**CRINT conference 5–6 October, 2021**

We have fixed September 1, 2022 as our deadline for submitting our elaborated papers. Length is not an issue, as long as you do not exceed 60 or 70 pages. What is important is style. Our CRINT style largely agrees with common scholarly usage but is special as to rabbinic literature. Also, we maintain our own bibliographical particulars. A style sheet is enclosed.

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# COMPENDIA RERUM IUDAICARUM AD NOVUM TESTAMENTUM

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**CRINT Style Sheet**

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Our publisher, Brill, recommends the [Chicago Manual of Style](https://www.chicagomanualofstyle.org/home.html) or the Oxford Style Manual. In addition, and overruling these, the below CRINT rules are to be followed.

**General**

UK English spelling is followed, or US style for those native to this style.

We use the en-dash, with blank spaces before and after ( ‒ ), not the em-dash (—).

Use ‘single’ quotation marks, except in the case of ‘quotations “within” quotations’.

For dates use BCE and CE without dots.

**Transliterated Hebrew, italics, and capitals**

Except for accepted biblical names (Moses, Elijah) and modern personal names (Abraham, Jacob), the transliteration of Hebrew names follows a simple Anglo-based system tuned to produce modern Israeli pronunciation. ‘Alef’, ‘ayin’, and ‘hei sofit’ are not transliterated, except where linguistic precision is absolutely needed.

*Examples:* Akiva, Bavli, Erets Yisrael, halakha, Mishna, Shabbat, Tora, Yohanan.

For the adjective derived from the Tannaim and Amoraim we use Tannaic and Amoraic (not the German-based Tannaitic or Amoraitic).

*Example:* ‘Tannaic sages of the Yavne period’.

Transliterated Hebrew words are italicised only as long as they remain rare in the context concerned (section, chapter, or book).

Categorical adjectives are in lower case (rabbinic, talmudic, patristic, biblical), eponymic ones capitalised: Pharisaic, Tannaic, Sadducee, Mosaic, Graeco-Roman.

**Hebrew and Greek**

Hebrew and Greek types should be used sparingly and only were grammatical or exegetical precision is needed. Otherwise, we are in favour of transliterating non-Latin scripts. For Greek and Hebrew types, go to the Brill page, <https://brill.com/page/fonts/fonts-scripts-and-unicode>.

**Full stops and italics**

CRINT uses full stops and italics sparingly, both in abbreviated source references and in bibliographical terminology. For source references see below.

After the following abbreviations, please do not use full stops: repr, (Heb) (for ‘in Hebrew’), ed, eds, vol, vols, diss (for ‘dissertation’).

Similarly, after the abbreviations ‘esp’ and ‘cf’, no full stop is used. However, full stops (but no italics) are used after ‘et al.’ and ‘ibid.’

Use ‘f’ without full stop for a single following page (63f). For referring to more pages do not use ‘ff’ but give exact page numbers.

For referring to a specific page or footnote you can use ‘p000’ and ‘n000’, no full stops.

**Reference style in footnotes and bibliography**

In footnotes use author’s last name (if confusion with other authors carrying the same family name, also initials), short title of work, and page numbers. Give full data in the bibliography.

*Example: Borsch,* ‘Further Reflections’, 131f; Chester, ‘Jewish Messianic Expectations’, 87-89.

In bibliography, give author’s last name, initials [if another author: dash − second author’s last name and initials], title of article and / or book title, (series title), place, publisher [no comma] year, (pages), no full stop. Abbreviate ‘University Press’ and ‘Academic Press’ (UP and AP).

For journals, give only volume, year in brackets, and pages numbers, no full stop.

*Examples:*

Borsch, F.H., ‘Further Reflections on “The Son of Man”: The Origins and Development of the Title’, in J.H. Charlesworth, (ed), *The Messiah: Developments in Judaism and Earliest Christianity; The First Princeton Symposium on Judaism and Christian Origins*, Minneapolis, Fortress 1992, 130-144

Chester, A.N., ‘Jewish Messianic Expectations and Mediatorial Figures and Pauline Christology’, in M. Hengel ‒ U. Heckel (eds), *Paulus und das antike Judentum*, (WUNT 2.58) Tübingen, MS 1991, 17-89

Horbury, W., ‘The Benediction of the *Minim* and Early Jewish-Christian Controversy’, *Journal of Theological Studies* 33 (1982) 19–61

In edited multi-author volumes, each chapter must have its own bibliography. Source editions and standard works often cited across such a volume, however, may be elegantly listed in a ‘List of Frequently Cited Works’.

**Abbreviations in source references**

Names of biblical books, Apocrypha and Pseudepigrapha, Greek and Latin authors, and Graeco-Jewish literature are abbreviated following SBL usage ‒ but no italics or full stops. For Josephus use War, Ant, Life, Ag Ap (not BJ or JW, AJ, Vita, C Ap).

*Examples:* Josephus, Ant 20:200; War 7:45; Life 7; Philo, Spec leg 2:148; TBenj 6:2.

For Qumran texts the accepted conventions are followed, without italics.

