

# Journal of Semitic Studies

## Style Sheet

### Presentation

It is essential that material submitted for publication is clearly printed or typed, with generous margins, on A4 paper or the nearest equivalent. Only one side of the paper should be used. Two copies of the typescript must be supplied. Everything should be double spaced, including footnotes, bibliography and quotations. It is particularly important that all diacritics, accents and non-roman characters are clearly legible. Footnotes must be collected at the end of the typescript and begin on a new page. Footnotes are to be avoided in reviews.

An electronic version should also be supplied. Whilst most wordprocessor formats are acceptable, Word or Wordperfect are preferred. The files should be submitted in the wordprocessor's native format and as an RTF (Rich Text Format) file. If the Editors require changes a new file must be sent with the revised text.

All typescripts must be in their final form in all respects, including grammar and spelling. The Editors will not submit to referees any typescript which they do not consider to be satisfactory with regard to English grammar and style, though typescripts are also accepted in French and German.

Typescripts in English should conform to British English conventions of spelling and punctuation. *JSS* uses -ize spellings rather than -ise where there is an alternative. Non-English words which are listed in the Oxford English Dictionary mainly follow the OED spelling (except for the word Qur'ān and words which form part of a larger transliterated text).

Authors will receive first proofs for proof-reading. Revised proofs of articles are read by the authors and Editors; revised proofs are sent to authors of reviews where necessary.

Authors of articles and reviews accepted for publication will be asked to sign a form assigning copyright to Oxford University Press. This does not affect the author's right to use his or her own material in publications, provided that the permission of the Editors and publisher of the Journal has been obtained and acknowledgement is made of the Journal as the original place of publication.

### Headings

Complex hierarchies of numbered or lettered headings in articles should be avoided unless essential for clarity. If used, they will be set as follows:

#### **Main Headings**

– centred on a separate line, bold, roman, main words capitalized.

#### ***Subheadings***

– centred on a separate line, bold italic, main words capitalized. If the sub-heading contains words that would be italicized in the text, these will appear roman in the italic heading.

#### ***Sub-subheadings***

– centred on a separate line, italic, main words capitalized.

#### ***Minor subsections***

– left justified, italic, capitals for first word and proper nouns only.

Headings and subheadings do not have full stops. Numbers in numbered headings should be bold/italic like the headings. Numbers are not followed by full stops. The opening line of text following a heading is not indented, though other paragraph beginnings are indented.

Headings which are not part of a hierarchy, e.g. NOTES, BIBLIOGRAPHY, are centred on a separate line, roman, small capitals.

## Capitalization

Book and article titles in English should have the main words capitalized.

Titles in other languages must follow the normal practice for the particular language (e.g. for French capitalize the first word of a title and, if the title begins with a definite article, all the words up to and including the first noun; otherwise use lower case).

Transliterated Arabic titles should be capitalized as follows:

*Kitāb al-Muqaffā al-kabīr*

*Tahdhīb al-kamāl fī asmā' al-rijāl*

*al-Muntazam fī ta'rīkh al-mulūk*

The Arabic definite article introducing titles and personal names remains lower case at the beginning of a footnote. Names with the article al- are written with a capital letter at the beginning of a sentence (Al-Juwaynī met Ahmad, but: I met al-Juwaynī).

Names of parts of a book are not usually capitalized (foreword, bibliography, index), but capitalize where a specific number follows: Chapter 3, Table 6.

## Quotations

Quotations longer than about six lines (60 words approx.) should be indented without quotation marks and will be set ultimately in smaller type. In footnotes, prose quotations, of whatever length, are run on within quotation marks.

For quotations within text, use single quotation marks, reserving double quotation marks for quotes within quotes. When a quotation forms part of a longer sentence, include the full stop within the quotation only if it consists of a grammatically complete sentence. Otherwise, the full stop or comma follows the closing quotation mark.

Words and quotations in italic transliteration or non-roman script do not need quotation marks.

Any material added to a quotation, including the word *sic*, should appear in square brackets.

If sources of quotations are not given in footnotes, they appear in parentheses between the closing quotation mark and the following punctuation, with no punctuation inside the closing quotation mark: 'quotation' (source).

