Centrepiece 5 to *The Indexer*, December 2008

Notes on the indexing of biblical and related materials

Peter Andrews and Meg Davies

Biblical and related materials often call for special indexing procedures to ensure that the usual conventions are followed. The authors outline the requirements and suggest how the indexer might meet them in practice.

These notes are a response to the questions indexers ask from time to time about how to deal with biblical and related materials. They offer guidance for the arrangement of entries but do not cover the format of either abbreviations or citations of specific references. Formats are dictated by the house style of the individual publisher for whom the indexer may be working. For this reason, reference is not made to *New Hart's, Butcher's copy-editing* or the *Chicago manual of style*. They reflect the usage followed by the publishers concerned and on occasion disagree with one another.[1]

The indexing of biblical materials may take two forms: the creation of a citations index of scriptural and non-scriptural passages, or the creation of a subject index concerned with the Bible and related materials. Both aspects are treated in this article.

Citations indexes of scriptural and non-scriptural material

In the case of biblical material, entries in citations indexes consist of the names of the books together with the chapters and verses quoted. In the case of non-scriptural materials, the citations consist of the names of the books together with the divisions of the text being quoted, which are particular to individual books.

Biblical material

Names of biblical books are not arranged in alphabetical order but in the order in which they are listed in the canon. Canonical books are those regarded as divinely inspired, and there are several canons including the Jewish, Greek, Protestant and Roman Catholic. If in doubt as to which is being followed in a particular text, the indexer should check with the publisher.

The Jewish or Hebrew canon, also known as the *Tanakh*,

is associated with the work of the Massoretes (Jewish scholars). Hence the Hebrew text is known as the Massoretic Text (MT). Tradition states that the Hebrew canon was finalized at the so-called Council of Jamnia after the Roman sacking of Jerusalem in 70 CE.[2] In contrast, the Jewish historian Josephus associates the formation of the canon with the work of Ezra the Scribe, more than 500 years earlier, during the period of the reestablishment of Jerusalem after the Jewish exile in Babylon.[3]

The rise of Christianity and its use of the Jewish scriptures was the decisive factor in the closure of the Hebrew canon, as Judaism distinguished itself from the young religion.

The Hebrew canon is divided into three parts: the Law, or *Torah*; the Prophets, or *Nebiim*, divided in its turn into the Former and Latter Prophets; and the Writings, or *Khethubhim/Ketubim*. The order of individual books is as follows:[4]

Massoretic text (MT)
Genesis (*berēshît*)
Exodus (*shemôt*)
Leviticus (*wayiqā'*)
Numbers (*bemidbar*)
Deuteronomy (*debārîm*)
Joshua (*yehôšu'a*)
Judges (*šepātîm*)
Samuel (*šemûēl*)
Kings (*melākîm*)
Isaiah (*yeša'yāhû*)
Jeremiah (*yirmeyāhû*)
Ezekiel (*yehezeqēl*)
Hosea (*hôšē'a*)
Joel (*yô'ēl*)
Amos (*'āmôs*)
Obadiah (*'ōbadyāh*)
Jonah (*yônāh*)
Micah (*mîkāh*)

Nahum (*nahum*)
Habakuk (*hᵃbaqquûq*)
Zephaniah (*sᵉpanyāh*)
Haggai (*haggay*)
Zachariah (*zᵉkaryāh*)
Malachi (*mal'akî*)
Psalms (*tᵉhillîm*)
Job (*'îyôb*)
Proverbs (*mišlê*)
Ruth (*rût*)
Song of Songs (*šîr haššîrîm*)
Ecclesiastes (*kōhelet*)
Lamentations (*'êkah*)
Esther (*'esttēr*)
Daniel (*dānî'ēl*)
Ezra-Nehemiah (*'ezrā' nᵉḥemyāh*)
Chronicles (*dibrê hayyāmîm*)

