

## ***Interpreter: Style Guide***

### **Section 1: Style Reference Sources**

- 1.1 The standard references for matters of style for *Interpreter* are *The Chicago Manual of Style*, 16th ed. (hereafter referred to as *Chicago*) and, for guidance on specific style issues relating to The Church of Jesus Christ of Latter-day Saints, the *Style Guide for Publications of The Church of Jesus Christ of Latter-day Saints*, 3rd ed. (hereafter referred to as *Church Style Guide*). For guidance on styles dealing with the Near East, editors should refer to the *SBL Handbook of Style* (hereafter referred to as *SBL*).
- 1.2 The standard reference for *Interpreter* publications for the spelling and meaning of words and for end-of-line word divisions is the latest edition of *Merriam Webster's Collegiate Dictionary*. The *Collegiate* is also the standard for capitalization matters not covered by this style guide, *Chicago*, or the *Church Style Guide*.

### **Section 2: Grammar and Usage**

- 2.1 A useful list of words and prepositions construed with them appears in *Chicago*, 5.191. A helpful glossary of problematic words and phrases appears in *Chicago*, 5.220; one may also consult *Merriam-Webster's Dictionary of English Usage*. A discussion of bias-free language is found in *Chicago*, 5.221–30.

### **Section 3: Punctuation**

- 3.1 Generally, punctuation marks should appear in the same font—roman or italic—as the main or surrounding text (6.2). An alternative system, in which punctuation marks are printed in the same style or font as the preceding character, is acceptable when used consistently (6.4). An exclamation point or a question mark that immediately follows an italicized title but is not part of the title should be set in roman to avoid misreading (6.4). Parentheses and brackets that enclose italic material are not set in italics (see 6.5).
- 3.2 A distinction has traditionally been made between the relative pronouns *which* and *that*, the latter having long been regarded as introducing a restrictive clause and the former as introducing a nonrestrictive clause. Although the distinction is often disregarded in contemporary writing, we try to persuade authors to maintain the distinction, for such indifference may result in misreading or uncertainty (6.22; see 5.220).
- 3.3 Expressions such as *namely*, *for example*, or *that is* are traditionally followed by a comma. They may be preceded by an em dash or a semicolon, or the entire phrase they introduce may be enclosed in parentheses or em dashes (6.43).

She listed many of her favorite movies—for example, *Pride and Prejudice* and *Gone with the Wind*.

The basic argument is as follows: At the moment of creation—that is, at the moment of the “big bang” from whence all the known universe began—events had to happen in an extraordinarily precise order and time such that this highly specific design is most reasonably explained by a designer.

Note in the example above that the sentence following the colon may or may not begin with a capital letter. If the material that follows a colon consists of more than one sentence or is a formal statement, then it should begin with a capital letter (6.61).

3.4 In the month-day-year style of dates, commas must be used both before and after the year (6.45). In the day-month-year style, no commas are needed (i.e., 7 March 1951). Both styles are acceptable if used consistently.

3.5 *Jr.* and *Sr.* need not be set off with commas from the names they accompany, as with *II* and *III* and so on (6.47). An inverted name (as in an index) requires a comma before such an element, which comes last.

Joseph Smith Sr. was ordained the first patriarch of the restored church.

Smith, Joseph, Jr.

3.6 *Interpreter* follows the practice of the *Church Style Guide* (15.16; see *Chicago*, 6.58) in using semicolons to separate references to chapters or books of scripture.

(Isaiah 3:5; 4:1–2, 5; Matthew 6:12)

1. See, for example, Alma 5; 7.

For in-text references, commas often suffice:

Six aspects of the gospel appear in 2 Nephi 31, 3 Nephi 11, and 3 Nephi 27.

Key passages are Moroni 7:16–19, Mosiah 16:9, and Alma 32:35.

*but*

Old Testament parallels to Mosiah's coronation can be found in 1 Kings 1:34, 39; 2 Kings 11:12, 14, 17; 23:3; and 2 Chronicles 6:13.

3.7 While a colon is commonly used to introduce a list or series (6.59; see 6.123), no punctuation should be used to introduce a list that is the complement or object of an element in the introductory statement (6.65).

The passage instructs the Saints to (1) repent of their sins, (2) seek forgiveness from those they have wronged, and (3) sin no more.

3.8 When the title of a work ends in a question mark or an exclamation point, a comma should also appear if the grammar of the sentence or the structure of the note would normally call for one (6.119).

#### Section 4: Spelling and Distinctive Treatment of Words

4.1 For matters of spelling, *Interpreter* recommends using *Webster's Third New International Dictionary* and the latest edition of its chief abridgment, *Merriam-Webster's Collegiate Dictionary*.

4.2 Possessives of proper names ending in *s* should be formed in the same manner as the possessives of other nouns: by adding an apostrophe plus *s* for the singular and an apostrophe for the plural (7.16).

Enos's prayer

Moses's leadership

*Interpreter's* style

Jesus's birth

the Joneses' home

for Jesus's sake [7.20]

4.3 Words and names ending in an unpronounced *s* form the possessive with the addition of the usual apostrophe and an *s* (7.17).

Descartes's three dreams

the marquis's mother

4.4 For a name of two or more syllables that ends in an *eez* sound, the possessive is formed with an apostrophe and an additional *s*, although the additional *s* is generally not pronounced (7.18).

Aristophanes's comedies	R. S. Surtees's novels
Ramses's tomb	Xerxes's army

4.5 The genitive case (5.19), which generally uses an apostrophe and the letter *s* and which is sometimes called the “possessive” case, is not limited to the literal concept of possession but also expresses other concepts, such as relationships of origin, measurement, or description (7.24).

two dollars' worth	readers' theater
a year's supply	six months' leave
fathers and sons' outing	
visitors' center [but Washington DC Visitors Center]	

4.6 Generally the word divisions found in the dictionary should guide decisions about end-of-line breaks, taking into consideration the prescriptions in *Chicago* 7.31–43. Placing a nonbreaking space between characters that should remain together (e.g., numbers and words that together form the title of a book of scripture, ellipses points, dates, and author's first name and middle initial) will prevent an unsightly break between them at the end of a line of type. For guidelines on word and page divisions (applying to typeset pages, not manuscripts), see appendix B.

4.7 When a word, term, or phrase is referred to in running text as the word, term, or phrase itself and is not being used functionally to convey its meaning, it is commonly set in italics (7.58).

The words *correct* and *just* are not synonyms.

