STYLE SHEET AND GUIDELINES
Central Conference of American Rabbis

All material should be submitted in Word. Please use Times New Roman, 12 pt. font, double-spaced.

Use endnotes and not footnotes.

Please keep in mind that this material is intended for use by educated laypeople as well as clergy. It is meant to be engaging and to invite conversation and thought; it not meant to be scholarly. Therefore please use endnotes sparingly. Languages other than English should be translated.

All quotes, text excerpts, and references are to be fully cited according to Chicago style. In the case of Jewish texts, that means chapter and verse, or folio. In the case of contemporary texts, that means author, title, city of publication, publisher, year of publication, and page number.

The style guidelines on the following pages are provided for your reference. However, we recognize that they are highly detailed and perhaps even overwhelming. Please know that a professional copy-editor will review your work before typesetting and will check for consistency in regard to these concerns. You are not expected to be a copy-editor.

Authorities
Webster’s online: https://www.merriam-webster.com/
The Chicago Manual of Style 17/e

General Style
Use serial comma: rabbi, cantor, and educator.
Use “that” for restrictive clauses, “which” for nonrestrictive.
Generally use -ical endings: theological.
Use American spelling: toward, gray.
Use hyphens in Hebrew word roots: b-r-ch.
Use bold for terms listed in glossary (bold italics for transliterated words).
Follow NJPS translation for English spelling of biblical names.
Quotations from the Torah should be taken from The Torah: A Modern Commentary and quotations from the Prophets and Writings from the NJPS translation, unless a different translation is necessary to one’s argument.
Quotations from published sources must replicate the original in terms of wording, punctuation, spelling (including transliteration), capitalization, italics, etc. Use ellipses to indicate missing material; use brackets to indicate an alteration from the original.
Avoid doubling English consonants wherever the shorter variant exists: worshiper, worshiped, worshiping. (See Transliteration for rules of spelling transliterated Hebrew.)
Include titles (e.g., Rabbi) and degrees (e.g., PhD) in author bylines and table of contents.

Capitalization
Use lowercase following a colon if what follows is only one sentence, unless it is a quote.
In transliterated text, capitalize only proper nouns. In general, capitalize transliterated word if the word would be capitalized in English (exceptions: pronouns referring to God): Adonai, Eretz Yisrael, Gan Eden, Adonai Eloheinu Melech haolam, but atah, hu.
In transliterated text, use lowercase for prefixes in running text, but capitalize prefixes in titles and proper nouns: V’zot HaTorah (title of prayer), V’zot haTorah asher... (text of prayer); l’Adonai; HaShem; Rosh HaShanah.
Capitalize references to God: the Divine, the Divine Presence, the One, You, Your, but who, atah, hu.
Use lowercase for derivatives of references to God: godlike, godly, messianic.
Capitalize the names of religious denominations and words derived from them: Chasidism, Chasidic, Judaic, Sephardic, Reformers.
Use full capitals and no periods for BCE and CE
Use lowercase and periods for a.m. and p.m.
Capitalize titles of prayers: Kiddush, Kaddish, Blessing after Meals, the Four Questions.
Capitalize the names of the service or parts of the service: Shacharit, Yizkor.
Use lowercase for life-cycle events: bar mitzvah, confirmation, b’rit milah.
Use lowercase for seasons in running text, but capitalize in references: the spring holidays; Reform Judaism 28 (Spring 2000): 18–22.
Italics, Roman, and Quotation Marks
Generally use italics for transliterated words that do not appear in the dictionary (see Word List). Generally use roman for transliterated words that appear in the dictionary (see Word List); but use italics if the word appears in a transliterated phrase where other words are in italic: Shabbat, Oneg Shabbat; Torah, sefer Torah.
Use quotation marks for English word used as the word itself (not to represent the thing or idea it represents): the word “biblical.”
Use italics for Hebrew word used as the word itself (not to represent the thing or idea it represents): the term aliya.
Use either quotation marks or parentheses for definitions: t’filah means “prayer”; t’filah (prayer).
Use roman or italics for foreign titles according to whether they would be roman or italic in English: the song “Hava Nagila”; the book Mishneh Torah.
Use roman for titles of classic Jewish texts: Torah, Mishnah, Talmud, midrash.
Use italics for the Hebrew titles of prayers, roman for English titles: Kaddish, Kiddush, Sh’ma, the Four Questions, Blessing after Meals. Exception: Depending on context, treat as song (e.g., in songbooks)—use roman, in quotation marks.
Use roman for foreign proper names, including organizations: Yochanan ben Zakkai, Magen David Adom.
Use roman for Hebrew months: Adar, Elul.
Use roman for holidays: Pesach, Lag BaOmer.
Use the same font (roman, italic, boldface) as the main or surrounding text for all punctuation marks, including parentheses and brackets; i.e., in general, use roman for punctuation with word in italics. See Chicago Manual of Style 6.2–6.6 for exceptions.

