

CHICAGO MANUAL FOR RELIGIOUS TEXTS CITATION GUIDE

MASTERING THE CHICAGO MANUAL FOR RELIGIOUS TEXTS CITATION GUIDE: A COMPREHENSIVE APPROACH

CHICAGO MANUAL FOR RELIGIOUS TEXTS CITATION GUIDE IS AN ESSENTIAL RESOURCE FOR SCHOLARS, RESEARCHERS, AND STUDENTS DELVING INTO THE COMPLEX WORLD OF RELIGIOUS STUDIES AND THEOLOGY. ACCURATELY CITING SACRED TEXTS IS PARAMOUNT TO ACADEMIC INTEGRITY, ALLOWING READERS TO TRACE YOUR SOURCES AND VERIFY YOUR INTERPRETATIONS. THIS GUIDE PROVIDES A DETAILED EXPLORATION OF HOW TO NAVIGATE THE NUANCES OF CITING RELIGIOUS WORKS ACCORDING TO THE CHICAGO MANUAL OF STYLE, A STANDARD IN MANY ACADEMIC DISCIPLINES. WE WILL COVER THE FOUNDATIONAL PRINCIPLES, SPECIFIC RULES FOR VARIOUS TYPES OF RELIGIOUS TEXTS, AND PRACTICAL EXAMPLES TO ENSURE YOUR CITATIONS ARE PRECISE AND COMPLIANT. UNDERSTANDING THESE GUIDELINES IS CRUCIAL FOR PRESENTING YOUR RESEARCH PROFESSIONALLY AND CREDIBLY WITHIN THE ACADEMIC COMMUNITY.

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KEY PRINCIPLES OF CITING RELIGIOUS WORKS

THE CHICAGO MANUAL OF STYLE (CMOS) OFFERS A ROBUST FRAMEWORK FOR ACADEMIC CITATION, AND ITS APPROACH TO RELIGIOUS TEXTS PRIORITIZES CLARITY, PRECISION, AND ACCESSIBILITY. WHEN CITING RELIGIOUS WORKS, THE PRIMARY GOAL IS TO PROVIDE ENOUGH INFORMATION FOR A READER TO LOCATE THE SPECIFIC PASSAGE YOU ARE REFERENCING. THIS OFTEN INVOLVES NOT ONLY IDENTIFYING THE TEXT ITSELF BUT ALSO THE PARTICULAR EDITION, TRANSLATION, AND SECTION WITHIN THE TEXT. CMOS GENERALLY FAVORS A SYSTEM THAT ALLOWS FOR QUICK IDENTIFICATION OF SOURCES WITHIN THE BODY OF THE TEXT, TYPICALLY THROUGH FOOTNOTES OR ENDNOTES, WITH A MORE COMPREHENSIVE BIBLIOGRAPHY AT THE END OF THE WORK. THE SPECIFIC REQUIREMENTS FOR RELIGIOUS TEXTS ARE OFTEN EXTENSIONS OF THESE GENERAL PRINCIPLES, ADAPTED TO THE UNIQUE STRUCTURES AND TRADITIONS OF THESE IMPORTANT DOCUMENTS.

A FUNDAMENTAL ASPECT OF CITING RELIGIOUS TEXTS CORRECTLY INVOLVES UNDERSTANDING THE CONVENTION OF USING STANDARD ABBREVIATIONS AND CRITICAL EDITIONS. MANY RELIGIOUS TEXTS, PARTICULARLY THOSE WITH LONG HISTORIES AND MULTIPLE RECENSIONS, HAVE ESTABLISHED ABBREVIATIONS FOR THEIR BOOKS AND SECTIONS (E.G., GEN. FOR GENESIS, SURA 2 FOR THE SECOND CHAPTER OF THE QURAN). USING THESE STANDARD ABBREVIATIONS, ESPECIALLY FOR FREQUENTLY CITED TEXTS LIKE THE BIBLE OR QURAN, STREAMLINES CITATIONS AND ALIGNS WITH SCHOLARLY PRACTICE. FURTHERMORE, CMOS ENCOURAGES THE USE OF AUTHORITATIVE OR SCHOLARLY EDITIONS WHENEVER POSSIBLE, AS THESE OFTEN INCLUDE CRITICAL APPARATUS, SCHOLARLY INTRODUCTIONS, AND RELIABLE TRANSLATIONS THAT ENHANCE THE READER'S UNDERSTANDING AND VERIFICATION OF YOUR CITATIONS. THE CONSISTENT APPLICATION OF THESE PRINCIPLES ENSURES THAT YOUR WORK ADHERES TO ACADEMIC STANDARDS AND CONTRIBUTES TO THE BROADER SCHOLARLY CONVERSATION.

CITING THE BIBLE

CITING THE BIBLE WITHIN THE CHICAGO MANUAL OF STYLE REQUIRES SPECIFIC ATTENTION TO DETAIL, DISTINGUISHING BETWEEN DIFFERENT EDITIONS AND TRANSLATIONS. GENERALLY, WHEN YOU CITE THE BIBLE, YOU SHOULD IDENTIFY THE BOOK, CHAPTER, AND VERSE. FOR INSTANCE, GENESIS 1:1. CMOS RECOMMENDS THAT THE FIRST TIME YOU CITE A PARTICULAR TRANSLATION OF THE BIBLE, YOU SHOULD MENTION THE TRANSLATION IN YOUR FOOTNOTE OR ENDNOTE. SUBSEQUENT CITATIONS CAN THEN OMIT

THIS INFORMATION IF THE TRANSLATION REMAINS CONSISTENT THROUGHOUT YOUR WORK. THE PREFERRED FORMAT OFTEN INVOLVES A SUPERScript NUMBER FOR THE FOOTNOTE/ENDNOTE, FOLLOWED BY THE BOOK NAME, CHAPTER, AND VERSE NUMBER.