The Greek canon evolved as the Hebrew scriptures were translated into Greek to meet the needs of the Jewish Diaspora (emigrants from the Jewish homeland) in such places as Egypt, becoming known as the Septuagint (LXX). Tradition has it that the Hebrew text was translated into Greek by 72 Jewish scholars on the orders of Ptolemy II Philadelphus (285–247 BCE) to Eleazar the High Priest. The scholars worked independently of each other, and reputedly produced identical translations of the text. Unfortunately for the tradition, there are several versions of the LXX. Its standing in the early Church was such, however, that St Augustine of Hippo insisted that St Jerome use it as the basis of his Latin translation, the Vulgate. The list of the books to be found in the LXX is as follows:[5]

Septuagint (LXX)
Laws and Histories
Genesis (*Genesis*)
Exodus (*Exodos*)
Leviticus (*Levitikon*)
Numbers (*Arithmoi*)
Deuteronomy (*Deuteronomion*)
Joshua (*Iēsous*)
Judges (*Kritai*)
Ruth (*Routh*)
Kingdoms A (Samuel A) (*Basileiōn* A [*Sam.* A])
Kingdoms B (Samuel B) (*Basileiōn* B [*Sam.* B])
Kingdoms G (Kings A) (*Basileiōn* G [*Basileōn* A])
Kingdoms D (Kings B) (*Basileiōn* D [*Basileōn* B])
Chronicles A (*Paraleipomenōn* A)
Chronicles B (*Paraleipomenōn* B)
Esdras A (Deutero-canonical/*Deuterokanonikon*)
Esdras B (Ezra-Nehemiah/*Esdras-Neemias*)
Esther (*Esthēr*)
Judith (*Ioudith*)
Tobit (*Tōbit*)
Maccabees A (*Makkabaiōn* A)
Maccabees B (*Makkabaiōn* B)
Maccabees G (*Makkabaiōn* G)
Maccabees D (*Makkabaiōn* D)
Poetry and Prophets
Psalms (*Psalmoi*)

Odes of Solomon (*Ōdai*)
Proverbs (*Paroimiai*)
Ecclesiastes (*Ekklēsiastēs*)
Song of Songs (*Asma*)
Job (*Iōb*)
Wisdom of Solomon (*Sophia Salōmōnos*)
Wisdom of Sirach (*Sophia Sirach*)
Psalms of Solomon (*Psalmoi Solomōntos*)
Hosea (*Hōsēe*)
Amos (*Amōs*)
Micah (*Michaias*)
Joel (*Iōēl*)
Obadiah (*Abdiou*)
Jonah (*Iōnas*)
Nahum (*Naoum*)
Habbakuk (*Abakoum*)
Zephaniah (*Sophonias*)
Haggai (*Aggaios*)
Zachariah (*Sacharias*)
Malachi (*Malachias*)
Isaiah (*Ēsaias*)
Jeremiah (*Hieremias*)
Baruch (*Barouch*)
Lamentations of Jeremiah (*Phrēnoi*)
Letter of Jeremiah (*Epistolē Heremiou*)
Ezekiel (*Iezekiēl*)
Susannah (*Sousanna*)
Daniel (*Daniēl*)
Bel and the Dragon (*Bēl kai Drakōn*)

This list differs in various ways from that given in the *SBL handbook*, but we felt that it would be better to follow that used in Rahlfs.[6]

The Roman Catholic canon of the Hebrew Scriptures is based upon the Vulgate version of St Jerome, as accepted at the Council of Trent in 1546.[7] Jerome translated the Hebrew text into Latin between 386 and 405 CE. At first it was greeted with suspicion, but it gained recognition in the Middle Ages. There are, however, variations in the order in which the books are listed, and the list given here is but one of them.[8]

The Roman Catholic canon
The Old Testament

Pentateuch	Tobit
Genesis	Judith
Exodus	Esther
Leviticus	1 Maccabees
Numbers	2 Maccabees
Deuteronomy	***Wisdom books***
Historical books	Job
Joshua	Psalms
Judges	Proverbs
Ruth	Ecclesiastes
1 Samuel	Song of Songs
2 Samuel	Wisdom
1 Kings	Ecclesiasticus
2 Kings	***Prophets***
1 Chronicles	Isaiah
2 Chronicles	Jeremiah
Ezra-Nehemiah	Lamentations