Abbreviations
Do not abbreviate the first word of a sentence.
Avoid abbreviations in running text; abbreviations may be used in parentheses, footnotes, and references.
Spell out books of the Bible.
Spell out names of states in running text; use postal service abbreviations in references, tables, lists, and mailing addresses.
Unless referring to Hebrew Union College prior to the merger (1850), always use full abbreviation (without “the,” depending on context): HUC-JIR. First use of the name must be spelled out in whole (with abbreviation included in parentheses) before you may revert to just the abbreviation: Hebrew Union College–Jewish Institute of Religion [note en dash] (HUC-JIR) [note hyphen].
Use periods with lowercase abbreviations: a.m., p.m., p., e.g.
No periods with most capitalized acronyms: CCAR, URJ, BT, US
No periods with academic degrees: PhD, RJE, BA

Numbers
Spell out numbers one through one hundred, including ordinals, in ordinary text (exceptions: percentages, dates).
Treat similar categories in a paragraph alike, using numerals if any are over one hundred: 20 through 115.
Spell out round numbers (hundreds, thousands, millions, etc.): two thousand years, six million.
Use comma in numbers of 1,000 or more (except in dates).
Use en-dash for ranges: Deuteronomy 22:8–9, pp. 54–57, 1809–97 (see Chicago Manual of Style 9.61)
Elide page number ranges: 162–63 (see Chicago Manual of Style 9.64)

thirteen-year-old child, the child was thirteen years old
one-sixtieth
40 percent
twenty-first century
September 3, 1989 (NOT Sept. 3rd, 1989). Dates are set off by commas unless only year and month included, in which case commas are omitted (July 1897).
mid-1840s
70 CE
c. 200 BCE

Cross-references
Use lowercase for cross-references to parts of a book: see the appendix.
Use Arabic or roman numerals for cross-references to part and chapter numbers, depending on the format used for these headings: in chapter 7.
References
Reference numbers in text: superscript.
For bibliography and notes, follow Chicago Manual of Style, chapter 14 (see examples of format below). An online guide is at https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-2.html.
In notes, use short form for subsequent references (see examples below). Do not use “ibid.” or “op cit.”
Capitalize and italicize the titles of scrolls, books, magazines, journals, newspapers, pamphlets, works of art, pamphlets, and blog posts (any published material of substantial length) in English and transliterated foreign languages, except for internal articles, coordinating conjunctions, prepositions (unless used adverbially or adjectivally), and the to of infinitives. Do the same for any bibliographic information you are providing in the running text: the book Mishneh Torah. Do not abbreviate. Exception: Use roman for the Latin names of biblical books (Genesis, Deuteronomy).
Use roman and quotation marks for the titles of articles in periodicals or websites, chapters, lectures, short blog posts, etc.
Use roman and no quotation marks for the titles of websites that have never had a printed equivalent: Wikipedia, Jewish Telegraphic Agency.
For titles in languages other than English: follow rules of capitalization for English titles.

Format for Notes:
8. Lamm, Shema, 102. [short form for subsequent reference]

Format for Bibliography:

Biblical References
Capitalize and use roman for English scroll titles in the running text, as well as in notes and the bibliography: “In the beginning” (Genesis 1:1); the Book of Genesis; Genesis 1:1–3 [en dash for ranges]. Spell out books of the Bible.
Use roman numerals for I Samuel, II Samuel, etc, when cited by chapter and verse: I Samuel 3:19.
When a book of the Bible is cited parenthetically multiple times in a paragraph, the name of the book may be omitted after the first citation (unless this would create ambiguity for readers).