*Correct* and *just* are not synonyms.

The phrase *house of the Lord* has special meaning to Latter-day Saints.

*Chicago* allows the use of quotation marks for the same purpose (7.58). We generally recommend using italics rather than quotation marks for this purpose. However, in texts quoting scriptures and also referring to scriptural phrases, it may be more consistent to use quotation marks for the phrases.

4.8 The trend in spelling compound words appears to be moving away from using hyphens (7.79). *The Chicago Manual of Style* prescribes that a compound phrasal adjective that precedes the noun modified should be hyphenated (5.91; 7.81). If, however, there is no risk of ambiguity, the hyphen in any position (before or after the noun modified) may safely be eliminated (7.80). We recommend the conservative approach—that is, *typically* hyphenating a compound adjective before the noun (unless, of course, the compound is “open,” as in *income tax hike*).

Common exceptions include dropping the hyphen (1) when *well-known* (hyphenated in Webster) follows the noun modified, as in *a scholar well known*; (2) when *well known* follows the word *very*, as in *the scholar was very well known*; (3) when *very* and other adverbs precede a compound and can logically be seen as modifying the first word in the compound rather than the entire compound, as in *a very well known scholar*; and (4) when a permanently hyphenated compound appears close to a similar temporary compound that is not hyphenated, in which case both should be hyphenated or both left open to avoid an inconsistency that would vex the reader, as in *a scholar both ill-mannered* [permanent] *and ill prepared* [temporary]. Compounds formed by an adverb ending in *-ly* plus an adjective or participle are not hyphenated (7.82). For a hyphenation guide for compounds and words formed with prefixes, see 7.85.

4.9 Nearly all compound words formed with prefixes are spelled closed, without hyphens. See *Chicago*, 7.85, section 4, for the chief exceptions.

reexamine, but re-creation	preexisting
copublish, but co-op	midcentury
sub-Saharan	pre-1950
non-self-sustaining	pre-Vietnam War
pro-life	anti-intellectual

For some challenging hyphenation issues, note the following examples (approved by a *Chicago* editor).

The painting dated to the early-to-mid-seventeenth century.

The eighteenth-century-AD painting was appraised conservatively.

The early-to-mid-seventeenth-century painting was sold at auction last summer.

The early- and mid-twentieth-century paintings were sold at auction last summer [meaning two separate groups of paintings].

## Section 5: Names and Terms

5.1 The titles of officers in The Church of Jesus Christ of Latter-day Saints, whether local or General Authorities, are capitalized when they immediately precede a personal name (8.18; 8.25).

Bishop Ammons of the Edgemont Fifth Ward

President Monson (typically the title replaces the holder's first name)

In most other instances, titles are lowercased (contrary to the *Church Style Guide*, 7.24).

Thomas S. Monson, the president of the church

first counselor in the church's First Presidency

apostles and prophets

Exceptions are made in instances where capitalization offers a simple way to avoid ambiguity.

General Authorities

First Presidency

the Brethren

References to General Authorities who are no longer living can be, but need not be, preceded by the titles *Elder* or *President*. The first time a past General Authority is mentioned, it may be helpful to identify his position in the church, but it is not necessary to continue to use his title. The names of General Authorities who are currently serving should be preceded by the appropriate title.

Elder Jeffrey R. Holland; Elder Holland

Elder Ballard

Heber J. Grant; Grant

President Thomas S. Monson

5.2 Academic titles are usually only capitalized when used as part of the name (8.27), but note use for academic honors (8.30). The full names of departments are capitalized.

the president; Cecil O. Samuelson, president of Brigham Young University; President Samuelson

Lawrence L. Bongie, Fellow of the Royal Society of Canada; the fellows

the Department of Asian and Near Eastern Languages; the department

- 5.3 The generic terms for topographical divisions, thoroughfares and the like, and buildings and monuments are lowercased when used alone but capitalized when used as part of the name or as part of a plural name (8.52; 8.55–56).

Mounts Washington and Rainer; the mountain  
the Illinois River; the Illinois and the Chicago Rivers; the rivers  
Fifty-Seventh and Fifty-Fifth Streets  
the Empire State and Chrysler Buildings

- 5.4 The word *the* at the beginning of titles is capitalized only when the official corporate name of the institution is called for, as in a copyright notice, and The Church of Jesus Christ of Latter-day Saints.
- 5.5 In accordance with current church guidelines (see <http://www.mormonnewsroom.org/style-guide>), we should avoid the use of the terms *Mormon Church*, *LDS Church*, and the *Church of the Latter-day Saints*. In first references, the church should be called by its full name, The Church of Jesus Christ of Latter-day Saints. It should be referred to as the *church* or the *Church of Jesus Christ* in subsequent references. The church officially prefers that its adherents be known as members of The Church of Jesus Christ of Latter-day Saints, with the preferred shortened reference being Latter-day Saints (although the terms *Mormon* or *Mormons* are still acceptable). The term *Mormon* is correctly used in proper names such as the *Book of Mormon*, the *Mormon Tabernacle Choir*, or the *Mormon Trail*, or when used as an adjective in such expressions as *Mormon pioneers*. The term *Mormonism* is acceptable in describing the combination of doctrine, culture, and lifestyle unique to the Church of Jesus Christ of Latter-day Saints. We have been asked not to refer to nonmembers or non-Mormons, but rather to our friends and neighbors. Likewise, it is less offensive to refer to less active members rather than inactive.

- 5.6 Use uppercase for the word *Church* as a substitute for the Church of Jesus Christ (*Church Style Guide* 7.16–18).

5.6a Use uppercase for the word *Saint(s)* when referring to members of the The Church of Jesus Christ of Latter-day Saints.

- 5.7 Second and third person pronouns referring to Deity are generally lowercased (8.94, contrary to *Church Style Guide*, 7.5). Exceptions may be made in instances in which capitalization offers a simple way to avoid ambiguity.

God gives man what He knows he needs.

Exceptions may also be made to accommodate the strong preference of an author to use uppercase pronouns to express reverence.

