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**Submission**

Papers should be submitted by 31 December 2015 to Nicholas Campion, School of Archaeology, History and Anthropology, University of Wales Trinity Saint David, [n.campion@uwtsd.ac.uk](mailto:n.campion@uwtsd.ac.uk)  
Earlier submission is welcome.

**Timetable**

31 March 2016 Peer review complete  
30 May 2016 Authors' corrections complete  
30 August 2016 Publication

All papers will be read for style and content and authors will be expected to make the required corrections. We recognise that English is not the first language of many authors. If you have doubts about the quality of your written English, we suggest you seek some editing help. We will return papers which require extensive copy-editing.

**References and Bibliography: Please use the style guide which follows**

**Length**

Invited Talks (45 mins): max 7000 words or 17 pages approx  
Lectures (25 mins): max 5000 words or 13 pages approx

**The length includes footnotes and bibliography**

**Illustrations**

These will be included in the page total, so please be aware that the word total will be cut. Authors are responsible for obtaining copyright permission. Illustrations should be jpg or jpeg, 300 dpi. Please send illustrations and figures separately, having estimated the space they need in your text. Include a list of captions with sources in your main text.

**Layout and Formatting**

Papers should be submitted as Word docs, using the attached page template.

Papers which do not conform to the guidelines will be returned.

**SOPHIA CENTRE PRESS STYLE GUIDE FOR INSAPIX**

We use *The Chicago Manual of Style* 16th ed. as our guide.  
[http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

### Quotations in the text

Within the text single quotation marks should be used. Double quotation marks should be used only for quotations within quotations. Periods and commas go OUTSIDE the quote marks.

Only quotations of over fifty words should be indented, without quotation marks.

**Dates** should be expressed thus: 1 January 1900; the 1990s, the twentieth century; 1939–45, 1989–90. Numbers up to ninety-nine should be spelled out in full, unless as part of mathematical formulae or astronomical measurement. In footnotes dates should be abbreviated thus: 1 Jan. 1900.

**Capitalisation** should be kept to a minimum, preferably only for personal and place names and for titles when articulated to a person name (thus 'the doctor' but 'Doctor Dee').

### Abbreviating or condensing inclusive numbers:

For numbers below 100, all numbers should be used: e.g., 3–10, 71–72.

For 100 or multiples of 100 use all digits, e.g., 100–104, 1100–1113.

For 101 to 109 use changed part only, e.g. 101–8

110 onwards, use 2 or more digits as needed, e.g., 321–28, 1087–89.

110 onwards, and 1000 onwards, if three digits change, use all digits.

When in doubt, include all numbers.

Roman numerals are always given in full.

### Abbreviating places:

We use as few full stops as possible, and preferably none:

For the United States, USA or US; For the United Kingdom, UK

For individual states, always the two-letter postal code; for Massachusetts use 'MA', never 'Mass.'; for Pennsylvania, use 'PA', never 'Penn.', and so forth.

### REFERENCES:

Footnotes should be used. Footnotes should be numbered consecutively throughout the text. As far as possible they should be restricted to references.

References should be full enough when first cited to be readily identifiable. **Any further references should be indicated by a clear abbreviation**, thereby avoiding op. cit. and loc. cit. We suggest using the author's last name, abbreviation of the title, and page numbers as necessary. Examples are given below.

Please note: authors' first names should be given as in the original publication (e.g. Nicholas Campion. Do not use initials (e.g. N. Campion) unless they are used in the original publication.

Where a reference to a single work is followed in the next footnote by a reference to the same work, **ibid.** may **NO LONGER** be used. We continue to list the author's last name, abbreviated title, and page number.

In general there should be no more than one footnote per sentence, placed at the end of the sentence.

### FOOTNOTES

#### Single Author Books

J.McKim Malville, *Guide to Prehistoric Astronomy in the Southwest* (Boulder: Johnson Books, 2008), 46–47.

Repeat use abbreviation in subsequent footnotes:

Malville, *Prehistoric Astronomy*, 53–54.

### **Multi-author Books**

Clive Ruggles and Nicholas Saunders, *Astronomies and Cultures* (Niwot, Colorado: University Press of Colorado, 1993), 99–100.