Talmudic and Other Judaic References
Use italics and place within parentheses in the body of the text.
Do not abbreviate tractates.
Spell or abbreviate BT and JT, depending on the nature of the book.
Mishnah: Mishnah Yoma 9:1–3; Pirkei Avot 2:5.
Babylonian Talmud: Babylonian Talmud, Kiddushin 29b; BT Kiddushin 29b.
Jerusalem Talmud: Jerusalem Talmud, Kiddushin 1:2; JT Kiddushin 1:2.
Midrash: D’varim Rabbah 3:3.
Transliteration
“ch” for chet and chaf
“f” for fei
“k” for kaf and kuf
“tz” for tzadi
“i” for chirik
“e” for segol
“ei” for tzeirei
“a” for patach and kamatz
“o” for cholam and kamatz katan
“u” for shuruk and kibbutz
“ai” for patach with yod
Final “h” for final hei; none for final ayin (with exceptions based on common usage): atah, Sh’m a, but Moshe.
Apostrophe for sh’va nah: b’nei, b’rit, Sh’m a. No apostrophe for sh’va nach
Hyphen for two vowels together where necessary for correct pronunciation: ne-eman, samei-ach, but maariv, Shavuot.
No hyphen for prefixes unless necessary for correct pronunciation: babayit, HaShem, Yom HaAtzma-ut.
Do not double consonants (with exceptions based on dictionary spelling or common usage): t’filah, chayim, but tikkun, Sukkot.
Capitalize titles of prayers and ritual texts: Kiddush, Kaddish, Blessing after Meals, the Four Questions.
Capitalize and italicize the Hebrew names of services, parts of the service, and prayers: Shacharit, Yizkor.
Italicize transliterated words from foreign languages.
See Word List for exceptions to the above guidelines, based on dictionary spelling or common usage.

Pattern for Hebrew, transliteration, and “translation”
Follow one of the following patterns:
- transliteration (Hebrew, “translation”): tfilah (תְּפִילָּה, “prayer”)
- “translation” (Hebrew, transliteration): “prayer” (תְּפִילָּה, tfilah)
or an abbreviated version of both patterns above, omitting the Hebrew.

Gendered Language
Gender is a matter of degree and self-identification more than binary biological categories. The CCAR aspires to make its publications accessible and inspiring for all its potential readers. We provide our authors with an overview of possible gendered references for our publications (additional options can be discussed with CCAR Press). It is the authors’ decision which kind of language to use; please disclose your decision at the beginning of your publication in an endnote.

Gendered language referring to individuals:
- Man/men or woman/women or male-identifying or female-identifying
- He/his/him or she/her/hers or they/them/their or XXX who identifies as XXX
- XXX who was identified at birth as . . . and now identifies as (use the person’s current preferred pronoun)

Gendered language referring to groups:
- Jews who . . . they/them/their
- A Jew who . . . he/him/his or she/her/hers or they/their/their or XXX who identify as XXX used interchangeably whenever historically applicable (“a Jew living in France during the Middle Ages . . . he or she;” but “the High Priest . . . he/his/him)

Gendered language referring to God: God-language must be gender neutral, unless the argument of the text requires otherwise.
- God/God’s or, if necessary: He/His/Him or She/Her/Hers or They/Them/Theirs

To be inclusive of nonbinary genders, use “they,” “their,” not “he or she,” “his or her.” The singular “they” should be used when gender is not specified: Each person should go to their room.
Translations of content originally written in languages other than English should be modified to be gender accurate (that is, gender neutral when not referring to a specific gender).

