Guide to Selection Categories

The database is built atop four sets of selection categories:

- Historical Period Assigned
- Subject
- Subject Descriptor
- Historical Source Type

Every bibliographic record is identified by a value from each of these categories. Each category is laid out below.

HISTORICAL PERIOD ASSIGNED.
The periods reflect today’s periodizations applied to the past by three different but overlapping cultures. This chart lists them:

<table>
<thead>
<tr>
<th>Date</th>
<th>Hebrew Culture</th>
<th>Axial Western Culture</th>
<th>Greece/Rome/Islam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1300-500 BCE</td>
<td>Hebrew, Formative</td>
<td></td>
<td>Ancient Near East</td>
</tr>
<tr>
<td>800 BCE</td>
<td>Hebrew, Pre-exilic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>600 BCE</td>
<td>Hebrew, Exile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>500 BCE</td>
<td>Hebrew, Post-Exilic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>500 BCE - 70 CE</td>
<td>Hebrew, 2nd Temple</td>
<td></td>
<td>Hellenism</td>
</tr>
<tr>
<td>66 CE</td>
<td>Hebrew, Against Rome</td>
<td>First Century C.E.</td>
<td>Roman, Republican</td>
</tr>
<tr>
<td></td>
<td>Hebrew, Mishnaic</td>
<td></td>
<td>Roman, Imperial</td>
</tr>
<tr>
<td>125 CE</td>
<td>2nd Century C.E.</td>
<td></td>
<td>Greco-Roman/Medit.</td>
</tr>
<tr>
<td>125 - 312 CE</td>
<td>Early Christian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>250 - 620 CE</td>
<td>Hebrew, Talmudic</td>
<td>Patristic Period</td>
<td>Roman, Late</td>
</tr>
<tr>
<td>312-1453 CE</td>
<td></td>
<td></td>
<td>Byzantine East</td>
</tr>
<tr>
<td>500 CE</td>
<td>Early Medieval</td>
<td></td>
<td></td>
</tr>
<tr>
<td>622-1000 CE/1 -391 AH</td>
<td></td>
<td></td>
<td>Islam, Early Cents.</td>
</tr>
<tr>
<td>620-1040 CE</td>
<td>Hebrew, Byzant/East</td>
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</tr>
<tr>
<td>768 -1000 CE</td>
<td></td>
<td></td>
<td>Carolingian</td>
</tr>
<tr>
<td>Date</td>
<td>Hebrew Culture</td>
<td>Axial Western Culture</td>
<td>Greece/Rome/Islam</td>
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</tr>
<tr>
<td>750-1492 CE/128-870 AH</td>
<td></td>
<td></td>
<td>Islam/Jewish/Xian Spain</td>
</tr>
<tr>
<td>1000-1453 CE/391-844 AH</td>
<td></td>
<td></td>
<td>Islam: Medieval Cent.</td>
</tr>
<tr>
<td>1040-1492 CE</td>
<td>Hebrew, Medieval</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1000-1348 CE</td>
<td></td>
<td>High Medieval</td>
<td></td>
</tr>
<tr>
<td>1250 CE</td>
<td>Hebrew, After the Zohar</td>
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<tr>
<td>1320-1520 CE</td>
<td></td>
<td>Late Medieval</td>
<td></td>
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<tr>
<td>1350 CE</td>
<td></td>
<td>Renaissance</td>
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</tr>
<tr>
<td>1453 CE/831 AH</td>
<td></td>
<td></td>
<td>Ottomans in Istanbul</td>
</tr>
<tr>
<td>1492 CE</td>
<td>Hebrew, After 1492</td>
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<tr>
<td>1520 CE</td>
<td></td>
<td>Reformation</td>
<td>Mughal/Safavids</td>
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<tr>
<td>1526-1722 CE</td>
<td>Hebrew, After Luria’s Tikkun</td>
<td>Early Modern</td>
<td></td>
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<tr>
<td>1550 CE</td>
<td></td>
<td></td>
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<tr>
<td>1648 CE</td>
<td></td>
<td>Modern</td>
<td>Modern, 1648 - 1848</td>
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<tr>
<td>1700 CE</td>
<td></td>
<td>Enlightenment</td>
<td></td>
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<tr>
<td>1722 CE</td>
<td>Hebrew, Emancipation</td>
<td></td>
<td>Mughal Empire falls</td>
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<tr>
<td>1780 – 1900 CE</td>
<td></td>
<td></td>
<td>Modern, 1849-1945</td>
</tr>
<tr>
<td>1900 CE</td>
<td>Hebrew, After Dreyfus</td>
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<tr>
<td>1912-1919 CE</td>
<td></td>
<td>The Great War</td>
<td>Ottoman Empire falls</td>
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<tr>
<td>1945 CE</td>
<td>Hebrew, After the Shoah</td>
<td></td>
<td>Islam, Salafi/Safavid Modern</td>
</tr>
<tr>
<td>1945 CE</td>
<td></td>
<td>Contemporary</td>
<td></td>
</tr>
<tr>
<td>1945 CE</td>
<td>Palestine-Israel Conflict</td>
<td>Palestine-Israel Conflict</td>
<td>Islam, after 9/11</td>
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</tbody>
</table>
Comments regarding assignment of an authored work to a period may be found elsewhere in this bibliography. A caveat appears here as well: Where a decision about period assignment is questionable for any of a number of reasons, the default assignment falls to “Contemporary” - reflecting the judgment that all historical periodization is actually contemporary.

