

SAET Style Manual

St Andrews Encyclopaedia of Theology

A guide for authors and editors

SAET Style Manual

Preface

The SAET Style Manual has been designed to provide guidelines for the Encyclopaedia's authors and editors, to offer a style suitable for online publication, and to meet the needs of five different religious traditions. Since the project is based at a Scottish university, we have chosen to use British spellings and conventions as our norm, and our style has been adapted from the well-established MHRA Style Guide.

The most important aspects of our style that authors should be aware of are these:

- Authors should write for a theologically literate but non-specialist audience.
- The Encyclopaedia uses author-date citations and in-line referencing (e.g. Smith 2020: 297–299).
- Quotations should use single quotation marks (double for quotations within a quotation) and so-called 'logical' punctuation (i.e. commas and full stops outside quotation marks).
- Words from non-Roman alphabets should normally be transliterated.
- Bibliographies should include a short 'further reading' section, followed by a full list of works cited.
- Articles should be submitted as MS Word documents with minimal formatting.

Following these simple guidelines will make it much more straightforward for our editorial team to copyedit and typeset manuscripts. With matters of style, though, the devil is always in the details, so we would encourage authors to refer to what follows for more detailed guidance on matters from tone to punctuation. We would welcome any comments and suggestions for amendment: please send them to encyclopaedia@st-andrews.ac.uk.

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1 Writing for the Encyclopaedia

1.1 Preparing the manuscript

Your article should be prepared as a Microsoft Word document, with 1.5 spacing, a 12-point serif font, and 2.5 cm/1" margins.

1.2 Formatting

Manuscripts should be formatted as little as possible. The final published version will be typeset by the editorial team.

- Do not indent paragraphs: instead, add an extra carriage return to create a full blank line between paragraphs.
- End-of-line hyphenation should never be used.
- Follow any punctuation with a single space (not a double space).
- Turn off auto-numbering; add in numbers for sections, subsections, and numbered lists manually to keep the formatting as simple as possible.
- Include page numbers. Although these will not be part of the final web version, they are very helpful for review and copyediting.

Please keep in mind that extra formatting will need to be manually removed by the editorial team, which may cause a delay in the publication of your article.

1.3 Fonts

Use a clearly legible serif font (e.g. Times New Roman, Georgia, Cambria). For Hebrew, Greek, Arabic, Devanagari, and other non-Roman alphabets (to be used sparingly), please use any standard Unicode font. See [11.1](#) below for advice on when and how to use original languages.

1.4 Illustrations

Please discuss any illustrations with your academic editor. If illustrations are in copyright, you must obtain any necessary permissions (see [1.5.2](#)). Illustrations should be supplied electronically, with a minimum scanning resolution of 300 dots per inch.

1.5 Copyright and permissions

1.5.1 Creative Commons

The Encyclopaedia operates under a Creative Commons ([CC BY-NC](#)) licence to ensure access and free use for the widest possible audience. Copyright in the work remains with the author and the author retains the right to reuse the article.

1.5.2 Obtaining permissions

It is the author's responsibility to obtain written permission to reproduce copyright-protected material in the work. In order to make works available to others under a Creative Commons licence, you must ensure that one of the following applies:

- You own all the rights in the works yourself; *or*
- You have permission from all third-party rights holders for the works to be made available to the public through the use of Creative Commons licences; *or*
- The works are out of copyright.

Please be aware that both works of art and photographs of works of art may be under copyright.

Authors are strongly encouraged to procure images and request written permissions as early as possible, preferably before submitting their manuscripts. Please be aware that tracing copyright holders and obtaining permission for image use can be time-consuming.

In order to avoid problems (and costs) connected to copyright permissions, we strongly recommend using, whenever possible, material that is not under copyright and to which no licence fees apply.

Many museums, image databases, and other institutions provide standardized request forms for requesting copyright or image use permission. With others, you may need to send an informal permission request letter.

In your request letter, you should include the following information:

- The St Andrews Encyclopaedia of Theology is
 - a scholarly encyclopaedia published by the School of Divinity, University of St Andrews on an entirely non-commercial basis
 - made available free of charge to all readers
 - available under a Creative Commons licence
- Online articles in The St Andrews Encyclopaedia of Theology are
 - available without time limit
 - made available in XML, HTML, and as PDFs
 - licensed under the Creative Commons Attribution [CC BY-NC] Licence
- Images are made available only within the context of the relevant article and full credit will be given to the original source.

A template permissions letter is available on request from your Academic Editor or encyclopaedia@st-andrews.ac.uk.

Any costs incurred for the article, including photography and permissions expenses, are to be paid by the author.

1.6 Encyclopaedic style

The St Andrews Encyclopaedia of Theology is an online, free-to-access reference work that aims to provide a compendious and scholarly theological resource for a wide audience. The information it provides should be reliable, well-researched, and a fair representation of the discipline.

Theology, as we understand it, is inquiry into the nature of divine or ultimate things, grounded in the metaphysical, epistemological, and normative commitments of particular religious traditions or practices. In an age where the study of theology is often displaced in academia by social-scientific approaches to religious practice, the Encyclopaedia offers a different approach: scholarship in the emic rather than etic mode, focusing on theological concepts, structures, and systems.

Articles for the St Andrews Encyclopaedia of Theology must be:

- comprehensive, treating the breadth and depth of their topic;
- driven by scholarship and academic rigour;
- coherent and well-organized;
- clear and concise in the explanation of concepts and complex ideas;
- balanced and dispassionate, with fair treatment of all sides of debate.

As you write your article, please avoid:

- wordy, convoluted sentences that obscure your meaning;
- focusing on individuals rather than concepts;
- excessive referencing, including lists of citations;
- first person pronouns and formulations;
- strong argumentation, especially to the detriment or exclusion of other viewpoints.

1.6.1 Aims and audience

All articles should provide a comprehensive view of the subject, guiding readers towards the best results of scholarship. Your article should introduce readers to the major concepts, discussions, and sources relevant to the topic.

You should write for a theologically literate but non-specialist audience. Your article should be constructed for:

- advanced undergraduates to use as significant sources;
- teachers of undergraduates to develop curricula, especially in parts of the world where there is limited access to theological literature;
- postgraduates and established scholars in theology to use as introductions to a subject, especially suggesting further reading;
- scholars in adjacent disciplines (history, philosophy, etc.) to come up to speed on theological topics;
- clergy and laypeople to gain an understanding of the state of academic theology.

Authors should keep in mind that the Encyclopaedia has a broad geographical and cultural reach. As a result, many readers will have English as an additional language.

In your article, you should present ideas in straightforward language wherever possible; clearly explain technical terminology and specialized theological language; and avoid dense paragraphs containing extensive quotations and unnecessary citations. You should also take care to avoid overemphasizing any one national or cultural context.

1.6.2 Debates and controversies

Articles should survey their subject dispassionately and present all sides of significant controversies. Treatments should be conceptual rather than focusing on individual figures; the emphasis must be on the interaction of ideas, rather than the twists and turns of scholarly debate.

Encyclopaedia articles should not attempt to arbitrate theological disagreements, unless specifically requested. However, it will sometimes be necessary for authors to engage with current debates and controversial claims.

In these instances, please take note of the following guidance:

- Controversial claims by others should have an indication of their degree of acceptance in the field.
- The author's own novel or controversial claims must not dominate articles to the exclusion of other points of view. They may be included as 'possible ways forward' or other forms of suggestion. If the framing of the article itself is necessarily controversial, please discuss this with the editors.
- Authors should not use their articles to reply to their critics.

1.6.3 Reducing bias in language

Encyclopaedia style requires that authors write fairly and respectfully about individuals and groups and their theological perspectives. Part of this is reducing bias in language, i.e. avoiding stereotyped, prejudicial, or discriminatory ways of referring to individuals and/or groups of people (either explicitly or implicitly). Please adhere to the following guidelines:

- *Be precise.* Use accurate and unambiguous language to reduce implicit or perceived bias in your article. Precision improves the overall clarity and accuracy of your article, making it more useful for readers. For example, the generic use of masculine nouns or pronouns makes it difficult for readers to distinguish those cases in which a masculine formulation is *not* generic but intended to convey specificity.
- *Articles should evaluate concepts and ideas, not people.* Avoid remarks concerning personal affiliations or characteristics of an individual or group (for example, age, gender, or ethnicity) except where these are directly relevant to the subject matter. When offering a critique of any particular work, viewpoint, or practice, the article's tone should remain respectful towards those who hold these or similar positions.
- *Be aware of the connotations and implications of your language.* Consider your vocabulary carefully when describing people, communities, traditions, cultures, beliefs, or practices to ensure you portray them fairly and accurately. Ensure that diversity of opinion, belief, or expression within and between communities are acknowledged, so that readers do not gain a false impression of homogeneity but are able to understand how concepts and practices are situated in their wider context.

- *Avoid euphemistic or idiomatic expressions*, as these will obscure meaning for some readers. Do not rely on a wry tone, parenthetical remarks, or insider knowledge to communicate your point. Your full meaning should be available to all theologically literate readers, not only subject specialists.

1.7 Use of MHRA style

The Encyclopaedia's style is broadly based on the guide produced by the Modern Humanities Research Association (MHRA), which is available online at: <http://www.mhra.org.uk/style>

Where this guide and MHRA differ, please follow the instructions given here.

Further information about submitting your article is available in the SAET Guide for Authors: <https://www.saet.ac.uk/authors-guide.php>

If you have any questions about Encyclopaedia style, please contact your Academic Editor.

2 Article structure

All articles should conform to a standard structure and should deal with a number of key themes. As part of the commissioning process we ask authors to provide us with a provisional abstract and table of contents, to make clear how their work will fit the requirements.

2.1 Structure

Authors should use the following structure for articles. In the main body, headings and subheadings must be numbered as shown. It is important that you use sequential numbering, with full stops positioned as in the example below, for compatibility with the Encyclopaedia's content management system.

