

Ars Judaica: The Bar-Ilan Journal of Jewish Art
Department of Jewish Art (Bar-Ilan University) and Liverpool University Press

Ars Judaica publishes scholarly research concerning Jewish visual culture through the ages from a variety of perspectives including history, iconography, semiotics, psychology, sociology, phenomenology, and folklore. We also publish research regarding Jewish contribution to other visual traditions and promote the studies of Jewish art in its interaction with surrounding cultures.

The journal operates a double-blind system of peer review. Manuscripts may be returned to authors for revisions. A digital file of the edited version will be returned to authors for proofreading, clarification, and approval prior to typesetting.

1. Submission Guidelines

Originality and Language

The editors will not consider for publication an article that has previously been published or has been submitted for publication elsewhere in any language. Submitted papers should be well formatted and use good English. Non-native speakers are encouraged to use services of professional English language editors.

Manuscripts

In addition to the text, the manuscript should include an abstract (approximately 100 words), endnotes and captions for illustrations. All parts of the typescript must be double-spaced. Manuscripts should not exceed 10,000 words (including endnotes, captions, and appendices). Manuscripts for the *Special Item* and *Reviews* sections should not exceed 2,000 words. The author's name and email address should appear on a separate cover page, together with a brief biographical statement of approximately 50 words, including academic status and institutional affiliation.

Illustrations

Illustrations with caption information, embedded in a Microsoft Word Document or PDF file, must be submitted together with the manuscript. The file to be used for reviewing and editorial work, not for the final publication. The author will supply the high-resolution digital images after the manuscript is accepted for publication. The author is responsible for obtaining written permission from the holder of the rights to publish or reproduce all images that will appear in the article.

Submission of Articles

The submission digital package should include three files:

- ⌘ The manuscript (including abstract, notes and captions) formatted as a Microsoft Word Document;
- ⌘ Captioned illustrations embedded in a Microsoft Word Document or PDF file (to be used for reviewing and editorial work, not for the final publication);
- ⌘ A cover page, together with a brief biographical statement.

Book and Exhibition Reviews

The following information must be provided at the beginning of the book review: title of the review, author's or editor's name, complete title of the reviewed book (with a colon between the main title and the subtitle), place of publication; publisher; date of publication; total number of pages (including all front matter and illustrations that do not carry page numbers); number of illustrations (black-and-white and color).

The following information must be provided at the beginning of the exhibition review: title of the review, the name/s of curator/s, complete title of the exhibition (with a colon between the main title and the subtitle), place and dates of the exhibition.

Submission of Reviews

The submission digital package should include three files:

- ⌘ The review, typed double-spaced and formatted as a Microsoft Word Document;
- ⌘ A cover page, together with a brief biographical statement;
- ⌘ High-resolution digital image of the front cover of the reviewed book; high-resolution digital image/s illustrating the exhibition review. These images will be used for the final publication.

2. Style Guidelines

Style and Punctuation

Ars Judaica follows the American style of spelling and punctuation. As a rule, authors must adhere to *The Chicago Manual of Style*, latest edition. Special attention should be paid to deviations from this manual, in particular the citation of foreign languages, and in the style for bibliographic references and captions.

Languages other than English

a. Text

Prefer the English form of Jewish terms and names of historical figures as used in the *Encyclopaedia Judaica*, 2nd ed. (Detroit, 2007).

Individual words (particularly terms) and short phrases, whether written in the original language (languages in Roman scripts) or in transliteration (languages in non-Roman scripts), are *italicized*. Foreign proper names and words that appear in a standard dictionary of the English language in non-italicized form will NOT be printed in italics.

