., where only the change part is necessary (301–8, 504–9, etc.).

Please include a reference list at the end of the article containing all works referenced within it. It is not necessary to separate these into primary and secondary sources.

Books
One Author

> Giuseppe Veltri, *Alienated Wisdom. Enquiry into Jewish Philosophy and Scepticism* (Berlin: De Gruyter: 2018), 124.
>
> Short version: Veltri, *Alienated Wisdom*, 124.
>
> Ze'ev Strauss, *Die Aufhellung des Judentums im Platonismus. Zu den jüdisch-platonischen Quellen des Deutschen Idealismus, dargestellt anhand von Hegels Auseinandersetzung mit Philon von Alexandria* (Berlin: De Gruyter, 2011), 243.
>
> Short version: Strauss, *Die Aufhellung des Judentums im Platonismus*, 243.

Two Authors

> David Kaufmann and Max Freudenthal, *Die Familie Gomperz* (Frankfurt am Main: Kauffmann, 1907), 45–47.
>
> Short version: Kaufmann and Freudenthal, *Die Familie Gomperz*, 45–47.

Three or More Authors

> Nadia Vidro et al., *A Universal Art: Hebrew Grammar across Disciplines and Faiths* (Leiden: Brill, 2014).
>
> Short version: Vidro et al., *A Universal Art*, 107–8.

Editor, Translator, Compiler

Gianfranco Miletto and Giuseppe Veltri, eds., *Rabbi Judah Moscato and the Jewish Intellectual World of Mantua in the Sixteenth–Seventeenth Centuries* (Leiden: Brill, 2012), 34.

Short version: Miletto and Veltri, *Rabbi Judah Moscato*, 34.

Shraga Silverstein, trans., *The Path of the Upright by Moshe Chayim Luzzatto* (Jerusalem: Feldheim Publishers, 1980), 5.

Short version: Silverstein, *Path of the Upright*, 5.

Jonathan Garb, *The Chosen Will Become Herds: Studies in Twentieth Century Kabbalah*, trans. Yaffah Berkovits-Murciano (New Haven, CT: Yale University Press, 2009), 101.

Short version: Garb, *The Chosen Will Become Herds*, 101.

Edited Volume

In case of an edited volume, add "ed." or "eds." after the name(s) of the editor(s). See *Editor, Translator, Compiler* above.

Isaiah Tishby, *The Wisdom of the Zohar. An Anthology of Texts*, trans. David Goldstein, 5th ed. (Oxford: Littman Library of Jewish Civilization, 2002), 1:87.

Short version: Tishby, *Wisdom of the Zohar*, 1:87

Gershom Scholem, "Die Stellung der Kabbalah in der Europäischen Geistesgeschichte," in *Judaica 4*, ed. Rolf Tiedemann, 2nd ed. (Frankfurt am Main: Suhrkamp, 2003), 21.

Short version: Scholem, "Kabbalah in der Europäischen Geistesgeschichte," 21.

Ze'ev Strauss, "The Narrative of Philosophical Reasoning: Mendelssohn's *Jerusalem* in Wilhelm Herzberg's *Jewish Family Papers*," in *Wilhelm Herzberg's Jewish Family Papers (1868)*, ed. Manja Herrmann (Berlin: De Gruyter, 2021), 165–90.

Short version: Strauss, "The Narrative of Philosophical Reasoning," 170–82.

Chapter in an Edited Volume

Shlomo Berger, "A Bestseller in Context: Referring to the *Tsene Rene* in Early Modern Yiddish Books," in *Studies in the History of Culture and Science: A Tribute to Gad Freudenthal*, ed. Resianne Fontaine et al. (Leiden: Brill, 2011), 419–30.

Short version: Berger, "A Bestseller in Context," 419–30.

Jacob J. Schacter, "Rabbi Jacob Emden's *Iggeret Purim*," in *Studies in Medieval Jewish History and Literature, Volume 2*, ed. Isadore Twersky (Cambridge, MA: Harvard University Press, 1984), 441–46.

Short version: Schacter, "Rabbi Jacob Emden's *Iggeret Purim*," 441–46.

Marina Rustow, "Ibn al-Dastūr, Samuel ben ʿAlī," in *Encyclopedia of Jews in the Islamic World*, ed. Norman A. Stillman (Leiden and Boston: Brill, 2010), 2:451–51.

Short version: Rustow, "Ibn al-Dastūr," 2:451.