- Abstract and keywords
- Table of contents
- Main body
 - 1 Heading one
 - 2 Heading two
 - 2.1 First subheading
 - 2.2 Second subheading
 - 3 Heading three
 - 3.1 First subheading
 - 3.1.1 First subsection in subheading
 - 3.1.2 Second subsection in subheading
 - 3.2 Second subheading
 - 4 Heading four
- Bibliography
 - Further reading
 - Works cited

2.2 Content

2.2.1 Abstract and keywords

A short, easy-to-read abstract should provide a brief explanation of the subject and give a clear sense of the topics covered in the article. The abstract and keywords appear above the table of contents and should help readers to determine whether they have found the article for which they are looking.

2.2.2 Table of contents

The table of contents will provide hyperlinks to each section of the article. It must accurately reflect the numbering of headings and subheadings within the main body text (see [2.1](#) above). Headings and subheadings should use sentence case capitalization, rather than capitalizing each word.

2.2.3 Main body

Authors should decide on the best organization for their own articles. In general, themes are preferable to historical periods as subsections, except in clearly historical entries.

As entries in an encyclopaedia of theology, articles should engage with the key themes of *sacred texts* and *the believer and the community*. Authors are also strongly encouraged to identify any *scientific interactions* with their subject.

These themes may be integral to the subject and require substantial treatment, or they may be considered only briefly alongside the article's main discussion. In either case, these themes should generally be presented under their own subheading, titled appropriately for the article.

In every case, authors are asked to indicate to the editors the heading or subheading where this treatment takes place. The required themes are as follows:

- **Sacred texts:** Articles are expected to engage with the most significant areas of the tradition's sacred texts or scriptures and interpretation relating to their material. Where relevant, articles should discuss questions of exegesis, reception, and other interactions with sacred texts that have a bearing on the article's topic.

As a guide, authors might consider the following questions:

- Are there important passages or themes within the tradition's sacred texts that have been influential for the article's topic?
- Are there debates about textual interpretation that have shaped the development of the article's topic?
- How, if at all, has the article's topic influenced the reading of the tradition's sacred texts?

- **The believer and the community:** Articles should relate their subject to the life and experience of the believer, as well as to the community of faith (historically and in the present day).

As a guide, authors might consider the following questions:

- In what way is the life of the believer shaped by the article's topic?
- What is the relationship between the article's subject and the community of faith?
- What worship practices vary depending upon interpretation of article's topic?
- In the case of controversy, what is at stake for individual believers and the community of faith?

- **Scientific interactions:** Authors are asked to highlight any interactions between their topic and scientific perspectives (including social scientific perspectives), especially where these connections may not be immediately obvious. For example, an article on theological anthropology might refer to biological evidence; a treatment of sacrifice might consider sociological or psychological aspects.

As a guide, authors might consider the following questions:

- What can theology contribute to scientific engagements with the topic?
- How do scientific perspectives challenge, deepen, or enhance theological considerations of the subject?
- What are the major points of dialogue or debate between theology and science (historically or in the present day)?

2.2.4 Bibliography

The bibliography is divided into two sections:

- a further reading section (ideally around 6–10 references) for those wishing to further their learning on the topic;
- a complete list of works cited within the article.

3 Spelling

The St Andrews Encyclopaedia of Theology always uses British spellings as its norm. For any queries about spelling that this guide and MHRA do not address, consult *Chambers 21st Century Dictionary*, available online at <https://chambers.co.uk/search/>. You may find it helpful to use Microsoft Word's UK English spelling checker, although there are a few occasions where our view and Microsoft's do not concur.

3.1 British vs American forms

- 3.1.1 British English retains *-ae-* or *-oe-* where US English often contracts to *-e-*, hence *encyclopaedia*, *aeon*, *aesthetic*, *foetus*, *haemorrhage*, *manoeuvre*, and *Galilaean*, *Graeco-Roman*, *Hasmonaean*, *Maccabaeon*, *Matthaeon*, *Nicaea*. *Medieval* and *primeval*, however, have become acceptable variants in recent years.
- 3.1.2 *Practice* and *licence* are nouns in British English, while *practise* and *license* are verbs.
- 3.1.3 Both *-ize* and *-ise* endings have a respectable pedigree in British English. The Encyclopaedia uses the ending *-ize* by preference (e.g. *civilize*, *civilization*, *Latinized*). Some words must be spelled (both in British and in US spelling) with *-ise*, (e.g. *advertise*, *compromise*, *enterprise*, *prise*, *advise*, *exercise*). In British spelling, words like *analyse* and *paralyse* must use *-yse*, and cannot be spelled with *-yze* as would be typical of US English.
- 3.1.4 Words that add *-ment* to a word ending in *-dge* normally keep the *e*. Hence *abridgement*, *acknowledgement*, *judgement* (although *judgment* is usual in legal contexts).
- 3.1.5 Words that end in *-log* in US English are often spelled *-logue* in British English: e.g. *analogue*, *catalogue*.
- 3.1.6 When words ending with the consonant *l* take a suffix beginning with *e*, the *l* is doubled: *fuel*, *fuelling*; *model*, *modelled*; *travel*, *travelling*; *wool*, *woollen*. This also applies to the *p* in *worship*, hence *worshipper* and *worshipping*.

3.1.7 A number of words that end in *-ll* in US English take only one *l* in British spelling (e.g. *appal, fulfil, fulfilment, distil, enrol*).

3.1.8 Words that end *-or* in US English regularly end in *-our* in British English: e.g. *colour, endeavour, humour, neighbour, valour*.

3.1.9 Words that end in *-er* in US English, regularly end in *-re* in British English: e.g. *calibre, fibre, meagre, metre, mitre, sceptre*.

3.1.10 Other typical British spellings:

ageing (not aging)
artefact (not artifact)
centre (not center)
chequered (not checkered)
disc (not disk, except in computing)
focusing (not focussing)
furore (not furor)
grey (not gray)
interpretative (not interpretive)
plough (not plow)
maths (not math)
mould (not mold)
normality (not normalcy)
sceptic/sceptical (not skeptic)
sulphur (not sulfur)
towards (not toward)

3.2 Diacritical marks

In English, retain the original diacritical marks in any words or expressions which are still felt to be foreign (e.g. *Ancien Régime, Aufklärung*), and retain the accent in words that end in *-é* (e.g. *cliché, exposé*).

If you are quoting in languages other than English, retain all diacritics.

For diacritical marks, wherever possible use a Unicode font such as Gentium (or Gentium Plus). For foreign scripts, a Unicode font is essential.

See MHRA on diacritical marks: <http://www.mhra.org.uk/style/2.2>

3.3 Hyphens

Hyphens occasionally appear within the body of a word, most often with *re-* (e.g. *re-enter*). Some words can be spelled with or without a hyphen (e.g. *inter-religious*, *interreligious*). In such cases, spelling without hyphenation is preferred.

Hyphens appear most often between words, and especially in compound expressions that modify a noun.

Where the compound modifier follows the noun, there is no need for a hyphen:

The story is well known.

A manuscript from the fifteenth century

The records are not up to date.

But compound modifiers before the noun require hyphenation:

The well-known story

A fifteenth-century manuscript

Up-to-date records

See MHRA on hyphens: <http://www.mhra.org.uk/style/2.3>

3.4 Quotations

Spelling and punctuation of quoted material should match exactly that of the edition quoted. Do not, for example, change quoted US spellings to British ones. It is, however, acceptable to normalize spellings and contractions found in early printed books.

Any original italicization should be preserved. In such cases, the phrase 'original emphasis' should follow the quotation in round brackets (parentheses), outside the quotation marks.

As McLeish (2018: 178) explains, 'nature was a book to be *read* not *written*' (original emphasis).

Additional italicization may be introduced to the quotation if it is required for clarification or illustrative purposes. In such cases, the quotation should be followed by the phrase 'emphasis added' in brackets outside the quotation marks.

Where the quotation is followed by a reference in brackets, the phrase 'original emphasis' or 'emphasis added' should be included within the same parentheses:

'The sign, in this sense, is *deferred presence*' (Derrida 1982: 9, emphasis added)

Italicization should only be added to a quotation in order to draw the reader's attention to some specific expression or word use in the source material that is important for the reader's understanding of the discussion. Italicization should not be introduced simply to emphasize a point.

See MHRA on quotations: <http://www.mhra.org.uk/style/2.4>

3.5 Possessives

The Encyclopaedia does not follow MHRA style on possessives. Instead, follow the guidance below or refer to *Hart's New Rules*, which are substantially the same.

- 3.5.1 Use –'s to indicate possession after singular nouns and indefinite pronouns, as well as plural nouns that do not end in an –s.

The cat's post; someone's house; river's edge; the sheep's fold

- 3.5.2 The Encyclopaedia requires only a single apostrophe after names ending in an –s.

Jesus'; Gregory of Nazianzus'; Moses'; Zeus'

- 3.5.3 For personal names that end with an –x or –z or a silent –s, –x, or –z sound, use –'s.

Descartes's; Marx's; Cruz's

3.6 Plurals

See MHRA on plurals: <http://www.mhra.org.uk/style/2.6>

3.7 Italics

Italicizing for emphasis should be avoided. Words or phrases from other languages should be italicized, except for those that have migrated into common usage in English, such as:

avant-garde, gestalt, nirvana, tour de force, status quo, vis-à-vis, zeitgeist

However, loanwords and phrases should be avoided when the meaning can be communicated in straightforward English.

Those words and phrases that are not common in conversational English are especially discouraged, for example:

ad infinitum, ars gratia artis, ersatz, ipso facto, persona non grata, prima facie

See MHRA on italics: <http://www.mhra.org.uk/style/7>

3.8 Capitalization

The Encyclopaedia prefers capital letters where an adjective is derived from a proper name:

Platonic, not platonic (*but* platonic friendship); Barthian, not barthian; Lukan, not lukan

See MHRA on capitalization: <http://www.mhra.org.uk/style/6>

4 Names

4.1 Personal names

The first time an individual is named in the text, their full name should be given. After the first instance, a shortened form of the name may be used (i.e. surname or common scholarly abbreviation).