Repeat use abbreviation in subsequent footnotes:

Ruggles and Saunders, *Astronomies and Cultures*, 132–33.

### **Journal and Magazine Articles**

Charles Burnett, 'The Astrologer's Assay of the Alchemist: Early References to Alchemy in Arabic and Latin Texts', *Ambix* 39, no. 3 (1992): pp. 103–9.

Repeat use abbreviation in subsequent footnotes:

Burnett, 'The Astrologer's Assay', pp. 103–9.

### **Classical texts**

Classical and medieval texts are often divided into numbered books, chapters, paragraphs and line numbers. In such cases the page number is optional.

Examples:

Plato, *Republic*, Book I, 364E.

Plato, *Laws* V.737 E–738 A, VI 771 A–C, *Epinomis* 978E–979A.

Augustine, *City of God*, Book V, ch. 6, in Aquinas, *Summa Contra Gentiles*, III.85.14.

L. W. King, *The Seven Tablets of Creation: or, The Babylonian and Assyrian Legends Concerning the Creation of the World and of Mankind* (1902; repr. Montana: Kessinger Publishing, 2004), Tablet IV, lines 56–60.

### **Citing a work quoted or cited within another work:**

Frank E. Manuel, *The Religion of Isaac Newton* (Oxford: Oxford University Press, 1974), p. 23, as quoted in Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982), p. 11.

In future citations this is shortened to:

Manuel, *The Religion of Isaac Newton*, p. 23.

### **Edited volumes:**

Clive Ruggles and Nicholas Saunders, eds., *Astronomies and Cultures* (Niwot CA: University of Colorado Press, 1993), pp. 202–52.

In future citations:

Ruggles and Saunders, *Astronomies and Cultures*, p. 208–9.

Or:

*Magika Hiera: Ancient Greek Magic and Religion*, eds., C. Faraone and D. Obbink (Oxford: Oxford University Press, 1991), p. 48.

### Films

Are cited Director's full name, *Film Name* (Year of Debut), as in:

Paul Wegener, *Der Golem* (1914).

F. W. Murnau, *Faust* (1926).

### For a non-edited book of more than one volume:

P. M. Fraser, *Ptolemaic Alexandria*, 3 vols, (Oxford: Oxford University Press, 1972), 2:151–53.

Note here that 2 refers to the volume number and 151–53 refers to the pages.

### References to articles and essays within edited works:

A. D. H. Bivar, 'Mithra and Mesopotamia', in John R. Hinnells, ed., *Mithraic Studies* (Manchester: Manchester University Press, 1975), pp. 275–89.

In future citations:

Bivar, 'Mithra and Mesopotamia', p. 276.

### Reprinted works

The year of first printing goes inside the parenthesis, followed by a semi-colon, the abbreviation 'repr.' and then the usual 'Place: Press, Year' format, as in:

Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (1957; repr. London: Harcourt, Inc., 1987), pp. 93–94.

### Translated works

Always cite the work under the author's name. Include the translator's name after the title.

Claudius Ptolemy, *Tetrabiblos*, trans. F.E. Robbins (Cambridge, MA: Harvard University Press, 1940).

### Theses

Robert Sagerman, 'Ambivalence toward Christianity in the Kabbalah of Abraham Abulafia', (PhD dissertation, New York University, 2008).

### Websites

Web references should contain the actual website address (URL, beginning 'http://'), and the date it was last accessed. Please include the author's name where possible. Where there is no author given, please use 'Anon.'

For example:

Anon., 'Taking the Mickey in Goa' at [http://www.rodents\\_alive.com/mickey1.html](http://www.rodents_alive.com/mickey1.html) [accessed 12 April 2000].

Mary Ann McClure, 'Chaos and feminism – A Complex Dynamic: Parallels Between Feminist Philosophy of Science and Chaos Theory', (2004), <http://www.pamij.com/feminism.html> [Accessed 5 October 2004].

Whereas Chicago 16 recommends access dates be dropped, we require them to be included in the footnote citation, but NOT the final bibliography.

### Other citations

For all other citation formats where there is doubt, consult Chicago 16 and the managing editor of the project.

