Interpreter Style Guide

Prepared by the Staff of *Interpreter*

T he *Interpreter Style Guide* has been prepared for the use of anyone involved in the creation of content destined to be published in *Interpreter: A Journal of Latter-day Saint Faith and Scholarship*, or in any other Interpreter publications. It is beneficial if authors become familiar with the contents of this guide, as bringing their articles to publication will go much smoother if these guidelines are followed. It is critical that source checkers, copy editors, and typesetters become intimately familiar with the contents of this guide. If we are successful in living up to these guidelines, publications of The Interpreter Foundation will have a consistent "feel" and the reading experience will be enhanced. In short, the quality of what we publish will be higher than it would be otherwise.

All papers published in *Interpreter* go through the following steps on their way toward publication:

1. Writing
2. Submission
3. Initial evaluation
4. Peer review
5. Formal acceptance and final draft
6. Source checking
7. Copyediting
8. Typesetting
9. Author review
10. Author corrections
11. Alternative format creation (audio, HTML, ePub, etc.)
12. Final corrections

Separate guidelines are available for steps 1, 4, 8, and 11. Papers may be rejected at step 3; those not rejected proceed to step 4. Following step 4, papers are either rejected or accepted for publication (often accepted for publication with revisions). Decisions of acceptance or rejection are made by the editor evaluating the submission and communicated to the author, as are the expectations for any revisions. Steps 6 through 10 are not done in parallel; they are done consecutively.

If authors have not written their papers to follow the guidelines in this style guide, it is the job of source checkers, copy editors, and typesetters to ensure that the guidelines are applied. The primary responsibility for application rests upon source checkers and copy editors.

- **Source checkers** ensure that all sources are used precisely and responsibly. Errors in the presentation of quotations are easy to make and source checkers will look to make sure that those are eliminated. They also ensure that all citations (in text or in notes) conform to the guidelines in this document. Source checkers should have copies of all reference sources noted in section 1.
- **Copy editors** ensure that prose is organized appropriately, flows well, and is coherent. They also ensure that prose follows the guidelines of presentation (spelling, verbiage, punctuation, etc.) outlined in this document. Copy editors should have copies of all reference sources noted in section 1. Copy editors should assume that source checkers have done their work correctly. If there are questions

about what a source checker has done, those questions should be addressed to the Managing Editor so that appropriate action can be taken.

- **Typesetters** ensure that what appears on the final, printed page accurately reflects the manuscript and is formatted according to standard *Interpreter* templates. Typesetters may, if desired, have copies of all reference sources noted in section 1. Typesetters should assume that source checkers and copy editors have done their work correctly. If there are questions about what was done by someone at a previous step, those questions should be called out to the Managing Editor so that appropriate action can be taken.

Any questions about the *Interpreter Style Guide* or suggestions for improvements should be directed to the Managing Editor, who is responsible for the publication, maintenance, and application of the guidelines herein. Any internal cross-references within this style guide will be abbreviated hereafter as *ISG*.

1. Style Reference Sources

1.1 The standard reference for matters of style is *The Chicago Manual of Style*, 17th ed. (hereafter referred to as *Chicago*).

1.2 For guidance on specific style issues relating to The Church of Jesus Christ of Latter-day Saints, see *Style Guide for Publications of The Church of Jesus Christ of Latter-day Saints,* 8th ed. (hereafter referred to as *Church Style Guide*). If you do not have this edition, contact the Managing Editor.

1.3 For guidance on styles dealing with the Near East, refer to the *SBL Handbook of Style*, 2nd ed. (hereafter referred to as *SBL*).

1.4 The standard reference for the spelling and meaning of words and for end-of-line word divisions is the latest edition of *Webster's Third New International Dictionary* and the latest edition of its chief abridgment, *Merriam Webster's Collegiate Dictionary* (hereafter referred to as *Collegiate*). The *Collegiate* is also the standard for capitalization matters not covered by this style guide, *Chicago,* or the *Church Style Guide*.

2. Organization

2.1 The following is the order of elements (overall organization) for an article:

Title
Author Byline
Book Info (only if the article is a book review)
Abstract
Editor's Note (optional)
Article Body (main article, including appropriate headings, subheadings, tables, figures, footnotes, etc.)
Appendices (optional)
End Mark
Author's Note (optional)
Author Bio
Endnotes (only if footnotes are not used)

2.2 **Book Info.** If the article is a book review, immediately after the Author Byline include a paragraph similar in structure to the following:

Review of Ann Taves, *Revelatory Events: Three Case Studies in the Emergence of New Spiritual Paths* (Princeton: Princeton University Press, 2016). 366 pp. with notes and index. $29.93 (paperback).

2.3 **Abstract.** Every article must include a short, one-paragraph abstract. This serves as an overview of the article and a "teaser" to invite the reader to read the entire article. The abstract should not duplicate wording already within the article.

2.4 **Start of Article.** Do not include an "Introduction" or "Background" heading at the beginning of an article. It is always presumed that the first portion of a article serves as an introduction and, therefore, a specific heading is not necessary.

2.5 **Heading Levels.** Do not use more than three heading levels within an article. (The title of the article is not considered a heading level.)

2.6 **Subheading Levels.** Do not use "lone headings" at any heading level. Thus, the following is an incorrect organization of an article:

> Taking Up the Light Yoke of Christ
> An Early Christian Perspective
> > The Unique Approach of Peter
> Sacred Rest, the House of Rest, and the Day of Rest
> > Sabbath Connections
> > The Proper Place of Fasting
> Expanding Our Horizons

The heading "The Unique Approach of Peter" is a "lone heading." Use a subheading for a section only if you will have at least two of the same-level heading (*Chicago* 1.56). (This is the case with the "Sacred Rest, the House of Rest, and the Day of Rest" heading — it is further divided into two subheadings; neither of them is a lone heading.)