FOR EXAMPLE, A FOOTNOTE MIGHT READ: **Gen. 1:1**. IF YOU ARE USING A SPECIFIC TRANSLATION THAT NEEDS TO BE IDENTIFIED, IT WOULD APPEAR AS: **GENESIS 1:1 (NIV)**. IT IS ALSO CRUCIAL TO NOTE THAT CMOS PREFERS THAT YOU DO NOT ITALICIZE OR PUT BIBLICAL BOOKS IN QUOTATION MARKS IN YOUR CITATIONS. IF YOU ARE REFERRING TO A PARTICULAR EDITION OF THE BIBLE THAT IS CRUCIAL FOR YOUR ARGUMENT, YOU SHOULD PROVIDE FULL BIBLIOGRAPHIC INFORMATION FOR THAT EDITION IN YOUR BIBLIOGRAPHY. THE KEY IS TO ENSURE THAT YOUR READER CAN EASILY LOCATE THE PRECISE PASSAGE YOU ARE DISCUSSING, RESPECTING THE ESTABLISHED SCHOLARLY CONVENTIONS FOR BIBLICAL CITATION.

BIBLICAL BOOK NAMES AND ABBREVIATIONS

THE CHICAGO MANUAL OF STYLE, WHILE GENERALLY RECOMMENDING FULL BOOK NAMES FOR CLARITY, ALSO ACKNOWLEDGES THE COMMON SCHOLARLY PRACTICE OF USING ABBREVIATIONS FOR BIBLICAL BOOKS, ESPECIALLY IN FOOTNOTES AND IN WORKS WHERE SPACE IS LIMITED. HOWEVER, IT IS CRUCIAL TO ENSURE THAT ANY ABBREVIATIONS USED ARE STANDARD AND READILY UNDERSTOOD BY YOUR INTENDED AUDIENCE. THE MANUAL ADVISES CONSISTENCY IN ABBREVIATION USAGE THROUGHOUT YOUR TEXT. IF YOU ARE USING A LESS COMMON ABBREVIATION OR A SPECIFIC SCHOLARLY EDITION THAT EMPLOYS UNIQUE ABBREVIATIONS, IT IS GOOD PRACTICE TO INCLUDE A LIST OF ABBREVIATIONS AT THE BEGINNING OF YOUR WORK.

FOR FREQUENTLY CITED BOOKS, USING ABBREVIATIONS CAN SIGNIFICANTLY SHORTEN CITATIONS AND IMPROVE READABILITY. FOR EXAMPLE, COMMON ABBREVIATIONS INCLUDE:

- GEN. FOR GENESIS
- EX. FOR EXODUS
- LEV. FOR LEVITICUS
- NUM. FOR NUMBERS
- DEUT. FOR DEUTERONOMY
- JOSH. FOR JOSHUA
- JUDG. FOR JUDGES
- 1 SAM. FOR 1 SAMUEL
- 2 SAM. FOR 2 SAMUEL
- 1 KINGS FOR 1 KINGS
- 2 KINGS FOR 2 KINGS
- ISA. FOR ISAIAH
- JER. FOR JEREMIAH
- EZEK. FOR EZEKIEL
- MATT. FOR MATTHEW
- MARK FOR MARK
- LUKE FOR LUKE
- JOHN FOR JOHN

- ACTS FOR ACTS
- ROM. FOR ROMANS
- 1 COR. FOR 1 CORINTHIANS
- 2 COR. FOR 2 CORINTHIANS
- GAL. FOR GALATIANS
- EPH. FOR EPHESIANS
- PHIL. FOR PHILIPPIANS
- COL. FOR COLOSSIANS
- 1 THESS. FOR 1 THESSALONIANS
- 2 THESS. FOR 2 THESSALONIANS
- 1 TIM. FOR 1 TIMOTHY
- 2 TIM. FOR 2 TIMOTHY
- TITUS FOR TITUS
- PHILEM. FOR PHILEMON
- HEB. FOR HEBREWS
- JAS. FOR JAMES
- 1 PET. FOR 1 PETER
- 2 PET. FOR 2 PETER
- 1 JOHN FOR 1 JOHN
- 2 JOHN FOR 2 JOHN
- 3 JOHN FOR 3 JOHN
- JUDE FOR JUDE
- REV. FOR REVELATION

CONSISTENT ADHERENCE TO THESE ABBREVIATIONS, OR A CLEAR EXPLANATION IF DEVIATIONS ARE NECESSARY, IS VITAL FOR MAINTAINING SCHOLARLY RIGOR.

CITING SPECIFIC EDITIONS AND TRANSLATIONS

WHEN CITING THE BIBLE, THE SPECIFIC EDITION AND TRANSLATION YOU USE CAN SIGNIFICANTLY IMPACT THE INTERPRETATION AND VERIFICATION OF YOUR ARGUMENTS. THE CHICAGO MANUAL OF STYLE EMPHASIZES THE IMPORTANCE OF IDENTIFYING THESE DETAILS TO ENSURE ACCURACY AND TRANSPARENCY. FOR INSTANCE, IF YOU ARE REFERENCING THE KING JAMES VERSION (KJV), YOU WOULD NOTE THIS. IF YOU ARE USING A MORE MODERN SCHOLARLY TRANSLATION LIKE THE NEW REVISED STANDARD VERSION (NRSV) OR THE ENGLISH STANDARD VERSION (ESV), THAT SPECIFICITY IS EQUALLY IMPORTANT. THE FIRST TIME YOU CITE A PARTICULAR TRANSLATION OF THE BIBLE IN YOUR FOOTNOTES OR ENDNOTES, YOU SHOULD CLEARLY STATE THE

TRANSLATION USED.

AFTER THE INITIAL CITATION, SUBSEQUENT REFERENCES TO THE SAME TRANSLATION CAN BE MADE MORE CONCISELY. HOWEVER, IF YOU SWITCH TRANSLATIONS WITHIN THE SAME WORK, YOU MUST CLEARLY INDICATE THE NEW TRANSLATION. FOR EXAMPLE, A FOOTNOTE MIGHT READ: **JOHN 3:16 (NRSV)**. IN YOUR BIBLIOGRAPHY, YOU WOULD THEN LIST THE FULL BIBLIOGRAPHIC DETAILS OF THE SPECIFIC EDITION OF THE BIBLE YOU CONSULTED, INCLUDING THE PUBLISHER AND YEAR OF PUBLICATION. THIS METICULOUSNESS IS CRUCIAL FOR ACADEMIC CREDIBILITY, ALLOWING READERS TO ACCESS THE EXACT TEXT YOU RELIED UPON AND TO ASSESS THE NUANCES OF ANY TRANSLATION CHOICES YOU HAVE MADE.

CITING OTHER SACRED SCRIPTURES (QURAN, BHAGAVAD GITA, ETC.)

