Rules of punctuation, citation, and other matters of style generally follow the *Chicago Manual of Style*, 17th edition. A general summary and some rules particular to *JQR* and the subject area are below.

**Citation:**

In general, follow the *Chicago Manual of Style* basic format for footnotes (17th ed., 14.19–39 [pp 751–61]; examples below). Do not include a bibliography.

Please note:

- **Do not use ibid., idem, op cit., or cross-referencing** in the footnotes. Use short form instead (see below).
- **Publisher name is omitted**: for a journal article, **issue number is included** (see example below).
- References to extended passages should give first and last page numbers. **Do not use f., ff., or et seq.**
- Write out the **full name of a journal the first time it appears**. If it is commonly referred to by an acronym, use the acronym for subsequent occurrences.

**Sample footnotes:**

**For a book:**


**For a chapter in an edited book:**

   
   [Note: give only initials for the first names of editors and translators.]

**For a journal article:**


**For a book in a series:**

For books and articles in Hebrew with English titles listed by the publisher:


In the absence of an official English title, transliterate:

7. Menahem Hirshman, “Torah le-khol ba’e ha-‘alam”: Zerem universali be-sifrut ha-Tana‘im ve-yahosh le-hokhmat he-‘amim* (Tel Aviv, 1999), 21–23.

Short form (for subsequent citations of the same works):


Special books:

Bible

Biblical books should be abbreviated as follows (adapted from the *Chicago Manual of Style* (17th ed., 10.45 [p 597])):

<table>
<thead>
<tr>
<th>Gen</th>
<th>Hos</th>
<th>Ps</th>
<th>Pss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex</td>
<td>Joel</td>
<td>Prov</td>
<td></td>
</tr>
<tr>
<td>Lev</td>
<td>Amos</td>
<td>Job</td>
<td></td>
</tr>
<tr>
<td>Num</td>
<td>Ob</td>
<td>Song</td>
<td></td>
</tr>
<tr>
<td>Deut</td>
<td>Jon</td>
<td>Ruth</td>
<td></td>
</tr>
<tr>
<td>___</td>
<td>Mic</td>
<td>Lam</td>
<td></td>
</tr>
<tr>
<td>Josh</td>
<td>Nah</td>
<td>Eccl</td>
<td></td>
</tr>
<tr>
<td>Jdg</td>
<td>Hab</td>
<td>Esth</td>
<td></td>
</tr>
<tr>
<td>1-2 Sam</td>
<td>Zeph</td>
<td>Dan</td>
<td></td>
</tr>
<tr>
<td>1-2 Kgs</td>
<td>Hag</td>
<td>Ezra</td>
<td></td>
</tr>
<tr>
<td>Isa</td>
<td>Zech</td>
<td>Neh</td>
<td></td>
</tr>
<tr>
<td>Jer</td>
<td>Mal</td>
<td>1-2 Chr</td>
<td></td>
</tr>
<tr>
<td>Ezek</td>
<td>___</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
New Testament abbreviations should follow the Society of Biblical Literature standard (see *SBL Handbook of Style* [Hendrickson, 1999]).

Rabbinics

References to the Mishnah, the Talmuds, and the Tosefta should be abbreviated with the lowercase letter indicating the work followed by the standard abbreviation of the tractate.

The name of a tractate **should only be italicized when it is written in full in the body of the text.**

m = Mishnah; b = Babylonian Talmud; y = Jerusalem/Palestinian Talmud; t = Tosefta

Examples: “This is the ordinance of those to be burned” (mSan 7.2).

There is much disagreement about stoning in *bSanhedrin*.

In this essay we will discuss tractate *Gitin* as a whole and some relevant passages in the Tosefta.