2.7 **Sequential Headings.** Contra *Chicago* 1.56, you should have no instance of two sequential headings without text between those headings. Sometimes it is tempting to immediately follow a primary heading with a secondary heading. Resist the temptation; make sure there is text following every heading.

2.8 **Footnotes vs. Endnotes.** A determination will be made during typesetting as to whether to use footnotes or endnotes. This decision will be based on the length and number of notes. In all stages before typesetting, footnotes should be used.

2.9 **End Mark.** The end mark is added during typesetting. It graphically designates the end of the article.

3. Grammar and Usage

3.1 We use American English for spelling, punctuation, and grammar.

3.2 A useful list of words and prepositions construed with them appears in *Chicago* 5.195. A helpful glossary of problematic words and phrases appears in *Chicago* 5.250; one may also consult *Merriam-Webster's Dictionary of English Usage*. A discussion of bias-free language is found in *Chicago* 5.251–60.

3.3 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 maintain the distinction, as indiscriminate usage may result in misreading or uncertainty (*Chicago* 6.27; see *Chicago* 5.250).

4. Punctuation

4.1 Generally, punctuation marks should appear in the same font — roman or italic — as the main or surrounding text (*Chicago* 6.2). 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 (*Chicago* 6.4). Parentheses and brackets that enclose italic material are not set in italics (see *Chicago* 6.5).

4.2 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 (*Chicago* 6.51, 6.58).

> 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 (*Chicago* 6.63).

4.3   *Jr.* and *Sr.* need not be set off with commas from the names they accompany, as with *II* and *III* and so on (*Chicago* 6.43).

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

4.4   Use serial (Oxford) commas (*Chicago* 6.19–21).

4.5   Use semicolons to separate references to two or more nonconsecutive chapters or books of scripture (*Church Style Guide* 14.21).

>   (Isaiah 3:5; 4:1–2, 5; Matthew 6:12)
>
>   1. See, for example, Alma 5 and 7. [exception using *and* to avoid confusion with 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.

4.6   While a colon is commonly used to introduce a list or series (*Chicago* 6.61; see 6.129), no punctuation should be used to introduce a list that is the complement or object of an element in the introductory statement (*Chicago* 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.

4.7   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 (*Chicago* 6.125).

>   In reviewing *Is God Dead?*, Speakman made several assumptions that must be examined further.
>
>   The foundational hypothesis of *Work Out Your Salvation!* is suspect if the above is true.
>
>   Johnson and Anderson, in *Where Do We Go from Here?*, develop several ideas that I had not previously seen applied to LDS beliefs.

4.8   Do not use the ellipsis character (…). Instead, use *Chicago*'s "space-periods" (. . .), which consist of three periods separated by two nonbreaking spaces. This form of ellipsis is surrounded by single spaces. See *Chicago* 13.50–54. Microsoft Word, by default, converts the typing of three successive periods to an ellipsis character. Word should be configured to not perform this substitution, or all single-character ellipses will need to be searched for and replaced.

4.9   An em dash should not be surrounded by single spaces (see *Chicago* 6.85 for examples).

5. Spelling and Distinctive Treatment of Words

5.1   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 (*Chicago* 7.16).

>   Enos's prayer   *Interpreter*'s style   the Joneses' home
>
>   Moses's leadership   Jesus's birth   for Jesus's sake

5.2   Words and names ending in an unpronounced *s* form the possessive with the addition of the usual apostrophe and an *s* (*Chicago* 7.18).

>   Descartes's three dreams   the marquis's mother

5.3   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 (*Chicago* 7.19).

Aristophanes's comedies R. S. Surtees's novels

Ramses's tomb Xerxes's army

5.4 The genitive case (*Chicago* 5.20), 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 (*Chicago* 7.25).

two dollars' worth six months' leave visitors' center [but Washington DC Visitors Center]

readers' theater fathers and sons' outing

a year's supply

5.5 Generally the word divisions found in the dictionary should guide decisions about end-of-line breaks, taking into consideration the prescriptions in *Chicago* 7.36–47. Placing a nonbreaking space between characters that should remain together will prevent an unsightly break between them at the end of a line of type (*Chicago* 6.21). A nonbreaking space should be used between numbers and words that together form the title of a book of scripture (i.e., 1 Corinthians or 3 Nephi), the day and month in a date, and a person's first name and middle initial. Nonbreaking spaces should not be used between the title of a book of scripture and the chapter:verse citation that immediately follows the title.

5.6 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 should be italicized (*Chicago* 7.63).

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

Correct and *just* are not synonyms.

The phrase *house of the Lord* has special meaning to members of the Church.

Chicago allows the use of quotation marks for some specific purposes, but these are the exception rather than the rule. For more detail, see *Chicago* 7.63.

5.7 The trend in spelling compound words appears to be moving away from using hyphens (*Chicago* 7.81–82). *Chicago* prescribes that a compound phrasal adjective that precedes the noun modified should be hyphenated (*Chicago* 5.92; 7.83). If, however, there is no risk of ambiguity, the hyphen in any position (before or after the noun modified) may safely be eliminated (*Chicago* 7.85). 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 (*Chicago* 7.86). For a hyphenation guide for compounds and words formed with prefixes, see *Chicago* 7.89.

5.8 Nearly all compound words formed with prefixes are spelled closed, without hyphens. See *Chicago* 7.89, section 4, for the chief exceptions.

reexamine, but re-creation sub-Saharan pro-life

preexisting pre-1950 anti-intellectual

copublish, but co-op non-self-sustaining

midcentury pre-Vietnam War

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].

6. Names and Terms

6.1 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 (*Chicago* 8.19; 8.26; see *Church Style Guide*, section 15).

> Bishop Ammons of the Edgemont Fifth Ward
>
> President Russell M. Nelson

In most other instances, titles are lowercased.