CITING SACRED SCRIPTURES BEYOND THE BIBLE, SUCH AS THE QURAN OR THE BHAGAVAD GITA, FOLLOWS PRINCIPLES SIMILAR TO BIBLICAL CITATION BUT REQUIRES ATTENTION TO THE UNIQUE STRUCTURES AND CONVENTIONS OF EACH TEXT. FOR THE QURAN, CITATIONS TYPICALLY INCLUDE THE SURAH (CHAPTER) NUMBER AND VERSE NUMBER, OFTEN WITH THE SURAH NAME OR ABBREVIATION. FOR EXAMPLE, **QURAN 2:153** OR **AL-BAQARAH 2:153**. SIMILAR TO BIBLICAL TEXTS, IT IS ADVISABLE TO SPECIFY THE TRANSLATION USED, ESPECIALLY IN THE FIRST INSTANCE. SCHOLARLY EDITIONS OF THE QURAN OFTEN HAVE STANDARDIZED NUMBERING SYSTEMS, WHICH SHOULD BE ADHERED TO.

FOR THE BHAGAVAD GITA, CITATIONS USUALLY INVOLVE THE CHAPTER (ADHYAYA) AND VERSE (SHLOKA) NUMBER. FOR EXAMPLE, **BHAGAVAD GITA 2.47**. AGAIN, IDENTIFYING THE SPECIFIC TRANSLATION AND EDITION USED IS CRITICAL FOR SCHOLARLY PRACTICE. SOME SCHOLARS MAY ALSO INCLUDE THE NAME OF THE COMMENTATOR IF REFERENCING THEIR SPECIFIC INTERPRETATION. THE GOAL REMAINS THE SAME: TO PROVIDE CLEAR, UNAMBIGUOUS ACCESS FOR THE READER TO THE SOURCE MATERIAL BEING DISCUSSED. ALWAYS CONSULT THE MOST RECENT EDITION OF THE CHICAGO MANUAL OF STYLE FOR ANY UPDATES OR SPECIFIC EXAMPLES RELATED TO THESE TEXTS.

THE QURAN

CITING THE QURAN REQUIRES A SPECIFIC FORMAT TO ENSURE ACCURACY AND CLARITY. THE FUNDAMENTAL COMPONENTS OF A QURANIC CITATION ARE THE CHAPTER (SURAH) NUMBER AND THE VERSE (AYAH) NUMBER. FOR INSTANCE, A CITATION MIGHT APPEAR AS **QURAN 5:45**. IT IS GENERALLY RECOMMENDED TO USE THE FULL NAME OF THE SURAH ALONGSIDE THE NUMBER FOR GREATER PRECISION, ESPECIALLY IN SCHOLARLY WORKS. FOR EXAMPLE, **AL-MA'IDAH 5:45**. THE CHICAGO MANUAL OF STYLE ADVISES THAT THE FIRST TIME YOU CITE THE QURAN, YOU SHOULD SPECIFY THE TRANSLATION YOU ARE USING. THIS IS CRUCIAL BECAUSE DIFFERENT TRANSLATIONS CAN RENDER ARABIC TERMS AND VERSES IN SUBTLY DIFFERENT WAYS, WHICH MAY BE SIGNIFICANT TO YOUR ARGUMENT.

FOR SUBSEQUENT CITATIONS OF THE SAME TRANSLATION, YOU CAN USE A SHORTENED FORM. WHEN LISTING THE QURAN IN YOUR BIBLIOGRAPHY, PROVIDE COMPLETE BIBLIOGRAPHIC INFORMATION FOR THE SPECIFIC EDITION AND TRANSLATION YOU CONSULTED, INCLUDING THE TRANSLATOR'S NAME, THE TITLE OF THE WORK, THE PUBLISHER, AND THE YEAR OF PUBLICATION. MANY SCHOLARLY EDITIONS ARE ALSO PART OF LARGER COLLECTIONS OR SERIES, WHICH SHOULD ALSO BE NOTED. ADHERING TO THESE GUIDELINES ENSURES THAT YOUR READERS CAN PRECISELY LOCATE THE VERSES YOU ARE REFERENCING AND UNDERSTAND THE BASIS OF YOUR INTERPRETATIONS, MAINTAINING ACADEMIC INTEGRITY.

THE BHAGAVAD GITA AND OTHER HINDU SCRIPTURES

CITING THE BHAGAVAD GITA AND OTHER HINDU SCRIPTURES NECESSITATES A CLEAR UNDERSTANDING OF THEIR STRUCTURAL COMPONENTS. FOR THE BHAGAVAD GITA, CITATIONS TYPICALLY CONSIST OF THE CHAPTER NUMBER (ADHYAYA) AND THE VERSE NUMBER (SHLOKA). FOR EXAMPLE, **BHAGAVAD GITA 2.47**. IT IS VITAL TO SPECIFY THE TRANSLATION YOU ARE USING, PARTICULARLY ON THE FIRST REFERENCE, AS INTERPRETATIONS CAN VARY SIGNIFICANTLY BETWEEN DIFFERENT TRANSLATIONS. THE SPECIFIC EDITION OF THE SCRIPTURE, INCLUDING THE NAME OF THE COMMENTATOR IF APPLICABLE, SHOULD ALSO BE NOTED. IN YOUR BIBLIOGRAPHY, YOU WILL NEED TO PROVIDE FULL DETAILS OF THE EDITION, INCLUDING TRANSLATOR, PUBLISHER, AND YEAR.

For other Hindu scriptures, such as the Upanishads or the Puranas, the citation format will depend on the specific text and its divisions. Often, citations will include the name of the text, followed by its section or chapter, and then the verse or aphorism number. For instance, a citation from the Brihadaranyaka Upanishad might look like: **Brihadaranyaka Upanishad 1.4.14**. As with all religious texts, precision in identifying the source, translation, and edition is paramount for scholarly credibility. Always refer to the latest edition of the Chicago Manual of Style for the most current and detailed guidance.

CITING APOCRYPHAL AND PSEUDEPIGRAPHAL TEXTS

Apocryphal and pseudepigraphal texts, which are non-canonical religious writings, are cited in a manner similar to canonical scriptures but often require more explicit identification of their status and the specific collection or edition from which they are drawn. Since these texts may not have universally standardized abbreviations or divisions, providing a clear and complete citation is even more critical. For example, when citing the Book of Enoch, you would typically specify the chapter and verse, and importantly, the particular edition or scholarly collection you are using, as there can be variations in manuscript traditions and scholarly reconstructions.