## Ellipses

Use three-point ellipsis (...) throughout, omitting any immediately preceding punctuation.

## Lists

Lists within a sentence are set out as follows: (1) short item; (2) end of sentence. More complex lists are set out:

1. With semi-colons at the end of each point except the last;
2. the first point only introduced by a capital letter;
3. lists within lists:
  - (a) use this form.
4. If each point is a complete sentence, begin it with a capital letter and end with a full stop.

## Italics

Italics may be indicated by underlining or by using an italic font if the italic font is clear in the typescript. Ensure that all diacritics and accents remain clear in italic or underlined text. Use a coloured pen to mark any which are not clear.

Use italics for the titles of printed books and journals, but not for books of the Bible. Do not italicize the word Qur'ān.

Titles of series will be printed in roman and should not be italicized. Foreign words, except those which have become naturalized, are set in italic, as is material transliterated from foreign scripts, on which see below. Non-roman scripts are not italicized.

Common Latin abbreviations are left in roman (*ibid.*, *cf.*, *op. cit.*, etc.).

Italics are used for abbreviations where the original full words were in italic.

Foreign words that are in the Oxford English Dictionary, with the exception of the word Qur'ān, should be used in their naturalized forms, without italics or diacritics, unless they form part of text in the original language.

### **Abbreviations**

Do not use full stops in abbreviations which consist of sets of initials (*JSS* not *J.S.S.*). Other abbreviations (but not contractions – see below) should be followed by full stops.

Retain full stops for initials in personal names: A.B. Smith (without a space between the A. and the B.).

Omit full stops in contractions (i.e. where the last letter of the word is retained), e.g. Dr, St, eds, including contractions of titles of biblical books. Otherwise include a final full stop.

P. and pp. as abbreviations for 'page(s)' should be avoided except where there is real danger of confusion.

Apart from the rule (above) that no space separates abbreviations of personal names, there should be a space after any abbreviation which is followed by a full stop: p. 63.

**General abbreviations** should follow the Oxford English Dictionary. Use the following: *c.* (*circa*), *ch./chs*, *edn*, *ed./eds*, *frg./frgs*, *MS*, *n.d.* (no date of publication), *n.p.* (no place of publication), *n.s.* (new series), *o.s.* (old series), *v./vv.*, *vol./vols*

The terms *i.e.* and *e.g.* should not be followed by a comma.

**Abbreviations of journal titles** and well-known encyclopaedias, etc. must be the commonly used abbreviations, as listed, for example, for *JBL* and *JNES*.

### **Abbreviations of ancient sources**

Names of biblical books are abbreviated when both chapter and verse are given, otherwise not: Gen. 8:1, Genesis 8, Genesis 6–8.

Abbreviations should end with a full stop only if the abbreviation ends with a letter other than the last letter of the name.

**Biblical abbreviations:** Gen., Exod., Lev., Num., Deut., Josh., Judg., Ruth, 1 Sam., 2 Sam., 1 Kgs, 2 Kgs, 1 Chron., 2 Chron., Ezra, Neh., Esth., Job, Ps./Pss, Prov., Eccl., Song, Isa., Jer., Lam., Ezek., Dan., Hos., Joel, Amos, Obad., Jon., Mic., Nah., Hab., Zeph., Hag., Zech., Mal., Matt., Mark, Luke, John, Acts, Rom., 1 Cor., 2 Cor., Gal., Eph., Phil., Col., 1 Thess., 2 Thess., 1 Tim., 2 Tim., Tit., Phlm., Heb., Jas., 1 Pet., 2 Pet., 1 John, 2 John, 3 John, Jude, Rev.

**Apocrypha:** Add. Esth., Bar., Bel, 1 Esdr., 2 Esdr., Jdt, Ep. Jer., 1 Macc., 2 Macc., Pr. Azar., Pr. Man., Sir., Sus., Tob., Wis.