WORD LIST

Acharei Mot (parashah)
acknowledgments
Adar (month)
Adar I (month)
Adar II (month)
“Adir Hu” (song)
Adon Olam
Adonai (in prose), Adonai (in poetry/liturgy/lyrics)
Adonai Melech
Adonai Ze’vaot
afikoman
aggadah, aggadot
aggadic
agunah
ahavah
Ahavah Rabbah (prayer)
Ahavat Olam (prayer)
Akeidah
Akiva
Al Cheit (prayer)
alef (letter)
alef-bet
Aleinu (prayer)
Al HaNisim (prayer)
aliyah, aliyaot
a.m. (e.g., 6:00 a.m.)
am
Amidah
Amora, Amoraim
amoraic
am s’gulah
Am Yisrael
Angel of Death
Ani Maamin (prayer)
aninut
antisemitism
Arachin (tractate)
aravah
arbaah minim
arba kanfot
Arba Parashiyot
ark (synagogue)
ark (Noah’s)
Ark of the Covenant, the Ark
Aron HaB’rit
Aron HaKodesh
Aseret HaDib ’rot
Aseret HaD’varim
Aseret Y’mei T’shuvah
Ashamnu (prayer)
Ashkenazi, Ashkenazim (noun)
Ashkenazic (adjective)
Ashrei (prayer)
atzei chayim
atzeret
aufruf
Av (month)
Avadim (tractate)
avanah
aveirah
Avinu Malkeinu (prayer)
Avinu shebashamayim
avodah
Avodah Zarah (tractate)
avon
Avot (tractate)
Avot D’Rabbi Natan (tractate)
Avot V’Imahot (prayer)
ayin (letter)
baal korei
Baal Shem Tov
baal t’shuvah
Babylonian Empire
Babylonian exile
Babylonian Talmud
baby naming, baby-naming ceremony
badchan
Balak (parashah)
bal tashchit
baraaita, baraitot
Bar’chu
bareich
Bar Kochba
bar mitzvah
Baruch atah, Adonai, Eloheinu Melech haolam, asher kid’shanu b’mitzvotav v’zivanu (Blessed are You, Adonai our God, Sovereign of the universe, You sanctify our lives with mitzvot and give us the sacred obligation…) [Different translations are permitted, but capitalization of transliteration and translation should match.]

Baruch She-Amar (prayer)
Baruch Shem
Baruch SheNatan (prayer)
bashert, basherte
bat
bat mitzvah
Bava Batra (tractate)
Bava Kama (tractate)
Bava M’tzia (tractate)
Bavli
bayit (house)
Bayit (the Temple)
BCE
b’chol l’vavcha
B’chorot (tractate)
B’chukotai (parashah)
b’dikat chameitz
bedeken
beit (house of)
beit din
Beit HaMikdash (the Temple)
Beit Hillel, Beit Shammai
beit k’neset
beit midrash
beit t’filah
beitzah (egg)
Beitzah (tractate)
ben
Ben-Gurion, David
Ben Sira
bet (letter)
bet mitzvah (collective/generic/gender-neutral term)
Beit Hatfutsot
B’haalot’cha (parashah)
B’har (parashah)
Bible
Biblical
Biblical Hebrew
bikur cholim
Bikurim (tractate)
bimah
binah
the Binding of Isaac
birchot hamitzvot
birchot hanehenin
birchot hapratiyot
Birkat Eirusin (prayer)
Birkat HaGomeil
Birkat HaMazon (prayer)
Birkat Kohanim (prayer)
Birkat Nisuin (prayer)
Birkat Shalom (prayer)
biur chameitz
Black (race)
Blessing after Meals (prayer)
b’midbar
B’midbar (parashah)
B’midbar Rabbah
B’nai B’rith
B’nei B’rak
b’nei mitzvah (male plural only, not gender neutral)
b’nei Yisrael
b’not mitzvah
Bo (parashah)
Book of Exodus
Book of Life
candlelighting blessings
catalog
CCAR Press, the Press
CCAR Responsa Committee
CE
Central Europe
“Chad Gadya” (song)
Chabad
chadash
chaf
chag
Chagall Windows
Chag HaAsif
Chag HaAviv
Chag HaMatzot
Chag HaPesach
Chag HaSukkot
Chagigah (tractate)
chai
chalilah
chalitzah
challah (sacrifice)
challah, challot (bread)
Challah (tractate)
chalutziyot
Chameish M’gillot
chameitz
Chamishah-Asar BiSh’vat
Chamor
Chanukah
chanukat habayit
chanukiyah
charoset
Chasid, Chasidim
chasidav
Chasidic
El Shaddai
Elul (month)
email
Emancipation
emet
Emor (parashah)
emunah
the Enlightenment
Ephraim
Eretz Yisrael
erev
Erev Shabbat, Erev Yom Kippur
Eser Makot
eternal light
etrog
the Evil Eye
exilarch
the Exod (from Egypt)

family education
festival, the Festivals
firstborn
the First Temple
Five Books of Moses
the Five M’gillot
fleishig
the Flood (from Noach)
the Four Questions
Full Kaddish
fundraising