The Chicago Manual of Style encourages providing enough information for the reader to locate the text and the specific passage. This might involve referencing a well-known scholarly edition or a critical translation. For instance, a citation could look like: **1 Enoch 3:1-5**. If the text is part of a larger collection, such as "The Old Testament Pseudepigrapha," you would reference the collection, the specific book, and then the relevant section. In your bibliography, full details of the edition used, including editors and translators, are essential. This ensures transparency and allows other researchers to engage with the same textual basis.

CITING RABBINIC LITERATURE

Citing rabbinic literature, which includes works like the Talmud, Midrash, and Mishnah, presents unique challenges due to their complex structure and commentary-driven nature. The Chicago Manual of Style recommends a consistent approach to ensure clarity. For the Talmud, citations typically include the tractate name, the folio number (daff), and the side of the folio (a or b). For example, **Babylonian Talmud, Berakhot 3a**. It is also advisable to specify the edition of the Talmud you are using, as different editions may have slightly different pagination. Consulting a scholarly edition is always recommended.

For Midrashic literature, citations generally involve the name of the Midrash, the specific collection or homily within it (if applicable), and the relevant verse or section number. For example, **Genesis Rabbah 1:1**. For the Mishnah, citations typically include the order, tractate, and chapter, and sometimes the specific Mishnah. For instance, **Mishnah, Berakhot 1:1**. As with all religious texts, consistency in citation format and the full inclusion of bibliographic details for the edition used in your bibliography are crucial for academic integrity and reader accessibility.

THE TALMUD

Citing the Talmud, a foundational text of Rabbinic Judaism, requires attention to its unique structure and the conventions of scholarly reference. According to the Chicago Manual of Style, a standard Talmudic citation includes the name of the tractate, followed by the folio number and the side of the folio. Folios are typically designated as 'a' for the front side and 'b' for the back side. For instance, a citation would appear as **Sukkah 28a**, referring to folio 28 on the front side of the tractate Sukkah. It is crucial to identify the specific edition of the Talmud you are consulting, as pagination can vary, although the Vilna Shas edition is widely considered the standard.

In scholarly discourse, it is also common to include the name of the Babylonian Talmud or Jerusalem Talmud if

THERE IS AMBIGUITY, THOUGH USUALLY, "TALMUD" WITHOUT QUALIFICATION REFERS TO THE BABYLONIAN VERSION. FOR ENHANCED CLARITY, ESPECIALLY IN EXTENSIVE SCHOLARLY WORKS, YOU MIGHT ALSO INCLUDE THE CHAPTER OR SECTION WITHIN THE FOLIO IF THE REFERENCE IS VERY SPECIFIC. IN YOUR BIBLIOGRAPHY, YOU MUST PROVIDE FULL BIBLIOGRAPHIC DETAILS OF THE EDITION OF THE TALMUD YOU HAVE USED, INCLUDING THE PUBLISHER, YEAR, AND EDITORS OR COMPILERS IF APPLICABLE. THIS METICULOUS APPROACH ENSURES THAT YOUR READERS CAN PRECISELY LOCATE THE REFERENCED PASSAGES AND VERIFY YOUR SCHOLARSHIP.

OTHER RABBINIC TEXTS (MIDRASH, MISHNAH)

CITING OTHER SIGNIFICANT RABBINIC TEXTS, SUCH AS THE MIDRASH AND MISHNAH, FOLLOWS SPECIFIC CONVENTIONS THAT ARE IMPORTANT TO UPHOLD FOR ACADEMIC ACCURACY. FOR THE MISHNAH, CITATIONS TYPICALLY IDENTIFY THE ORDER, TRACTATE, AND CHAPTER. FOR EXAMPLE, **MISHNAH, YOMA 3:1**. THIS INDICATES THE FIRST MISHNAH WITHIN THE FIRST CHAPTER OF THE THIRD TRACTATE OF THE ORDER YOMA. IT IS CRUCIAL TO SPECIFY THE EDITION OF THE MISHNAH USED, AS SCHOLARLY VERSIONS MAY VARY IN STRUCTURE OR CONTAIN DIFFERENT COMMENTARIES. FULL BIBLIOGRAPHIC DETAILS FOR THE EDITION MUST BE PROVIDED IN YOUR BIBLIOGRAPHY.

FOR THE MIDRASH, CITATIONS GENERALLY INCLUDE THE NAME OF THE SPECIFIC MIDRASH COLLECTION, FOLLOWED BY THE HOMILETIC SECTION OR VERSE NUMBER. FOR INSTANCE, **GENESIS RABBAH 1:1** WOULD REFER TO THE FIRST HOMILY IN THE FIRST SECTION OF GENESIS RABBAH. OTHER EXAMPLES INCLUDE PESIKTA RABBATI OR EIKHAH RABBATI. AS WITH ALL RELIGIOUS TEXTS, ENSURING CLARITY AND CONSISTENCY IN YOUR CITATIONS, AND PROVIDING COMPLETE INFORMATION ABOUT THE EDITION AND TRANSLATION IN YOUR BIBLIOGRAPHY, IS ESSENTIAL FOR RIGOROUS SCHOLARSHIP. THE CHICAGO MANUAL OF STYLE'S EMPHASIS ON PRECISION SERVES TO FACILITATE THE READER'S ACCESS TO AND VERIFICATION OF YOUR RESEARCH SOURCES.

CITING LITURGICAL AND PRAYER BOOKS

CITING LITURGICAL AND PRAYER BOOKS, SUCH AS THE SIDDUR (JEWISH PRAYER BOOK) OR THE BOOK OF COMMON PRAYER (ANGLICAN/EPISCOPAL), REQUIRES ATTENTION TO THE SPECIFIC STRUCTURE AND CONTENT OF THESE TEXTS. THESE BOOKS ARE OFTEN ORGANIZED BY SERVICES, DAYS, SEASONS, OR SPECIFIC OCCASIONS. THEREFORE, CITATIONS SHOULD CLEARLY INDICATE THE NAME OF THE PRAYER BOOK, THE SPECIFIC SERVICE OR OCCASION, AND THE PAGE NUMBER OR SECTION. FOR EXAMPLE, A CITATION FROM THE SIDDUR MIGHT READ: **SIDDUR LEV SHALEM, MORNING SERVICE, P. 35**. SIMILARLY, FOR THE BOOK OF COMMON PRAYER, IT MIGHT BE: **THE BOOK OF COMMON PRAYER, MORNING PRAYER, PROPER LITURGY FOR ADVENT, P. 89**.