Names of theologians should appear in their common English form and Greek names should be Latinized. Where a Latinized Arabic name finds common usage in English, that form should be retained. Titles should not be translated unless the translated form is the most common one. Some examples:

Athanasius (not Athanasios)
Augustine (not Augustinus)
Averroes (not Abū al-Walīd ibn Rushd al-Qurtubī)
Avicenna (not Abū ‘Alī ibn Sīnā)
Gregory (not Gregorius or Gregorios)
Jerome (not Hieronymus)
John Calvin (not Jean Calvin or Jehan Cauvin)
Maximus the Confessor (not Maximos)
Origen (not Origenes)
Theodore the Studite (not Theodorus Studita or of Studium or Stoudios)
Theodoret of Cyrus (not Cyr or Cyrrhus)

And with titles:

Gregory Thaumaturgus (not Wonderworker)
Johanan HaSandlar (not the Shoemaker)
John Chrysostom (not Goldenmouth)
John Philoponus (not Lover of Toil)
but
Gregory the Theologian (not Theologos)

4.2 Names with prefixes

See below for general rules regarding different naming conventions. If there is any doubt for modern authors, it is best to spell the name as the author spells it.

al-

In Arabic names, the *al-* preceding a nisba (or other suffix) is not capitalized unless it appears at the beginning of a sentence. It must be followed by a hyphen:

Abū Manṣūr ‘Abd al-Qāhir al-Baghdādī; al-Baghdādī

Abū al-Ḥasan al-Ash‘arī; al-Ash‘arī

de

In French names, *de* is not capitalized, unless it has been anglicized (*De Quincey*). Before a vowel, *d’* is used:

Charles de Gaulle; de Gaulle

Roland de Vaux; de Vaux

Charles de Batz de Castelmoré d’Artagnan; d’Artagnan

In Netherlands Dutch names, *de* is capitalized when the name stands alone:

Martinus de Boer; De Boer

Lourens de Vries; De Vries

In Belgian Flemish, *de* is normally capitalized at all times:

Kevin De Bruyne; De Bruyne

Johan De Tavernier; De Tavernier

In Italian, *de* and other prefixes are normally capitalized:

Gaetano De Sanctis; De Sanctis

Adriana Della Casa; Della Casa

Menahem Azariah Da Fano; Da Fano

In Spanish, *de/del* is lower case and normally omitted when the name stands alone:

Bartolome de las Casas; Las Casas

Gregorio del Olmo Lete; Olmo Lete

Moshe de Leon; Leon

Tomas de Torquemada; Torquemada

de la

In French, only the *La* is capitalized, and the *de* is omitted when the name stands alone.

Jean de La Fontaine; La Fontaine

du

Du normally has lower case in a full name but an initial capital alone.

Philippe du Puy de Clinchamps; Du Puy de Clinchamps

ibn, bin

In Arabic names, patronymic constructions must be preceded by *ibn* (or *bin*, if appropriate). When this stands alone, it must be capitalized:

Abū Muḥammad 'Abd Allāh ibn Muslim ibn Qutaybah; Ibn Qutaybah

Abū Muḥammad 'Alī ibn Aḥmad ibn Sa'īd ibn Ḥazm; Ibn Ḥazm

le, la

In French, the definite article is usually capitalized at the beginning of a name:

Marine Le Pen; Le Pen

van, van de, van den, van der

In the Netherlands, particles with names are not capitalized unless they stand alone; but in Belgium the opposite normally applies. It is probably safest to check carefully how an author spells his or her own name.

Jacques van Ruiten; Van Ruiten

Cornelis van der Kooij; Van der Kooij

Rik Van Nieuwenhove; Van Nieuwenhove

Caroline Vander Stichele; Vander Stichele

von, von dem, von den, von der, vom

In German, names with particles are normally lowercased, and the article is usually dropped when the last name is used alone. But there are a number of special cases, so follow usual practice concerning a particular name.

Adolf von Harnack; Harnack

Alexander von Humboldt; Humboldt

but

Gerhard von Rad; von Rad (Von Rad at the beginning of a sentence)

For general guidelines on personal names, see MHRA: <http://www.mhra.org.uk/style/3.3>

4.2 Place names

- 4.2.1 In general, refer to place names that are currently in use, as they are spelled in English.

Cairo (not al-Qahirah)

Damascus (not Dimashq)

Jerusalem (not al-Quds or Yerushalayim)

Safed (not Tzfat)

- 4.2.2 Historical or obsolete place names may be appropriate when referring to locations in a historical context (e.g. in the case of Byzantium/Constantinople/Istanbul).

- 4.2.3 Be specific when referring to locations. Avoid referring to continents, countries, or regions inaccurately or in a generalizing manner.

See MHRA on place names: <http://www.mhra.org.uk/style/3.1>

5 Punctuation

5.1 Commas

5.1.1 Commas may be used to indicate parenthetical phrases within a sentence. The comma preceding the parenthetical phrase should usually be balanced by a comma following.

5.1.2 The Encyclopaedia encourages the use of the serial (or 'Oxford') comma. In a series of three or more items, commas should be inserted after each item (except the last) to avoid confusion. Thus:

The four gospels are Matthew, Mark, Luke, and John.

5.1.3 Semi-colons may be preferred over commas in long lists, and where a firmer delineation between items improves clarity.

5.1.4 In British English, *i.e.* and *e.g.* are not followed by a comma. However, a comma is required after their expanded counterparts (*that is* and *for example*). No comma follows *viz.* nor its counterpart *namely*.

5.1.5 Authors should avoid over-punctuating sentences with commas. A comma should be used to delineate a clause, parenthetical phrase, or items in a list. Commas should not be used simply to break up a complex sentence if they have no other grammatical function.

See MHRA on commas: <http://www.mhra.org.uk/style/5.1>

5.2 Dashes and strokes

5.2.1 En dashes (–) with spaces on either side can be used to delineate parenthetical statements.

5.2.2 En dashes without spaces should be used for page ranges or time spans (i.e. not the shorter hyphens or the longer em dashes).

5.2.3 Strokes (or forward slashes) should be used for formulations indicating interchangeable alternatives (such as 'and/or', 'either/or'). Such formulations should be standardized to their most common form (i.e. not 'or/and').

See MHRA on dashes: <http://www.mhra.org.uk/style/5.2>

5.3 Colons

- 5.3.1 A colon should not be followed by a capital letter when used in a sentence, unless it is followed by a proper noun.
- 5.3.2 In titles or quotations, capitalization following a colon should be preserved if it appears that way in the original.
- 5.3.3 Colons may be used to introduce longer block quotations that start on a new line. However, commas – not colons – should be used prior to quotations included in sentences.

5.4 Parentheses and brackets

- 5.4.1 Round brackets (aka parentheses) are used for parenthetical statements and to enclose in-line citations.
- 5.4.2 Round brackets can also be used to attach a hypothetical plural to a singular noun, for example: 'the sacred text(s) of any given tradition'.
- 5.4.3 Square brackets [] are used for insertions within a quotation or to enclose an ellipsis indicating an omission from the original text.
- 5.4.4 Square brackets [] are used to denote a parenthesis within a parenthesis. For example: '... the nature of the Trinity (Augustine had already made this point in an earlier work [*On the Trinity*, Book 10]).'
- 5.4.5 Do not use curly brackets ('braces') or angle brackets, i.e. { } or < >.

5.5 Ellipses

Within quotations, the omission of parts of the original text should be indicated by an ellipsis within square brackets: [...] This enables the reader to distinguish between ellipses that indicate omissions and those that appear as part of the original text.

See MHRA on ellipses: <http://www.mhra.org.uk/style/5.7>

5.6 Punctuation after italics

Punctuation after a title or phrase set in italics should not be italicized. If there is punctuation in, e.g. a title, then that punctuation should remain in italics. Thus:

Have you read *Westward Ho!*?

See MHRA on punctuation after italics: <http://www.mhra.org.uk/style/5.5>

6 Quotation

6.1 Short and long

Prose quotations of forty words or fewer are considered short and set in line with the main text ([6.2](#) below). All other quotations are long ([6.3](#) below).

6.2 Short quotations

Single quotation marks should be used throughout. Quotations within quotations should have double quotation marks.

British style traditionally uses so-called 'logical punctuation'. Commas and full stops (periods) should follow closing quotation marks except when the quotation contains a grammatically complete sentence beginning with a capital. Thus, to repunctuate some examples from the *SBL Handbook of Style*:

'Correct punctuation is vital.'

I am not a 'pedant'.

'He says he's not a "pedant".'

This man, who claims he is not a 'pedant', nonetheless likes making rules about commas.

British and US rules are the same for the placement of colons and semi-colons, question marks and exclamation marks: unless the punctuation belongs to part of the quoted material, it is placed outside the quotation marks.

6.3 Long quotations

Long quotations should be set off as a separate paragraph and indented as block quotations. Long quotations should not be enclosed within quotation marks and are not italicized.

For quotations within long quotations, the same rules apply as for the body of the text: first single, then double quotation marks. Long quotations should normally end with a full stop, regardless of the original punctuation. Any reference should be in round brackets after the full stop, and without a further full stop after the brackets.

7 Dates, numbers, and lists

7.1 Dates

Authors should use whichever dating system is most appropriate to their article, conforming to MHRA standards for the placement of the era with the following notes: CE/BCE, BC, AH/BH, BE should follow the year; AM and AD should precede the year.

If referring to a Gregorian year in the current era, do not indicate the era unless it is necessary for the reader's comprehension.