**Josephus:** Ant., War, Life, Ag. Ap.

**Pseudepigrapha, targums and early patristic books:** as in *JBL*, but without italicization.

**Mishnaic and related literature:** Avot, 'Arak., 'A.Z., B.B., Bek., Ber., Beis., Bik., B.M., B.Q., Dem., 'Eruv., 'Ed., Git., Hag., Hal., Hor., Hul., Kel., Ker., Ket., Kil., Ma'as., Mak., Maksh., Meg., Me'il., Men., Mid., Miq., Mo'ed., Mo'ed Q., Maas. Sh., Nashim, Naz., Ned., Neg., Nez., Nid., Oh., 'Orl., Par., Pe'ah, Pes.,

Qin., Qid., Qod., R. ha-Sh., San., Shab., Shevi., Shevu., Sheq., Soṭ., Suk., Ta'an., Tam., Tem., Ter., Toh.,  
Tev. Y., 'Uqs., Yad., Yev., Yoma, Zav., Zev., Zer.

## **Dates**

BCE and CE follow the date. AH precedes the date.

All Islamic dates should be given in the form 700/1300 (i.e. AH followed by CE).

None of these abbreviations has full stops.

## **Numbers**

Numbers to ninety-nine are usually written in words, but use numerals throughout if groups of numbers include figures above and below ninety-nine.

Use numerals for exact measurements and percentages, but use per cent rather than %.

Use words for centuries: the sixth century, sixth-century texts, mid-sixth century, but numerals for decades: the 1990s.

Elide number spans (except for years BCE) as follows: 12–14, 1914–18, 242–8, 400–401, 453–84.

Insert comma for thousands: 3,000, 10,000. Use words for very large round numbers followed by thousand, million, etc: 'the population was four million' (but 4.3 million).

## **Parentheses/Brackets**

Use round brackets, with square brackets within. Use square brackets for additions to quotations.

## **REFERENCES**

*JSS* traditionally prefers articles to give bibliographical references in footnotes, giving full details of the source at the first mention and a shortened version thereafter (see footnotes, below). Material will also be accepted which uses the author-date (Harvard) system of references. Whichever system is used, authors should ensure that bibliographic information supplied is complete and consistent. The Journal uses the following conventions:

- Author's names are given in the form used in the original source.
- For more than three authors or editors, et al. is used.
- Book titles are in italic, main words capitalized (but see capitalization of transliterated titles, above).
- Titles and subtitles are separated by a colon, regardless of the original form.
- Subtitles begin with a capital letter.
- Series titles are in roman.
- Journal titles are italic; titles of articles are roman within single quotation marks.
- Arabic numbers are used for series numbers, regardless of the original form.
- Roman numbers are used for volumes of books, regardless of the original form.
- Roman page numbers are always lower case, regardless of the original form.
- Bibliographical details should normally be consistently anglicized, e.g. 'Munich' not 'München', vol. rather than Bd., regardless of the original form.
- Only first or main place of publication is given.
- Names of publishers are not given.
- Names of medieval authors should be given in full.

**1. Where references are given in footnotes**, they should conform to the following patterns:

**Books**

J.D. Denniston, *The Greek Particles*<sup>2</sup> (Oxford 1950), 51–5.

or *The Greek Particles*, 2nd edn (Oxford 1950), 51–5.

D.R.G. Beattie and M.J. McNamara (eds), *The Aramaic Bible: Targums in their Historical Context* (JSOT Supplement Series 166, Sheffield 1994).

N. Abbott, *Studies in Arabic Literary Papyri*, I: *Historical Texts* (Chicago 1957), 16.

Claus Westermann, *Lamentations: Issues and Interpretation*, trans. Charles Muenchow (Edinburgh 1994).

Seyyed Hossein Nasr and Oliver Leaman (eds), *History of Islamic Philosophy* (2 vols, London 1996).

**Dissertations/theses**

R.R. Liddell, ‘The Library of Corpus Christi College, 1517–1617’, unpublished B. Litt. thesis (University of Oxford 1936).

**Articles in journals**

D. Daube, ‘Error and Accident in the Bible’, *RIDA* 2 (1949), 189–213.

Fazlur Rahman, ‘Translating the Qur’an’, *Religion and Literature* 20:1 (1988), 23–30.

John Smith, ‘Hebron’, *Journal of Theological Studies* n.s. 21 (1970), 1–18.