Baruch
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah

Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The New Testament

Matthew
Mark
Luke
John
Acts of the Apostles
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians

1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

While the Roman Catholic Church accepted both scripture and tradition in deciding the contents of the canon, the Protestant churches accepted only those books seen as divinely inspired. Hence, Luther distinguished between true scripture and those books that might be read for edification, books that he designated as 'not on a level with Holy Writ and yet profitable and good to read'.[9] These latter are known as the Apocrypha. The Protestant canon is as follows:[10]

Protestant canon
The Old Testament
Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
1 Samuel (1 Kingdoms in Greek)
2 Samuel (2 Kingdoms in Greek)
1 Kings (3 Kingdoms in Greek)
2 Kings (4 Kingdoms in Greek)
1 Chronicles (1 Paralipomenon in Greek)
2 Chronicles (2 Paralipomenon in Greek)
Ezra
Nehemiah
[Note: Ezra and Nehemiah = 2 Esdras in Greek]
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
Isaiah

Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Apocryphal/Deuterocanonical books
(a) Books and additions to Esther and Daniel (found in the Roman Catholic, Greek and Slavonic Bibles)
Tobit
Judith
Additions to Esther
Wisdom of Solomon
Ecclesiasticus: the Wisdom of Jesus Son of Sirach
Baruch
Letter of Jeremiah (= Baruch 6)
Additions to Daniel: Prayer of Azariah and the Song of the Three Jews; Susanna; Bel and the Dragon
1 Maccabees
2 Maccabees
(b) Books in the Greek and Slavonic Bibles; not in the Roman Catholic canon
1 Esdras (= 2 Esdras in Slavonic = 3 Esdras in Appendix to the Vulgate)
Prayer of Manasseh (in Appendix to the Vulgate)
Psalm 151, follows Psalm 150 in the Greek Bible
3 Maccabees
(c) In the Slavonic Bible and the Latin Vulgate Appendix
2 Esdras (= 3 Esdras in Slavonic = 4 Esdras in Vulgate Appendix)
(Note: Ezra-Nehemiah = 1 and 2 Esdras, in the Latin Vulgate)
(d) In an Appendix to the Greek Bible
4 Maccabees
The New Testament

Matthew
Mark
Luke
John
Acts of the Apostles
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians

1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

The canon of Christian Scriptures (specifically that of the New Testament) was determined more or less for the Western Church by the 4th century,[11] although the situation in the Eastern Church was more fluid. By the 16th century, the question of the contents of the canon had been closed – for the Roman Catholic Church at the Council of Trent and for the Protestant churches by what can only be described as common consent.

Filing of citation indexes

Citation indexes have to be arranged in the canonical order in which the individual books are listed, and so the sort order has to be forced. To obtain the required order, the title of each book can be prefixed by an appropriate code that will be hidden in the final printout. Thus <a>Genesis, <b>Exodus, <c>Leviticus etc. should produce the required sequence of book titles. The alphabetical sequence of codings can be continued after <z> by <za> etc. An alternative, possibly simpler, form of coding would be a letter of the alphabet together with a number: <a1>Genesis, <a2>Exodus,<a3>Leviticus etc. should produce the required sequence. In the case of books such as 1 Samuel and 2 Samuel, coding has to be prefixed to the number so that the books are listed in their correct place in the sequence, as such numbers would be filed at the beginning of any sequence of entries, under the rules for filing numbers. If a master copy of the list is made, this can be used as a proforma whenever a citation index is needed. In such a proforma, the name of each book of the Bible should, if necessary, be accompanied by dummy page numbers so that the list can be fed into the index file, which can be expanded and edited as needed.