Example dates:

23 December 1914
23 September 67 CE
37 BCE
38 BC
562 BH
1 Muharram 600 AH
2455 BE
AD 325
12 Tammuz AM 5780
Eighteenth century
Eighteenth-century novel
Seventh century AD

See MRHA on dates: <http://www.mhra.org.uk/style/8.1>

7.2 Numbers and numerals

7.2.1 Writing numbers

Numbers up to one hundred should be written in full. Numbers that begin a sentence should be written in full even if they are above one hundred.

Numbers under 1,000 do not require a comma. For larger numbers, use commas to separate digits into groups of three (counting from the right-hand side), for example: 120,000 or 1,380,000.

In expressing inclusive numbers, such as date or page ranges, all digits should be shown in full. Large numbers in page ranges do not require a comma. For example: 10–18, 111–127, 1003–1009, 2190–2199.

7.2.2 Roman numerals

Roman numerals should be used sparingly, and only where substituting conventional numbers would not be appropriate (for example, in a monarch's title). Avoid using Roman numerals to number lists.

See MHRA on Roman numerals: <http://www.mhra.org.uk/style/8.3>

7.2.3 Currency, weights and measures

See MHRA on currency: <http://www.mhra.org.uk/style/8.4>

See MHRA on weights and measures: <http://www.mhra.org.uk/style/8.5>

7.3 Lists

7.3.1 Numbered lists

Ordered lists should use numbers enclosed by brackets: (1), (2), (3), etc.

Letters of the alphabet should be avoided except where it is necessary to add further delineation within the numbered list: (1a), (1b), (2a), (2b), (2c) ...

Roman numerals should not be used in numbered lists.

7.3.1 Unordered lists

Lists that do not require numbered delineation will usually be punctuated with commas or semi-colons.

Bullet-point lists should be avoided. An exception may be made if an unnumbered vertical list is needed to illustrate a particular point (e.g. to display a lengthy acrostic abbreviation).

8 Abbreviations

8.1 Abbreviations and contractions

Encyclopaedia style follows the British convention of making a distinction between contractions and abbreviations. Contractions, in which the shortened form ends with the final letter of the word, take no full stop:

Dr, eds, Jr, Ltd, Mme, Mr, Ms, St, vols

Abbreviated words do end with a full stop:

ed., Lieut., Prof., Rev., vol.

8.2 In referencing

Common abbreviations and contractions used in referencing (such as cf. or et al.) are generally permitted. However, 'ff.' should be avoided and a specific page range given instead. For ease of reading, the abbreviation 'lit.' should be spelled out in full ('literally').

Instructions regarding abbreviations for referencing sources can be found below (see sections [9](#) and [10](#)).

For general advice on abbreviations, see MHRA: <http://www.mhra.org.uk/style/4>

9 Primary sources

9.1 Jewish and early Christian sources

9.1.1 Referring to the Bible

Books of the Bible with no verse reference are normally spelled out in full, remembering that sentences should not begin with a numeral. Thus:

Genesis tells the story of Israel from creation to Egypt.

Genesis 1 and 2 offer distinct accounts of creation.

First Kings 1 tells of the rise of Solomon.

The account of Solomon's rise in 1 Kings 1 is full of intriguing repetitions.

Where verse references are given, abbreviations are normally used. The chapter and verse are separated by a colon. Verse ranges are indicated by an en dash (–) rather than a hyphen.

In Gen 1:27, God creates humankind.

God creates humanity ‘in his image’ (Gen 1:27).

God creates the heavenly bodies in Gen 1:14–19.

The exception to this rule is in brackets in the main text, where the abbreviated form is used even if only the chapter number is given.

Genesis 1–2 lacks the motif of conflict, but it is present in other texts that evoke God’s creation of the world (e.g. Ps 74; Isa 51).

In lists of references, as a rule, verse numbers are separated from one another by a comma, and chapter numbers from one another by a semicolon. Thus:

Ezekiel 20 tells the story of Israel from Egypt to the wilderness in four cycles (20:5–8a, 8b–13a, 13b–21a, 21b–26).

All four gospels recount the Temple incident (Matt 21; Mark 11; Luke 18; and John 2).

Ezekiel’s condemnation of social injustice is directed sharply at Jerusalem’s leaders (e.g. 11:1–13; 22:23–31; 34:1–6, 17–22).

If there is any fear that the semicolon might be mistaken for part of the main punctuation of the sentence, commas are a possible alternative. Thus:

The following psalms have headings: Psalms 42–49, 84–85, and 87–88.

However:

Many psalms have headings (e.g. Pss 42–49; 84–85; 87–88; 95).

9.1.2 Biblical translations

Biblical quotations should be taken from the New Revised Standard Version Anglicized (NRSVA) or from the JPS Tanakh, except where other translations are directly relevant (for example, when discussing issues of translation and interpretation of the text).

If you are using a translation other than the NRSV, please indicate this alongside the biblical reference. The abbreviation should be set in Roman type:

And God said, 'Let there be a vault between the waters to separate water from water' (Gen 1:6 NIV).

If it is necessary to distinguish chapter and verse numbering between the Masoretic Text and other versions, please use the following abbreviations:

Masoretic Text	MT
Septuagint	LXX
English versions	Eng.

9.1.3 Biblical abbreviations

The Encyclopaedia uses the following abbreviations for biblical books (see overleaf).

Please note that we have simplified the standard British approach to abbreviation and contraction here: no full stops are required.

Table of abbreviations for biblical books:

Gen	Genesis	Lam	Lamentations	Eph	Ephesians
Exod	Exodus	Ezek	Ezekiel	Phil	Philippians
Lev	Leviticus	Dan	Daniel	Col	Colossians
Num	Numbers	Hos	Hosea	1 Thess	1 Thessalonians
Deut	Deuteronomy	Joel	Joel	2 Thess	2 Thessalonians
Josh	Joshua	Amos	Amos	1 Tim	1 Timothy
Judg	Judges	Obad	Obadiah	2 Tim	2 Timothy
Ruth	Ruth	Jonah	Jonah	Titus	Titus
1 Sam	1 Samuel	Mic	Micah	Phlm	Philemon
2 Sam	2 Samuel	Nah	Nahum	Heb	Hebrews
1 Kgs	1 Kings	Hab	Habakkuk	Jas	James
2 Kgs	2 Kings	Zeph	Zephaniah	1 Pet	1 Peter
1 Chr	1 Chronicles	Hag	Haggai	2 Pet	2 Peter
2 Chr	2 Chronicles	Zech	Zechariah	1 John	1 John
Ezra	Ezra	Mal	Malachi	2 John	2 John
Neh	Nehemiah	Matt	Matthew	3 John	3 John
Esth	Esther	Mark	Mark	Jude	Jude
Job	Job	Luke	Luke	Rev	Revelation
Ps	Psalms	John	John		
Prov	Proverbs	Acts	Acts		
Eccl	Ecclesiastes	Rom	Romans		
Song	Song of Songs	1 Cor	1 Corinthians		
Isa	Isaiah	2 Cor	2 Corinthians		
Jer	Jeremiah	Gal	Galatians		

Table of abbreviations for apocryphal/deuterocanonical books:

Bar	Baruch	Jdt	Judith
Add Dan	Additions to Daniel	1 Macc	1 Maccabees
Pr Azar	Prayer of Azariah	2 Macc	2 Maccabees
Bel	Bel and the Dragon	3 Macc	3 Maccabees
Sg Three	Song of the Three Young Men	4 Macc	4 Maccabees
Sus	Susanna	Pr Man	Prayer of Manasseh
1 Esd	1 Esdras	Ps 151	Psalms 151
2 Esd	2 Esdras	Sir	Sirach
Add Esth	Additions to Esther	Tob	Tobit
Ep Jer	Epistle of Jeremiah	Wis	Wisdom of Solomon

9.1.4 Referring to Rabbinic texts

When citing Mishnah, Tosefta or Talmudic literature standard abbreviations denote the corresponding body of literature. A prefixed *m.* denotes the Mishnah and a prefixed *t.* denotes the Tosefta.

When citing Mishnah or Tosefta, a colon separates the chapter and the paragraph. Thus *m. Ber. 1:1* refers to the first chapter and first paragraph of Mishnah *Berakhot*. When citing the Talmud a prefixed *b.* denotes the Babylonian Talmud and a prefixed *y.* denotes the Jerusalem (*Yerushalmi*) Talmud.

Cite the Babylonian Talmud according to folio (page number) and side (a or b for *recto* or *verso*). Thus *b. Ber. 2a* refers to opening page of the Babylonian Talmud's tractate of *Berakhot*.

Cite the Jerusalem Talmud by reference to chapter and paragraph followed by reference to folio and column (a–d). A colon separates chapter and paragraph, followed by a comma and a space, followed by the folio and column designation. Thus *y. Ber. 1:1, 2a* refers to the first paragraph on the opening page of the Jerusalem Talmud. Separate successive references with semicolons.