**Articles in books**

L. Greenspoon, ‘The Qumran Fragments of Joshua’, in G.J. Brooke and B. Lindars (eds), *Septuagint, Scrolls and Cognate Writings* (Society of Biblical Literature Series 33, Atlanta 1992), 159–94.

Shortened references take the forms Abbott, *Studies*, I, 16; Daube, ‘Error and Accident’, 189.

**2. Where the Harvard, author-date, system is used** references take the following forms:

**Books**

Abbott, N. 1957. *Studies in Arabic Literary Papyri*, I: *Historical Texts*. (Chicago)

Beattie, D.R.G. and M.J. McNamara (eds). 1994. *The Aramaic Bible: Targums in their Historical Context*. (JSOT Supplement Series 166. Sheffield)

Denniston, J.D. 1950. *The Greek Particles*<sup>2</sup> (Oxford) or *The Greek Particles*, 2nd edn. (Oxford)

Fakhry, M. 1994a. *Ethical Theories in Islam*. (Leiden)

— 1994b. *Philosophy, Dogma and the Impact of Greek Thought in Islam*. (Aldershot)

Nasr, Seyyed Hossein and Oliver Leaman (eds). 1996. *History of Islamic Philosophy*. 2 vols, (London)

Naveh, Joseph. 1982. *The Early History of the Alphabet*. (Jerusalem)

Naveh, Joseph and Shaul Shaked. 1985. *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*. (Jerusalem)

Westermann, Claus. 1994. *Lamentations: Issues and Interpretation*, trans. Charles Muenchow. (Edinburgh)

**Dissertations/theses**

Liddell, R.R. 1936. ‘The Library of Corpus Christi College, 1517–1617’. Unpublished B. Litt. thesis, University of Oxford

**Articles in journals**

Daube, D. 1949. ‘Error and Accident in the Bible’, *RIDA* 2, 189–213

Rahman, Fazlur. 1988. ‘Translating the Qur’an’, *Religion and Literature* 20:1, 23–30 (:1 indicates issue

number)

Smith, John. 1970. 'Hebron', *Journal of Theological Studies* n.s. 21, 1–18

Smith, L.L. 1953. 'A Critical Evaluation of the Book of Ecclesiastes', *Journal of Bible and Religion* 21, 100–105

### Articles in books

Greenspoon, L. 1992. 'The Qumran Fragments of Joshua', in G.J. Brooke and B. Lindars (eds), *Septuagint, Scrolls and Cognate Writings* (Society of Biblical Literature Series 33, Atlanta). 159–94

Each author's publications are listed chronologically. Works with the same publication date are listed alphabetically. Works by a single author precede those written with others. Joint works are listed alphabetically by co-author.

References in the text take the forms (Abbott 1957: 25), (Westermann 1994: 96, n. 3), (Nasr and Leaman 1996, II: 58), (Fakhry 1994a, 1994b), (J. Smith 1970: 12), (Naveh 1982: 78; Liddell 1936: 43), (Denniston 1950: Ch. 4).

**3. Biblical, Quranic** and similar references should follow the pattern Gen. 6:4; Qur'ān 7:3.

### Footnotes

All footnotes should be presented as double-spaced endnotes in the typescript.

Footnote markers within the text (numbered consecutively throughout) should be clear (not too small) and should not be accompanied by brackets or other marks. They should be raised up above the line of writing, as in: footnote<sup>45</sup>

Footnote markers should be placed after any punctuation which appears at the end of the sentence, phrase or clause to which the footnote is attached.

In the footnotes themselves each note should begin with the footnote number (raised and not followed by any full stop or other punctuation).

After the first reference to a source in the footnotes, further references consist of the author's surname and a shortened version of the title. Where a further reference is made to a work cited in the immediately preceding note, use *ibid.*, *op. cit.* and *loc. cit.* should be avoided if possible, since they lead to confusion on the part of the reader and editors.