> Mary Smith, ward Primary president
>
> John Brown, counselor in the Sunday School presidency
>
> Phillip Jones, high councilor
>
> apostles and prophets

Exceptions are made in instances where capitalization offers a simple way to avoid ambiguity (*Church Style Guide*, 8.4).

> General Authorities
>
> First Presidency
>
> the Brethren

6.2 For introducing quotations from General Authorities who are currently serving, who are no longer living, or who have emeritus status, see *Church Style Guide*, 13.17.

6.3 Academic titles are usually only capitalized when used as part of the name (*Chicago* 8.28), but note use for academic honors (*Chicago* 8.31). The full names of academic departments are capitalized.

> the president; C. Shane Reese, president of Brigham Young University; President Reese
>
> Lawrence L. Bongie, Fellow of the Royal Society of Canada; the fellows
>
> the Department of Asian and Near Eastern Languages; the department

6.4 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 (*Chicago* 8.53; 8.56–57).

> 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

6.5 The word *the* at the beginning of titles is capitalized when the official corporate name of the institution is called for (see *Church Style Guide*, 8.35).

> According to official sources of The Church of Jesus Christ of Latter-day Saints, the missionaries were safe.
>
> Publications of The Interpreter Foundation include several books and *Interpreter: A Journal of Latter-day Saint Faith and Scholarship*.

6.6 In accordance with current Church guidelines (see newsroom.churchofjesuschrist.org/style-guide), we should avoid the use of the terms *Mormon Church*, *LDS, LDS Church*, and the *Church of the Latter-day Saints*. See *Church Style Guide*, 8.35–41, for specific information on referring to the Church or its members. The term *Mormon* is correctly used in proper names such as the *Book of Mormon* or as an adjective in historical contexts such as *Mormon Trail* or *Mormon pioneers.* The term *Mormonism* is inaccurate

and should not be used. When describing the combination of doctrine, culture, and lifestyle unique to The Church of Jesus Christ of Latter-day Saints, the phrase *the restored gospel of Jesus Christ* is accurate and preferred.

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 inactives.

6.7   Use uppercase for the word *Church* as a substitute for The Church of Jesus Christ of Latter-day Saints (*Church Style Guide* 8.36–37).

6.8   Use uppercase for the word *Saint(s)* when referring to members of The Church of Jesus Christ of Latter-day Saints (*Church Style Guide* 8.40).

6.9   Second- and third-person pronouns referring to Deity are generally lowercased (*Chicago* 8.95, contrary to *Church Style Guide*, 8.28). Exceptions may be made in instances in which capitalization offers a simple way to avoid ambiguity.

> God gives man what He knows he needs.

> Individual exceptions may also be made to accommodate the strong preference of an author to use uppercase pronouns to express reverence. In such cases, capitalization of the pronouns should be consistent throughout the article.

6.10   The names of sacred books are capitalized but not usually italicized (*Chicago* 8.103).

> the Bible [but biblical]

> the Qur'an [not Koran]

> the Book of Mormon: Another Testament of Jesus Christ

6.11   The word *book* is usually lowercased in references to books of scripture in the Bible (while the words *gospel* and *epistle* as part of titles are usually capitalized) and the Book of Mormon (*Chicago* 8.105; *Church Style Guide*, 8.49). 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 Gospel of Matthew
>
> the Book of Abraham   the book of Mormon [within the larger Book of Mormon]

6.12   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*, 8.51).

> 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 following is recommended (*Church Style Guide* 8.51):

> 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

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

> original manuscript
>
> printer's manuscript

6.14   Religious terms are often overcapitalized. 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 (see 8.109). Specific guidance, supra *Chicago*, is available in the *Church Style Guide*, 8.57–59.

6.15 The headline style of capitalization is governed mainly by grammar and emphasis (*Chicago* 8.159–60). Both elements of hyphenated terms in this style usually appear capped (*Chicago* 8.161).

> Twenty-Fifth Dynasty   *Cross-Stitching for Beginners*
>
> The Church of Jesus Christ of Latter-day Saints [exception]

6.16 Headings the author uses for organizational purposes should be capitalized according to heading level. Primary headings use title capitalization, sometimes called headline-style capitalization (*Chicago* 8.159–61). Note that prepositions should be lowercased "regardless of length, except when they are used adverbially or adjectivally." Secondary and tertiary headings use sentence-style capitalization (*Chicago* 8.158).

7. Numbers

7.1 Spell out only numbers from zero to one hundred and use numerals for the rest (*Chicago* 9.2), being careful to apply a consistent style to numbers in the same category (*Chicago* 9.7). Numbers over a thousand should use commas to separate divisions of a thousand.

> The three members of the First Presidency and the twelve members of the Quorum of the Twelve are sustained as prophets, seers, and revelators.
>
> The thirteen Articles of Faith have been used for many purposes in the Church.
>
> There were over five-hundred and twenty-five participants in the annual event.
>
> The story of the 2,000 stripling warriors is recounted often as an example of faithful action.

7.2 Numbers beginning a sentence should always be spelled out, though careful rewording can avoid beginning sentences with numbers (*Chicago* 9.5).

7.3 Use *nd, rd,* and *th* with ordinal numbers. The letters should not appear as superscripts (*Chicago* 9.6).

7.4 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 (*Chicago* 9.26).

> part 3, chapters 9 and 10   the preface found on pages vii–xiv
>
> table 15 and figures 7–9   see table 1 or figure 7

7.5 Chapter and verse in scriptural citations are separated by a colon with no space following it (*Chicago* 9.26). Arabic numerals should be used instead of roman numerals for books of scripture (e.g., 1 Nephi and 2 Nephi), for references to classical works (*Chicago* 14.243), and in most other settings, such as volume numbers and journal volumes in citations (*Chicago* 9.27; 14.171).