Use the following abbreviations for citing the tractates of the Mishnah and Talmud:

<i>Arakh.</i>	<i>Arakhin</i>	<i>Ker.</i>	<i>Kerithot</i>
<i>Avod. Zar.</i>	<i>Avodah Zarah</i>	<i>Ketub.</i>	<i>Ketubbot</i>
<i>Avot</i>	<i>Avot</i>	<i>Kil.</i>	<i>Kil'ayim</i>
<i>B. Bat.</i>	<i>Bava Batra</i>	<i>Ma'as. Sh.</i>	<i>Ma'aser Sheni</i>
<i>B. Metz.</i>	<i>Bava Metzi'a</i>	<i>Ma'as.</i>	<i>Ma'aserot</i>
<i>B. Qam.</i>	<i>Bava Qamma</i>	<i>Makhsh.</i>	<i>Makhshirin</i>
<i>Bekh.</i>	<i>Bekhorot</i>	<i>Mak.</i>	<i>Makkot</i>
<i>Ber.</i>	<i>Berakhot</i>	<i>Meg.</i>	<i>Megillah</i>
<i>Betzah</i>	<i>Betzah (= Yom Tov)</i>	<i>Me'il.</i>	<i>Me'ilah</i>
<i>Bik.</i>	<i>Bikkurim</i>	<i>Menah.</i>	<i>Menahot</i>
<i>Demai</i>	<i>Demai</i>	<i>Mid.</i>	<i>Middot</i>
<i>Ed.</i>	<i>Eduyyot</i>	<i>Mikw.</i>	<i>Mikwa'ot</i>
<i>Eruv.</i>	<i>Eruvin</i>	<i>Mo'ed</i>	<i>Mo'ed</i>
<i>Git.</i>	<i>Gittin</i>	<i>Mo'ed Qat.</i>	<i>Mo'ed Qatan</i>
<i>Hag.</i>	<i>Hagigah</i>	<i>Nash.</i>	<i>Nashim</i>
<i>Hal.</i>	<i>Hallah</i>	<i>Naz.</i>	<i>Nazir</i>
<i>Hor.</i>	<i>Horayot</i>	<i>Ned.</i>	<i>Nedarim</i>
<i>Hul.</i>	<i>Hullin</i>	<i>Neg.</i>	<i>Nega'im</i>
<i>Kelim</i>	<i>Kelim</i>	<i>Nez.</i>	<i>Neziqin</i>
<i>Nid.</i>	<i>Niddah</i>	<i>Sotah</i>	<i>Sotah</i>
<i>Ohal.</i>	<i>Ohalot</i>	<i>Sukkah</i>	<i>Sukkah</i>
<i>Or.</i>	<i>Orlah</i>	<i>Ta'an.</i>	<i>Ta'anit</i>
<i>Parah</i>	<i>Parah</i>	<i>Tamid</i>	<i>Tamid</i>
<i>Pe'ah</i>	<i>Pe'ah</i>	<i>Tehar.</i>	<i>Teharot</i>
<i>Pesah.</i>	<i>Pesachim</i>	<i>Tem.</i>	<i>Temurah</i>
<i>Qidd.</i>	<i>Qiddushin</i>	<i>Ter.</i>	<i>Terumot</i>
<i>Qinnim</i>	<i>Qinnim</i>	<i>T. Yom.</i>	<i>Tevul Yom</i>
<i>Qod.</i>	<i>Qodashim</i>	<i>Uq.</i>	<i>Uqtzin</i>
<i>Rosh Hash.</i>	<i>Rosh Hashanah</i>	<i>Yad.</i>	<i>Yadayim</i>
<i>Sanh.</i>	<i>Sanhedrin</i>	<i>Yevam.</i>	<i>Yevamot</i>
<i>Seder</i>	<i>Seder</i>	<i>Yoma</i>	<i>Yoma</i>
<i>Shabb.</i>	<i>Shabbat</i>	<i>Zavim</i>	<i>Zavim</i>
<i>Sheqal.</i>	<i>Sheqalim</i>	<i>Zera.</i>	<i>Zera'im</i>
<i>Shev.</i>	<i>Shevi'it</i>	<i>Zevah.</i>	<i>Zevahim</i>
<i>Shevu.</i>	<i>Shevu'ot</i>		

9.2 Islamic sources

9.2.1 Referring to the Qur'an

When citing a chapter in the Qur'an with no verse reference, provide the chapter's full Arabic title preceded by 'Sūrah' (chapter) and followed by a translation in brackets, where appropriate. Thus:

Sūrah Yūsuf provides a theological retelling of the biblical story of Joseph.

Sūrah Iqra' (Read) contains an account of the Qur'an's initial revelation.

Sūrah Yā Sīn is often read at gravesites throughout Southeast Asia.

When verse references are given, provide only the chapter and verse numbers separated by a colon. Verse ranges are indicated by an en dash (–) rather than a hyphen.

In 3:190–191, creation is described as containing 'signs' for all humankind.

During the *mi'rāj*, Muḥammad was taken from Mecca to Jerusalem (17:1).

In 2:30, the angels protested that humanity would create 'mischief' on the earth.

In lists of references, as a rule, verse numbers are separated from one another by a comma, and chapter numbers from one another by a semicolon. Thus:

The Qur'an emphasizes prayer in numerous places (2:3, 43, 153, 238–239; 4:43, 142–143; 17:110; 19:31, 55, 59).

Jesus and the Children of Israel are mentioned together in just three sūrahs (3:49–51; 5:46, 72, 110; 61:14).

If there is any fear that the semicolon might be mistaken for part of the main punctuation of the sentence, commas are a possible alternative.

9.2.2 Qur'anic translations

The SAET does not advocate use of any particular Qur'anic translation. However, whenever a specific translation is being utilized, this should be indicated alongside the textual reference:

'On no soul doth Allah place a burden greater than it can bear' (2:286 Yusuf Ali translation).

9.2.3 Referring to major hadith collections

The six canonical hadith collections should be cited by book (*kitāb*) and chapter (*bāb*), following the conventions established by Wensinck:

A.J. Wensinck et al. 1936–1969. *Concordance et indices de la tradition Musulmane*. 7 vols. Leiden: E. J. Brill. (Referred to in Arabic as *Al-Mu'djam al-mufahras li-alfāz al-ḥadīth al-nabawī*).

For example:

God created Adam in his own image (Bukhārī, *Ṣaḥīḥ*, *isti'dhān* 1, *Bāb bad' al-salām*).

Where a chapter (*bāb*) contains numerous reports, individual hadith numbers should be provided based on the following widely accepted editions.

Ibn Ḥajar. 1960. *Fatḥ al-bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*. Edited by Muḥibb al-Dīn al-Khaṭīb. 14 vols. Cairo: al-Maṭba'ah al-Salafiyyah. 1380AH.

Muslim. 1955–1956. *Al-Jāmi' al-ṣaḥīḥ*. Edited by Muḥammad Fu'ād 'Abd al-Bāqī. 5 vols. Cairo: 'Isā al-Bābī al-Ḥalabī wa-Shura-kā'uh. 1374–1375AH.

Abū Dāwūd. 1935. *Al-Sunan*. 4 vols. Edited by Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd. Cairo: Maṭba'at Muṣṭafā Muḥammad. 1354AH.

Al-Tirmidhī. 1937–1975. *Al-Jāmi' al-ṣaḥīḥ*. Edited by Aḥmad Muḥammad Shākir, Muḥammad Fu'ād 'Abd al-Bāqī, and Ibrāhīm 'Aṭwah 'Iwaḍ. 5 vols. Cairo: Muṣṭafā al-Bābī al-Ḥalabī wa-Awlāduh. 1356–1935AH.

Al-Nasā'ī. 1956. *Al-Mujtabā*. Edited by Muḥammad 'Aṭā' Allāh al-Fūjayānī al-Amritsarī. Lahore: al-Maktabah al-Salafiyyah. 1376AH.

If alternative editions are used, notably those of the Thesaurus Islamicus Sunna Project (<https://www.ihsanetwork.org/>), this must be clearly stated. All such citations must retain a reference to book, chapter, and (where relevant) hadith number.

9.3 Buddhist sources

9.3.1 Standardization for spellings

All Sanskrit, Pali, or Prakrit spellings should be standardized to Sanskrit, unless there is a specific reason to standardize to another language.

Words that appear in the Oxford English Dictionary are classed as anglicized words, and do not require diacritical marks nor italicization. For example:

nirvana, karma, dharma, bodhisattva

Proper names that appear in the OED should maintain their diacritics, e.g.:

Theravāda, Siddhārtha

All other Sanskrit and Pali words should be written with diacritics and set in italics.

9.3.2 Capitalization

Use capitalization sparingly. Buddhist doctrine should generally not be capitalized except for specific purposes. Use initial capitals for *Vinaya* and *Abhidharma* in the sense of certain texts, but use lower case for them in the sense, respectively, of monastic discipline and a certain style of thought.

The word 'buddha' should be capitalized when referring to the historical Buddha. In other instances, including use in the plural, it should not be capitalized.

No other Sanskrit or Pali word should begin with a capital letter unless it begins a sentence.

9.3.3 Titles of Buddhist texts

Text titles should be transliterated, written out in full, and italicized. They should be written with diacritics, with the exception of Chinese text titles, which should not have diacritics. Text titles should be hyphenated, e.g., *Aṅguttara-nikāya*, *Saddharma-puṇḍarīka-sūtra*.

Abbreviations should not be used for text titles, unless a text is cited numerous times. In those cases, please add an abbreviation in brackets after the first instance the text title appears. For example:

... *Aṅguttara-nikāya* (hereafter AN).

9.3.4 Referring to primary sources

References to Pali Text Society texts should be bracketed as follows, with abbreviation, volume number in roman numerals, and page number:

Digha-nikāya (PTS II 56)

When providing Chinese canon *Taishō* edition references beyond simply the text number of any text (e.g., T262), ensure to include also the volume number before page, column and line number, without any full stops:

T262 (9) 10b29

All other references for texts in other languages such be given according to the most used standard conventions.

9.4 Hindu sources

To follow.

10 In-text citation and referencing

The Encyclopaedia does not use footnotes. All references should appear within the text of your article, with the works cited included in your bibliography at the end of the article.

Citations should be used to evidence the claims of your article and to provide proper attribution of ideas and arguments. Direct quotations, references to specific works, and discussion of ideas attributed to a particular scholar will always require a citation.

Otherwise, citations should be kept to a minimum and appear only for the benefit of the reader (for example, to give the reader an opportunity to learn more about the topic from a useful source). Avoid exhaustive lists of references where fewer examples are sufficient.

10.1 Author-date referencing

For most citations, author-date referencing will be appropriate.

10.1.1 Format

The citation should be presented in parentheses and include the author's name and date of publication, followed by a colon and page numbers if necessary. Punctuation follows the reference.

The earliest Egyptian instruction literature is the most religious (Schmid 1966).