Individual tractate abbreviations as follows:

**I. Seder Zera’im**

<table>
<thead>
<tr>
<th>Berakhot</th>
<th>Ber</th>
<th>Shevi’it</th>
<th>Shevi</th>
<th>@Halah</th>
<th>@Hal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pe’ah</td>
<td>Pe’ah</td>
<td>Terumot</td>
<td>Ter</td>
<td>‘Orlah</td>
<td>‘Orl</td>
</tr>
<tr>
<td>Demai</td>
<td>Dem</td>
<td>Ma’aserot</td>
<td>Ma’as</td>
<td>Bikurim</td>
<td>Bik</td>
</tr>
<tr>
<td>Kila’im</td>
<td>Kil</td>
<td>Ma’aser Sheni</td>
<td>MS</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**II. Seder Mo’ed**

<table>
<thead>
<tr>
<th>Shabat</th>
<th>Shab</th>
<th>Yoma’</th>
<th>Yom</th>
<th>Ta’anit</th>
<th>Ta’an</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Eruvin</td>
<td>‘Eruv</td>
<td>Sukkah</td>
<td>Suk</td>
<td>Megilah</td>
<td>Meg</td>
</tr>
<tr>
<td>Pesa@him</td>
<td>Pes</td>
<td>Betsah</td>
<td>Bets</td>
<td>Mo’ed Katan</td>
<td>MK</td>
</tr>
<tr>
<td>Shekalim</td>
<td>Shek</td>
<td>Rosh Ha-Shanah</td>
<td>RH</td>
<td>@Hagigah</td>
<td>@Hag</td>
</tr>
</tbody>
</table>

**III. Seder Nashim**

<table>
<thead>
<tr>
<th>Yevamot</th>
<th>Yev</th>
<th>Nazir</th>
<th>Naz</th>
<th>Kidushin</th>
<th>Kid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ketubot</td>
<td>Ket</td>
<td>Sotah</td>
<td>Sot</td>
<td>Gitin</td>
<td>Git</td>
</tr>
</tbody>
</table>
Jewish Quarterly Review

IV. Seder Nezikin
Bava Kama BK Makot Mak Avot Avot
Bava Metsi’a BM Shevu’ot Shevu Horayot Hor
Bava Batra BB ‘Eduyot ‘Eduy ‘Avodah Zarah ‘AZ
Sanhedrin San

V. Seder Kodashim
Zeva@him Zev ‘Arakhin ‘Arakh Tamid Tam
Mena@hot Men Temurah Tem Midot Mid
@Hulin @Hul Keritot Ker Kinim Kin
Bekhorot Bekh Me’ilah Me’il

VI. Seder Tohorot
Kelim Kel Teharot Toh Zavim Zav
Ohalot Ohal Mikva’ot Mik Tevul Yom TY
Nega’im Neg Nidah Nid Yadayim Yad
Parah Par Makhshirin Makh ‘Uktsim ‘Ukts

Minor Tractates
Avot of R. Natan ARN (ARNA/ARNB) Mezuzah Mez or Mezuzah
Soferim Sof Tefilin Tefilin
Evel Rabati Evel rabati Tsitsit Tsitsit
AKA: Sema@hot Sem ‘Avadim ‘Avadim
Kalah Kalah Gerim Gerim
Sefer Torah Sefer Torah Kutim Kutim
Classics

For ancient and classical texts such as the Dead Sea Scrolls, Nag Hamadi, papyri, Hellenistic literature, Philo, Josephus, church fathers, Apocrypha, and Pseudepigrapha, follow the SBL standard.

Names, titles, and places:

Adjectives derived from names of sacred books are in lowercase: biblical, scriptural, apocryphal, talmudic, mishnaic, kabbalistic, etc.

The following titles and offices are not italicized and are given in lowercase except when attached to a personal name: amora, amoraic, amoraim; tanna, tannaitic, tannaim; gaon, gaonic, geonim (but Yehudai Gaon); rabbi, the rabbis (but Rabbi Akiba); etc.

Spelling of biblical names and place names should follow the New Revised Standard Version or the new Bible translation of the Jewish Publication Society.

