Early Greek Ethics: Style, Citation, & Formatting Guidelines

1. Basic Submission Information

a. Submission date is 31 August 2016.
b. Submit your chapter in Microsoft Word and as a PDF,
c. Word limit is 10,000 words (including endnotes and bibliography).
d. The brief to contributors is appended to the end of this document.

2. Organization

Each chapter will have the following elements (in the following order):

a. Title
b. Author(s) name(s)
c. Body of article (including section headings if any)
d. Endnotes
e. Bibliography.

f. A small subset of you are also contributing translations of fragments relating to your chapters. There are no special formatting & style guidelines for these. In that case, conform to the following guidelines so far as possible. Also, these translations are separate documents, unrelated and not subject to the 10,000 word limit of your chapter.

3. Basic Points of Style and Formatting

a. Use Times New Roman 12 point font with one-inch margins.
b. Double-space all text, both body text and endnotes, including extracts and block quotations.
c. Greek text should be in a Unicode-compliant font.
d. Use American English spelling and punctuation (except for previously published primary source materials, which should appear as in the original).
e. If you have no objection to using the word “ethics” or “ethical” instead of “morality” or “moral” when referring to the ancients, please do. The collection is entitled Early Greek Ethics (not Early Greek Morality).
f. Use double quotation marks throughout. Use single quotation marks only for quotations within quotations. (This is the one exception to OSAP house style that I prefer and which I otherwise follow.)
g. Use single spaces after periods.
h. Use smart (not straight) quotation marks and apostrophes.
i. Use italics (not underlining or bold face) for emphasis.
j. Beyond all this, follow the conventions of the Chicago Manual of Style: www.chicagomanualofstyle.org
k. For questions regarding any conventions not here discussed, simply ask me.
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4. Citation Style

The following information— with one exception, namely regarding the use of quotations marks— conforms to Oxford Studies in Ancient Philosophy house style.

i. Use of Greek and Latin

Relatively familiar Greek terms such as psychê and polis (but not whole phrases and sentences) may be used in transliteration. Wherever possible, Greek and Latin should not be used in the main text of an article in ways that would impede comprehension by those without knowledge of the languages; for example, where appropriate, the original texts should be accompanied by a translation. This constraint does not apply to endnotes. Greek must be supplied in an accurate form, with all diacritics in place.

ii. Primary References

For citations of Greek and Latin authors, house style should be followed. This can be checked in any recent issue of OSAP with the help of the Index Locorum. The most exact reference possible should normally be employed, especially if a text is quoted or discussed in detail: for example, line references for Plato (not just Stephanus page and letter) and Aristotle (not just Bekker page and column).

iii. Secondary References

In references to books, the first time the book is referred to give the initial(s) and surname of the author (first names are not usually required), and the place and date of publication; where you are abbreviating the title in subsequent citations, give the abbreviation in square brackets, thus:


Give the volume-number and date of periodicals, and include the full page-extent of articles (including chapters of books):


Where the same book or article is referred to on subsequent occasions, usually the most convenient style will be an abbreviated reference:
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Do *not* use the author-and-date style of reference:


**iv. Bibliography**

Authors are asked to supply *in addition*, at the end of the article, a full list of the bibliographical entries cited, alphabetically ordered by (first) author’s surname. Except that the author’s surname should come first, these entries should be identical in form to the first occurrence of each in the article, including where appropriate the indication of abbreviated title:


**5. Art, Tables, or Figures**

a. When making a table, use the Microsoft Word table function and embed it in your text.

b. For all other illustrations, provide separate files for each. Do not embed them within the chapter text, but rather insert placement indicators for these items sequentially in the chapter text. Placement indicators look like this: [INSERT FIGURE 1.1 HERE]. They should follow a paragraph and be on their own line. Use separate numbering schemes for figures, tables, and boxes. If the table, figure, or box should be anchored (e.g., it is a list of key points in a box that always appears at the start or end of chapters in a book), embed the feature within the manuscript instead of using a placement indicator. Include in-text callouts in the main text for any figure, table, or box that is used in that chapter, e.g., “Figure 1.1 depicts...” or “…as explained here and shown in more detail in Table 5.1.” The first callout to an element should always be in the main text.

c. Provide a double-spaced caption/credit manuscript, listing the captions you would like printed beneath each illustration. All of the illustrations in the manuscript should be submitted on a single caption/credit manuscript list, organized by figure number. Be sure that your captions begin with an element number (e.g., Table 3.2) and include any required copyright credit lines.

**6. Brief to Contributors**

The collection is to be pitched at professionals and graduate students specializing in ancient philosophy. But if possible, the chapters should be accessible to non-specialists in philosophy and classics.
I do not want this volume to consist of general overviews, especially not bland general overviews. On the other hand the volume should not consist of specialized journal-like articles accessible only to those already versed in the topics. The contributions should be sophisticated, but not alienatingly hyper-specialized.

The aim of the volume must be both to present the broad field of early Greek ethics and to inspire appreciation of and interest in the field. How such inspiration and appreciation are to be effected must vary, given that the figures, texts, and themes themselves are considerably varied in respect of familiarity. For example, even among specialists Aristoxenus' *Pythagorean Precepts* and Archytas' *On Wisdom* are obscure. In contrast, who doesn't know about Thucydides or the Attic tragedians? Consequently merely offering clear and thoughtful presentations of the central contents of Aristoxenus' and Archytas' works should be satisfactory. But in the cases of Thucydides and the tragedians that will by no means suffice. Especially in such cases, but in general, I encourage contributors to focus on the most philosophically and historically interesting features of the figures, themes or texts. Insofar as it is possible within the space available, however, contributors should try to include other relevant aspects of the texts and evidence. Where philological or doxographical discussion is crucial and intellectually stimulating, I encourage it. Where it can be avoided or relegated to endnotes, I encourage that.