Gaddlu
gadol
galut
Gan Eden
Gaon, Geonim
Garden of Eden
Geihinom
gelt
Gemara
genizah
gentile
geonic
ger, gerim
the Gerer Rebbe
Gerim (tractate)
gel, gittin
ghetto, but Warsaw Ghetto
gibur
gimel (letter)
Gittin (tractate)
giyoret, giyoret
g’ililah
g’mar chatimah tovah
g’matria
g’milut chasadim
godlike
godliness
godly
God’s name
go-eil
Golden Calf
golem
goy (nation)
grager
the Great Hallel
the Great Kaddish
Guide for the Perplexed
G’ulah (prayer)
gut yontif (Yiddish)
G’virah (s’irah)
G’vurot (prayer)

Haazinu (parashah)
Habakkuk
hachnasat orchim
hadas, hadasim
haftarah, haftarot
Haggadah, Haggadot
hakafah, hakafot
Hakotel
halachah
halachic
Half Kaddish
hallel (praise)
Hallel (prayers)
Hallel HaGadol (prayer)
Hallelujah (English translation)
hal ‘layah (transliteration)
HaMakom (God)
hamantashchen
Hamaridil (prayer)
HaMotzi (prayer)
han ‘viah
haolam
HaRachaman (God)
HaShem (God)
Hashkiveinu (prayer)
Haskalah (the movement, the Enlightenment)
“HaTikvah” (song)
“Hava Nagila” (song)
havdalah (separation)
Havdalah (service)
hayom
heaven
Hebrew school
Hebrew Union College–Jewish Institute of Religion
(HUC–JIR) [en-dash for spelled out; hyphen for abbreviation]
hei (letter)
hell
hespeid
hidur mitzvah
hidur p’nei zakein
hilf
High Holy Days
High Priest
Hilchot T’shuvah
Hillel
Hillel sandwich
“Hinei Mah Tov” (song)
Historical Prophets
hitpa-eil
Hod (s’firah)
Hodaah
the Holiness Code
the Holy Ark
the Holy Land
the Holy of Holies
the Holy One (God)
the Holy One, blessed be God
hora
Horayot (tractate)
Hoshana Rabbah (holiday)
hoşhanot
hoşhiyah na
House of David
House of Hillel
House of Israel
House of Judah
House of Shammai

intermarriage (not mixed marriage)
intermarried (not mixed married)
iyun
Jerusalem Talmud
Jerusalem Targum
the Jewish Federation
Jewish Renewal Movement
Jews-by-choice
Jews of Color
Jubilee year
Judah (southern kingdom)
Judea (after Babylonian exile)
judgment

Kabbalah
Kabbalat Shabbat (service)
kabbalism
kabbalistic
kabbalists
Kaddish
Kaddish D’Rabanan (prayer)
Kaddish L’Hitchad’ta (prayer)
Kaddish Shaleim (prayer)
Kaddish Titkabeil (prayer)
Kaddish Yatom (prayer)
kadeish
kadosh
kaf (letter)
kaf sofit (letter)
kaf
kal
kallah, kallot
Kallah (tractate)
Kallah Rabbati (tractate)
kaparot
karpas
kashrut
katan
kavanah
kavod
k’dosim
K’doshim (parashah)
k’dushah
K’dushah (the prayer)
K’dushat HaShem (prayer)
K’dushat HaYom (prayer)
Keilot (tractate)
kein
kein y’hi ratzon
kesef
Keter (s’firah)
ketubah, ketubot
keva
kever avot
k’hilah, k’hilot
“Ki Anu Amecha” (song)
kibud av va-eim
kibud hameit
kibud z’keinim
kibbutz
kibbutznik
Kiddush (prayer, reception)
kiddush HaShem
Kiddush L’Yom Shabbat (prayer)
kiddushin
Kiddushin (tractate)
Ki’ayim (tractate)
“Ki Lo Na-eh” (song)
“Ki MiTziyon” (song)
Kingdom of Israel
Kingdom of Judah
Kin’im (tractate)
kinot
kinyan
kinyan sudar
kippah, kippot
Kislev (month)
Ki Tavo (parashah)
Ki Teitzei (parashah)
kitel
Ki Tisa (parashah)
Kitzur Shulchan Aruch
k’laf
K'lal Yisrael
klezmer, klezmorim
Knesset
Kodashim (tractate)
kodesh
Kodesh HaKodashim
kohein, kohanim (priest)
Kohein Gadol
Kohelet (Book of Ecclesiastes)
Kohelet Rabbah
kol
Kol Nidrei
Korach (parashah)
korban
kosher
kos Miryam
k'ra
k'rei
k'riah
K'ritot (tractate)
k'tiv
K'tubot (tractate)
K'tuvim (Writings—Bible)
k'vod hameit
kuf (letter)
kugel
Kutim (tractate)
kvater, kvaterin
kvell