> 1 Corinthians 15:29   Ovid, *Amores* 1.7.27
>
> *Journal of Discourses*, 7:3   *BYU Studies* 1, no. 4

7.6 Do not start a sentence or a heading with a scripture reference that begins with an arabic numeral. Instead, recast the sentence.

> 1 Nephi 3:7 provides an exception to this approach
>
> *recast as*
>
> An exception to this approach is found in 1 Nephi 3:7

7.7 Ranges of numbers should be separated with an en dash, i.e. 5–7, not 5-7 (*Chicago* 9.60).

If a range of numbers is spelled out, they should be separated by *to* (*Chicago* 9.60).

> The siege lasted thirty-five to thirty-nine months.

If a range is introduced by *from*, it should be separated by *through* or *to*. If introduced by *between* it should be separated by *and* (*Chicago* 9.60).

> The siege lasted from 1503 to 1507.
>
> The siege lasted from July 1503 through March 1507.
>
> The siege lasted between three and four years.

7.8 When specifying ranges of numbers, the second number can be shortened, i.e., 123–37, not 123–137. The two numbers defining the range are separated with an en dash. The following is reproduced from *Chicago* 9.61:

First Number	Second Number	Examples
Less than 100	Use all digits	3–10, 71–72, 96–117
100 or multiples of 100	Use all digits	100–104, 1100–1113
101 through 109, 201 through 209, etc.	Use changed part only	101–8, 808–33, 1103–4
110 through 199, 210 through 299, etc.	Use two digits or more	321–28, 498–532, 1087–89

For complete guidance on how to shorten range references, see *Chicago* 9.61.

8. Dates

8.1 Full dates should use the day-month-year format in both text and notes.

> Ricks was well received when he appeared at the meeting on 22 January 1835.
>
> 1. "Another Time, Another Place," *Church News,* 9 January 1993, 7.
>
> 2. James Carney and John F. Dickerson, "Selling the Tax Cut," *Time,* 12 March 2001, 35–37.

8.2 Do not abbreviate months in citations; spell them out fully.

> 1. John A. Tvedtnes, "A Modern Example of a Night without Darkness," *Insights* (October 1998): 4.
>
> 2. Emily Belle Freeman, "Walking in Covenant Relationship with Christ," *Liahona,* November 2023, 77.

8.3 Use full capitals and no periods for eras (*Chicago* 10.38). AD and AH properly precede the year number, while other eras follow the year number (*Chicago* 9.34; 9.64; 10.38).

> The Second Commonwealth period . . . dates from the return of the Jews from Mesopotamian exile sponsored by the Persian empire with the impetus to rebuild the Solomonic temple (which return started in 538 BCE) to the Roman destruction of the temple (70 CE).
>
> The doctrine of *creatio ex nihilo* was first formulated around AD 200 in arguments with the Gnostics, Stoics, and Middle Platonists.

Era designations should be used consistently within an article. In other words, use BC/AD or BCE/CE, not BC/CE or BCE/AD.

9. Abbreviations

9.1 See *Chicago* section 10 for the abbreviation of names and titles (*Chicago* 10.11–26), geographical terms (*Chicago* 10.27–36), designations of time (*Chicago* 10.37–41), scholarly terms (*Chicago* 10.42–43), and technology and science (*Chicago* 10.49–69).

9.2 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*). Scholarly abbreviations such as *cf.* and *s.v.* are preferably used only in notes (*Chicago* 14.42) and are not italicized.

9.3 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, including parenthetical citations, and in notes (*Church Style Guide* 8.46).

10. Quotations

10.1 *Interpreter* does not reproduce italics and small caps in quotations from the Bible (e.g., Lᴏʀᴅ) unless an author requests it for technical clarity. See *Church Style Guide* 13.6–7.

10.2 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 (*Chicago* 13.7–8).

The initial letter of a quotation may be changed to a capital or lowercase letter without calling out the change (*Chicago* 13.7.3; 13.18–21); 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.

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 (*Chicago* 13.7.5).

It is permissible to capitalize a word not capitalized in the original following an ellipsis when a functional sentence remains (*Chicago* 13.53).

> 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.

10.3 A quotation that runs 45–50 words or more (for Journal articles) or 100 words or more (for books) should generally appear as blocked text. If the first part of the quotation's paragraph is omitted, it need not be preceded by ellipsis points (*Chicago* 13.52). In quotations of more than one paragraph, the original paragraphing is retained (*Chicago* 13.22) and ellipsis points are used where necessary to indicate the omission of the first part of secondary paragraphs (*Chicago* 13.56).

> Adding to our understanding of the process surrounding the remission of sins, Nephi, the son of Lehi, taught:
>
> > Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (2 Nephi 31:17)

10.4 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 *Chicago* 13.22).

> 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)

This block quotation of scripture consists of two paragrpahs. It is not necessary, though, to begin a new paragraph with a new verse. These verses could be run together into a single paragraph:

> 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)

10.5 Ellipsis points are not necessary at the beginning or end of a quotation (*Chicago* 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* 13.50–54.

> 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 and the correct use of a period (right after "arrows") followed by ellipsis points.

10.6   Any editorial comments added within a quotation should appear within square brackets (*Chicago* 6.99; 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 *biblical* in square brackets, which has been inserted by the author, helps to clarify the statement.

10.7   The word *sic* is sometimes inserted in square brackets following a word misspelled or wrongly used in the original (*Chicago* 13.61). However, in actual practice it is seldom necessary or advisable to do so. The reader may assume that a quotation is accurate. In quotations from a modern work, obvious typographical errors may be silently corrected unless such correction would introduce certainty where the uncorrected version was ambiguous. In a passage quoted from an older work, idiosyncrasies of spelling should be retained unless the reader is informed that changes have been made (*Chicago* 13.7.6).

> 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 apostacy [*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 (without the need for [*sic*]), 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.

10.8   When the author has introduced italics within a quotation, *emphasis added* should appear in the source citation (*Chicago* 13.62).