Book in Both Printed and Electronic Form

> Giuseppe Veltri and Gianfranco Miletto, eds., *Rabbi Judah Moscato and the Jewish Intellectual World of Mantua in the Sixteenth–Seventeenth Centuries* (Leiden: Brill, 2012), 34. Also available online at http://booksandjournals.brillonline.com/content/books/9789004191242.
>
> <u>Short version:</u> Veltri and Miletto, *Rabbi Judah Moscato*, 34.
>
> <u>Galit Hasan-</u>Rokem, "Bodies Performing in Ruins: The Lamenting Mother in Ancient Hebrew Texts," in *Lament in Jewish Thought: Philosophical, Theological, and Literary Perspectives*, ed. Ilit Ferber and Paula Schwebel (Berlin: De Gruyter, 2014), https://www.degruyter.com/view/books/9783110339963/9783110339963.33/9783110339963.33.xml (accessed September 18, 2019).
>
> <u>Short version:</u> Hasan-Rokem, "Bodies Performing in Ruins."

Reprint Edition

> Tadeusz Pankiewicz, trans., *The Cracow Ghetto Pharmacy* (1947; repr. New York: Holocaust Library, 1987), 17.
>
> <u>Short version:</u> Pankiewicz, *Cracow Ghetto Pharmacy*, 17.

Multivolume Works

a) Jay R. Berkovitz, *Studies in Jewish History and Culture* (Leiden: Brill, 2019), 60:15.

b) Jay R. Berkovitz, *Studies in Jewish History and Culture*, vol. 60, *Jewish Community, Religion, and Family in Early Modern Metz* (Leiden: Brill, 2019), 15.

> <u>Short version:</u> Berkovitz, *Studies in Jewish History and Culture*, 60:15.

For a chapter in an edited multivolume work, see the last example of *Chapter in an Edited Volume* above. It is not necessary to cite the total number of volumes in a note unless the work as a whole is being cited. However, please include information about all volumes in the reference list.

Journal Article

Please include the DOI number wherever possible. Only include the issue number when the pagination of each journal number is not consecutive.

> Wout Jac. van Bekkum, "Leopold Zunz and Jewish Hymnology," *European Journal of Jewish Studies* 7 (2013): 187–97. DOI: https://doi.org/10.1163/1872471X-12341254.
>
> <u>Short version:</u> Bekkum, "Leopold Zunz," 189–97.
>
> Sheila E. Jelen, "Salvage Poetics: S.Y. Agnon's *A Guest for the Night*," *Journal of Jewish Identities* 7, no. 1 (2014): 187–99.
>
> <u>Short version:</u> Jelen, "Salvage Poetics," 188.

Note that in the full citation, a colon is used to mark the page number, while a comma is used for the same purpose in the short version. Also keep in mind that parentheses become square brackets when embedded in parentheses, e.g.:

(Wout Jac. van Bekkum, "Leopold Zunz and Jewish Hymnology," *European Journal of Jewish Studies* 7 [2013]: 187–97. DOI: https://doi.org/10.1163/1872471X-12341254.)

Book Review
Dennis Baert, review of "Jay Geller, The Other Jewish Question: Identifying the Jew and Making Sense of Modernity," *European Journal of Jewish Studies* 7 (2013): 101–5.
<u>Short version:</u> Baert, "Jay Geller," 101–5.

Newspaper Article
Roberta Hershenson, "Exploring Jewish Music—A Tradition over Thousands of Years," *The New York Times*, 30 December 1990.
<u>Short version:</u> Hershenson, "Exploring Jewish Music."

Thesis or Dissertation
Wout Jac. van Bekkum, "The Qedushta'ot of Yehudah according to Genizah Manuscripts" (PhD diss., University of Groningen, 1988), 35–56.
<u>Short version:</u> Bekkum, "Qedushta'ot of Yehudah," 35–56.

For further examples of *Chicago Manual of Style* long and short citations, please see:
https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html

Biblical, Apocryphal, and Rabbinic Works
As mentioned above, when citing biblical, apocryphal, and rabbinic works, the MRPR follows the regulations of the *SBL Handbook of Style,* 2nd edition. We therefore suggest that you consult this work if the examples given here leave any uncertainties with regards to correct citation.
Books of the Bible should be cited by their full name if no chapter and verse are given.
In any other case, the abbreviation should be followed by a space; a colon separates chapter and verse.
Gen 13:4, 15:12–19.
John 1:1–14; 1 Macc 12:1–23.
Abbreviations for both the Old and the New Testament, Apocrypha, and Septuagint do not use full stops and are not italicized.