WHEN REFERENCING THESE TEXTS, IT IS IMPORTANT TO NOTE THE DENOMINATION OR TRADITION TO WHICH THE PRAYER BOOK BELONGS, ESPECIALLY IF THERE ARE VARIATIONS. IF YOU ARE REFERENCING A SPECIFIC TRANSLATION OR EDITION, THIS DETAIL SHOULD ALSO BE INCLUDED IN YOUR CITATION, PARTICULARLY ON THE FIRST MENTION. IN YOUR BIBLIOGRAPHY, PROVIDE COMPLETE BIBLIOGRAPHIC INFORMATION FOR THE SPECIFIC EDITION OF THE LITURGICAL BOOK YOU CONSULTED. THIS METICULOUSNESS ENSURES THAT YOUR READERS CAN ACCURATELY IDENTIFY AND ACCESS THE SPECIFIC PRAYERS OR LITURGICAL TEXTS YOU ARE REFERENCING IN YOUR ANALYSIS.

CITING RELIGIOUS COMMENTARIES AND EXEGESES

CITING RELIGIOUS COMMENTARIES AND EXEGESES, WHICH ARE SCHOLARLY OR THEOLOGICAL INTERPRETATIONS OF SACRED TEXTS, INVOLVES A MULTI-LAYERED APPROACH. YOU NEED TO CITE BOTH THE ORIGINAL SACRED TEXT AND THE COMMENTARY ITSELF. THE CHICAGO MANUAL OF STYLE GENERALLY RECOMMENDS CITING THE COMMENTARY, PROVIDING THE AUTHOR'S NAME, THE TITLE OF THE COMMENTARY, AND THE SPECIFIC PASSAGE BEING COMMENTED UPON, ALONG WITH THE RELEVANT CITATION FOR THE ORIGINAL SACRED TEXT. FOR EXAMPLE, A FOOTNOTE MIGHT READ: **RASHI ON GENESIS 1:1**, FOLLOWED BY THE FULL BIBLIOGRAPHIC DETAILS OF THE RASHI COMMENTARY IN THE BIBLIOGRAPHY.

IF YOU ARE REFERENCING A SPECIFIC EDITION OF A COMMENTARY, ESPECIALLY ONE WITH EXTENSIVE SCHOLARLY NOTES OR APPARATUS, IT IS CRUCIAL TO INCLUDE THESE DETAILS. FOR MODERN SCHOLARLY COMMENTARIES, THE CITATION WOULD FOLLOW STANDARD BOOK CITATION FORMATS, INCLUDING THE AUTHOR, TITLE, PUBLISHER, YEAR, AND PAGE NUMBER. FOR

EXAMPLE: JOHN GOLDINGAY, "THE THEOLOGY OF THE PENTATEUCH: THEMES AND BOOK BY BOOK," IN "THE OLD TESTAMENT LIBRARY" (LOUISVILLE: WESTMINSTER JOHN KNOX, 2000), 45. THE GOAL IS TO GIVE THE READER A CLEAR PATH TO BOTH THE INTERPRETER'S WORDS AND THE ORIGINAL TEXT BEING INTERPRETED.

SCHOLARLY COMMENTARIES

WHEN CITING SCHOLARLY COMMENTARIES ON RELIGIOUS TEXTS, THE PROCESS GENERALLY ALIGNS WITH THE STANDARD CHICAGO MANUAL OF STYLE GUIDELINES FOR CITING BOOKS. THIS INVOLVES PROVIDING THE AUTHOR'S FULL NAME, THE COMPLETE TITLE OF THE COMMENTARY, THE PUBLISHER, THE YEAR OF PUBLICATION, AND THE SPECIFIC PAGE NUMBER(S) BEING REFERENCED. FOR EXAMPLE, A FOOTNOTE MIGHT APPEAR AS: N.T. WRIGHT, "PAUL FOR EVERYONE: ROMANS" (LONDON: SPCK, 2004), 15. IT IS IMPORTANT TO NOTE WHETHER THE COMMENTARY IS PART OF A SERIES, AS THIS INFORMATION SHOULD ALSO BE INCLUDED IN THE BIBLIOGRAPHIC ENTRY FOR COMPLETENESS AND CONTEXT.

IF THE COMMENTARY FOCUSES ON A PARTICULAR SACRED TEXT, IT IS OFTEN HELPFUL TO ALSO REFERENCE THE SPECIFIC PASSAGE OF THAT SACRED TEXT WITHIN YOUR CITATION, ESPECIALLY IF THE COMMENTARY'S POINT IS TIED TO A PRECISE VERSE OR SECTION. FOR EXAMPLE, YOU MIGHT CITE A COMMENTARY ON A SPECIFIC PSALM OR A PASSAGE FROM THE TORAH. ALWAYS ENSURE THAT THE FULL DETAILS OF THE COMMENTARY, INCLUDING ITS EDITION IF APPLICABLE, ARE METICULOUSLY LISTED IN YOUR BIBLIOGRAPHY. THIS ALLOWS YOUR READERS TO EASILY LOCATE AND CONSULT THE SAME SCHOLARLY RESOURCE, ENHANCING THE CREDIBILITY AND VERIFIABILITY OF YOUR WORK.

TRADITIONAL AND RABBINIC COMMENTARIES

CITING TRADITIONAL AND RABBINIC COMMENTARIES, SUCH AS THOSE BY RASHI, MAIMONIDES, OR MEDIEVAL COMMENTATORS ON THE TALMUD, REQUIRES A SLIGHTLY DIFFERENT APPROACH THAN MODERN SCHOLARLY WORKS. THE CHICAGO MANUAL OF STYLE OFTEN RECOMMENDS CITING THE COMMENTARY BY THE COMMENTATOR'S NAME AND THE SPECIFIC TEXT THEY ARE COMMENTING ON, FOLLOWED BY THE RELEVANT SECTION OF THAT TEXT. FOR INSTANCE, WHEN CITING RASHI'S COMMENTARY ON THE TORAH, YOU WOULD WRITE: **RASHI ON GENESIS 1:1**. IF YOU ARE REFERENCING A SPECIFIC EDITION OF THIS COMMENTARY, PARTICULARLY ONE THAT INCLUDES CRITICAL NOTES OR EXTENSIVE INTRODUCTIONS, YOU SHOULD PROVIDE FULL BIBLIOGRAPHIC INFORMATION FOR THAT EDITION IN YOUR BIBLIOGRAPHY.