> 5. Hugh W. Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites* (Salt Lake City: Deseret Book; Provo, UT: 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.

The phrase *emphasis added* should be used instead of variations such as *emphasis mine* or *my emphasis*.

10.9   It is not necessary to append the phrase *emphasis in the original* to a source citation unless confusion might result without it (*Chicago* 13.62).

10.10   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 *Chicago* 15.8; 13.67).

> 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).

Note that this applies to page number references in text, not in footnotes or endnotes. In those instances, the context of the page number reference should be sufficient to avoid confusion.

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

However, at the end of a block quotation, the terminal punctuation for the quotation precedes the citation

(*Chicago* 13.68). Note, as well, that because the scripture is in a block quotation format, do not surround the text in quotation marks.

> Following his miraculous vision of the risen Christ, Saul's sight was restored by "one Ananias, a devout man according to the law" (Acts 22:12). Ananias counseled Saul:
>
>> The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. (Acts 22:14–15)

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 if 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.

10.12   Source references should always follow the quotation. Thus, the following is incorrect:

> The first part echoes Philo of Alexandria, Jewish wisdom texts, and Stoicism while the second seems to convey Neoplatonism, Origen, Clement, and possibly even Athanasius.[42]
>
> The tractate consists of two main parts. The first part (84, 16–98, 20) is devoted largely to moral philosophy and can be regarded as a Jewish compendium of moral teaching influenced by Stoicism and Platonism, to which Christian features have been added. The Christian additions consist largely of crediting Jesus Christ as the source of the teacher's wisdom. The second part (98, 20–118, 7) is more explicitly theological and reflects the theological and Christological teachings of the Alexandrian teachers Clement and Origen.

This is easy enough to fix by moving the note (42) from the lead-in sentence to the end of the block text.

10.13   Quotations from a private or closed online venue (such as a Facebook group) should be used sparingly, if at all.

If the material could be cited from a non-private venue, then do not cite it from the private or closed Facebook group; cite it from the open venue.

If the point being made by the quotation could just as easily be made using a non-private source, then use a quotation from the non-private source.

If the material must be quoted from a private or closed Facebook group, then the name of the person being quoted should not be identified; the attribution of the quotation must be anonymized so that the use of the quotation is not at odds with any expectation of privacy that may exist in the mind of the author of the source.

It is permissible to cite the source of the quotation, by name, if the source provides explicit, written permission to do so. In such a case, the citation should clearly indicate that the source granted permission to attribute the quotation to him or her.

11. Notes and Bibliography

11.1   The formal name of the *Interpreter* journal has changed from its original name. The *Interpreter* website always shows the current name of the journal, even when reading older articles online. References to articles in volumes 1 through 29 should use the older name (first example following) and references to articles starting with volume 30 should use the newer name (second example following), regardless of what is shown on the website.

> 1. Julie M. Smith, "A Redemptive Reading of Mark 5:25-34," *Interpreter: A Journal of Mormon Scripture* 14 (2015): 97, journal.interpreterfoundation.org/a-redemptive-reading-of-mark-525-34.
>
> 2. Matthew L. Bowen, "Messengers of the Covenant: Mormon's Doctrinal Use of Malachi 3:1 in Moroni 7:29-32," *Interpreter: A Journal of Latter-day Saint Faith and Scholarship* 31 (2019): 124, journal.interpreterfoundation.org/messengers-of-the-covenant-mormons-doctrinal-use-of-malachi-31-in-moroni-729-32.

In all instances, the URL for the article should also be included when citing *Interpreter* articles.

11.2   First citations of books give complete information (*Chicago* 14.20): 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 or country if necessary (see below, at 12.17), publisher, and date; and page numbers (do not use *f.* or *ff; see Chicago* 14.148–49). 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 (*Chicago* 14.106; 14.165).

> 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; Provo, UT: Foundation for Apologetic Research and Mormon Studies (FARMS), 1991), 53.
>
> 5. "Prophecy among the Maya," in *Reexploring the Book of Mormon,* ed. John W. Welch (Salt Lake City: Deseret Book; Provo, UT: 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; Provo, UT: FARMS, 1988), 153–282.

Note that when there are multiple editors, compilers, or translators being credited as such (not in place of the author), the abbreviation *ed.* is still used; it should not be abbreviated as *eds.* (*Chicago* 14.104). The plural abbreviations *eds.* or *comps.* are only used if the indivdiuals are being credited in place of the author (*Chicago* 14.103).

11.3   For a source with four or more authors, cite only the name of the first-listed author, followed by *et al.* If creating a bibliography, list all authors in the bibliography (*Chicago* 14.32).

11.4   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 (*Chicago* 14.24). Periods after the numbers should be aligned.

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

11.5   Note reference numbers should follow any punctuation mark except the dash and should, with rare exceptions, be placed outside a closing parenthesis (*Chicago* 14.26).

> (In an earlier book he had said quite the opposite.)[2]

11.6   Do not place note reference numbers at the end of, or within, a line of display type (such as an article title, a chapter title, a heading, or a subheading). A note applicable to an entire chapter or article should be unnumbered and should precede the numbered notes (*Chicago* 14.27).

11.7   Do not place a note within an article's abstract. The abstract is not considered a part of the article itself. The abstract, in some usages (particularly on the *Interpreter* website), may be separated from the article itself.

11.8   After the first, full reference in a note, subsequent references to a source are shortened (*Chicago* 14.29–34). The shortened reference should include the surname of the author(s), a short title, and the page reference — only enough information to uniquely identify the source.

> 1. Rowley, Zadokite Fragments, 1–3.
>
> 2. Bea, "Divino," 316.
>
> 3. Goodenough, *Jewish Symbols,* 25.
>
> 4. Tanner, "Jacob," 57.
>
> 5. "Prophecy among the Maya," 264.
>
> 6. 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* and any subtitle. The order of the words should not be changed, but the short title need not

include the first words (*Chicago* 14.33). The short title need contain only as many words as will, in combination with the author's surname, uniquely identify the work.