For transliteration of Hebrew, as a rule follow the transliteration rules of the *Encyclopaedia Judaica*, 2nd ed. (vol. 1, p. 197; use "General" and NOT "Scientific" format) or consult that encyclopedia's Index (vol. 1) for the relevant term. For transliteration of Yiddish, use the rules of YIVO, available on-line at jart.biu.ac.il/en/YIVOchart. For transliteration of other languages in non-Roman scripts, as a rule follow the rules of the 1997 edition of the *ALA-LC Romanization Tables: Transliteration Schemes for Non-Roman Scripts*, also available on-line at lcweb.loc.gov/catdir/cpsd/roman.html.

b. Inscriptions

If deemed essential for the text of the article, inscriptions will be provided in the original language. Inscriptions in Hebrew or Yiddish will be given in Hebrew letters, followed by an English translation in parentheses; those in other non-Roman scripts will be given in transliteration (*ALA-LC Tables*), followed by an English translation in parentheses.

Inscriptions in a language written in Roman script but deemed by the author of the article to be highly inaccessible to most readers will be followed, at the author's discretion, by an English translation in parentheses.

Biblical Citations

The editors prefer that biblical citations follow the English translation of the Bible published by The Jewish Publication Society in 1917. If the author uses other translation, a reference to its source will be given.

References

Titles of books and articles in Roman script will be recorded in the original language. If that language is deemed by the author of the article to be highly inaccessible to most readers, they will be followed, at the author's discretion, by an English translation in parentheses.

Titles of books and articles in non-Roman scripts will be recorded in transliteration (following the relevant rules as noted above, under "Text") and followed by an English translation in parentheses. When the publisher of the book or journal provides the title or contents in English, in addition to the original language, prefer that translation unless it contains glaring mistakes. Only in cases of Hebrew titles whose literal translation is meaningless (generally of rabbinic works) will the title not be translated. The entire reference will be followed by the language, in parentheses, i.e. (Hebrew), (Russian), (Norwegian), etc.

A work is referred to in full at its first appearance. Subsequent references will be in the form of author's last name and short title. Titles of books will be italicized, and titles of articles will be in quotation marks. Use double quotation marks ("), not single marks ('). The language of a transliterated title must be given at the end of the reference in parentheses, e.g.: (Yiddish). Note that the dash between page numbers is an "en-dash" (–). Ibid. and id. are to be set in regular type, not italicized. DO NOT USE op. cit. and loc. cit.

The form of reference is as follows:

☞ Book

Full reference: Ziva Amishai-Maisels, *Depiction and Interpretation: The Influence of the Holocaust on the Visual Arts* (Oxford, New York, Seoul and Tokyo, 1993), 221.

Subsequent reference: Amishai-Maisels, *Depiction and Interpretation*, 25.

☞ Edited Volume (in its entirety, not as the repository of an article)

Full reference: *Ierusalim v russkoy kul'ture* (Jerusalem in Russian Culture), eds. Andrey Batalov and Aleksey Lidov (Jerusalem, 1985) (Russian).

Subsequent reference: *Ierusalim v russkoy kul'ture*.

☞ Article in Edited Volume

Full reference: Richard I. Cohen, "Exhibiting Nineteenth-Century Artists of Jewish Origin in the Twentieth Century: Identity, Politics, and Culture," in *The Emergence of Jewish Artists in Nineteenth-Century Europe*, ed. Susan Tumarkin Goodman (New York, 2001), 154.

Subsequent reference: Cohen, "Exhibiting Nineteenth-Century Artists," 152–53.

☞ Article in Periodical

Full reference: Mira Friedman, "Pagan Images in Jewish Art," *Jewish Art* 19/20 (1993/94): 125–32.

Subsequent reference: Friedman, "Pagan Images," 130.

☞ Catalogue of Exhibition

Full reference: *Kadimah: ha-mizrah be-omanut Yisrael* (To the East: Orientalism in the Arts in Israel) [catalogue, Israel Museum], curators Yigal Zalmona and Tamar Manor-Friedman (Jerusalem, 1998), 63–65 (Hebrew, with English summary).

Subsequent reference: *Kadimah*, 141.

