

RELI 205

**THE RELIGIONS OF INDIA: GODS, GODDESSES AND THE  
SACRED**



Krishna, the Butter Thief

Yogendra Rastogi. H.Daniel Smith Poster Archive, Syracuse University Library, No 1588

**SCHOOL OF ART HISTORY, CLASSICS &  
RELIGIOUS STUDIES**

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester 2, 2008**

# RELI 205

## THE RELIGIONS OF INDIA: GODS, GODDESSES AND THE SACRED

**Course co-ordinator:** Dr. Rick Weiss,  
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**Tutor:** Jonette Crysell  
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**Where and when:** Lectures: HU 220  
Tuesday 9:00 – 10:50am  
Tutorials: tba

Religious Studies is in the Hunter Building. The programme administrator, Aliko Kalliabetsos, is in room HU 318 (ext 5299). **Notices regarding the course or any information on changes will be posted on the notice board outside her office.**

**Office Hours:** The main office is open Monday - Friday, 9.30 am – 12:00 and 2:30 - 3:30 pm. You can arrange to meet with Dr. Weiss by appointment.

### *Course outline*

**1 The course:** The course will investigate major themes in the religious traditions originating in India, particularly Hinduism, maintaining a strong emphasis on contemporary India against a detailed backdrop of history. We will engage primary and secondary materials on a variety of subjects: sacrifice, worship, narratives, gender, social hierarchy, and politics, to name a few. The course will introduce students to the complexity and diversity of religious practices, myths, and doctrines of the region, which we will analyse using the scholarly methods of religious studies.

**By the end of this course,** students should be conversant with the basic data of the religions of India and should develop a critical awareness of this data. Students will have the opportunity to interpret primary sources for themselves and will thereby increase their skills in critical thinking and scholarly writing.

**2 Course objectives:** The course objectives are:

- to increase the knowledge of students about Indian religions in their contemporary manifestations and historical and literary contexts.
- to develop students' skills in approaching the subject critically, yet with sensitivity, and applying these skills to the evaluation of primary and scholarly sources.
- to encourage critical analysis of the data of religion covered in the course, that is, worship, sacrifice, ritual, mythology, legitimation of social hierarchy, gender, religious leaders, and the intersection of religion and politics.

- 3 The lecture programme** follows. Lectures may be changed from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures.
- 4 Tutorials are held weekly.** They deal with topics which complement the lecture programme and they provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions.
- 5 The course is internally assessed** by means of 2 essays, a class test and tutorial assignments as follows:
- **Essay 1**, approximately **1,500** words, is to be submitted by **5pm on Friday, August 8**, and is worth **25%** of the final grade. Essays are to be submitted in the essay box outside of Alikí's office, Hunter 318.
  - **Essay 2**, approximately **2,500** words, is to be submitted by **5pm on Monday, October 20**, and is worth **35%** of the final grade.
  - **7 tutorial assignments** are to be handed in at tutorials. These are worth **10%** of the final grade. They are to be thoughtful responses to questions set for the required reading of the week and should be no more than one page each (approximately 250-350 words). At the end of each response, include two questions that you had on the reading or lecture. These questions can also serve as points of discussion in the tutorials.
  - **An in-class test**, held on **Tuesday, October 7** during class time, is worth **30%** of the final grade.
- 6 The assessment of this course relates to these objectives in the following ways:**

**The tutorial assignments** are designed to facilitate student reflection on the required readings, and to allow students to develop skills in critical reading and analysis necessary for essay writing and continued study.

**The essays** will encourage students to pursue their own interests in Indian religions through formulating their own research question(s) in an exploration of primary and secondary sources. Through the essays, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

The differing percentage value for the essays is designed to allow students the opportunity to improve their skills while minimising negative repercussions for their final grade.