### Non-roman scripts

Arabic, Hebrew, Ethiopic, Syriac and Greek can be printed subject to the following considerations:

- Nothing should be put in a non-roman script unless it is essential for the purpose of the article or review.
- Anything which is to be put into any non-roman script must be typed or handwritten with absolute clarity.
- Any material in a non-roman script which consists of more than a word or two should appear on a separate, new line.
- Vocalization of material in Arabic, Hebrew or Syriac script should be omitted unless it is essential for the argument.
- Transliterated material is satisfactory for most purposes and is essential for obscurer scripts: the following transliteration system must be observed.

### Arabic

For Arabic transliteration system which the Journal suggests for some variation. Whatever conventions are used it is essential that the chosen system is used consistently throughout.

#### 1. Transliteration of consonants

ʾ b t th j ḥ kh d dh r z s sh ṣ ḍ ṭ z ʿ gh f q k l m n h w y

- ʾ is not to be used in initial position

example: *al-amr* not *al-ʾamr*

- In language-orientated articles or works within the field of Comparative Semitic Studies the following system is accepted:

ʾ b t ṭ j ḥ ḫ d ḍ r z s š ṣ ḏ ṭ z ʿ ġ f q k l m n h w y

## 2. Short and long vowels

a/ā, i/ī, u/ū

*al-Wahhābīya* or *al-Wahhābiyya*

(final -ī -ū)

## 3. Diphthongs

examples: *bait* or *bayt*

*daula* or *dawla*

## 4. The definite article

examples: *al-shams*

*al-kitāb*

## 5. Idāfa

example: *ḥukūmat Miṣr*

## 6. Feminine ending of nouns

example: *risāla*

## 7. Prepositions preceding indefinite nouns

examples: *fī-kitāb* or *fī kitāb*

*bi-kitāb*

*li-kitāb*

## 8. Prepositions preceding definite nouns

examples: *fī'l-kitāb* or *fī-al-kitāb*

*bi'l-kitāb* or *bi-al-kitāb*

*li'l-kitāb* or *li-al-kitāb*

## 9. Conjunctions *wa* and *fa*

examples: *wa-mu'āraḍa*

*fa-mu'āraḍa*

*wa-kataba*

*fa-thalāth rasā'il*

*wa'l-mu'āraḍa* or *wa-al-mu'āraḍa*

*fa'l-mu'āraḍa* or *fa-al-mu'āraḍa*

## 10. Prepositions and conjunctions preceding indefinite nouns beginning with hamza

example: *li'stiqrār* or *li-istiqrār*

## 11. Suffix pronouns

examples: *kitābuhu*

*kitābuhā*

## 12. Personal names

examples: *Abu'l-Faraj* or *Abū al-Faraj*

*Aḥmad b. Muḥammad* or *Aḥmad ibn Muḥammad*

*Ibn al-ʿArabī*

Names with the article al- are written in capital letter at the beginning of a sentence (Al-Juwaynī met Aḥmad), but: I met al-Juwaynī.

### 13. Familiar Arabic places and names

- Familiar Arabic places or names and other words (apart from Qur'ān) found in the *Oxford English Dictionary* should generally follow that spelling except when part of a longer transliterated Arabic text.  
*examples:* Mecca, Medina, Basra, Abbasid, Sufism, wadi, etc.

### 14. Arabic dialects

- Authors writing on Arabic dialects will employ the systems most suited to their needs, but should explain their system at the beginning of their article.

### Hebrew

ʾ b g d h w z ḥ ṭ y k l m n s ʿ p ṣ q r s š t. The spirant forms of b g d k p t should not be indicated in transliteration unless the matter affects the argument, in which case they may be underlined to indicate spirantization.

Vowels: a (*pataḥ*), ā (*qāmeṣ*), â (final *qāmeṣ* he), e (*šēgol*), ē (*šērê*), ê (final and medial *šērê yōd* and medial *šēgōl yōd*), i (short *ḥîreq* defectively written), î (medial or final *ḥîreq yōd*), o (*qāmeṣ ḥātûp*), ô (*ḥōlem* defectively written), ô (*ḥōlem* fully written), u (short *qibbûṣ*), û (long *qibbûṣ* defectively written), û (*šûreq*).

Vowels should be written with the appropriate vowel sign followed by *hē* (or *'ālep*) or *mater lectionis*, e.g. *Šēlōmōh, yigleh, qārā'* (but *qārâ*), *hinnēh, sūsāyw*.