SUBJECT
English usage governs the alphabetical listing of subjects to simplify access by the normative (currently most common identifier). However, this listing contains two “layers” of names:

- Subjects of detailed monographic studies, and
- Subjects of broader coverage These works are identified under the term “Meta” meaning “beyond, higher, more generalized” in nature. These works are found under “M” for “Meta-Cultural,” “Meta-Religious,” et cetera.

These two layers of names ride the boundary between “Secondary” (containing argumentation) and “tertiary” (summary information). The interactions among/between religions across time are teased apart with help from a number of disciplines. These disciplines are present as Subjects. They include law, theology, biblical exegesis, linguistics, developing elements of religious practice and their study, and historiographic methods and helps(called Support Sciences).

Scholars are encouraged to scan through the subjects to familiarize themselves with the overlap of naming, and the variety of possibilities under which a given topic may be found.

SUBJECT DESCRIPTOR
Subject descriptors are intended to relate further detail to the more general Subjects already listed. They are NOT, however, related in any rigid ‘hierarchical’ fashion with specified Subjects. The nature of the relationships with a SUBJECT varies with each given work.

The Subject Descriptors fall within the following topical areas and some are found listed as examples here:

<table>
<thead>
<tr>
<th>Topical Area (topic listed in UPPERCASE)</th>
<th>Examples from within each area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical Cultures</td>
<td>1st Temple, Origin narratives</td>
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<tr>
<td></td>
<td>Qumran, halakhic sources</td>
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<td>Muslim, Sufi mysticism</td>
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<tr>
<td>Historical Resources (Written)</td>
<td>Disputations as source</td>
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<td></td>
<td>Notarial documents</td>
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<td></td>
<td>Legal response literature</td>
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<tr>
<td>Historiographic Tools</td>
<td>Archival Study</td>
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<td></td>
<td>Paleography</td>
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<td></td>
<td>MS Illumination</td>
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<tr>
<td>Topical Area (topic listed in UPPERCASE)</td>
<td>Examples from within each area</td>
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<tr>
<td>------------------------------------------</td>
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<tr>
<td>Historical Schemas, Subsets</td>
<td>Gender perspectives</td>
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<td>Money/Credit/Interest/Usury</td>
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<td>Papal history</td>
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<tr>
<td>Geo-Political Issues</td>
<td>Nationalism/Chauvanism</td>
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<td>Globalization</td>
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<td>Human Rights</td>
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<tr>
<td>Social Sciences, Re Diversity</td>
<td>Postcolonial thought</td>
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<td>Semiotic inquiry, linguistics</td>
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<td>Social Capital studies</td>
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<td>Scriptural Studies, Varieties</td>
<td>Bible, text and translation</td>
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<td>New Testament in Context</td>
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<td>Coming to Scriptural Canon</td>
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<td>Authoritative Literatures</td>
<td>Apocrypha as source</td>
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<td></td>
<td>Targumim as source</td>
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<td></td>
<td>Hagiography as source</td>
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<tr>
<td>History of Ideas</td>
<td>Cosmology</td>
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<td>Ethicist analyses</td>
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<td></td>
<td>Selfhood, identity, modernity</td>
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<tr>
<td>Religious Headings, Re Diversity</td>
<td>Religion, spirituality</td>
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<td>Religion, profane/sacralize</td>
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<td>Religion, ultimate ends</td>
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<tr>
<td>Prejudice</td>
<td>Racism, racialization</td>
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<td>Religious violence, studies</td>
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<td>Refugees/immigration/asylum</td>
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<td>Tolerance</td>
<td>Injustice/resolve/tikkun</td>
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<td>Otherness and innovation</td>
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<td>Social knowledge, forwarding</td>
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<td>Topical Area (topic listed in UPPERCASE)</td>
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<tr>
<td>Interfaith Dialogue</td>
<td>Living with difference</td>
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<td>Core metaphor studies</td>
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<td>Public face of interfaith work</td>
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<tr>
<td>Genocide, Holocaust Studies</td>
<td>Holocaust, academic collusion</td>
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<td></td>
<td>Holocaust, empathy/guilt</td>
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<td></td>
<td>Holocaust, remembering</td>
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</tbody>
</table>

**HISTORICAL SOURCE TYPES**
The implication of the typing of sources appears elsewhere. They are listed alphabetically here:
- Primary, Edited
- Primary, MS
- Research Support
- Secondary
- Support Science
- Tertiary