- 5.8 The names of sacred books are capitalized but not usually italicized (8.102).

the Bible  
the Qur'an (not Koran)  
the Book of Mormon: Another Testament of Jesus Christ

- 5.9 The word *book* is usually lowercased in references to books of scripture within the Bible (while the words *gospel* and *epistle* are usually capitalized) and the Book of Mormon (8.104; *Church Style Guide*, 7.44). However, *book* is capitalized in reference to the Book of Abraham and the Book of Moses (which were, at one time, separate works).

the book of Alma  
the Book of Abraham

the Gospel of Matthew

- 5.10 References to parts of the standard works that are not books of scripture are generally not capitalized, especially when the context makes clear what is being referred to (*Church Style Guide*, 7.47).

the title page of the Book of Mormon  
the pronouncing guide in the Book of Mormon

In a work that treats such a part of a standard work extensively, reference to that part may be capitalized to avoid ambiguity and the need to repeat contextual clues.

The title of two parts of the standard works that are referred to often and whose names might cause confusion with other works of similar titles are generally capitalized.

the Topical Guide  
the Bible Dictionary, s.v. “carbuncle.”

When necessary to give the entire name to avoid confusion, the *Church Style Guide* recommends the following.

the Topical Guide in the Latter-day Saint edition of the King James Version of the Bible  
the Bible Dictionary in the Latter-day Saint edition of the King James Version of the Bible

- 5.11 The names of prepublication manuscripts of the Book of Mormon are generally lowercased.

original manuscript  
printer’s manuscript

- 5.12 Religious terms have a tendency to be overcapitalized, probably because of a desire to express reverence or respect. In almost all cases, there is no need to treat religious terms any differently than terms from any other arena: capitalize proper nouns and lowercase common nouns.

- 5.13 The headline style of capitalization is governed mainly by grammar and emphasis (8.157–58). Both elements of hyphenated terms in this style usually appear capped (8.159). *Chicago* has mistakenly applied this to the name of the church in the Church of Jesus Christ of Latter-Day Saints (8.96); *day* properly remains lowercased.

Twenty-Fifth Dynasty

Cross-Stitching for Beginners

## Section 6: Numbers

- 6.1 *Interpreter* follows *Chicago* recommendation 9.3: spelling out only numbers from one to nine and using numerals for the rest, being careful to apply a consistent style to numbers in the same category (9.7), e.g., “The 2000 stripling warriors made camp, and 3 or 4 went to find firewood” OR “Five of the two thousand still had wounds.”

- 6.2 Use *nd* and *rd* with ordinal numbers. The letters should not appear as superscripts (9.6). 122<sup>nd</sup> 123<sup>rd</sup>

- 6.3 Numbers referring to pages, chapters, parts, volumes, and other divisions of a book, as well as numbers referring to illustrations or tables, are set as arabic numerals, with the exception of the pages of the front matter (9.27).

part 3, chapters 9 and 10

the preface found on pages vii–xiv

table 15 and figures 7–9

- 6.4 Chapter and verse in scriptural citations are separated by a colon with no space following it (9.27). Arabic numerals should be used instead of roman numerals for scripture references (9.27) (1 Nephi and 2 Nephi), for references to classical works (14.257), and in most other settings, such as volume numbers and journal volumes in citations (9.28; 14.180).

1 Corinthians 15:29	Ovid, <i>Amores</i> 1.7.27
<i>Journal of Discourses</i> , 7:3	<i>BYU Studies</i> 17/4

## Section 7: Abbreviations

- 7.1 See *Chicago*, section 10 for the abbreviation of names and titles (10.11–27), geographical terms (10.28–37), designations of time (10.38–42), scholarly terms (10.43–44), biblical terms (10.45–51; see *SBL*, 8.3.1–2), and technology and science (10.52–71).
- 7.2 Although *Chicago* now recommends full capitals and no periods in the abbreviations for eras, we follow the fully acceptable alternative of using small caps (except in titles, where they are set in full caps and italicized with the rest of the title; *SBL*, 7.1.3.2). The abbreviations *AD* and *AH* properly precede the year number, while other abbreviations follow it (*Chicago*, 9.35; 9.63; 10.39).
- 7.3 Keep abbreviations out of running text (except in technical matter) as much as possible. Abbreviations such as *etc.*, *e.g.*, and *i.e.* are not italicized and are preferably confined to parenthetical references (or replaced with *and so forth*, *for example*, and *that is*) (10.43). Scholarly abbreviations such as *cf.* and *s.v.* are preferably used only in notes (14.37; see 14.247) and are not italicized.
- 7.4 Generally, the titles of the standard works—Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—and the books and divisions within them should not be abbreviated in text. Because the title *Doctrine and Covenants* is rather long, references to the Doctrine and Covenants may be abbreviated in source citations, either in parentheses in the text or in notes. Other titles of the standard works and their divisions may be abbreviated in source citations in parentheses in the text or in notes when space is at a premium, but they should be spelled out whenever possible (10.46).

## Section 8: Quotations

- 8.1 *Interpreter* does not typically reproduce italics and small caps in quotations from the Bible (see 13.7–8; cf. *SBL*, appendix A) unless an author requests it for clarity.
- 8.2 A few changes are permissible in a quotation to make the passage fit smoothly into the syntax and typography of the work in which it is quoted (13.7–8).
1. Original notes and note reference marks may be omitted from a quotation unless the omission would significantly affect the meaning. Authors may add note references of their own within quotations (13.7.4).
  2. In quotations from a modern work, obvious typographical errors may be silently corrected. But in a passage quoted from an older work, idiosyncrasies of spelling should be retained unless the reader is informed that changes have been made (13.7.5).

Charles’s footnote 22, indicating that the Dead Sea Scrolls have no “detailed prophesies [*sic*] mentioning Jesus or matching his life or mission” (p. 93) is now known to be wrong.

I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all Eternity[.] that man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is in the high road to apostasy [*sic*] and if he does not repent will apostatize as God lives.

In the first example, this misspelling in a modern work can be silently corrected, but in the second example from an older work, the idiosyncrasy of spelling is retained and pointed out (unless a general statement is made that original spelling and punctuation have been retained).

3. The initial letter of a quotation may be changed to a capital or lowercase letter (13.13–16); if there is any possibility that the change may cause confusion, or if the author wishes to be exact, the change may be bracketed or the original capitalization may be retained.

4. It is also permissible to capitalize a word (not capitalized in the original) following ellipsis points when a functional sentence remains (13.51).

All who were present on that occasion . . . took an oath to abide by the proposed order. . . . The psalmist of the *Thanksgiving Hymns* is frightfully downcast.

*The* was not originally capitalized.