11.9   Do not use *ibid.* Shortened citation forms should be used instead (*Chicago* 14.34).

11.10   Do not use *idem*. Refer, instead, to the author's last name (*Chicago* 14.35).

11.11   When a direct quotation appears in a note, the source follows the terminal punctuation of the quotation (*Chicago* 14.38). The entire source need not be put in parentheses, which gives a cluttered look with the resulting necessary brackets.

> 1. Miller seems to agree, stating that "the ways of truth are hard but glorious." *Quest for Truth* (New York: Dutton, 1980), 77.

11.12   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 (*Chicago* 14.78).

> 1. *David Whitmer Interviews: A Restoration Witness,* ed. Lyndon W. Cook (n.p.: Grandin, 1991), 102–3. [see 14.132]
>
> 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 (*Chicago* 14.104). 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.

11.13   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 (*Chicago* 14.108).

> 1. 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.
>
> 2. 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.

> 3. John L. Sorenson and Melvin J. Thorne, eds., *Rediscovering the Book of Mormon* (Salt Lake City: Deseret Book; Provo, UT: FARMS, 1991).
>
> 4. John A. Tvedtnes, "Colophons in the Book of Mormon," in *Rediscovering,* 35.
>
> 5. Sorenson and Thorne, *Rediscovering*. [second citation for the entire book]

11.14   When citing a particular volume of a multivolume work, it is not necessary to give the total number of volumes unless it is needed to help avoid confusion (*Chicago* 14.118).

11.15   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 *Chicago* 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.

11.16   If works can be found without them, series titles should be omitted from notes to save space (*Chicago* 14.123). However, if the series title is necessary to find the item, it should be included in roman.

> 1. 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]
>
> 2. Kurt Sethe, *Dramatische Texte zu altägyptischen Mysterienspielen,* vol. 10 of Untersuchungen zur Geschichte und Altertumskunde Ägyptens (Leipzig: Hinrichs, 1928).

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.

> 3. See Hugh Nibley, *Since Cumorah,* 2nd ed. (Salt Lake City: Deseret Book, 1988).

11.17   The facts of publication of a book (*Chicago* 14.127) include the place, publisher, and date (year). Places in the United States should include the city and two-letter postal abbreviation of the state if the city is not widely known or ambiguous (*Chicago* 10.27; 14.130). Places outside the United States should include the two-letter country abbreviation if the city is not widely known or ambiguous. Use English spelling for cities (e.g., Munich, not München) (*Chicago* 14.131).

Cities that should be well-known enough to not require state or country designations include (but are not limited to) the following:

Albuquerque	Johannesburg	New York [not New York City]
Atlanta	London	Oklahoma City
Baltimore	Los Angeles	Paris
Beijing	Louisville	Philadelphia
Boston	Madrid	Phoenix
Cairo	Mexico City	Salt Lake City
Chicago	Minneapolis	San Francisco
Cincinnati	Montreal	Santiago
Denver	Mumbai	Seattle
Hong Kong	Nashville	Tokyo
Indianapolis	New Orleans	Toronto

When the publisher's name includes the state name (such as in a university press) or the country name, then a state or country abbreviation is not necessary.

11.18   Simplify the names of publishers (*Chicago* 14.134): Generally drop an initial *The* ("Interpreter Foundation" contra "The Interpreter Foundation"); drop abbreviations such as *Co., 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); omit *Company* or similar organizational designator; and retain *Book* or *Books* (Deseret Book). If the work is published by a university or university press, do not abbreviate the word *University* in the publisher's name.

11.19   In the instance of joint publishers, list the location and name for both publishers separated by a semicolon.

> 1. George L. Mitton, "The Book of Mormon as a Resurrected Book and a Type of Christ," in *Remembrance and Return: Essays in Honor of Louis C. Midgley*, ed. Ted Vaggalis and Daniel C. Peterson (Orem, UT: Interpreter Foundation; Salt Lake City: Eborn Books, 2019), 127.

Note that if one of the joint publishers is The Interpreter Foundation, it should be listed first and the name should be simplified to "Interpreter Foundation" (*ISG* 11.18).

11.20   When a cited note is the only one on the page or is unnumbered, the page number is followed by *n* alone (*Chicago* 14.157).

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

When notes are cited by number, they are indicated by the abbreviations *n* (singular) or *nn* (plural). 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.

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.

11.21   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. The issue number follows the volume number, separated by a comma and preceded by *no.* (*Chicago* 14.171). Months or seasons, if given, should be spelled out and the initial letter uppercased.

> 1. John Bean, "Counting Counts," *Political Review* 7, no. 6 (November 1990): 89.
>
> 2. Sarah Johnson, "Toward Understanding God," *Journal of Divinity* 18 (Spring 1990): 12–18.
>
> 3. George D. Potter, "Khor Rori: A Maritime Resources-Based Candidate for Nephi's Harbor," *Interpreter: A Journal of Latter-day Saint Faith and Scholarship* 51 (2022): 253–94, journal.interpreterfoundation.org/khor-rori-a -maritime-resources-based-candidate-for-nephis-harbor/.

11.22   The common practice of distinguishing between journals and other periodicals is as follows: popular magazines (*Chicago* 14.188–90) and newspapers (*Chicago* 14.191) are cited with the date set off by commas, and journals are cited by volume and issue number with the date in parentheses (*Chicago* 14.171).

In documentation, use headline-style capitalization for newspaper articles that may appear in sentence-style capitalization (*Chicago* 14.192; see *Chicago* 8.158–59).