Gen	Genesis	Num	Numbers
Exod	Exodus	Deut	Deuteronomy
Matt	Matthew	John	John

When citing rabbinic literature, use the SBL abbreviation list (ancient Jewish and Christian literature).
When citing talmudic tractates, use *y.* to describe the Jerusalem and *b.* the Babylonian version. Tosefta

and Mishnah tractates should be denoted with a *t.* and an *m.* respectively. A baraita is indicated with *bar.* Additionally, when citing the Mishnah, a colon should separate chapter and paragraph.

b. Ber. 2a.
m. Ber. 1:1.

Online References

Please provide access dates for all online references.

Louis Jacobs and Avi Sagi, "Akedah," *Encyclopaedia Judaica,* ed. Michael Berenbaum and Fred Skolnik, 2nd ed. (Detroit, MI: Macmillan Reference USA, 2007), 1:555–60. Gale Virtual Reference Library, http://link.galegroup.com.0074e5vf1c1d.emedien3.sub.uni-hamburg.de/apps/doc/CX2587500627/GVRL?u=hamburg&sid=GVRL&xid=4e18a36e, accessed 10 January 2019.

Short version: Jacobs and Sagi, "Akedah."

Madeleine Cohen, "Communicating Jewish History in Poland Today," *In geveb*, 17 December 2018, https://ingeveb.org/blog/communicating-jewish-history, accessed 20 December 2018.

Short version: Cohen, "Communicating Jewish History in Poland Today."

Boaz Huss, "Jewish Mysticism: The Invention of an Unbroken Jewish Tradition," http://www.cismor.jp/uploads-images/sites/2/2018/05/Jewish-Mysticism-The-Invention-of-an-Unbroken-Jewish-Tradition.pdf, accessed 9 January 2018.

Short version: Huss, "Jewish Mysticism."

Maimonides Centre for Advanced Studies, "Conference. Simone Luzzatto's Scepticism in the Context of Early Modern Thought," 6, https://www.maimonides-centre.uni-hamburg.de/dokumente/2019/programme-luzzatto-conference.pdf, accessed 16 September 2019.

Short version: Maimonides Centre for Advanced Studies, "Conference. Simone Luzzatto's Scepticism in the Context of Early Modern Thought," 6.

Forthcoming Publication

Jeremy Phillip Brown, "Gazing into Their Hearts: On the Appearance of Kabbalistic Pietism in Thirteenth-Century Castile," *European Journal of Jewish Studies* (forthcoming)

Daniel Davies, "Ibn Tibbon's Secrets: Samuel Ibn Tibbon's Use of 'Secrets of Torah' and 'Secrets of Faith,'" in *Studies in the Formation of Medieval Hebrew Philosophical Terminology,* vol. 1, ed. Reimund Leicht and Giuseppe Veltri (Leiden: Brill, forthcoming).

The short version of the citation of forthcoming publications should follow the same rules as their already published counterparts, as given above.

Ibid., op. cit., and loc. cit.

Please avoid the use of *ibid., op. cit.* and *loc. cit.* in references and use the short-title form instead.

Idem, Eadem, Iidem, Eaedem

When several works by the same person(s) are cited successively in the same note, "idem" ("the same," masculine singular form), "eadem" ("the same," feminine singular form), "iidem" ("the same," masculine plural form) or "eaedem" ("the same," feminine plural form) should be used instead of repeating the author's name.

Figures

Figures refer to graphs, charts, drawings, and pictures. All figures must be cited in the text. If there are figures in the manuscript, please submit figure files as separate files. These figure files must be submitted as source files (.jpeg, or .tif), and not .pdfs. If there are colour figures, a black and white file must also be provided for each figure. The size of the figure must be appropriate for the yearbook.

The quality of the figure must be suitable for printing—the resolution should be a minimum of 300 dpi (minimum 600 dpi for line art). The image itself must be sharp and any text in the figure should be legible (at least corps 7 or larger).

It is the author's responsibility to deal with any eventual permissions concerning the reproduction of any figures. Please also provide a separate list of figure captions.

Publication

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Transliteration Table (based on the SBL transliteration system), Maimonides Review of Philosophy and Religion

ʾ	א
b / v	בּ / ב
g	ג
d	ד
h	ה
w	ו
z	ז
ḥ	ח
ṭ	ט
y (consonant)	י
k / kh	כּ / כ
l	ל
m	מ (ם)
n	נ (ן)
s	ס
ʿ	ע
p or f	(ף) / פּ פ
ṣ	צ (ץ)
q	ק
r	ר
ś / š	שׂ / שׁ
t	ת

1. *alef* should *not* be indicated in the beginning of Hebrew words.
2. *He* in the end of words should be transliterated (i.e. *Torah*)
3. As a rule, transliterated Hebrew concepts should be italicised.