8.3 A quotation that runs to five or more typed lines should appear as blocked text (13.9–10) and should reflect the paragraphing of the original. For ease of conformity, it should not start with a paragraph indentation. If the first part of the paragraph is omitted, the opening line of the quotation begins flush left and need not be preceded by ellipsis points. In quotations of more than one paragraph, the original paragraphing is retained (13.20) and indented ellipsis points are used where necessary to indicate the omission of the first part of a paragraph (13.54).

Not only will the word of God lead us to the fruit which is desirable above all others, but in the word of God and through it we can find the power to resist temptation, the power to thwart the work of Satan and his emissaries.

“And it shall come to pass,” predicts 2 Nephi 29:13,

that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

In this block quotation, the word *that* is not capitalized.

8.4 It is not necessary to divide a block quotation of scripture into paragraphs corresponding to the verses. The versification may not actually correspond to paragraphs. However, if the purposes of the author dictate (such as the need to refer to specific verses), there is no objection to dividing such a block into paragraphs corresponding to verses (see 13.20).

He said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break *bread* and *bless* it and give it unto the people of my church, unto *all those who* shall believe and be baptized in my name.

And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you. (3 Nephi 18:5–6)



In this block quotation of scripture, it is not necessary to begin a new paragraph with a new verse. These verses could be run together.

- 8.5 Ellipsis points are not necessary at the beginning or end of a quotation (13.50). Any author unsure of how to use ellipsis points should consult the excellent discussion on the mechanics and the ethics of their use in *Chicago* (13.51–54). Indeed, these paragraphs provide useful reading to any author who has not thought through these issues recently.

They used . . . cudgels and *swords* and a great many bows and arrows. . . . One Indian at a single stroke cut open the whole neck of Cristóbal de Olid’s horse, killing the horse.

In this quotation, the use of ellipses when a portion of a sentence has been deleted is demonstrated (note the space before and after the ellipsis points), followed by the correct use of a period with ellipsis points.

- 8.6 Any editorial comments added within a quotation should appear within square brackets (6.97; 13.58).

Source-oriented [biblical] critics often imply that they deal in hard facts and consign “aesthetic” analysis to its fate at the none too reliable hands of the literary coterie.

The word in square brackets, which has been inserted by the author, helps to clarify the statement.

- 8.7 The word *sic* is sometimes inserted in square brackets following a word misspelled or wrongly used in the original (13.59). However, in actual practice it is seldom necessary or advisable to do so. The reader may assume that a quotation is accurate. Using *sic* as an editorial comment on the ineptitude of the writer quoted is rather childish and should be avoided. If the quoted mistake is germane to the discussion, it should be pointed out and its significance discussed by the author dispassionately, rather than ridiculed with what amounts to an editorial guffaw.

Bloom argues that in the “corporately structured LDS church [*sic*] that Jesus becomes pragmatically unnecessary in the work of salvation.”

The [*sic*] indicating that the word *church* should be capitalized could silently be deleted in this example.

We know where the Lehites began their journey: Jerusalem. We also know precisely [*sic*] where Joseph Smith received the gold plates: on a hill near his home near Palmyra, New York.

The author is questioning the use of the word *precisely* since he disagrees with the person he is citing. Such usage of [*sic*] should be avoided.

- 8.8 When the author has introduced italics within a quotation, *emphasis added* should appear in the source citation (13.60).

5. Hugh W. Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988), 153, *emphasis added*.

*Emphasis added* need not be appended to quotations from the Book of Mormon, the Doctrine and Covenants, or the Pearl of Great Price since italics rarely occur in these volumes (it is assumed that any italics that appear in the quotation have been added). The phrase should be used with biblical quotations when appropriate.

- 8.9 It is not necessary to append the phrase *emphasis in the original* to a source citation unless confusion might result without it (13.60).

- 8.10 When page number references to a work under discussion are given in parentheses in the text without the title, *p.* and *pp.* are used to avoid confusion about what these numbers are. This applies particularly to books or works being reviewed (see 13.62; 15.8). For a page reference after a block quotation, see the example in *Chicago*, 13.68.

That is to say, Gandhi had to act inconsistently with his Hindu presuppositions and incorporate Christian ethics in order for him to be a humanitarian in the real world. (p. 226)

- 8.11 Source citations for quotations from the scriptures or references to them should be placed within parentheses in the text rather than in footnotes (13.62). For quotations that are run into the text, the reference is placed outside the quotation marks and before the terminal punctuation (13.66).

As Mormon explains, “And we did beat them again, and did slay a great number of them, and their dead were cast into the sea” (Mormon 3:8).

However, at the end of a block quotation, the terminal punctuation for the quotation precedes the citation (13.68).

As Mormon explains,

And we did beat them again, and did slay a great number of them, and their dead were cast into the sea. (Mormon 3:8)

We typically give the full reference each time a scripture is cited or referred to, but this may become unwieldy in sections that refer repeatedly to only one or two chapters of scripture. In such cases it is permissible to give a full reference initially and then use parenthetical references with *v.* or *vv.* thereafter as long as the citations occur in reasonable proximity and are not interrupted by other citations.

Alma 5 contains a profound sermon given by Alma to church members in Zarahemla (*v.* 2). Alma the Younger refers to the deliverance of his father Alma and those baptized in the waters of Mormon (*vv.* 3–5) as a prelude to his comments.

## Section 9: Notes and Bibliography

- 9.1 In citing online sources, URL addresses may be divided after a colon or double slash or before most other symbols (including a period, a comma, a hyphen, etc.) (14.12). If an article which was previously printed in a journal appears online, give full information for the original publication. It is also advisable to print out a copy of the material cited.

8. Hugh Nibley, “The Arrow, the Hunter, and the State,” *Western Political Quarterly* 2/3 (1949): 329; <http://www.jstor.org/stable/442036>.

- 9.2 First citations of books give complete information (14.18; 14.69): author (or editor); full title; editor, compiler, or translator; edition, if not the first; volume if applicable; series title if applicable; facts of publication including city (state if necessary), publisher, and date; and page numbers (do not use *f.* or *ff.*; see 14.156). First citations to chapters in edited books or articles in periodicals include author, title of article, title of book or periodical, publication information, and pages (14.112; 14.171).

1. Harold H. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls* (Oxford: Blackwell, 1952), 1–3.

2. Augustin Bea, “Divino Afflante Spiritu,” *Biblica* 24 (1943): 316–17.

3. Edwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period*, 2nd ed. (New York: Pantheon Books, 1953), 1:25.

4. John S. Tanner, "Jacob and His Descendants as Authors," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book and FARMS, 1991), 53.