When entering the chapter and verse numbers of the scriptural references, follow the style used in the text of the book being indexed or the style requested by the publisher. For correct filing and for clarity, always repeat the chapter number for each verse being cited. Ranges of chapter and verse numbers may not always be composed of a discrete sequence of numbers, 2.1-2, but in the form 2.1f. or 2.1ff. This practice tends to be frowned on now, and the copy editor will probably have attempted to obtain complete ranges of numbers. Both 'f.' and 'ff.' should be ignored for filing purposes. Authors may give both opening and closing verses; they may give references such as 2.35–end, which is not very useful. It helps to have a Bible at hand so that you can include the 'end' verse. Sometimes, individual verses may have been split into sections, usually indicated by a letter of the alphabet suffixed to the verse number, as 1.2a, 1.2b etc. These letters have to be taken into account when filing the chapter and verse numbers. For clarity, a comma or double space may perhaps be inserted between the verse number and the locator(s).

Although references should have been checked, any that do not look correct should be queried. For example, the letter to Philemon, 2 John, 3 John and Jude have only verse numbers and not chapter numbers.

Subject indexes other than biblical citation lists

Styling of entries

The names of books of the Bible are always styled in roman not italic text: the titles of non-scriptural books are styled in italic text.

Form of entries

For clarity, use the full form of the name, as this avoids confusion between the abbreviations for certain books.[12] Abbreviations of titles will probably have been used in the book being indexed. If these don't appear to be correct, query them with the author or the publisher, although references should have been checked or spot-checked by the copy-editor.

Where the name of a book is that of a person, it may be necessary to distinguish between the entry for the book and that for the person (e.g. 'Amos (book)' and 'Amos (prophet)'.

As subjects of discussion, the names of the books should be filed in alphabetical not canonical order.

Individual books and their idiosyncrasies – Old Testament

For convenience, the order being followed is that of the Protestant canon. Traditionally, the Bible has been split into the Old Testament and the New Testament: now the two parts of the Bible may also be referred to as the First Covenant and the Second Covenant.

Joshua – this is the name of both a book and of an Israelite leader.

Ruth – this is the name of both a book and of the Moabitess who became wife of Boaz, grandfather of King David.

Samuel – this is the name of two books (1 and 2 Samuel) and of an Israelite prophet, although Samuel appears in 1 Samuel only, and tells the story of the early monarchy. File either as Samuel, with the numbers of the books as distinguishing marks, or as First and Second Samuel, although this will lead to the two books being separated in the filing system and also being interfiled with other books in the Bible that have numbers as part of their title. Where only a few books are mentioned in the text, this may be acceptable. Arabic are normally to be preferred to Roman numbers, but follow the style of the book being indexed. Alternatively, with Greek or Hebrew titles file as either Samuel A and Samuel B or as Kingdoms A and Kingdoms B.

Kings – file under Kings, but distinguish the two books by the prefixed numbers: 1 Kings and 2 Kings or I Kings and II Kings. If using the Greek or Hebrew names, file as Kingdoms C and Kingdoms D.

Chronicles – again, file as Chronicles and then as 1 Chronicles/2 Chronicles or Chronicles A and Chronicles B. With the Greek name, the title will appear as Paralepomenon: hence 1 Paralepomenon and 2 Paralepomenon or Paralepomenon A and Paralepomenon B.

Ezra – distinguish between the book and the person.

Nehemiah – distinguish between the book and the person.

Ezra and Nehemiah may appear as Ezra-Nehemiah. They may be grouped as 2 Esdras in the Greek Bible, in which case they may be filed either as Esdras or 2 Esdras.

Ecclesiastes – Ecclesiastes can by confused with Ecclesiasticus, particularly if the abbreviations have been confused at editing stage. Ecclesiastes may be abbreviated as Eccl. or Eccles. and Ecclesiasticus as Ecclus. Ecclesiastes is also known as Qoheleth (The Preacher)(see below).

Song of Solomon – file as Song of Solomon and not as Solomon, Song of. The book can also be called Song of Songs or Canticles.

Prophets – distinguish between the names of the books and the names of the prophets as individuals, but file under the name: that is, Isaiah not Book of Isaiah or Isaiah, Book of.

Lamentations of Jeremiah – file as Lamentations of Jeremiah, and not as Jeremiah, Lamentations of.