Words and names commonly used in English follow English spelling and are not transliterated: Ephraim (not 'Efrayim); Sifra (not Sifra').

Acronyms used as personal names are written as regular names: Rambam (not RaMBaM).

Transliteration

We encourage translation wherever possible, with transliteration a second choice. In some cases, extended Hebrew or other passages may be warranted in their original (but always accompanied by translation).

Below is the general scheme of transliteration for JQR. This scheme should be followed as a general rule, but not, of course for articles of a philological nature where the rules of the discipline should be followed.

א ’ (single closed quotation mark). Omit at the beginning of a word.

ב v

g

d

h

v (only if a consonant)

z

@h (the "@" indicates that the letter following it should be printed with a dot beneath it)

t
<table>
<thead>
<tr>
<th>Character</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>י</td>
<td>y (only if a consonant)</td>
</tr>
<tr>
<td>כּ</td>
<td>k or kh</td>
</tr>
<tr>
<td>ול</td>
<td>l</td>
</tr>
<tr>
<td>מ נס</td>
<td>m, n, s</td>
</tr>
<tr>
<td>′</td>
<td>(single open quotation mark)</td>
</tr>
<tr>
<td>פ</td>
<td>p</td>
</tr>
<tr>
<td>צ ק ר ש ת</td>
<td>ts, к, r, s, t</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vowels:
- *patah* and *kamats* → a
- *tsere* and *segol*, and *mobile shewa* → e
- *hiriq* → i
- *holem*, *kamats katan* and *hataf kamats* → o
- *shuruk* and *kibuts* → u

Other reduced vowels are transliterated as their respective unreduced vowels.

Quiescent schwa is not transliterated.

Initial and quiescent aleph are not transliterated.

Separate prefixes from words with a hyphen (*ha-mishpat*, *veha-mishpat*; NOT *hamishpat*).

We do not reflect doubled consonants in transliteration, so *batim*, NOT *battim*.

Final heh is transliterated.

Please be sure your word processor consistently and clearly distinguishes between the mark for א (') and that for ע (').
Images

Authors are responsible for obtaining and, if necessary, paying for all required permissions, and for providing press-ready images in suitable electronic format (see below).

Images, captions, and permissions should be submitted as separate files, together with the final version of the accepted article.

Within the text of the article, call out locations for all images: refer to each image as part of the text (e.g., enclose in parentheses a phrase like “See Fig. 2”) or, on a separate line between paragraphs, enclose in square brackets a phrase like:

[“Figure 2 about here.”]

Each caption should include a description, source, and credit.

Images may be submitted as tiff or jpeg files. (Unacceptable formats include: PDF, GIF, BMP, PICT, Excel, Word.) Images should be the minimum required resolution at their desired print dimensions or larger. (As a general rule, anything taken off the Web will not be of adequate resolution.) Depending on how the graphic will be used, the graphic should be line art (at least 1200dpi), grayscale (at least 300dpi), or CMYK (color; at least 300dpi). Please do not use LZW compression if it is given as an option when saving your file. Macintosh byte order is preferred.

In general, we publish only black and white images. Occasional exceptions may be made.

Bios, Abstracts, and Keywords

Appended to the final revised version of your accepted article, please include the following:

- An ABSTRACT of no more than 250 words. It will be visible to all as a preview, and it will appear above your article in some online distributors, so it should be polished. Abstract data is also used by various online indexing services and search engines, so it may drive readers to your essay. Due to the limitations of the web, please do not use diacritics or non-English fonts.

- A list of KEYWORDS that define the focus of the article. Keywords are critical to online searches so take care with these choices. It may be worthwhile to look at keywords already in use for other works in your area. Please limit the list to between 5 and 20 terms. Do not use diacritics or non-English fonts.

- A brief BIO LINE indicating your current affiliation: title, rank, institution, and/or department as appropriate. For example:

  ELLIOT R. WOLFSON is the Abraham Lieberman Professor of Hebrew and Judaic Studies at New York University.