5. "Prophecy among the Maya," in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book and FARMS, 1992), 263–65.

6. Hugh W. Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988), 153–282.

9.3 When the mechanics of creating the publication allow, the numbers introducing the notes themselves (not the note reference numbers in the text) should be typed on the line (not as a superscript) and followed by a period and a tab (14.19). A right tab should precede the note number to align the periods following the numbers (such formatting will be taken care of in the typesetting stage). *Interpreter* prefers footnotes.

1. Nibley, *Temple and Cosmos*, 48.

9.4 Note reference numbers should follow any punctuation mark except the dash and should, with rare exceptions, be placed outside a closing parenthesis (see 14.21 for a possible exception).

(In an earlier book he had said quite the opposite.)<sup>2</sup>

9.5 Placing note reference numbers at the end of, or within, a line of display type (such as a chapter title or a subheading) is discouraged. A note applicable to an entire chapter or article should be unnumbered and should precede the numbered notes (14.22).

9.6 After the first, full reference in a note, subsequent references to a source are shortened (14.24–28). The shortened reference should include the surname of the author, a short title, and the page reference—only enough information to uniquely identify the source.

7. Rowley, *Zadokite Fragments*, 1–3.

8. Bea, "Divino," 316.

9. Goodenough, *Jewish Symbols*, 25.

10. Tanner, "Jacob," 57.

11. "Prophecy among the Maya," 264.

12. Nibley, *Lehi in the Desert*, 153–282.

The short title contains the key word or words from the main title of the work, usually omitting an initial *A* or *The*. The order of the words should not be changed, but the short title need not include the first words (14.28). The short title need contain only as many words as will, in combination with the author's surname, uniquely identify the work.

9.7 *Interpreter* does not use *ibid.* in its notes (see 9.6. Use the shortened citation form).

9.8 When a direct quotation appears in a note, the source follows the terminal punctuation of the quotation (14.33). The entire source need not be put in parentheses, which gives a cluttered look with the resulting necessary brackets.

2. Miller seems to agree, stating that “the ways of truth are hard but glorious.” *Quest for Truth* (New York: Dutton, 1980), 77.

9.9 Lists of abbreviations for journals, periodicals, major reference works, and series cited may appear in the front matter or, if the list refers only to the back matter, at the beginning of that (1.43; 2.21; 14.55). Abbreviate only if the space saved justifies this. Use standard abbreviations as suggested in *SBL*, 8.4 (see *Chicago*, 15.44).

Sources on file for abbreviations of Egyptological material include Janet Johnson’s *Text Abbreviations Used by the Chicago Demotic Dictionary including All References Cited as of June 20, 1988*, and an updated list in Diane and Dag Bergman, “Abbreviations in Egyptology,” *Bulletin of the Egyptological Seminar* 18 (2008): 1–82. An online version of papyrological abbreviations is available at [odyssey.lib.duke.edu/papyrus/texts/clist.html](http://odyssey.lib.duke.edu/papyrus/texts/clist.html).

9.10 When citing a collection of the writings of one person edited by another, if reference is to the ideas or sayings of the original author, the author’s name should appear first in the citation. However, if the author’s name appears in the title, the citation may begin with the title of the work (14.78; see 14.88).

1. *David Whitmer Interviews: A Restoration Witness*, ed. Lyndon W. Cook (n.p.: Grandin, 1991), 102–3. [see 14.138]

2. *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 105.

If the editor’s contribution to the work is of primary interest, the editor’s name should be listed first in the citation (14.90). This is appropriate when, for example, a passage from the editor’s introduction is cited or emphasis is on the editor’s contributions to scholarship and the edited work is cited as an example. Such citations are the exception rather than the rule.

3. Lyndon W. Cook, ed., *David Whitmer Interviews: A Restoration Witness* (n.p.: Grandin, 1991), vii.

9.12 When reference is made to more than one titled part of the same book, reference to the second and subsequent parts need not repeat all the information about the book. The book information may be reduced to a shortened title (14.113).

6. Eugene England, “Through the Arabian Desert to a Bountiful Land: Could Joseph Smith Have Known the Way?” in *Book of Mormon Authorship*, ed. Noel B. Reynolds (Provo, UT: FARMS, 1982), 149.

7. Richard L. Bushman, “The Book of Mormon and the American Revolution,” in *Book of Mormon Authorship*, 201.

The same principle holds true when a titled part of a book is referenced and the whole book has been previously referenced.

8. John L. Sorenson and Melvin J. Thorne, eds., *Rediscovering the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1991).

9. John A. Tvedtnes, “Colophons in the Book of Mormon,” in *Rediscovering*, 35.

10. Sorenson and Thorne, *Rediscovering*. [second citation for the entire book]

9.13 *Interpreter*, when citing a particular volume of a multivolume work, prefers not to give the total number of volumes unless, of course, that may help avoid confusion (14.123). See, for example, Sylvie Cauville's works on Dendara.

1. Sylvie Cauville, *Dendara: Les chapelles osiriennes*, 2 vols., Dendara 10 (Cairo: Institut français d'archéologie orientale, 1997), 2:47. [Vol. 1 contains the hieroglyphic texts of the lion couch chapel at Dendara and vol. 2 the photographs and line drawings.]

2. Sylvie Cauville, *Dendara: Les chapelles osiriennes*, 3 vols., Bibliothéque d'étude 117 (Cairo: Institut français d'archéologie orientale, 1997), 2:187. [Vol. 1 contains the transliteration and translation of the texts, vol. 2 the commentary on the texts, and vol. 3 the indexes.]

9.14 In citing a particular volume of a multivolume work, the volume number and the individual volume title, if there is one, are given in addition to the general title (see 14.123; 14.127).

1. Joseph Smith Jr., *The Papers of Joseph Smith*, vol. 1, *Autobiographical and Historical Writings*, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1989), 34.

Subsequent shortened references should include only the title that was listed first.

2. *Papers of Joseph Smith*, 1:34.

9.15 If works can be found without them, series titles should be omitted from notes to save space (14.128). However, if the series title is necessary to find the item, it should be included.