For abbreviated names of rabbinic and related documents see the list below. No italics and full stops. Mishna, Tosefta, Yerushalmi, ad Bavli are indicated by a simple m, t, y, or b (always l.c.).

*Examples:* mAv 3:1; tBer 6:7; yRH 6, 58c; bBB 23a.

In references to Bible, Apocrypha, Pseudepigrapha, Qumran, Josephus, Philo, Mishna, and Tosefta, semicolons are used as separation marks (Luke 17:1, 5; 18:1). In all other cases use periods: Irenaeus, Adv haer 3.10.4.

For rabbinic literature, no italics are needed. Mention both chapter/paragraph and page/column of the standard edition where appropriate, for instance: GenR 8.9 (p62); yBer 9:1 (12a). In parentheses, references to pages of the Yerushalmi take no brackets, e.g. ‘(see yBer 9:1, 12a).’

For midrash collections, put the massekhta in lower case, no italics: MekRY mishpatim 8 (p276).

*1. Mishnaic tractates*

Ah Ahilut (Tosefta)

Ar Arakhin

Av Avot

AZ Avoda Zara

BB Bava Batra

Bekh Bekhorot

Ber Berakhot

Betsa Betsa

Bik Bikkurim

BK Bava Kamma

BM Bava Metsia

Dem Demai

Ed Eduyot

Er Eruvin

Git Gittin

Hag Hagiga

Hal Halla

Hor Horayot

Hul Hullin

Kel Kelim

Ker Keritot

Ket Ketubbot

Kid Kiddushin

Kil Kilayim

Kin Kinnim

Maas Maasrot

Mak Makkot

Makh Makhshirin

Meg Megilla

Meila Meila

Men Menahot

Mid Middot

Mik Mikvaot

MK Moed Katan

MS Maaser Sheni

Naz Nazir

Ned Nedarim

Neg Negaim

Nid Nidda

Oh Oholot

Par Para

Pea Pea

Pes Pesahim

Pis Pisha (Tosefta)

RH Rosh HaShana

San Sanhedrin

Shab Shabbat

Shek Shekalim

Shev Sheviit

Shevu Shevuot

Sot Sota

Suk Sukka

Taan Taanit

Tam Tamid

Tem Temura

Ter Terumot

Toh Toharot

TY Tevul Yom

Ukts Uktsin

Yad Yadayim

Yev Yevamot

Yom Yoma

Zav Zavim

Zev Zevahim

*2. Other rabbinic sources*

AbGur (Midrash) Abba Gurion

AggEsth Aggadat Esther

ARN a / b Avot de-R. Natan, version A / B

(ed Schechter)

CantR Canticles Rabba

CantZ Canticles Zuta

DER Derekh Erets Rabba

DeutR Deuteronomy Rabba

DEZ Derekh Erets Zuta

EcclR Ecclesiastes Rabba

EkhR Ekha Rabba

EkhZ Ekha Zuta

EsthR Esther Rabba

ExodR Exodus Rabba

FrgPTg Fragments of the Palestinian Targum (Klein, *Genizah Manuscripts*)

FrgTg Fragmentary Targum

GenAp Genesis Apocryphon

GenR Genesis Rabba (ed Theodor-

Albeck)

Kalla R Kalla Rabbati

KohR Kohelet Rabba

LamR Lamentations Rabba

LevR Leviticus Rabba (ed Margulies)

MegEsth Midrash Megillat Esther

(Horowitz, *Sammlung* 1, 56-75)

MegTaan Megillat Taanit

MekDeut Mekhilta Deuteronomy

MekRY Mekhilta de-R. Yishmael

MekRSbY Mekhilta de-R. Shimon ben Yohai

MidrGad Midrash ha-Gadol

MidrPs Midrash Psalms

MidrProv Midrash on Proverbs

MidrTann Midrash Tannaim

MidrTeh Midrash Tehillim

NumR Numbers Rabba

PanAh (Midrash) Panim Aherot

PesR Pesikta Rabbati (Friedman)

PesRK Pesikta de-Rav Kahana

(ed Mandelbaum)

PRE Pirkei de-R. Eliezer

PsYon Targum Pseudo-Yonathan

(ed Ginsburger)

RuthR Ruth Rabba

SamTg Samaritan Targum

SER Seder Eliyahu Rabba

SEZ Seder Eliyahu Zuta

ShSR Shir ha-Shirim Rabba

ShSZ Shir ha-ShirimZuta

SifDeut Sifrei Deuteronomy

SifNum Sifrei Numbers

Sifra Sifra

SifZDeut Sifrei Zuta Deuteronomy

SifZNum Sifrei Zuta Numbers

SOR Seder Olam Rabba

SOZ Seder Olam Zuta

Tanh Tanhuma

TanhB Tanhuma ed S. Buber

Tg Targum

TgJob Qumran Job Targum

TgNeof Targum Neofiti (ed Díez-Macho)

TgOnk Targum Onkelos

YalShim Yalkut Shimoni

YalMekh Yalkut ha-Mekhiri

YFrg Yerushalmi Fragments from the

Genizah (ed Ginzberg)

TgYon Targum Yonatan