Individual books and their idiosyncrasies – Apocryphal books, in the Protestant canon

Additions to Esther – file as Additions to Esther.

Wisdom of Solomon – file as Wisdom of Solomon.

Ecclesiasticus – also known as Wisdom of Jesus Son of Sirach: file either as Ecclesiasticus or as Sirach (see Ecclesiastes above).

Letter of Jeremiah/Epistle of Jeremiah – file under Letter or Epistle of Jeremiah.

Prayer of Azariah – file under Prayer.

Song of the Three Jews – file under Song.

Bel and the Dragon – file under Bel.

Maccabees – file the four books under Maccabees and then according to their prefixed number.

Prayer of Manasseh – file as Prayer of Manasseh.

Individual books and their idiosyncrasies – New Testament

Gospels – Matthew, Mark, Luke and John – file by the name of the Gospel and distinguish between the Gospel and the author to whom the Gospel is attributed as an individual. Ignore titles such as 'Gospel according to . . . ' See, however, the note on non-canonical writings below.

Acts of the Apostles – file as Acts of the Apostles.

Epistles – file by the name of the addressee (community or individual) to whom the epistle is addressed or the author to whom the epistle is attributed. Thus, although many of the epistles are attributed to St Paul, his name is never used for filing purposes; instead, the names of the addressees are used – the communities: Romans; Corinthians – two letters; Galatians; Ephesians; Philippians; Colossians; and Thessalonians – two letters; or individuals: Timothy – two letters; Titus; and Philemon. The letter to the Hebrews is listed as Hebrews. Those epistles attributed to James, Peter (two letters), John (three letters) and Jude are listed by the name of the author to whom they are attributed.

The book of Revelation (note the singular) is listed as such, not by its supposed author, John. It may also be referred to as the Apocalyse of John ('Apocalypses' is incorrect), but Revelation is the more usual term.

Non-canonical literature

There are various groups of non-canonical literature, full lists of which cannot be included in this article, and reference should be made to full citations of these works, such as the *SBL handbook* or the *Oxford classical dictionary*.[13] The literature includes the Dead Sea Scrolls, the Old Testament Pseudepigrapha, Philo Judaeus (Philo of Alexandria), Josephus, Mishnaic and Talmudic texts, the Targums, the Apostolic Fathers, Nag Hammadi literature, New Testament Apocrypha and Pseudepigrapha, and Classical and Ancient Christian writings.

As a general rule, titles are italicized and not inverted in any way: the authors' names if used are in roman. The Dead Sea Scrolls are represented by both numerical/alphabetical citations and sometimes an actual title, although it is probably better to use the numerical/alphabetical citation.

Conclusion

These notes are guidelines and represent standard practice in the field, the result of historical development. They are not intended to be either exhaustive or too prescriptive. Little attention has been given to the styling of entries as that should be dictated by either the style used in the book being indexed or the house style of the publisher commissioning the index.

Notes

1 See *New Hart's*, *Butcher's copy-editing* or *Chicago manual of style*. For example, note that *New Hart's* (p. 140) recommends the italicization of the titles of different versions of the Bible, whereas *Chicago manual of style* (15.54) presents them in Roman.

2 CE refers to the Common Era, traditionally the years AD; BCE refers to Before the Common Era, traditionally the years BC.

3 Weiser, pp. 331–45; Ackroyd and Evans, pp. 114–35.

4 List taken from *Biblia Hebraica Stuttgartensia*.

5 List taken from *Septuaginta*.

6 *SBL* [Society of Biblical Literature] *handbook*, p. 171; *Septuaginta*.

7 Weiser, pp. 346 and 383–4.

8 List taken from The Jerusalem Bible (London: Darton, Longman & Todd, 2nd edn, 1966).

9 Weiser, p. 347.

10 List taken from the New Revised Standard Version (NRSV)(Anglicized Edition)(Oxford: Oxford University Press, 1989, 1995). For the New Testament, see also Nestle-Aland.