3. Robert Frick, *Die Geschichte des Reich-Gottes-Gedankens in der alten Kirche bis zu Origenes und Augustin*, supplement 6 of *Zeitschrift für die neutestamentliche Wissenschaft* (Giessen: Töpelmann, 1928). [although this book can be located without the series title, it is shelved with the series and has the series title on the spine]

4. Kurt Sethe, *Dramatische Texte zu altägyptischen Mysterienspielen*, vol. 10 of *Untersuchungen zur Geschichte und Altertumskunde Ägyptens* (Leipzig: Hinrichs, 1928). [14.127]

References to the Collected Works of Hugh Nibley do not include the series title, volume number, or the editor(s) of the volume. If the edition of a volume is other than the first, that should be noted in the citation.

5. See Hugh Nibley, *Since Cumorah*, 2nd ed. (Salt Lake City: Deseret Book, 1988).

9.16 Traditionally the facts of publication of a book (14.133) include the place (city, two-letter postal abbreviations of the state if the city is not widely known; 10.28; 14.136), the publisher, and the date (year).

9.17 Simplify the names of publishers (14.140): drop an initial *The*; drop abbreviations such as *Inc.*, *Ltd.*, or *S.A.*; omit *Press* if the name can stand by itself (but keep with *Scholars Press* and the name of a university press), and retain *Book* or *Books* (Deseret Book).

9.18 When a cited note is the only one on the page or is unnumbered, the page number is followed by *n* alone (14.164).

1. Warren and Raudebush, *Women in the World of Broacasting*, 214n, 221.

When notes are cited by number, they are indicated by the abbreviation *n* or *nn*. The note citation is usually preceded by the number of the page on which the note appears.

2. Miller, *Quest for Truth*, 77n5, 88nn26–27.\*\*discuss this\*

However, an internal citation of a note appearing elsewhere in the chapter or article may be cited in this manner.

3. See note 2 above.

- 9.19 Identification of the issue number of a journal is helpful because many journals are not paginated consecutively through a volume. Some issues of journals are also identified by a month or season. Either that designation or the issue number may be given, but it is not necessary to give both (14.180). When the issue number is identified, separate the volume number and issue number with a slash, which is more economical than the recommendation given by *Chicago* (14.180). When a month is given, it may be abbreviated, but if a season is given, it should be spelled out and uppercased.

6. John Bean, “Counting Counts,” *Political Review* 7/6 (1990): 89.

or

6. John Bean, “Counting Counts,” *Political Review* 7 (Nov. 1990): 89.

- 9.20 The common practice of distinguishing between journals and other periodicals is as follows: popular magazines (14.199–202) and newspapers (14.203) are cited with the date set off by commas, and journals are cited by volume and issue number, with the date in parentheses (14.180).

In documentation, use headline-style capitalization for newspaper articles that may appear in sentence-style capitalization (14.204; see 8.157–58).

1. “Utah LDS Missionary, Father Shot in Brazil,” *Deseret News*, 12 March 2001, sec. A, p. 1. [Page numbers are usually omitted.]
2. “Another Time, Another Place,” *Church News*, 9 January 1993, 7.
3. James Carney and John F. Dickerson, “Selling the Tax Cut,” *Time*, 12 March 2001, 35–37.
4. Eugene England, “On Saving the Constitution, or Why Some Utah Mormons Should Become Democrats,” *Sunstone*, May 1988, 22–30. [style also used for *Christian Century*]
5. Maurine and Scot Proctor, “Where Did Nephi Build the Ship?” *This People*, Fall 1993, 40–53.
6. “AAR/SBL Annual Conference Includes Topics Relevant to Mormon Studies,” *Insights* 21/1 (2001): 1, 3–6. [It is not necessary to use the subtitle: *An Ancient Window*.]  
or
6. John A. Tvedtnes, “A Modern Example of a Night without Darkness,” *Insights* (October 1998): 4. [Use for earlier issues where the numbering system was different.]
7. Joe J. Christensen, “The Principle of Presidency,” *Ensign*, March 2001, 16–21.
8. Hugh W. Nibley, “Of Birthdays,” *Improvement Era*, June 1926, 743.
9. Boyd Petersen, “Youth and Beauty: The Correspondence of Hugh Nibley,” *BYU Studies* 37/2 (1997–98): 6–32.
10. Max Nolan, “Materialism and the Mormon Faith,” *Dialogue* 22/4 (1989): 62–75. [It is not necessary to use the subtitle: *A Journal of Mormon Thought*.]

11. Daniel C. Peterson, "Nephi and His Asherah," *Journal of Book of Mormon Studies* 9/2 (2000): 16–25.

12. Kevin Christensen, "Paradigms Regained: A Survey of Margaret Barker's Scholarship and Its Significance for Mormon Studies," *FARMS Occasional Papers* 2 (2001): 89. [Cite like a journal.]

However, some scholarly authors prefer to style early LDS periodicals (e.g., *Millennial Star*, *Times and Seasons*) by volume number, with the date in parentheses and the page numbers preceded by a colon instead of a comma. The issue number need not be included if the date is given. Because in some cases this method facilitates locating these periodicals in libraries, this common styling is an acceptable alternative to the general rule observed in *Interpreter*.

13. "To the Saints Scattered Abroad," *Messenger and Advocate* 1 (June 1835): 137–38. [This is not usually cited with *LDS* or *Latter Day Saints'* in the title.]

14. Francis W. Kirkham, "Why the Book of Mormon? Revealed Reasons for the Coming Forth of the Book of Mormon," *Millennial Star* 111 (June 1949): 168–69, 188–89.

15. William Law, "Much Ado about Nothing," *Times and Seasons* 3 (1 July 1842): 831–32.

16. "Foundation for Research on Ancient America," *Saints Herald* 138/5 (1991): 182. [This RLDS periodical currently has no apostrophe; use this spelling for all occurrences.]

17. Gordon B. Hinckley, in Conference Report, April 1983, 85. [This citation is equivalent to Gordon B. Hinckley, "Fear Not to Do Good," *Ensign*, May 1983, 63; the *Ensign* reference would usually be more accessible.]

References to the *Journal of Discourses* need not include the title of the address or any publication information, but they should give volume and page numbers. The author's name and the title, if given, are separated by a comma and the word *in*. A comma separates the title from the volume and page numbers. If deemed helpful, the date of the specific item may also be added as an exception to the usual citation style.

18. Brigham Young, in *Journal of Discourses*, 14:131.

or

18. Brigham Young, in *Journal of Discourses*, 14:131 (21 May 1871).

19. *History of the Church*, 3:344 (not *Documentary History of the Church*).

20. *Comprehensive History of the Church*, 6:43.