l'Adonai
Lag BaOmer
lailah
lamed (letter)
lamed-vav tzaddik
Land of Israel, the Land
lashon hara
lashon hatov
Later Prophets
latke
lay leader
layperson, laypeople
L'chah Dodi
l'chayim
l'dor vador
Leah
lechem hapanim
Lech L'cha (parashah)
Leil Shimurim
Levi, L'vi-im
lev
Levite
Liberal (referring to denomination)
life cycle, life-cycle event
Likutei Moharan
Literary Prophets
L'maan Tzik'ru
lo anochiyut
lo l'vayeish
loving-kindness
l'shanah habaah birushalayim
l'shanah tovah tikateivu
Lubavitcher
lul
Lurianic Kabbalah

Maariv (Evening Service)
Maariv Aravim (prayer)
maaseh
Maaseh B'reishit
Maaseh Merkavah
Maaseir Sheini (tractate)
maasim tovim
Maasrot (tractate)
Maccabees
macher
Machshirin (tractate)
machzor
Machzor Vitry
Magen David
Magen David Adom
Magid (section of Haggadah)
Mah Nishtanah
Mah Tovu
Major Prophets
Makot (tractate)
malach
Malchut (s'farah)
Malchuyot (section of machzor)
mamzer, mamzerim
mamzeret, mamzerot
Manasseh
manna
“Maoz Tzur” (song)
maror
Marrano
Masada
masechta
Mas'ei (parashah)
mashal, m'shalim
mashiach, the Mashiach
maskilim
Mesorah
Masoretes
Masoretic text
Matot (parashah)
a matriarch, the Matriarchs
matzah, matzot
mazal tov
m'chabeid zeh et zeh
M'chilta
M'chilta D'Rabbi Yishmael
M'dinat Yisrael
Meah Shearim
megillah (Eng.; e.g., “the whole megillah”; see also
m'gillah, M'gillah)
meitim
melech
mem (letter)
mem sofit
mensch
menschlichkeit
a messiah, the Messiah
messianic
messianic age
mezuzah, mezuzot (but m’zuzah in blessing)
m’gillah, m’gillot (Heb. “scroll”)
M’gillah (tractate)
the M’gillah (Book of Esther)
M’gillat Esther
Mi Chamochah (prayer)
midah, midot
Midot (tractate)
midrash, midrashim, midrashic, midrashist
midrash aggadah
Midrash HaGadol
midrash halachah
Midrash Rabbah
Midrash Sachar Tov
Midrash T’hillim
mikdash (sanctuary)
Mikdash (the Temple)
mikdash m’at
Mikeitz (parashah)
Mikvaot (tractate)
mikveh, mikvaot
milah
M’ilah (tractate)
milchig
minchah (sacrifice)
Minchah (Afternoon Service)
minhag, minhagim
Minor Prophets
minyan, minyanim
Miriam’s cup
Mi Shebeirach (prayer)
Mishkan (the Tabernacle)
Mishlei (Proverbs)
mishlo-ach manot
a mishnah
the Mishnah
Mishnaic
mishnayot
Mishneh Torah (Maimonides)
mishpachah
mishpat
Mishpatim (parashah)
Mitnagdim
Mitzrayim
mitzvah, mitzvot
mitzvot aseih
mitzvot bein adam LaMakom
mitzvot bein adam lachaveiro
mitzvot lo taaseh
mitzvot shehazman g’ramah
mizbeih-ach
M’nachot (tractate)
m’nuchah
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**Names of Letters**

- alef, bet, vet, gimel, dalet, hei, vav, zayin, chet, tet, yod, kaf, chaf, lamed, mem, nun, samech, ayin, pei, fei, tzadi, kof, reish, shin, tav

2/2/23 revision