**The class test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

**Mandatory course requirements: the submission of two essays, sitting the class test, and attendance at 80% of tutorials.**

- 7 **Required Text:** All of the readings are contained in the Course Reader to be purchased from the Student Notes Shop at a cost of approx \$40.00.
- 8 **Work-load (Recommendation of the Faculty of Humanities and Social Sciences)**  
For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.
- [200 - level    1 trimester    22 points    15 hours]
- 9 **GENERAL UNIVERSITY STATUTES AND POLICIES**
- Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the *Victoria University Calendar* available in hardcopy or under "about Victoria" on the Victoria homepage at:
- [http://www.victoria.ac.nz/home/about\\_victoria/calendar\\_intro.html](http://www.victoria.ac.nz/home/about_victoria/calendar_intro.html)
- Information on the following topics is available electronically under "Course Outline General Information" at:
- <http://www.victoria.ac.nz/home/about/newspubs/universitypubs.aspx#general>
- Student and Staff Conduct
  - Academic Grievances
  - Academic Integrity and Plagiarism
  - Meeting the Needs of Students with Impairments
  - Student Support
- 10 **Taping of Lectures:** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.
- 11 **Class representatives:** Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 12 **Supplementary Materials:** A website of materials related to RELI 205 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.
- 13 **Evaluation:** This course will be evaluated by UTDC.

## *Lecture Programme*

### **Lecture Schedule, Required Readings, and Tutorial Questions**

The required readings are essential background for the lecture/seminars and must be done **before each lecture**. The readings will be further discussed in the tutorials. The readings are all found in the Course Reader. Those marked **REQ** are required readings and must be done for each lecture and for participation in tutorials. Those marked **SUP** are supplementary readings and are provided so that each area may be expanded upon.

<b>8 July</b>	<b>Introduction to Indian Religions</b>
<b>15 July</b>	<b>The Power of Ritual: From Vedic Fire to Vegetarian Puja</b>
<b>22 July</b>	<b>Early-Classical Period: Knowledge and Renunciation</b>
<b>29 July</b>	<b>Worship: Deities and Devotion</b>
<b>5 August</b>	<b>Worship: Temples and Festivals</b>
<b>12 August</b>	<b>Caste, Class and Society</b>

**Mid trimester break (18<sup>th</sup> August – 31<sup>st</sup> August 2008)**

<b>2 September</b>	<b>Gurus: Gods on Earth</b>
<b>9 September</b>	<b>Storytelling: Whose Ramayana?</b>

**16 September**      **Village Religion (Visit to Kilbirnie Hindu Temple)**

**23 September**      **Women and Hinduism: Goddesses or Servants?**

**30 September**      **Politics: Identity and the Nation**

**7 October**          **Class Test**

## *Tutorial Programme*

The tutorials will cover the readings and lecture for the present week.

**Tutorials for the lecture of:**

- |                             |  |
|-----------------------------|--|
| <b>8 July</b>               | <b>First week - no tutorial</b>  |
| <b>15 July</b>              | What elements from the Vedic shrauta sacrifice have been retained in contemporary puja? How does puja differ from the shrauta sacrifice? |
| <b>22 July</b>              | Why do Jains reject sacrifice? What are the benefits of renunciation?  |
| <b>29 July</b>              | How do Hindus represent their gods?  |
| <b>5 August</b>             | <b>Essays due: No tutorial</b>   |
| <b>12 August</b><br>upheld? | Who enforces caste distinctions? On what basis are these distinctions upheld?  |

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**Mid trimester break (18<sup>th</sup> August - 31<sup>st</sup> August 2008)**

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- |                     |  |
|---------------------|--|
| <b>2 September</b>  | <b>No tutorial</b>                                 |
| <b>9 September</b>  | What does the Ramayana teach Hindus?               |
| <b>16 September</b> | <b>Visit to Hindu Temple - no tutorial</b>         |
| <b>23 September</b> | In what ways can women assert power in Hinduism?   |
| <b>30 September</b> | How has religion contributed to violence in India? |
| <b>7 October</b>    | <b>Test - no tutorial</b>                          |

## Essays

The essays should be a thoughtful and well-researched treatment of a specific topic. Students are encouraged to come up with their own essay topics, but it is essential that you first discuss your plans with the lecturer.