9.21 Titles of regular departments or features of a magazine are given title capitalization but are not set in italics or enclosed in quotation marks (14.202); if the specific instance of such a department has a title, it may be given within quotation marks. Often no author is given.

1. Richie Rich, Wise Investments, *Money*, August 1992, 34–35.

2. John S. Alberts, "Where did the Mulekites come from?" I Have a Question, *Ensign*, September 1994, 4.

3. "Upon the Tower of Benjamin," FARMS Update, *Insights* (August 1995): 2.

9.22 When citing a book review not specifically titled, include the author of the review, the title and author of the book, and the publication where the review appeared (14.215).

1. Lindon J. Robison, review of *Working toward Zion: Principles of the United Order for the Modern World*, by James W. Lucas and Warner P. Woodworth, *FARMS Review of Books* 10/2 (1998): 138–40.

For a titled book review two options are available.

2. Richard Lloyd Anderson and Scott H. Faulring, “The Prophet Joseph Smith and His Plural Wives,” *FARMS Review of Books* 10/2 (1998): 67–104.

or

2. Richard Lloyd Anderson and Scott H. Faulring, “The Prophet Joseph Smith and His Plural Wives,” review of *In Sacred Loneliness: The Plural Wives of Joseph Smith*, by Todd Compton, *FARMS Review of Books* 10/2 (1998): 67–104. [*Chicago*, 14.215 seems to prefer this method.]

9.23 References to interviews and personal communications should begin with the name of the person interviewed or the person from whom the communication was received (14.218–22). The interviewer or recipient of the communication, if mentioned, comes second.

1. McGeorge Bundy, interview by Robert MacNeil, *Macneil/Lehrer News Hour*, Public Broadcasting System, 7 February 1990.
2. Merle A. Roemer, interview by author, tape recording, Millington, MD, 26 July 1973.
3. Dale Morgan to Fawn Brodie, 1946, in *Dale Morgan on Early Mormonism: Correspondence and a New History*, ed. John Phillip Walker (Salt Lake City: Signature Books, 1986), 121.
4. Morgan to Brodie, 1946.
5. John L. Smith, e-mail correspondence to Daniel C. Peterson, 24 April 1996.
6. George Mitton, telephone conversation with Louis Midgley, Provo, UT, 17 October 1994.

9.24 For unpublished material (for example, dissertations and theses), the date alone is insufficient to help the reader locate the source. The location or sponsoring body or both (depending on how much information is judged necessary to locate the item) should appear with the date (14.224–28).

1. Hugh W. Nibley, “The Roman Games as a Survival of an Archaic Year-Cult” (PhD diss., University of California, Berkeley, 1939).

9.25 A citation of a paper presented at a professional society should include the sponsorship, location, and date in parentheses following the title in quotation marks (14.226).

2. Stacy D’Erasmus, “The Craft and Career of Writing” (lecture, Northwestern University, Evanston, IL, 26 April 2000).

9.26 Manuscript collections should be cited with title and date of the item, series title (if applicable), name of the collection, and name of the depository (14.232).

3. John Doe journal, 23 September 1856, Holograph, John Doe Papers, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah (hereafter Church History Library).



4. Manuscript History of the Church, 24 July 1847, Church History Library, The Church of Jesus Christ of Latter-day Saints (hereafter Manuscript History).

5. Journal History of the Church of Jesus Christ of Latter-day Saints, 17 September 1870, 3, Church History Library, The Church of Jesus Christ of Latter-day Saints (hereafter Journal History).

6. [Author], [item], [date], Newel K. Whitney Collection, [MS #, including box, folder, and item number, if available], L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah (hereafter Perry Collections).

7. Judy Hallet interview with Fawn Brodie, Papers of Fawn McKay Brodie (1915–1981), tape 1, box 1, folder 5, Manuscripts Division, J. Willard Marriott Library, University of Utah, Salt Lake City, Utah.

9.27 Well-known encyclopedias and dictionaries may be cited as follows, giving the edition as necessary (14.247).

1. *Encyclopaedia Britannica*, 11th ed., s.v. “original package.”
2. *Webster’s New International Dictionary*, 3rd ed., s.v. “epistrophe.”

Certain encyclopedias, such as the *Encyclopedia of Mormonism*, the *Encyclopedia Judaica*, and the *Encyclopedia of Philosophy* include essays that are highly interpretive. It is helpful to cite the author in references to these works. As in references to well-known encyclopedias, it is not necessary to give publication information, but if the edition is other than the first, that must be noted. Thus the citation should include the author, the title of the entry, the title of the encyclopedia, the volume number, and page number(s). The two titles are separated by the word *in*, and the volume and page numbers are separated by a colon.

3. Grant R. Hardy, “Gold Plates,” in *Encyclopedia of Mormonism*, 2:555.

Less well known reference books should be cited with full publication data.

4. Krister Stendahl, “Biblical Theology, Contemporary,” in *Interpreter’s Dictionary of the Bible*, ed. George A. Buttrick (Nashville: Abingdon, 1962), 1:418–32.

9.28 For consistency, scriptural references to all Bible translations and versions—including the Joseph Smith Translation—should be styled according to *Chicago*, 14.254, and *SBL*, 8.2. However, it is preferable to leave out the parentheses suggested in *Chicago* since scriptural references are often parenthetical to begin with (see 8.103; 10.51; and *SBL*, 8.2, for versions and their abbreviations).

John 1:1 JST [*not* JST, John 1:1 *or* John 1:1 (JST)]

2 Kings 11:8 RSV

1 Corinthians 13:1–13 New English Bible (NEB) [can spell out version on first reference]

2 Timothy 1:4 NEB [second reference]

9.29 The first time a classical work is referenced, the author and the full title should be given, with a comma between the author’s name and the title (14.259).

4. Josephus, *Jewish Antiquities* 18.1.3.
5. Pindar, *Olympian Odes* 2.1–4.

9.30 A classic English poem or play may be cited by divisions, which should be explained at the first occurrence (14.267).

10. Shakespeare, *Love's Labour's Lost*, 4.3.354–55. References are to act, scene, and line.

9.31 *SBL*, 7.3 gives examples of special texts from the ancient Near East. If using abbreviations in the notes, give the full citation either in a bibliography or in an abbreviation list at the beginning of the book.

Citing James B. Pritchard's *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton: Princeton University Press, 1969):

1. "Suppiluliumas and the Egyptian Queen," trans. Albrecht Goetze (*ANET*, 319).