FOR COMMENTARIES ON RABBINIC TEXTS LIKE THE TALMUD, THE CITATION WOULD TYPICALLY REFER TO THE TRACTATE, FOLIO, AND SIDE, ALONG WITH THE COMMENTATOR'S NAME. FOR EXAMPLE, **TOSAFOT ON SUKKAH 2A**. WHEN LISTING THESE COMMENTARIES IN YOUR BIBLIOGRAPHY, IT IS IMPORTANT TO INCLUDE DETAILS ABOUT THE SPECIFIC EDITION, TRANSLATOR (IF APPLICABLE), AND PUBLISHER. THE KEY IS TO ENSURE THAT YOUR READER CAN UNAMBIGUOUSLY IDENTIFY THE COMMENTARY AND THE SECTION OF THE SACRED OR RABBINIC TEXT BEING DISCUSSED, MAINTAINING THE INTEGRITY OF YOUR SCHOLARLY RESEARCH.

FOOTNOTES VS. BIBLIOGRAPHY: UNDERSTANDING THE DIFFERENCE

IN CHICAGO-STYLE CITATION, THE DISTINCTION BETWEEN FOOTNOTES (OR ENDNOTES) AND THE BIBLIOGRAPHY IS FUNDAMENTAL TO ACADEMIC PRACTICE. FOOTNOTES AND ENDNOTES SERVE TO PROVIDE IMMEDIATE CITATION INFORMATION WITHIN THE TEXT, ALLOWING READERS TO QUICKLY IDENTIFY THE SOURCE OF A PARTICULAR PIECE OF INFORMATION OR QUOTATION. THEY ARE ALSO USED FOR SUPPLEMENTARY COMMENTS OR EXPLANATIONS THAT DO NOT FIT WITHIN THE MAIN BODY OF THE TEXT. FOR RELIGIOUS TEXTS, FOOTNOTES ARE PARTICULARLY USEFUL FOR CITING SPECIFIC VERSES, CHAPTERS, OR COMMENTARIES WITHOUT DISRUPTING THE FLOW OF THE NARRATIVE.

THE BIBLIOGRAPHY, ON THE OTHER HAND, PROVIDES A COMPREHENSIVE LIST OF ALL SOURCES CITED IN YOUR WORK, PRESENTED IN ALPHABETICAL ORDER BY THE AUTHOR'S LAST NAME (OR BY TITLE IF NO AUTHOR IS GIVEN). IT OFFERS FULL BIBLIOGRAPHIC DETAILS FOR EACH SOURCE, ENABLING READERS TO LOCATE AND CONSULT THE ORIGINAL MATERIALS THEMSELVES. WHEN CITING RELIGIOUS TEXTS, THE BIBLIOGRAPHY MUST INCLUDE COMPLETE INFORMATION ABOUT THE EDITION, TRANSLATION, PUBLISHER, AND YEAR OF PUBLICATION FOR EVERY SACRED SCRIPTURE, COMMENTARY, OR SECONDARY SOURCE USED. BOTH SYSTEMS WORK IN TANDEM TO ENSURE ACADEMIC RIGOR AND TO GUIDE YOUR READERS EFFECTIVELY.

FOOTNOTES AND ENDNOTES

FOOTNOTES AND ENDNOTES ARE THE PRIMARY MEANS OF CITATION WITHIN THE BODY OF A CHICAGO-STYLE DOCUMENT, ESPECIALLY WHEN DEALING WITH RELIGIOUS TEXTS. THEY PROVIDE A PRECISE REFERENCE TO THE SOURCE OF A QUOTATION, PARAPHRASED IDEA, OR SPECIFIC PIECE OF INFORMATION. FOR RELIGIOUS TEXTS, A FOOTNOTE TYPICALLY INCLUDES THE BOOK, CHAPTER, AND VERSE FOR BIBLICAL CITATIONS, OR THE SURAH AND VERSE FOR THE QURAN, OR THE TRACTATE, FOLIO, AND SIDE FOR THE TALMUD, ALONG WITH THE SPECIFIC TRANSLATION AND EDITION USED ON FIRST MENTION. SUBSEQUENT CITATIONS OF THE SAME SOURCE CAN BE SHORTENED.

FOR EXAMPLE, A FIRST-TIME FOOTNOTE FOR A BIBLICAL PASSAGE MIGHT READ: **GENESIS 3:15 (NIV)**. A SUBSEQUENT FOOTNOTE REFERRING TO THE SAME PASSAGE COULD BE: **GEN. 3:15**. FOR OTHER RELIGIOUS TEXTS, SUCH AS THE QURAN, IT MIGHT BE: **QURAN 4:157 (YUSUF ALI TRANSLATION)**. OR FOR THE TALMUD: **BABYLONIAN TALMUD, BERAKHOT 5A**. THESE NOTES ARE EITHER PLACED AT THE BOTTOM OF THE PAGE (FOOTNOTES) OR COLLECTED AT THE END OF THE CHAPTER OR DOCUMENT (ENDNOTES). THEY ARE CRUCIAL FOR MAINTAINING ACADEMIC INTEGRITY AND ALLOWING READERS TO TRACE YOUR RESEARCH.