> 1. "Utah LDS Missionary, Father Shot in Brazil," *Deseret News,* 12 March 2001, sec. A, p. 1. [Page number ranges are usually omitted.]
>
> 2. 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*]
>
> 3. Maurine and Scot Proctor, "Where Did Nephi Build the Ship?," *This People,* Fall 1993, 40–53.
>
> 4. John A. Tvedtnes, "A Modern Example of a Night without Darkness," *Insights* 21, no. 1 (October 1998): 4.
>
> 5. Joe J. Christensen, "The Principle of Presidency," *Ensign,* March 2001, 16–21.
>
> 6. D. Todd Christofferson, "The Lasting Joy of Gospel Living," *Liahona,* February 2024, 4–9.
>
> 7. Hugh W. Nibley, "Of Birthdays," *Improvement Era,* June 1926, 743.
>
> 8. Boyd Petersen, "Youth and Beauty: The Correspondence of Hugh Nibley," *BYU Studies* 37, no. 2 (1997–98): 6–32.
>
> 9. Max Nolan, "Materialism and the Mormon Faith," *Dialogue* 22, no. 4 (1989): 62–75. [It is not necessary to use the subtitle: *A Journal of Mormon Thought.*]
>
> 10. Daniel C. Peterson, "Nephi and His Asherah," *Journal of Book of Mormon Studies* 9, no. 2 (2000): 16–25.
>
> 11. Kevin Christensen, "Paradigms Regained: A Survey of Margaret Barker's Scholarship and Its Significance for Mormon Studies," *FARMS Occasional Papers* 2 (2001): 89.

However, some 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. 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*.

> 12. "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.]
>
> 13. 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.
>
> 14. William Law, "Much Ado about Nothing," *Times and Seasons* 3 (1 July 1842): 831–32.

11.23   When citing a General Conference address, use the source most easily accessible to the reader. (Since 1971, this typically means citing to either the *Ensign* or *Liahona* magazines.) If possible, provide both a page number and a URL to an online copy.

> 1. David A. Bednar, "Prepared to Obtain Every Needful Thing," *Ensign*, May 2019, 103, churchofjesuschrist.org/study/ensign/2019/05/54bednar.
>
> 2. Dallin H. Oaks, "Taking upon Us the Name of Jesus Christ," *Ensign*, May 1985, churchofjesuschrist.org/study/general-conference/1985/04/taking-upon-us-the-name-of-jesus-christ.
>
> 3. Joaquin E. Costa, "The Power of Jesus Christ in Our Lives Every Day," *Liahona*, November 2023, 40, churchofjesuschrist.org/study/liahona/2023/11/24costa.

Note that when citing General Conference addresses, it is not necessary to include the title of the speaker.

11.24 Citing works made available through The Joseph Smith Papers Project can seem tricky at times. In general, you should include the name of the primary source within quote marks, the source page number (preceded by *p.*), "Joseph Smith Papers," and the URL of where the source document can be located.

> 1. "Journal, March–September 1838," p. 16, Joseph Smith Papers, josephsmithpapers.org/paper-summary/journal-march-september-1838/2.

If the citation is to a printed version of something residing on The Joseph Smith Papers website, then it can be treated as any other book citation would be treated.

> 2. *The Joseph Smith Papers: Journals, Volume 1: 1832–1839* (Salt Lake City: Church Historian's Press, 2008), 111.

11.25 When citing KnoWhys from Book of Mormon Central, include "Scripture Central Staff" (as author), the title of the KnoWhy in quotation marks, the word *KnoWhy* and the number, a date (if available), and the URL for the KnoWhy. The entire citation should be set in roman, unless there is an italicized word in the title.

> 1. Scripture Central Staff, "How Does Nephi Connect the Name Joseph to Prophecies of the Latter Days?," KnoWhy 722, 12 March 2024, knowhy.bookofmormoncentral.org/knowhy/how-does-nephi-connect-the-name-joseph-to-prophecies-of-the-latter-days.

> 2. Scripture Central Staff, "Why Was Oliver Cowdery Excommunicated from the Church?," KnoWhy 603, 11 May 2021, knowhy.bookofmormoncentral.org/knowhy/why-was-oliver-cowdery-excommunicated-from-the-church.

11.26 In citations where BYU is the publisher, spell out the full university name in the first use and include "BYU" in brackets. In subsequent use of BYU as a publisher in the same paper, the acronym alone is used.

> 1. Bruce A. Van Orden, We'll Sing and We'll Shout: The Life and Times of W. W. Phelps (Provo, UT: Religious Studies Center, Brigham Young University [BYU]; Salt Lake City: Deseret Book, 2018).

> 2. John Gee and Stephen D. Ricks, "Historical Plausibility: The Historicity of the Book of Abraham as a Case Study," in *Historicity and the Latter-day Saint Scriptures*, ed. Paul Y. Hoskisson (Provo, UT: Religious Studies Center, BYU, 2001), 63–98. [second citation involving BYU as publisher]

In an author bio, it is not necessary to spell out Brigham Young University unless there are other spelled-out university names in the bio.

11.27 The formal name of *BYU Studies* (the journal) has changed over the years. For issues before 2012, use *BYU Studies*. For issues from 2012 (vol. 51) through 2022 (vol. 61), use *BYU Studies Quarterly*. For issues beginning in 2023 (vol. 62), again use *BYU Studies*.

> 1. Richard L. Bushman, "Joseph Smith's Many Histories," *BYU Studies* 44, no. 4 (2005): 4

> 2. George W.E. Nickelsburg, "The Temple According to 1 Enoch," *BYU Studies Quarterly* 53, no. 1 (2014): 17, 23.

> 3. Stephen O. Smoot et al., "The Name of the Lord," *BYU Studies Quarterly* 61, no. 4 (2022): 107–12.

> 4. Steven C. Harper, "Was Joseph Smith a Money Digger?," *BYU Studies* 62, no. 4 (2023): 40.

When the publisher is BYU Studies, set the publisher name in roman and don't expand to "Brigham Young University Studies."