Citing a well-known translation:

2. "Erra and Ishum," in Stephanie Dalley, *Myths from Mesopotamia* (Oxford: Oxford University Press, 1991), 282–315.

Citing from the Loeb Classical Library (Greek and Latin) generally requires only the primary reference.

3. Josephus, *Jewish Antiquities* 2.233–35.

If the translation is being quoted, it is appropriate to cite the translator.

4. Josephus, *Jewish Antiquities* 2.233–35, in *Josephus*, trans. H. St. J. Thackeray et al., Loeb Classical Library (Cambridge: Harvard University Press, 1930), 264–67.

When a papyrus or ostrakon, or a translation thereof, is cited from the standard critical edition listed in the most recent edition of the *Checklist of Editions of Greek and Latin Papyri, Ostraca and Tables*, ed. John F. Oates, 4th ed. (Atlanta: Scholars Press, 1992)—see <http://scriptorium.lib.duke.edu/papyrus/texts/clist.html>, it is sufficient to cite by abbreviation (note that there are no spaces within the abbreviation) and inventory number.

5. P.Cair.Zen. 59003.

Citing Greek Magical Papyri. If the edition should be mentioned, cite it in parentheses following the reference.

6. *PGM* III. 1–164.

or

6. *PGM* III. 1–164 (Betz). [if giving full reference in the bibliography]

or

6. *PGM* III. 1–164, in H. D. Betz, *The Greek Magical Papyri in Translation, including the Demotic Spells*, 2nd ed. (Chicago: University of Chicago Press, 1996).

In ancient epistles and homilies, writings frequently bear both titles and numbers but sometimes only a number. For example, the *Epistles of Diogenes* include *Epistle 26: To Crates*, and a simple numeric designation, *Epistle 28*. Since all the epistles have numbers but not all have titles, the numbers are considered sufficient citation. Line numbers should be included in the specific quotations, with a comma separating the work from the line number.

7. Heraclitus, *Epistle 1*, 10.

or

7. Heraclitus, *Epistle 1*, 10, trans. David Worley, in *The Cynic Epistles: A Study Edition*, ed. A. J. Malherbe (Atlanta: Scholars Press, 1977), 187.

Citing the church fathers may be done by giving both the primary reference and the volume and page number within a given series. The *ANF* or *NPNF* reference may be given in parentheses if a full citation is given in a bibliography or abbreviation list.

8. *The Clementine Homilies* 1.3 (*ANF* 8:223).

or

8. *The Clementine Homilies* 1.3, in *Ante-Nicene Fathers*, ed. Alexander Roberts and James Donaldson (1885; reprint, Peabody, MA: Hendrickson, 1994), 8:223.

9. Augustine, *Letters of St. Augustin* 28.3.5 (*NPNF* 1:252).

or

9. Augustine, *Letters of St. Augustin* 28.3.5, in *Nicene and Post-Nicene Fathers*, series 1, ed. Philip Schaff (reprint, Peabody, MA: Hendrickson, 1994), 1:252.

Apocryphal, pseudepigraphical, and other early Christian works may be cited in a similar fashion.

10. *Acts of Thomas* 54–55 (*ANT*, 390–91) [Note the comma used here with this single-volume work.]

or

10. *Acts of Thomas* 54–55, in Montague R. James, *The Apocryphal New Testament* (Oxford: Clarendon, 1975), 390–91.

11. *Gospel of Thomas* 80:10 (=NHL 32:10, p. 118).

or

11. *Gospel of Thomas* 32:10, in James M. Robinson, ed., *The Nag Hammadi Library in English* (New York: Harper & Row, 1977), 118.

12. *Testament of Moses* 11:1 (*OTP* 1:933–34).

or

12. *Testament of Moses* 11, in *The Old Testament Pseudepigrapha*, ed. James H. Charlesworth (New York: Doubleday, 1983 and 1985), 1:933–34.

For J.-P. Migne's *Patrologia Latina* and *Patrologia Graeca*, use the abbreviated form, giving the full information in a bibliography or abbreviation list (SBL considers these series and therefore does not italicize the titles). Use arabic numerals separated by periods to designate parts.

13. Gregory of Nazianzus, *Orationes theologicae* 4.2 (PG 36:12c).

*Patrologia latina*, ed. J.-P. Migne (Paris: Garnier, 1844–64).

*Patrologia graeca*, ed. J.-P. Migne (Paris: Garnier, 1857–86).

The multivolume *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung* (*ANRW*) has a variety of levels, languages, and titles. Use the abbreviation and give the full information in a bibliography or abbreviation list.

14. Graham Anderson, "The *pepaideumenos* in Action: Sophists and Their Outlook in the Early Empire," in *ANRW* 33.1:80–208.

Temporini, Hildegard, and Wolfgang Haase, eds., *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*, part 2, *Principat*, 33.1 (New York: de Gruyter, 1989).

Bible commentaries are normally cited just as any other book, with the commentary series name being the only significant addition. However, if the volume is easily accessed by author and title, it is not necessary to add the series title.

15. Morna D. Hooker, *The Gospel according to Saint Mark*, vol. 2 of Black's New Testament Commentaries (Peabody, MA: Hendrickson, 1991), 223.

For a single volume of a multivolume commentary in a series, the books may be cited as a series or individually; maintain consistency within any given publication.

16. Mitchell Dahood, *Psalms*, Anchor Bible (Garden City: Doubleday, 1965–70), 2:121.

or

16. Mitchell Dahood, *Psalms II, 51–100* (Garden City: Doubleday, 1968), 121.

Citing SBL Seminar papers.

17. D. MacDonald, "Virgins, Widows, and Paul in Second Century Asia Minor," in *SBL Seminar Papers, 1979* (Chico, CA: Scholars Press, 1979), 1:169–84.

When citing CD-ROM resources, list the author, title, name and description of the CD-ROM source, the place of publication, the publisher, date of publication, and pagination, if possible.

18. John Owen, "Introduction to the Worship of God," in *The Master Christian Library*, vol. 5 [CD-ROM] (Albany, OR: Ages Software, 1997), 2.

9.32 Cite church hymns and songs as follows (*Church Style Guide*, p. 57).

11. "I Know That My Redeemer Lives," *Hymns*, no. 136.

12. "I Am a Child of God," *Children's Songbook*, 2–3.

For a hymn found only in an edition earlier than 1985, provide the year of publication.

13. "Come, Thou Fount of Every Blessing," *Hymns* (1948), no. 70.