THE BIBLIOGRAPHY

THE BIBLIOGRAPHY IS AN INDISPENSABLE COMPONENT OF ANY CHICAGO-STYLE DOCUMENT, SERVING AS AN ALPHABETICAL LIST OF ALL SOURCES CONSULTED AND CITED. WHEN CITING RELIGIOUS TEXTS, THE BIBLIOGRAPHY MUST PROVIDE COMPLETE AND ACCURATE INFORMATION FOR EACH ENTRY, ALLOWING READERS TO LOCATE THE EXACT EDITIONS AND TRANSLATIONS YOU HAVE USED. FOR SACRED SCRIPTURES, THIS TYPICALLY INCLUDES THE TITLE OF THE SCRIPTURE, THE TRANSLATOR(S) IF APPLICABLE, THE EDITOR(S) IF APPLICABLE, THE PUBLISHER, AND THE YEAR OF PUBLICATION. FOR EXAMPLE: **THE HOLY BIBLE, NEW INTERNATIONAL VERSION. GRAND RAPIDS, MI: ZONDERVAN, 2011.**

FOR COMMENTARIES AND SECONDARY SOURCES, THE STANDARD BIBLIOGRAPHIC FORMAT APPLIES, INCLUDING AUTHOR, TITLE, PUBLISHER, AND YEAR. FOR EXAMPLE: **GOLDINGAY, JOHN. "THE THEOLOGY OF THE PENTATEUCH: THEMES AND BOOK BY BOOK." IN THE OLD TESTAMENT LIBRARY. LOUISVILLE: WESTMINSTER JOHN KNOX, 2000.** THE BIBLIOGRAPHY ENSURES THAT ALL SOURCE MATERIAL IS PROPERLY ACKNOWLEDGED AND THAT YOUR READERS HAVE THE NECESSARY INFORMATION TO ACCESS AND VERIFY YOUR RESEARCH. CONSISTENCY IN FORMATTING IS KEY.

COMMON PITFALLS AND HOW TO AVOID THEM

NAVIGATING THE COMPLEXITIES OF CITING RELIGIOUS TEXTS CAN LEAD TO COMMON ERRORS IF NOT APPROACHED WITH CARE. ONE FREQUENT PITFALL IS INCONSISTENT CITATION OF TRANSLATIONS. FOR EXAMPLE, CITING THE BIBLE USING DIFFERENT TRANSLATIONS WITHOUT CLEARLY INDICATING THE SWITCH CAN CONFUSE READERS AND UNDERMINE THE AUTHORITY OF YOUR WORK. TO AVOID THIS, DECIDE ON A PRIMARY TRANSLATION AND STICK WITH IT, OR CLEARLY NOTE ANY CHANGES AND THE REASONS FOR THEM. ANOTHER COMMON ERROR IS OMITTING CRUCIAL DETAILS LIKE THE SPECIFIC EDITION OF A COMMENTARY OR THE FOLIO NUMBER FOR TALMUDIC REFERENCES.

FAILING TO PROVIDE COMPLETE BIBLIOGRAPHIC INFORMATION IN THE BIBLIOGRAPHY IS ALSO A SIGNIFICANT ISSUE. ENSURE THAT EVERY SOURCE MENTIONED IN YOUR NOTES APPEARS IN YOUR BIBLIOGRAPHY WITH ALL NECESSARY DETAILS. FURTHERMORE, IMPROPER USE OF ABBREVIATIONS CAN BE A PROBLEM. WHILE ABBREVIATIONS ARE COMMON AND USEFUL FOR WIDELY RECOGNIZED RELIGIOUS TEXTS, ENSURE YOU USE STANDARD ABBREVIATIONS OR PROVIDE A CLEAR KEY FOR LESS COMMON ONES. BY BEING METICULOUS ABOUT THESE DETAILS, YOU CAN ENSURE YOUR CITATIONS ARE ACCURATE, CREDIBLE, AND ADHERE TO THE CHICAGO MANUAL OF STYLE'S RIGOROUS STANDARDS.

ADVANCED CITATION SCENARIOS

BEYOND BASIC CITATIONS, ADVANCED SCENARIOS IN CITING RELIGIOUS TEXTS MIGHT INVOLVE REFERENCING ANCIENT MANUSCRIPTS, CRITICAL EDITIONS WITH EXTENSIVE APPARATUS, OR MULTIPLE COMMENTARIES ON THE SAME PASSAGE. WHEN DEALING WITH MANUSCRIPTS, THE CHICAGO MANUAL OF STYLE OFTEN DIRECTS USERS TO PROVIDE DETAILS ABOUT THE

MANUSCRIPT ITSELF, SUCH AS ITS NAME, COLLECTION, OR SHELF MARK, IN ADDITION TO THE TEXTUAL REFERENCE. FOR CRITICAL EDITIONS, YOU WOULD CITE THE EDITION'S EDITOR OR COMPILER AND PROVIDE SPECIFIC INFORMATION ABOUT THE CRITICAL APPARATUS IF IT IS RELEVANT TO YOUR ARGUMENT. FOR EXAMPLE, REFERENCING A PASSAGE WITH VARIANT READINGS MIGHT NECESSITATE CITING SPECIFIC SCHOLARLY NOTES OR TEXTUAL WITNESSES.

WHEN CITING MULTIPLE COMMENTARIES ON A SINGLE VERSE OR PASSAGE, IT IS ESSENTIAL TO CLEARLY DISTINGUISH WHICH COMMENTARY IS BEING REFERENCED AND HOW IT CONTRIBUTES TO YOUR ANALYSIS. THIS MIGHT INVOLVE CITING EACH COMMENTARY SEPARATELY OR DISCUSSING THEIR DIFFERING INTERPRETATIONS IN RELATION TO THE PRIMARY TEXT. THE KEY IN ALL ADVANCED SCENARIOS IS TO PRIORITIZE CLARITY AND PROVIDE ENOUGH INFORMATION FOR YOUR READER TO FOLLOW YOUR RESEARCH PRECISELY. CONSULTING THE LATEST EDITION OF THE CHICAGO MANUAL OF STYLE OR SEEKING GUIDANCE FROM AN ACADEMIC ADVISOR IS ALWAYS RECOMMENDED FOR COMPLEX CITATION SITUATIONS.

MANUSCRIPT CITATIONS

CITING RELIGIOUS TEXTS FROM ANCIENT MANUSCRIPTS PRESENTS A UNIQUE SET OF CHALLENGES AND REQUIRES A HEIGHTENED LEVEL OF PRECISION. THE CHICAGO MANUAL OF STYLE ADVISES THAT WHEN REFERENCING PRIMARY SOURCE MATERIAL FOUND IN MANUSCRIPTS, YOU MUST PROVIDE SUFFICIENT DETAIL FOR THE READER TO IDENTIFY THE SPECIFIC MANUSCRIPT AND THE RELEVANT PORTION. THIS TYPICALLY INCLUDES THE NAME OF THE MANUSCRIPT (IF IT HAS ONE), ITS COLLECTION OR LIBRARY LOCATION, AND A SHELFMARK OR IDENTIFIER. FOLLOWING THIS, YOU WOULD CITE THE SPECIFIC TEXTUAL DIVISION, SUCH AS CHAPTER AND VERSE, AS IT APPEARS IN THE MANUSCRIPT OR AS IT IS CONVENTIONALLY REFERENCED IN SCHOLARLY EDITIONS DERIVED FROM IT.