'Iconoclasm affected ears as well as eyes' (Aston 2015: 5).

The concept of 'natural theology' is applied in several ways (McGrath 2016: 18–22).

If the author's name is given in the main text, there is no need to repeat it in the reference provided the name appears near the citation.

Moberly (2013: 177) argues that [...]

Fox observes that Qohelet's cohesiveness 'inheres above all in the constant presence of a single brooding consciousness' (1999: 151).

10.1.2 General instructions

Multiple page ranges within the same work are separated with a comma.

(Khatijah and Legino 2014: 66, 69–71, 76–77)

When referring to the entirety of an edited volume, use the name of the editor(s) as you would an author. You do not need to add 'ed./eds' to the citation.

For publications with four or more authors/editors, use 'et al.' following the first name in the citation (but include all names in the bibliographic entry).

(Bhatty et al. 2009: 159)

but

Bhatty, Isra, Asad Ali Moten, Mobin Tawakkul, and Mona Amer. 2009. 'Disability in Islam: Insights into Theology, Law, History, and Practice', in *Disabilities: Insights from Fields around the World*. Edited by Martha E. Banks, Mariah S. Gover, Elizabeth Kendall, and Catherine A. Marshall. London: Praeger, 157–176.

If you refer to more than one publication by the same author from the same year, then add a letter to the date ('a' for the first, 'b' for the second, etc.).

(Timpe 2007a; 2007b)

10.1.3 Multiple citations

Only include multiple references where they are strictly necessary – e.g. for required attribution, and/or for a reader to properly follow up a set of ideas in the literature.

Where it is necessary to refer to two or more publications at the same time, enclose all citations within the same set of brackets. Multiple citations should be separated by a semi-colon.

(Lindbeck 1984: 33–35; Davis 1990; Fackre 1995)

One exponent of this view is Carl Henry (1991; see also Strange 2015).

If referring to two or more publications from the same author at once, the author's name only needs to appear in the first citation. List the citations in date order with the earliest publication first, except where the reference follows a direct quotation. In that case, cite the source of the quotation first, followed by any other references from oldest to most recent.

Keith Ward developed several systematic comparative studies (1994; 1996; 1998).

10.1.4 Notes, chapters, and sections

Footnotes or endnotes can be referenced by adding 'note' and the relevant number after the page number(s). The abbreviation 'n.' is not used.

(Boyarin 2009: 16, note 32)

For works without pagination, such as ebooks, refer to section or chapter numbers where available. 'Section' should be spelled out in full, but use 'ch.' to indicate a chapter or chapters.

(Waje Kunhiyop 2012: ch. 6)

When referring to entire chapters or sections of a work for which page numbers are also available, supply the page numbers followed by the chapter/section in square brackets.

(Oppy and Scott 2010: 235–279 [section 4])

If referring to a page, chapter, or section of a work comprised of multiple volumes, specify the volume in square brackets at the end of the citation.

(Darwin 1887: 201 [vol. 2])

For details on how to format bibliographies, see [section 10](#).

10.2 Author-title citation (for manuscripts or similar)

Sources originally released as manuscripts (e.g. from before the era of printing) should be cited by author and title. Author-title may equally be used to refer to certain more recent authors and works, where the norm is reference to chapter and section numbers (e.g. Calvin's *Institutes*, Barth's *Church Dogmatics*) or to standard editions (e.g. Luther's works).

Where there is any ambiguity, authors should discuss with their academic editor what would be of most value to readers.

10.2.1 Format

The first time an ancient work, manuscript or similar source is mentioned in your article, you must always provide the full, commonly known title of the work rather than an abbreviation. Depending on the author and work this may be in English, Latin, or another language, hence *City of God* not *Civ.*, *Adversus Iudaeos* not *Adv. Iud.*, and so on.

The title should be followed by details of the edition used (however obvious you think this should be); this is particularly important when you are quoting from a modern translation of a work. Where there is a standard edition (e.g. NPNF, SC, CSEL, etc.), you may use that; otherwise, just use the normal author-date reference.

Gregory of Nazianzus wrote on the priesthood in his *Oration 2.78, In defence of his flight to Pontus* (NPNF 7: 38).

In *On the Incarnation* 6, Athanasius argues that 'it was unseemly in the last degree that God's handicraft among men be done away' (Athanasius 1885: 10).

In most cases the Encyclopaedia prefers titles to be spelled out in full. However, where you are referring to the same work several times in the same section, you may use a shortened form of the work's title, provided it is clear that the shortened title refers to the same work.

As Marius Victorinus wrote in *Against Arius*, [...] (AA 3.3; Marius Victorinus 2001: 224).

Victorinus goes on to say in AA 3.5 that 'in seeing is included discernment' (Marius Victorinus 2001: 228).

Where the meaning of the original title will be important to readers, you may wish to provide an English translation:

Ibn Ezra makes the claim in his *Sefer Ha-Shem* ('Book of the Name') that the tetragrammaton ...

For the sake of readers using different editions, citations should be to book, chapter, and section numbers as appropriate to the work, along with the edition consulted.

Augustine claims that 'x is y' (*City of God* 6.7; Augustine 2012: 174). In 6.8 Augustine further argues that 'y is z' (Augustine 2012: 175).

Where there is a distinct organizational system within the work, references to these must remain consistent throughout.

10.2.2 General instructions

If the author you are citing (e.g. Luther) has their works organized primarily in edited series, cite the edition from which you are quoting. To continue the example from Luther, if an author is quoting from *Luther's Works, American Edition*, do not also provide the reference in the *Weimarer Ausgabe*.

For example:

Text:

Luther develops this argument in *On Receiving Both Kinds in the Sacrament* (1522; *LW* 36:240).

Bibliography:

Luther, Martin. 1955. *Luther's Works*. Edited by Jaroslav Pelikan, Helmut T. Lehmann, and Christopher Boyd Brown. Philadelphia: Fortress Press; St. Louis: Concordia Publishing House.

Do not use Roman numerals to indicate book numberings, except when citing works such as the *Summa* or a *Sentences* commentary that would ordinarily take a Roman numeral.

Stylistically, it is often best to communicate as much information as possible on the primary source (including the internal referencing) in the text of your article, then to put the (external) reference to an edition or translation in the citation:

Augustine writes about 1 John 3:2 in his *Commentary on 1 John* 4.8 (SC 75:143) [...]

As Gregory of Nazianzus wrote in his fifth theological oration, *On the Holy Spirit*, '[...]' (*Oration* 31.5; NPNF 7: 327–328).

Where it is necessary to communicate details of the primary source in the citation, it should also provide the external reference:

Augustine argues that [...] (*Commentary on 1 John* 4.8; SC 75:143).

10.2.3 Further examples

- A. **First reference:** Augustine claims that '[...]' (*City of God* 6.7; Augustine 2012: 174).

Subsequent reference: Augustine further argues that '[...]' in *City of God* 6.8 (Augustine 2012: 175).

Bibliographic reference: Augustine of Hippo. 2012. *City of God*. Translated by William Babcock. Hyde Park, NY: New City Press.

- B. **First reference:** As Marius Victorinus wrote in *Against Arius*, '[...]' (AA 3.3; Marius Victorinus 2001: 123).

Subsequent reference: Victorinus goes on to say in AA 3.4 that '[...]' (Marius Victorinus 2001: 124).

Bibliographic reference: Marius Victorinus. 2001. *Marius Victorinus: Theological Treatises on the Trinity*. Translated by Mary T. Clark. Washington, DC: Catholic University of America Press.

- C. **First reference:** Gregory of Nazianzus wrote on the priesthood in his *Oration* 2.78, *In defence of his flight to Pontus* (NPNF 7: 38)

Subsequent reference: Elsewhere Gregory comments on his relationship with his father (*Or.* 2.79; NPNF 7: 39).

Bibliographic reference: Gregory of Nazianzus. 1978. *In defence of his flight to Pontus* (*Oration* 2). Translated by Philip Schaff. NPNF 7. Edinburgh: T&T Clark.

- D. **First reference:** As Gregory of Nazianzus wrote in his fifth theological oration, *On the Holy Spirit* '[...]' (*Oration* 31.5; NPNF 7: 327-328).

Subsequent reference: He goes expands on this in *Or.* 31.6.

Bibliographic reference: Gregory of Nazianzus. 1978. *On the Holy Spirit (Oration 31)*. Translated by Philip Schaff. NPNF 7. Edinburgh: T&T Clark.

- E. **First reference:** Thomas Aquinas developed this idea in the *Summa Theologiae* (*ST* II-II, q. 23 a. 1; EDP: 382).

Subsequent reference: It is apparent even in earlier sections, such as *ST* II-II, q. 21, a. 2. ad 3 (EDP: 234).

Bibliographic reference: Thomas Aquinas. 1981. *Summa Theologiae*. Translated by Fathers of the English Dominican Province. Westminster, MD: Christian Classics.

- F. **First reference:** John Calvin notes this especially in his *Institutes* (Calvin 1846: 282).

Subsequent reference: Calvin further notes this in *Inst.* 23.3 (Calvin 1846: 283).

Bibliographic reference: Calvin, John. 1846. *Institutes of the Christian Religion*. Translated by Henry Beveridge. Edinburgh: Calvin Translation Society. First published 1559.

11 Bibliographies

Bibliographies follow an author-date referencing style. Your bibliography should contain all texts cited in the article, as well as any which are important to the state of scholarship in the field.

The bibliography should contain:

- a short, curated further reading section; *and*
- a complete list of cited works.

If cited in the article, sources given in the 'Further Reading' section should also appear in the list of cited works.

Further distinctions may be made at the author's discretion. References reliable for scholarship (e.g. peer-reviewed or established texts) and helpful resources (e.g. online, non-critical editions) should be clearly distinguished. Links to open-access work at stable URLs are especially welcome.