11.28 Spell out the full organizational name of FARMS as a publisher in the first citation in a paper, followed by "FARMS" in brackets. In subsequent citations to FARMS in the same paper, the acronym alone is used.

> 1. M. Catherine Thomas, "The Brother of Jared at the Veil," in *Temples of the Ancient World: Ritual and Symbolism*, ed. Donald W. Parry (Salt Lake City: Deseret Book; Provo, UT: Foundation for Ancient Research and Mormon Studies [FARMS], 1994), 388–98.

> 2. Hugh Nibley, *Approaching Zion* (Salt Lake City: Deseret Book; Provo, UT: FARMS, 1989), 559. [second citation involving FARMS as publisher]

11.29 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.

> 1. Brigham Young, in *Journal of Discourses,* 14:131.

or

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

2. *History of the Church*, 3:344. [not *Documentary History of the Church*]

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

11.30   Titles of regular departments or features of a magazine are given title capitalization but are not set in italic or enclosed in quotation marks (*Chicago* 14.190). 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.

11.31   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 (*Chicago* 14.202).

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, no. 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, no. 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, no. 2 (1998): 67–104. [*Chicago* 14.215 seems to prefer this method.]

11.32   References to interviews and personal communications should begin with the name of the person interviewed or the person from whom the communication was received (*Chicago* 14.211–14). 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, email correspondence to Daniel C. Peterson, 24 April 1996.

6. George Mitton, telephone conversation with Louis Midgley, Provo, UT, 17 October 1994.

7. I am indebted to an anonymous peer reviewer for this suggestion, 12 September 2023.

8. Godfrey Ellis, email correspondence to author, 18 January 2024.

11.33   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 (*Chicago* 14.215).

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

11.34   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 (*Chicago* 14.217).

1. Stacy D'Erasmo, "The Craft and Career of Writing" (lecture, Northwestern University, Evanston, IL, 26 April 2000).

11.35   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 (*Chicago* 14.222–23, 228).

1. 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).

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

3. 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).

4. [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).

5. 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.

11.36 Well-known encyclopedias and dictionaries may be cited as follows, giving the edition as necessary (*Chicago* 14.232).

1. *Encyclopedia Britannica,* 15th ed. (1980), s.v. "salvation."

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.

11.37 For consistency, scriptural references to all Bible translations and versions — including the Joseph Smith Translation — should be styled according to *Chicago* 14.240 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 *Chicago* 8.104; 10.48; and *SBL* 8.2.1 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]

11.38 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 but no comma after the title (*Chicago* 14.245).

1. Josephus, *Jewish Antiquities* 18.1.3.

1. Pindar, *Olympian Odes* 2.1–4.

11.39 A classic English poem or play may be cited by divisions, which should be explained at the first occurrence (*Chicago* 14.253).

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

11.40 *SBL* 6.4 provides helpful examples of special texts from the ancient Near East.

11.41 Cite Church hymns and songs as follows (*Church Style Guide*, 14.26).

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

2. "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.

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

11.42 When source material is available in multiple formats (for example, print, Kindle, and online), references

should cite the print versions. When authors do not have access to the print versions, enough information should be provided so that source checkers can locate the source material in the print version and convert the references accordingly.

12. Online and Citations and Technical Terminology

12.1   References to online source material should be provided in notes as often as practicable. There is no need to provide URLs to online resources such as dictionaries, scriptures, or other materials to which the reader may have ready or easy access in their personal libraries.

12.2   Authors must judge the authority and value, to the reader, of any online source. "Electronic content presented without formal ties to a publisher or sponsoring body has the authority equivalent to that of unpublished or self-published material in other media" (*Chicago* 14.14).

12.3   URLs should always lead to online resources that are freely available; URLs to source materials behind a paywall are of little use to readers and should not be included.

12.4   Due to the fluid nature of the online world, it is advisable for authors to print out a copy of the material cited while they are first writing their article (*Chicago* 14.15). When citing online material, including access dates ("last accessed on . . .") should not be included as they are of limited value to the reader (*Chicago* 14.12; 14.176). "Last modified" dates are of greater value, depending on the source (*Chicago* 14.13).

12.5   If an article that was originally in a printed source also appears online, give full publication information for the printed source, followed by a comma, and then the URL for the source online. The URL should always be the final element in a citation.

> 1. *Psychology Today*, s.v. "Hebephilia," 23 January 2019, psychologytoday.com/basics/hebephilia.
>
> 2. Bret Stetka, "Extended Adolescence: When 25 Is the New 18," *Scientific American*, 19 September 2017, scientificamerican.com/article/extended-adolescence-when-25-is-the-new-181.
>
> 3. Hugh Nibley, "The Arrow, the Hunter, and the State," *Western Political Quarterly* 2, no. 3 (1949): 329, jstor.org/stable/442036.

12.6   It is permissible to leave off the http:// or https:// designation from URLs. URLs may also be edited to remove a leading "www." notation. URLs, properly understood, can often be shortened without resorting to a shortener service (*Chicago* 14.10). Any edits to URLs should be applied consistently throughout the article. Immediately after a URL is shortened, it should be tested to ensure that the source is still reachable with the shortened form.

Do not use URL shortener services such as bit.ly.

12.7   When typesetting URLs, the address may be divided after a colon or double slash or before most other symbols (including a period, a comma, a hyphen, etc.), as necessary for best appearance (*Chicago* 7.46).

12.8   Be careful that hyphens in URLs not be changed to en dashes during editing or typesetting. Doing so will render the URL unusable.

12.9   It is not necessary to capitalize *internet* or *web*, unless the terms begin a sentence. Both *Wi-Fi* and *Ethernet* should be capitalized, as both are trademarks. (See *Chicago* 7.80.)

12.10 Use *email* in preference to *e-mail, eMail*, or *Email* (*Chicago* 7.89.3). However, *Email* can be used if the term starts a sentence. The term should be set in roman (not italicized).