FOR EXAMPLE, A CITATION MIGHT INVOLVE REFERENCING A SPECIFIC VERSION OF THE DEAD SEA SCROLLS, SUCH AS: **4Q22 (4QJUBILEE^B), COL. 1, LINES 1–5**. IT IS ALSO CRUCIAL TO NOTE THE EDITION OR SCHOLARLY RECONSTRUCTION OF THE MANUSCRIPT YOU ARE USING, AS VARIATIONS BETWEEN THEM CAN BE SIGNIFICANT. IF YOU ARE REFERENCING A PUBLISHED EDITION OF A MANUSCRIPT, YOU WOULD CITE THAT EDITION FULLY IN YOUR BIBLIOGRAPHY. ENSURING ABSOLUTE CLARITY REGARDING THE MANUSCRIPT SOURCE IS PARAMOUNT FOR SCHOLARLY ACCURACY AND FOR ENABLING OTHER RESEARCHERS TO ACCESS THE SAME PRIMARY MATERIAL.

CITING WORKS IN TRANSLATION SERIES

WHEN CITING RELIGIOUS TEXTS THAT ARE PART OF A LARGER TRANSLATION SERIES, SUCH AS "THE OLD TESTAMENT LIBRARY" OR "TEXTS AND STUDIES IN ANCIENT JUDAISM," THE CHICAGO MANUAL OF STYLE REQUIRES YOU TO PROVIDE DETAILS FOR BOTH THE INDIVIDUAL WORK AND THE SERIES. THE PRIMARY CITATION SHOULD FOCUS ON THE SPECIFIC BOOK OR TEXT YOU ARE REFERENCING, INCLUDING THE AUTHOR (OF THE TRANSLATION OR COMMENTARY), THE TITLE OF THE WORK, THE TRANSLATOR(S), THE PUBLISHER, AND THE YEAR OF PUBLICATION FOR THAT SPECIFIC VOLUME. FOR EXAMPLE: **TALMON, YONATAN. "THE MASORETIC TEXT: A CRITICAL INTRODUCTION." IN SBL RESOURCES FOR BIBLICAL STUDY 74. ATLANTA: SOCIETY OF BIBLICAL LITERATURE, 2015.**

IN ADDITION TO CITING THE INDIVIDUAL WORK, IT IS IMPORTANT TO INCLUDE THE NAME OF THE SERIES AND ITS SERIES NUMBER, IF APPLICABLE, IN THE BIBLIOGRAPHIC ENTRY. THIS INFORMATION PROVIDES VALUABLE CONTEXT FOR THE READER AND HELPS THEM LOCATE THE SPECIFIC VOLUME WITHIN THE BROADER SERIES. THE SERIES EDITORS MAY ALSO BE RELEVANT INFORMATION TO INCLUDE IF THEY ARE PROMINENTLY FEATURED. PROPERLY CITING WORKS WITHIN TRANSLATION SERIES ENSURES THAT THE READER UNDERSTANDS THE SCHOLARLY CONTEXT AND ORIGINS OF THE MATERIAL YOU ARE ENGAGING WITH.

Q: WHAT IS THE MOST IMPORTANT PRINCIPLE WHEN CITING RELIGIOUS TEXTS USING THE CHICAGO MANUAL OF STYLE?

A: THE MOST IMPORTANT PRINCIPLE IS TO PROVIDE CLEAR, PRECISE, AND SUFFICIENT INFORMATION FOR YOUR READER TO LOCATE THE EXACT PASSAGE OR SOURCE YOU ARE REFERENCING. THIS INCLUDES SPECIFYING THE TEXT, EDITION, TRANSLATION, AND RELEVANT DIVISIONS (CHAPTER, VERSE, FOLIO, ETC.).

Q: Do I need to cite the translation every time I mention the Bible?

A: No, you only need to specify the translation of the Bible the first time you cite it in your footnotes or endnotes. Subsequent citations of the same translation can be shortened, but you must clearly indicate if you switch translations.

Q: How do I cite the Quran?

A: Cite the Quran by the sura (chapter) number and verse (ayah) number, for example, Quran 2:153. It is also recommended to specify the translation used on the first reference.

Q: What is the correct way to cite the Talmud?

A: Cite the Talmud by the tractate name, followed by the folio number and the side of the folio (A or B). For example, Babylonian Talmud, Berakhot 3A. Specifying the edition is also important.

Q: Should I use abbreviations for biblical books in my citations?

A: The Chicago Manual of Style acknowledges the use of standard abbreviations for biblical books, especially in footnotes, but recommends consistency. If you use less common abbreviations, it's advisable to include a list of abbreviations.

Q: How do I cite a religious commentary alongside the primary text?

A: You should cite both the primary religious text and the commentary. Typically, you cite the commentary by its author and title, indicating which passage of the primary text it refers to, and then provide full bibliographic details for both in your bibliography.

Q: What information is crucial for citing apocryphal texts?

A: For apocryphal and pseudepigraphal texts, it is crucial to specify the chapter and verse, but also the particular edition or scholarly collection you are using, as these texts may not have universally standardized divisions or canonical status.

Q: How do I handle citing multiple translations of the same sacred text in one paper?

A: If you use multiple translations, you must clearly indicate which translation is being used for each citation. Switching translations should be done purposefully and explained if it significantly impacts your argument.

Q: What are the essential components of a bibliographic entry for a sacred scripture?

A: The essential components include the title of the scripture, the translator(s) if applicable, the editor(s) if applicable, the publisher, and the year of publication of the specific edition you consulted.

Q: WHERE CAN I FIND THE MOST UP-TO-DATE GUIDANCE ON CITING RELIGIOUS TEXTS IN CHICAGO STYLE?

A: THE MOST RELIABLE SOURCE IS ALWAYS THE LATEST EDITION OF THE CHICAGO MANUAL OF STYLE ITSELF, AVAILABLE IN PRINT AND ONLINE. CONSULTING WITH YOUR PROFESSOR OR ACADEMIC ADVISOR IS ALSO HIGHLY RECOMMENDED FOR SPECIFIC QUESTIONS.

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