11.1 Formatting

As with the rest of the manuscript, the bibliography should be presented with minimal formatting. The final published version will be typeset by the editorial team. Apart from necessary italics, do not format entries in any other way.

Please ensure your bibliography conforms to the following requirements:

- Sections of the bibliography should be demarcated using the appropriate heading (i.e. 'Further reading', 'Works cited') and no further formatting.
- Each item of your bibliography should be separated by a blank line.
- When listing multiple entries from the same author, write the author's name in full for each entry. Do not use dashes or indentations for subsequent lines.
- Do not break up URLs with spaces, additional punctuation, or line breaks.
- Avoid hanging indents, tab spaces, and end-of-line hyphenation.
- Never use line breaks or unusual formatting to make the bibliography more visually appealing.

11.2 Bibliographic information

You should supply complete publication information wherever possible.

11.2.1 Author

Authors' full names should be provided where possible. However, if the author normally publishes with initials only, then use initials. It is possible to have 'too much information' and it is generally better to use the form under which authors publish their own work.

Thus:

W. D. Davies (not William D. Davis or William David Davis)

J. K. Rowling (not Joanne K. Rowling)

David M. Gunn (not David Miller Gunn)

11.2.2 Year

Year of publication should follow the author name(s). Publications by the same author should be listed in date order, from oldest to newest.

For reprints and revised editions, use the year of the edition consulted rather than an original publication date (see [11.2.7](#) 'Editions and reprints').

11.2.3 Title

For works in English, capitalize the main words of the title. For works in other languages, follow the rules for that language.

11.2.4 Editors and translators

As with authors, full names of editors and translators should be provided where possible.

If the bibliography entry begins with the editor or translator of the work, the name should be followed by (ed.)/(eds) or (trans.), respectively:

Kelle, Brad E., and Frank Ritchel Ames (eds). 2008. *Writing and Reading War: Rhetoric, Gender, and Ethics in Biblical and Modern Contexts*. Society of Biblical Literature Symposium 42. Atlanta: Society of Biblical Literature.

Otherwise, the title of the volume should be followed by 'Edited by...' or 'Translated by...', as appropriate:

Jeremias, Joachim. 1955. *The Parables of Jesus*. Translated by S.H. Hooke. New York: Charles Scribner's Sons.

11.2.5 Series and journal names

Spell out in full the names of book series, journals, and reference works. The series number follows the series/journal title without punctuation.

11.2.6 Publishing details

For place of publication, use the current English forms of place names where they exist (e.g. Munich, Rome, Vienna). For locations in the USA, use American state abbreviations for lesser known towns and cities, or where is any possibility of confusion (Garden City, NY; Cambridge, MA). If there is more than one place of publication, only use the first.

Publishers' names should be shortened where possible. There is no need to include 'Press', 'Verlag', etc. where the publishing house is named for its founder. For further guidance, consult *SBL Handbook of Style* (section 6.1.4.1).

11.2.7 Editions and reprints

For revised editions and reprinted volumes, insert edition information after the publishing details (but before URLs). Include the original publication date of the work if available.

Dupuis, Jacques. 2001. *Toward a Christian Theology of Religious Pluralism*. Maryknoll: Orbis. 2nd edition. First published 1997.

11.3 Different types of material

11.3.1 Books

When citing a book, the title is the only element that should be set in italics. Examples of bibliographical entries for books are as follows:

A book with one author:

Tillich, Paul. 1951. *Systematic Theology*. Volume 1. Chicago: University of Chicago Press.

Watt, W. Montgomery. 1973. *The Formative Period of Islamic Thought*. Edinburgh: Edinburgh University Press.

A book with more than one author:

Al-Juwaynī, ‘Abd al-Malik ibn ‘Abd Allāh, Paul Ernest Walker, and Muhammad S. Eissa. 2000. *A Guide to Conclusive Proofs for the Principles of Belief*. Reading: Garnet.

Robinson, James M., and Helmut Koester. 1971. *Trajectories through Early Christianity*. Philadelphia: Fortress.

A book in a series:

Mishory, Alec. 2019. *Secularizing the Sacred: Aspects of Israeli Visual Culture*. Brill’s Series in Jewish Studies 65. Leiden: Brill.
<https://doi.org/10.1163/9789004405271>

Zhang, Longxi. 1992. *The Tao and the Logos: Literary Hermeneutics, East and West*. Post Contemporary Interventions. Durham, NC: Duke University Press.

An edited volume:

Balaji, Murali (ed.). 2018. *Dharma and Discourse in the Age of New Media*. New York: Lexington.

Kelle, Brad E., and Frank Ritchel Ames (eds). 2008. *Writing and Reading War: Rhetoric, Gender, and Ethics in Biblical and Modern Contexts*. Society of Biblical Literature Symposium 42. Atlanta: Society of Biblical Literature.

Tiresh-Samuelson, Hava and Aaron W. Hughes (eds). 2018. *The Future of Jewish Philosophy*. Boston: Brill.

A book with author and editor:

Lewis, C. S. 2002. *The Collected Letters of C. S. Lewis. Vol. 3: Narnia, Cambridge, and Joy*. Edited by Walter Hooper. London: HarperCollins.

A book with a translator:

Ginzberg, Louis. 1936–1947. *The Legends of the Jews*. Translated by Paul Radin and Henrietta Szold. 7 vols. Philadelphia: Jewish Publication Society of America.

Hugh of St Victor. 1951. *On the Sacraments of the Christian Faith*. Translated by Roy J. Deferrari. Cambridge, MA: Mediaeval Academy of America.

Zoetmulder, P. J. 1995. *Pantheism and Monism in Javanese Suluk Literature: Islamic and Indian Mysticism in an Indonesian Setting*. Edited and translated by M. C. Ricklefs. Leiden: KITLV.

A book with a title in another language:

Lubac, Henri de. 1950. *Histoire et esprit: L'intelligence de l'Écriture d'après Origène*. Paris: Aubier.

Prato, G. L. 1975. *Il problema della teodicea in Ben Sira: Composizione dei contrari e richiamo alle origini*. Analecta Biblica 65. Rome: Pontifical Biblical Institute.

al-Jāḥiẓ, Abū 'Uthmān 'Amr b. Baḥr. 1965–1969. *Kitāb al-Ḥayawān*. Edited by 'Abd al-Salām Hārūn. 8 vols. Cairo: Maṭba'at al-Muṣṭafā al-Bābī al-Ḥalabī wa-Awlādiḥi. 2nd edition. 1384AH–1389AH.

11.3.2 Articles and essays

Article and essay titles, including entries in encyclopaedias and theological dictionaries, should be set within single inverted commas. Do not set article or essay titles in italics (though italicized words and phrases should be retained if they occur in the original being cited).

Examples of bibliographical entries for articles and essays are as follows:

A journal article:

Dell, Katharine J. 1994. 'Ecclesiastes as Wisdom: Consulting Early Interpreters', *Vetus Testamentum* 44: 301-329.

Veltri, Giuseppe. 1998. 'On the Influence of "Greek Wisdom": Theoretical and Empirical Sciences in Rabbinic Judaism', *Jewish Studies Quarterly* 5, no. 4: 300–317. <http://www.jstor.org/stable/40753221>

Wildberger, Hans. 1965. 'Das Abbild Gottes Gen 1:26–30', *Theologische Zeitschrift* 21: 245–259; 481–501.

An article/chapter in an edited volume:

Alexander, Phillip S. 1994. 'Tradition and Originality in the Targum of the Song of Songs', in *The Aramaic Bible: Targums in Their Historical Contexts*. Edited by Derek R. G. Beattie and Martin J. McNamara. Sheffield: Sheffield Academic Press, 318–339.

Townes, Emilie M. 2004. 'On Keeping Faith with the Center', in *Living Stones in the Household of God: The Legacy and Future of Black Theology*. Edited by Linda E. Thomas. Minneapolis: Fortress, 189–202.

Sommer, Benjamin D. 2011. 'Dating Pentateuchal Texts and the Perils of Pseudo-Historicism', in *The Pentateuch: International Perspectives on Current Research*. Edited by Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz. *Forschungen zum Alten Testament* 78. Tübingen: Mohr Siebeck, 85–108.

An entry in a dictionary or encyclopaedia:

Arnaldez, Roger. 'Khalk', in *Encyclopedia of Islam, Second Edition*. Edited by P. Bearman, Th. Bianquis, C. E. Bosworth, E. van Donzel, and W. P. Heinrichs. Brill Reference Online. http://doi.org/10.1163/1573-3912_islam_COM_0488

Boyarín, Daniel, Moshe Greenberg, and Seymour Siegel. 2007. 'Resurrection', in *Encyclopaedia Judaica* 17. Edited by Michael Berenbaum and Fred Skolnik. Detroit: Macmillan Reference USA. 2nd edition, 240–244.

Gerstenberger, Erhard. 2001. 'עֶשֶׂק', in *Theological Dictionary of the Old Testament* 11: 412–417.

McGrath, Alister. 2022. 'Natural Theology', in *St Andrews Encyclopaedia of Theology*. Edited by Brendan N. Wolfe et al.
<https://www.saet.ac.uk/Christianity/NaturalTheology>

Powers, John. 2021. 'Three Turnings of the Wheel of Doctrine (Dharma-Cakra)', in *Oxford Research Encyclopedia of Religion*.
<https://oxfordre.com/religion/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-768>

11.3.3 Unpublished masters/doctoral dissertations

The title of the dissertation be placed within single inverted commas and never italicized. The words 'unpublished masters/doctoral dissertation' along with the name of the academic institution to which the dissertation was submitted should be supplied at the end of the bibliography entry.

An example:

Rowland, Christopher C. 1975. 'The Influence of the First Chapter of Ezekiel on Judaism and Early Christianity', Cambridge University. Unpublished doctoral thesis.

11.3.4 Conference papers and proceedings

For papers presented at conference and society proceedings, use the general format for articles and essays, followed by the details of the conference or event.