**Multiple citations** in a footnote are often separated by semicolons, as in:

<sup>2</sup> See for example, Cristina Farronato, *Eco's Chaosmos: From the Middle Ages to Postmodernity* (Toronto; London: University of Toronto Press, 2003); Tim Clark, 'A Whiteheadian Chaosmos: Process Philosophy from a Deleuzian Perspective', *Process Studies* 3-4 (1999): pp. 179-94; Frederick J. Ruf, *The Creation of Chaos: William James and the Stylistic Making of a Disorderly World* (Albany: State University of New York Press, 1991); Jean-Godefroy Bidima, 'Music and the Socio-historical Real', in *Deleuze and Music*, ed. by Ian Buchanan and Marcel Swiboda (Edinburgh: Edinburgh University Press, 2004), pp. 176-95.

Or, if previously cited:

<sup>3</sup> Farronato, *Eco's Chaosmos*; Eliade, *The Sacred and the Profane*, pp. 32-33; Kane, *Wisdom of the Mythtellers*, p. 14.

## BIBLIOGRAPHY

A bibliography at the end of the text includes all the works cited in the references as well as any other additional sources that were drawn from, in alphabetical order by the author's last name. Note that the punctuation format for the bibliography varies considerably from the punctuation format for footnotes. For texts without archival sources, the bibliography is printed as one single document. See below for the formatting of texts referencing archival sources.

### Bibliography

Anon., 'Taking the Mickey in Goa', at [http://www.rodents\\_alive.com/mickey1.html](http://www.rodents_alive.com/mickey1.html)

Bivar, A. D. H. 'Mithra and Mesopotamia'. In John R. Hinnells, ed., *Mithraic Studies*, pp. 275-89. Manchester: Manchester University Press, 1975.

Burnett, Charles. 'The Astrologer's Assay of the Alchemist: Early References to Alchemy in Arabic and Latin Texts'. *Ambix* 39, no. 3 (1992): pp. 103-9.

Davies, Charlotte. *Reflexive Ethnography: A Guide to Researching Ourselves and Others*. London: Routledge, 1999.

Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. 1957. Reprinted by London: Harcourt, Inc., 1987.

Faraone, C. and D. Obbink, eds. *Magika Hiera: Ancient Greek Magic and Religion*. Oxford: Oxford University Press, 1991.

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Grim, Patrick, ed. *Philosophy of Science and the Occult*, 2nd ed., SUNY Series in Philosophy. Albany: State University of New York Press, 1990.

King, L. W. *The Seven Tablets of Creation: or, The Babylonian and Assyrian Legends Concerning the Creation of the World and of Mankind*. 1902. Reprinted by Montana: Kessinger Publishing, 2004.

Kirk, G. S, J. E. Raven and M. Schofield. *The Presocratic Philosophers*. 2nd ed. Cambridge: Cambridge University Press, 1983.

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McClure, Mary Ann. 'Chaos and Feminism – A Complex Dynamic: Parallels Between Feminist Philosophy of Science and Chaos Theory'. 2004. <http://www.pamij.com/feminism.html>

McCutcheon, R. *The Insider/Outsider Problem in the Study of Religion: A Reader*. London: Cassell, 1999.

Murnau, F. W. *Faust* (1926). Film.

Plato. *Republic*. Translated by Paul Shorey. Cambridge, MA: Harvard University Press, 1937.

Ptolemy, Claudius, *Tetrabiblos*. Translated by F. E. Robbins. Cambridge, MA: Harvard University Press, 1940.

Ruggles, Clive and Nicholas Saunders, eds. *Astronomies and Cultures*. Niwot CA: University of Colorado Press, 1993.

Sagerman, Robert. 'Ambivalence toward Christianity in the Kabbalah of Abraham Abulafia'. PhD dissertation, New York University, 2008.

Webster, Charles. *From Paracelsus to Newton: Magic and the Making of Modern Science*. Cambridge: Cambridge University Press, 1982.

Wegener, Paul. *Der Golem* (1914). Film.

Xella, Paolo. 'The Omen Texts'. In Wilfred G.E. Watson and Nicolas Wyatt, eds., *Handbook of Ugaritic Studies*, pp. 353–58. Leiden: Brill, 1999.