Note: [catalogue, name of institution] is added following the title of the catalogue in square parentheses, unless the words "catalogue" or "exhibition catalogue" appear as part of the title. When the place in which the exhibiting institution is located is not the same as the place of publication, add it after the name of the institution.

Example: Sander L. Gilman, "The Jew's Body: Thoughts on Jewish Physical Differences," in *Too Jewish? Challenging Traditional Identities* [catalogue, Jewish Museum, New York], ed. Norman Kleeblatt (New Brunswick, NJ, 1996), 60–73.

Captions

Illustrations should be referred to in the text in the following manner: (fig. 1). Captions should include all the following relevant items in this format:

☞ Two-dimensional work

Fig. 1. Igael Tumarkin, *Triptych*, 1961/62, mixed media on canvas. Triptych: central panel, 320 x 195 cm; each side panel, 320 x 60 cm. Jerusalem, The Israel Museum. Photograph: David Harris

☞ Manuscript illumination

Fig. 2. *Piyyut* for dew with the Zodiac signs of Taurus, Gemini, and Cancer. Oppenheim Maḥzor, Franconia (?), 1342. Oxford, Bodleian Library, Opp. 161, fol. 63r (detail). Photograph: © Oxford, Bodleian Library

☞ Reproduction

Fig. 3. Julian Zachariewicz, Project of reconstruction of the Temple Synagogue in Lviv by Lewicki in 1840–46, in Julian Zachariewicz, "Kilka słów o niedoszłej restauracyi synagogi na placu Rybim we Lwowie," *Czasopismo techniczne* 14, no. 5 (1896): 60–61, pl. 6, fig. 7

☞ Building

Fig. 3. Leandro Marconi, The Great Synagogue, 1875–78. Warsaw, Tłomackie Street. Photograph 1913; Courtesy of Gross Family Collection, Tel Aviv

Fig. 4. The Great Synagogue of the walled city, seen from south-west, 1799–1801. Lviv. Photograph: between 1924 and 1931; Lviv. National Museum

Titles (but not descriptions) of the art works in captions should be in italics.

Additional Instructions

- ⌘ Use en dash with spaces (–) for punctuation; en dash without spaces (–) for ranges;
- ⌘ Spell out numbers 1–99 except when followed by a unit;
- ⌘ Refer to illustrations as shown: (fig. 1); (figs. 16, 17); (figs. 16–18);
- ⌘ For foreign terms and transliterations: the term (either in its original language or transliteration) is given in the text, followed by transliteration (when necessary) and/or translation, for example.
 - the kabbalistic *ilan* (literally: tree; plural: *ilanot*);
 - ספירות (sefirot; spheres or levels of divine emanation);
 - lignum vitae* (the Tree of Life);
- ⌘ Never italicize the Hebrew script;
- ⌘ For ellipses, use square parentheses [. . .].
- ⌘ Prefer spelling as follows:
 - anti-Semitism (not antisemitism)
 - ark (not capitalized when refers the Torah ark in the synagogue);
 - Ark (Holy Ark in the biblical Sanctuary)
 - Ashkenazi (not Ashkenazic)
 - Bet Alfa (every בית in archaeological discussions, even if בית is generally transliterated as *beit*)
 - ca. (for circa; not c. and not italicized)
 - central European, east European, eastern Europe (not Central European, East European, East Europe)
 - [the] Divine; divine (adj)
 - ‘En Gedi (every עין in archaeological discussions, even if עין is generally transliterated as *ein*)
 - gentile
 - haggadah, haggadot
 - Hanukkah
 - Jewish-Christian (adj)
 - mahzor
 - metahistorical
 - multiethnic
 - multilanguage
 - nonvernacular
 - postfeudal
 - Postmodernism
 - pre-established
 - protomodernist
 - Sephardi (not Sephardic)
 - siddur
 - Temple (upper case when referring to the Temple in Jerusalem)
 - tentlike