Nizhnikov, Sergei and Le Thi Hong Phuong. 2020. 'Specificity of Mahayana Buddhism in Vietnamese Intracultural Religious Communication'. Paper presented at the 7th International Conference on Education, Language, Art and Inter-cultural Communication. Moscow. 8–9 December.

If conference proceedings have been published as an edited volume or journal issue, include additional publication information as for a book or journal article:

Sanusi, Khatijah and Rafeah Legino. 2014. 'Iconic Transformations from Hinduism to Islamic Art', in *Proceedings of the International Symposium on Research of Arts, Design and Humanities*. Edited by O. Hassan, S. Abidin, R. Anwar, and M. Karamuzaman. Singapore: Springer Singapore, 65-77.

11.3.4 Online resources

Online resources should be described as fully and accurately as printed material. Electronic journal articles should always include a URL.

In the case of DOIs, use the full URL: <https://doi.org/...>

Examples:

Algar, Hamid. 1993. 'Dahabiya', *Encyclopædia Iranica* 5: 578–581.
<http://www.iranicaonline.org/articles/dahabiya-sufi-order-of-shiite-allegiance>

Haskell, Guy H. 1989. 'Components of Identity: The Jews of Bulgaria in Israel', *Shofar* 8, no. 1: 47–60. <http://www.jstor.org/stable/42941368>

Powers, John. 2015. *The Buddhist World*. London: Routledge.
<https://doi.org/10.4324/9781315688114>

Rummel, Erika. 2017. 'Desiderius Erasmus', *The Stanford Encyclopedia of Philosophy (Winter 2017 Edition)*. Edited by Edward N. Zalta.
<https://plato.stanford.edu/archives/win2017/entries/erasmus>

12 Languages and transliteration

12.1 Use of original languages

Authors should not assume that the Encyclopaedia's audience understands any language other than English. Extensive quotation in languages other than English should therefore be avoided. Provide English translations for all foreign language terms and phrases that you use, unless their meaning is well known in English.

Words and phrases in non-Roman alphabets should be used sparingly and must be followed by a transliteration. Please adopt the following guidelines for original fonts and transliterations.

12.2 Hebrew and Aramaic

If you are using Hebrew fonts, consonantal Hebrew is normally sufficient (with dots above *sin/shin* omitted). Only include pointing, cantillation marks, etc. if it is relevant to the point under discussion.

In English spelling, Hebrew letters are italicized when mentioned in the text, in these forms:

aleph (or *'aleph*), *bet*, *gimel*, *dalet*, *he*, *vav*, *zayin*, *khet* (or *ḥet*), *tet* (or *ṭet*), *yod*, *kaph*, *lamed*, *mem*, *nun*, *samek*, *ayin* (or *'ayin*), *pe*, *tsade* (or *ṣade*), *qoph*, *resh*, *sin*, *shin*, *tav*

The Encyclopaedia writes *ketiv* and *qere*.

The names of the Hebrew verbal stems (*binyanim*) are spelled:

qal, *niphal*, *piel*, *pual*, *hiphil*, *hophal*, *hithpael*, *polel*, *polal*, etc. (abbreviated *qal*, *ni.*, *pi.*, *pu.*, *hi.*, *ho.*, *htp.*, *pol.*, etc.)

12.2.1 Simplified Hebrew transliteration

For certain purposes, such as naming Hebrew letters (see above) or citing the names of Hebrew texts, an exact, 'scientific' transliteration is not required. The following simplified system of transliteration is sufficient for references to passages of rabbinic, medieval, or modern Hebrew:

א	ב	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
'	b	v	g	d	h	v	z	ḥ	t	y	k
כ	ל	מ	נ	ס	ע	פ	פ	צ	ק	ר	ש
kh	l	m	n	s	‘	p	f	tz	k	r	sh
ש	ת	ד'	ז'	צ'	אָאָאָ	אָאָאָאָ	אָאָאָאָ	אָאָ	אָאָ		
s	t	dzh, j	zh, j	ch	a	e	u	o	i		

Sometimes a relatively well-known Hebrew word (e.g. *kabod/kavod*, *nephesh*, *ruach*, *hevel*), or one that is used repeatedly in a chapter or book, can be stripped of its scientific diacritics or otherwise be normalized in the direction of English.

12.2.2 Academic Hebrew transliteration

For technical scientific usage, transliterated words and phrases from the Hebrew Bible and ancient Hebrew texts should conform to the system set out below.

Hebrew consonants are transliterated according to the following system:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
ʾ	b	g	d	h	w	z	ḥ	ṭ	y	k	l
מ	נ	ס	ע	פ	צ	ק	ר	ש	שׁ	ת	
m	n	s	ʿ	p	ṣ	q	r	ś	š	t	

Dagesh lene is not shown; *dagesh forte* is shown by doubling the letter.

When referring to Hebrew or Aramaic trilateral roots, place a hyphen between each of the root letters: e.g. *q-r-b*, *n-g-š*, etc.

Hebrew vowels are transliterated according to the following system (accompanied in this table, for convenience, by the letter ב):

בֶּ	a	<i>pataḥ</i>	בֹּ	o	<i>qameṣ ḥatuf</i>
בָּ	ā	<i>qameṣ</i>	בֻּ	ō	<i>ḥolem</i>
בֵּה	â	final <i>qameṣ he</i>	בוּ	ô	full <i>ḥolem</i>
בֶּֿ	e	<i>segol</i>	בֹּֿ	u	<i>qibbuṣ</i>
בֶּֿֿ	ē	<i>ṣere</i>	בוּֿ	û	<i>šureq</i>
בֵּי	ê	<i>ṣere yod</i>	בֹּֿֿ	ə	vocal <i>shewa</i>
בֶּֿֿֿ	ê	<i>segol yod</i>	בֹּֿֿֿ	ö	<i>ḥatef qameṣ</i>
בִּ	i	<i>hireq</i>	בִּֿ	ă	<i>ḥatef pataḥ</i>
בֵּיֿ	î	<i>hireq yod</i>	בִּֿֿ	ě	<i>ḥatef segol</i>

12.3 Greek

When quoting Greek in a Greek font, please include all accents, breathings, etc. When referring to Greek letters in English spelling, italicize the letter name.

For transliteration, the SBL's 'general-purpose' transliteration style should be used. No provision is made for transliteration of iota subscript, accents, etc. Where these matter, please use a Greek font.

Α α	<i>a</i>	<i>alpha</i>	Ν ν	<i>n</i>	<i>nu</i>
Β β	<i>b</i>	<i>beta</i>	Ξ ξ	<i>x</i>	<i>xi</i>
Γ γ	<i>g or n</i>	<i>gamma</i>	Ο ο	<i>o</i>	<i>omicron</i>
Δ δ	<i>d</i>	<i>delta</i>	Π π	<i>p</i>	<i>pi</i>
Ε ε	<i>e</i>	<i>epsilon</i>	Ρ ρ	<i>r</i>	<i>rho</i>
Ζ ζ	<i>z</i>	<i>zeta</i>	Σ σ ς	<i>s</i>	<i>sigma</i>
Η η	<i>ē</i>	<i>eta</i>	Τ τ	<i>t</i>	<i>tau</i>
Θ θ	<i>th</i>	<i>theta</i>	Υ υ	<i>u or y</i>	<i>upsilon</i>
Ι ι	<i>i</i>	<i>iota</i>	Φ φ	<i>ph</i>	<i>phi</i>
Κ κ	<i>k</i>	<i>kappa</i>	Χ χ	<i>ch</i>	<i>chi</i>
Λ λ	<i>l</i>	<i>lambda</i>	Ψ ψ	<i>ps</i>	<i>psi</i>
Μ μ	<i>m</i>	<i>mu</i>	Ω ω	<i>ō</i>	<i>omega</i>

12.4 Arabic

Transliterated Arabic text should conform to the system set out below. For more detailed advice, please see the [Library of Congress](#) guidelines.

Arabic consonants:

ألف	‘ālif	ا	omit
باء	bā’	ب	b
تاء	tā’	ت	t
ثاء	thā’	ث	th
جيم	jīm	ج	j
حاء	ḥā	ح	ḥ
خاء	khā’	خ	kh
دال	dāl	د	d
ذال	dhāl	ذ	dh
راء	rā’	ر	r
زاي	zāy	ز	z
سين	sīn	س	s
شين	shīn	ش	sh
صاد	ṣād	ص	ṣ
ضاد	ḍād	ض	ḍ
طاء	ṭā’	ط	ṭ
ظاء	ẓā’	ظ	ẓ
عين	‘ayn	ع	‘
غين	ghayn	غ	gh
فاء	fā’	ف	f
قاف	qāf	ق	q
كاف	kāf	ك	k
لام	lām	ل	l
ميم	mīm	م	m
نون	nūn	ن	n
هاء	hā’	ه	h
واو	wāw	و	w
ياء	yā’	ي	y
همزة	hamza	ء	’

Arabic vowels:

Long	ا	ā
	ي	ī
	و	ū
Short	َ	a
	ِ	i
	ُ	u

12.5 Sanskrit, Pali, and Chinese

Sanskrit, Pali, and Chinese should always be transliterated, unless original script is needed to make a particular point. If original script is necessary, this should be discussed with your Academic Editor.

Chinese transliteration should follow the modern Pinyin system. Transliterated Chinese should not include diacritics but should be italicized. If Chinese ideograms are used, also provide a transliteration in brackets.

12.6 Tibetan

For Tibetan, use the Wylie transliteration method.

12.7 Japanese

For Japanese, use the Hepburn transliteration method.

12.8 Other ancient Semitic languages

For ancient Semitic languages not covered here, please follow the *SBL Handbook of Style*.

12.9 Other languages

For any language not listed here, please use the following romanization tables:

<https://www.loc.gov/catdir/cpsa/roman.html>

Questions regarding Encyclopaedia style can be directed to: encyclopaedia@st-andrews.ac.uk