11 Kümmel, pp. 501–3, 505.

12 For example, Philemon (Phlm) might be confused with Philippians (Phil).

13 *SBL handbook*, pp. 73–84; *Oxford classical dictionary*, pp. xxix–liv.

References

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Hornblower, Simon and Spawforth, Antony (eds) (1996) *The Oxford classical dictionary*, 3rd edn. Oxford: Oxford University Press.

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[Nestle–Aland] Nestle, Eberhard, Nestle, Erwin, Aland, Barbara,

Aland, Kurt et al. (eds) (1993) *Novum Testamentum Graece*. Stuttgart: Deutsche Bibelgesellschaft.

New Hart's rules (2005) Oxford: Oxford University Press.

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Contacts:
Peter Andrews: email p.andrews123@btinternet.com
Meg Davies: email megindex@aol.com

Some useful international law websites

This listing excludes subscription services. The links were correct at the date of writing. No responsibility is undertaken as to their continued existence or accuracy.

General sites (with links to relevant materials)

www.washlaw.edu/forint/forintmain.html The foreign and international law web of the Washburn University School of Law Library

www.asil.org/resource/home.htm Electronic resource guide of the American Society of International Law

www.llrx.com/international law.html Webjournal research guide

www.lib.uchicago.edu/?llou/forintlaw.html Lyonette Louis-Jacques guide to international law research, University of Chicago

www.law.ecel.uwa.edu.au/intlaw/ University of Western Australia guide to international law resources

www2.spfo.unibo.it/spolfo/ILMAIN.htm University of Bologna research guide to international law

www.law.cam.ac.uk/RCIL/home.htm Lauterpacht Research Centre for International Law

www.worldlii.org/catalog/ World Law site

www.hg.org/govt.html Hieros Gamos law links

http://library.ukc.ac.uk/library/lawlinks/international.htm University of Kent law links

www.bibl.ulaval.ca/ress/droit/bouton8.html University of Laval, French Canadian site on international law

www.ridi.org/ French resource for international law generally

www.un.org/law United Nations site dealing with international law generally

http://www4.worldbank.org/legal/lawlibrary.html World Bank Law Library, including links to international organizations, treaties and legal topics

www.un.org/law/ilc/ International Law Commission

www.icc-cpi.int/legaltools ICC Legal Tools (these deal mostly with international criminal law, but also with general international law, human rights law, humanitarian law and national implementation)

www.asil.org/resource/home.htm ASIL Guide for Electronic Resources for International Law

www.llrx.com/international law.html Law &

Technology Resources for Legal Professions (International Law Guide)

http://www2.lib.uchicago.edu/?llou/forintlaw.html University of Chicago Library (Legal Research on International Law Issues Using the Internet)

http://www2.spfo.unibo.it/spolfo/ILMAIN.htm University of Bologna (Research Guide to International Law on the Internet)

www.lcil.cam.ac.uk/ The Lauterpacht Centre for International Law, University of Cambridge

www.worldlii.org/catalog/ World Law

www.hg.org/govt.html HG.org Worldwide Legal Directories

www.bibl.ulaval.ca/mieux/chercher/portails/droit/ droit international Université Laval

www.ridi.org/ Réseau Internet pour le Droit International

www.un.org/law/ United Nations (International Law)

History of international law

www.yale.edu/lawweb/avalon/avalon.htm Yale University Avalon Project – historical documents

Sources

For treaties see Treaties.

Cases (see also International courts and tribunals)

www.virtual-institute.de/en/wcd/wcd.cfm Max Planck Institute World Court digest

www.jura.uni-duesseldorf.de/rave/e/englhome.asp Index to court decisions and journal articles

Sources and evidence of custom/state practice/development of international law (see also International law and municipal law)

www.uncitral.org/en-index.htm UN Commission on International Trade Law

www.gksoft.com/govt/en/ Links to government websites

Writings

www.jura.uni-duesseldorf.de/rave/e/englhome.asp Index to court decisions and journal articles

www.ejil.org/ and http://www3.oup.co.uk/ejilaw/ European Journal of International Law