

TEMENOS ACADEMY REVIEW

Guidelines for Contributors

The best way in which to get a sense of *TAR's* editorial conventions is by glancing through recent issues of the *Review* itself. But the following observations may also be helpful.

Quotations which are more than 3 lines in length should be given as separate blocks of indented text. A quotation within a paragraph is marked by inverted commas; a quotation within a quoted passage which is so marked is enclosed by quotation marks.

Footnotes rather than endnotes are used.

Contributors are requested to send a few self-descriptive lines to be included in the issue's 'Notes on Contributors'. If the contribution is a translation, we would also like a passage describing the original author – unless this is a figure (such as Augustine, Dante or Goethe) for whom such a capsule account might seem an impertinence.

Foreign languages. It is *TAR's* aim to represent all words, phrases and citations from other languages as accurately as is reasonably possible; this extends to use of the appropriate diacritics. Thus, for Arabic, '*Umar Khayyām*' rather than *Omar Khayyam*; for Sanskrit, *Brhadāranyaka* rather than *Brihadaranyaka*. Exceptions can be made in the case of names and terms which are so familiar in less scholarly spellings that to use a precise notation would seem pedantic (e.g. *Krishna* rather than *Kṛṣṇa*); there is obviously room for difference of opinion here. Other alphabets and scripts (e.g. Greek, Hebrew) are not normally employed. If a contributor has particular reasons for differing from any aspect of the above, however, these reasons will be sympathetically considered.

Citations. The conventions used are normally those illustrated by the following examples:

A monograph; first citation: Henry Corbin, *Avicenna and the Visionary Recital*, trans. Willard R. Trask (New York: Pantheon Books, 1960), p. 289; **subsequent citations:** Corbin, *Avicenna and the Visionary Recital*, p. 289.

An article in a journal; first citation: J. Baines and C. J. Eyre, 'Four Notes on Literacy', *Göttinger Miszellen* 61 (1983) 65-96 (p. 89); **subsequent citations:** Baines and Eyre, 'Four Notes on Literacy', p. 89.

An article in a collection, first citation: Leonard Lewisohn, 'Romantic Love in Islam', in *Encyclopædia of Love in World Religions*, 2 vols, ed. Yudit Greenberg (New York: Macmillan Reference, 2007), ii.513-15.

Early texts cited in modern editions/translations: *Upadeśasāhasrī* (verse section), chapter 11: Sengaku Mayeda, ed. and trans., *A Thousand Teachings: The Upadeśahāsrī of Śaṅkara* (Albany NY: SUNY Press, 1992), pp. 126-7.

Asclepius §§14, 16-17: A. D. Nock and A.-J. Festugière, eds, *Corpus hermeticum*, vol. 2 (Paris, 1960), pp. 313, 315.

Works which have, in any tradition, been accorded 'canonical' status can however usually be cited without bibliographical details; e.g.:

Exodus 20:11; *Chandogya Upaniṣad* 7.26.2; *Qur'ān* 5:48; Aquinas, *Summa theologica* i.2, q. 91

When a work exists in multiple volumes, the number of volumes should normally be indicated following the title, and the number of the volume cited given as a roman numeral separated from the page-number by a stop: see the Lewisohn citation above for an example.

When feasible, please cite a work in the original edition.