Furtive *pataḥ* is to be recorded as *pataḥ*, e.g. *rūah*.

Reduced vowels are to be written with the breve: ä, ë, ö. No distinction is made between simple *šēwâ* and *ḥātēp šēgōl*.

Accents are not usually indicated. If essential, use the acute for the primary and the grave for the secondary. A hyphen is used for *maqqēp*.

Shewa is to be indicated either by ě or ˘ or ə, but this must be consistent. So also ä, etc., for *ḥātēp* vowels.

### Review headings

Information given in the headings of reviews takes the following form in order and punctuation:

DAVID MCLAIN CARRR, *From D to Q: A Study of Early Jewish Interpretations of Solomon's Dream at Gibeon*. Scholars Press, Atlanta 1991. Pp. xii + 257. Price: \$44.95 hardback. ISBN: 1-5540-710-2.

P.M. HOLT, *Early Mamluk Diplomacy (1260–1290): Treaties of Baybars and Qalāwūn with Christian Rulers* (Islamic History and Civilization: Studies and Texts 12). E.J. Brill, Leiden 1995. Pp. 161, 2 figs, 3 plates. Price: €50.00/\$59.00 hardback. ISBN: 90-04-10246-9.

CLAUS WESTERMANN, *Lamentations: Issues and Interpretations*, trans. Charles Muenchow. T. & T. Clark etc

**MATERIAL NOT CONFORMING TO THE ABOVE WILL BE  
RETURNED TO THE AUTHOR**

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# Journal of Semitic Studies

## Spellings, italics and capitals

2nd edition	accusative etc, lower case	Qumran
Abbasid	<i>Hadīth</i> (genre), a <i>hadīth</i>	Qur'ān (not Koran)
Appendices	haggadah	Quranic
<i>a priori</i>	halakhah	rabbinic
Ben Sira	halakhic	Rightly Guided Caliphs
biblical	heaven/hell	Saadia Gaon
Biblical Hebrew	Hellenism/Hellenistic	Sabbath
Book [of Genesis]	Hijrah	scriptural
<b>Book titles:</b> Arabic book titles, upper case first word/word following definite article + proper names, only. Translations: upper case first word + proper names only	<i>idem</i>	Scripture
caliphate	indexes	scriptures
chapter (in biblical references)	inflection	Second Targum
Church Fathers	<i>inter alia</i>	Second Temple
Classical Arabic	Internet	sg.
coexist	intertextual	shaykh
Companions of the Prophet	Jeremianic	<i>Sharī'a</i>
<i>contra</i>	Judaea	Shī'ī
co-operate	Judaeo-	Shi'ism
co-ordinate	Koine Greek	<i>sic</i>
Dead Sea scrolls	loanword	socio-historical
Deuteronomic/Deuteronomistic	learned, spelled, etc	socio-linguistic
Diaspora (diaspora, generalized)	Mamluk	<i>sūra</i>
Early Church	Masada	subtitle
elite	Masoretic	Sufi
et al./idem/op. cit./ ibid, (roman)	Mecca	Sunnah
Exile (biblical)	medieval	Sunnī
exilic	messianic/ism	Talmud
Exodus (biblical)	midrash/midrashic	talmudic
Fatimid	Mishna/mishnaic	Targum
Festschrift	Muslim (not Moslem)	targumic/targumist/targum
fo. fos	naive	tradition
form criticism (n.)/form-critical (adj.)	North-West Semitic	Tehran
frg. frgs	Oriental /Orientalist	Tel Aviv
Ge'ez	Ottoman empire	Torah
genizah	<i>passim</i>	Transjordan
gnosticism	Pentateuchal	Umayyad
Graeco-	per cent (5 per cent)	vis à vis
grammatical persons: 3f. s., 2m. pl., etc.	<i>per se</i>	<i>Vorlage</i>
grammatical terms: nominative,	Peshitta	Web site
	pl.	West/Western
	post-biblical	(cultural/geographical entity)
	postmodern	wisdom literature
	post-war	<i>Zohar</i>
	(the) Prophet	
	Promised Land	
	pseudepigrapha	