**1 Essays and assignments** must be placed in the locked assignment box located near the programme administrator's office (HU 318), and students must date and sign the essay register when submitting an essay. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

**2 Due dates:**

The first essay to be submitted by **5pm on Friday, August 8, 2008.**

The second essay to be submitted by **5pm on Monday, October 20, 2008.**

**3 Penalties for late essays / assignments:**

- 2 percent per 24 hours will be deducted for late essays up to a maximum of 14 days, after that essays may not count towards course requirements but will receive 0%;
- essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the course coordinator;
- Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's or other appropriate certification.

**4 Academic integrity and plagiarism**

Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

*The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.*

It is still plagiarism even if you re-structure the material or present it in your own style or words.

*Note: It is, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing, together with quotation marks when required.*

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- cancellation of your mark for an assessment or a fail grade for the course
- suspension from the course or the University. Find out more about plagiarism, and how to avoid it, on the University's website:

[www.vuw.ac.nz/home/studying/plagiarism.html](http://www.vuw.ac.nz/home/studying/plagiarism.html)



## **Essay one**

This essay is worth **25%** of your final mark. Possible essay topics are provided below. Other topics may be chosen, but must have approval prior to submission. Essays will consist of a thoughtful investigation of a question or problem and must employ primary sources (scriptures, iconography, field trips, interviews with religious specialists in a given tradition, popular literature, observation of a ritual, etc.). You must consult and discuss secondary sources (scholarly views on the topic or the text/ritual/icon, etc.), but the emphasis should be on your own analysis and interpretation of your primary source. You are to be the scholar for the essays!

### **Ideas for Primary Sources**

In the course reader are excerpts from the texts of the major religious traditions we will discuss this term. Any of these texts in whole or in part may comprise the source for your essay, or you may follow their leads to the source from which they have been extracted.

The following recommended sources are available in the Library, though you will find other sources listed there as well.

**Collected Works** with summaries or excerpts from Indian texts include:

Theodore De Bary, *Sources of Indian Tradition*

Wendy Doniger O'Flaherty, *Hindu Myths*

Wendy Doniger, ed., *Textual Sources for the Study of Hinduism*

Barbara Stoler Miller, ed., *Masterworks of Asian Literature in Comparative Perspective*

John S. Hawley and M. Juergensmeyer, *Songs of the Saints*

Brenda Beck, et al, *Folktales of India*

Zaehner, *Hindu Scriptures*

Dimmitt, *Classical Hindu Mythology*

### **Hinduism:**

Coburn, *Encountering the Goddess*

Doniger, *The Rig Veda*

Doniger, *The Laws of Manu*

Debroy, *The Holy Vedas*

Debroy, *The Puranas*

Goldman, *The Ramayana*

Miller, *The Bhagavad-Gita*

Miller, *Love Song of the Dark Lord*

Miller, *The Yoga Sutras*

Muller, *Vedic Hymns*

Narayan, *The Mahabharata*

Olivelle, *Upanisads*

Olivelle, *Dharmasutras*

Olivelle, *Manu's Code of Law*

Olivelle, *Samnyasa Upanishads*

Peterson, *Hymns from the Rg Veda*

Radhakrishnan, *The Principal Upanisads*

Ramanujan, A. K. *Speaking of Shiva*

Urban, *Songs of Ecstasy*

The library has a large collection of Vedas, Upanishads, and Puranas. A search of the library catalogue will turn up lots of texts. Be sure to use primary texts, not secondary scholarship on these texts.

**Buddhism:**

Carter, *The Dhammapada*

Dauids, *Dialogues of the Buddha*

Nanamoli, *Middle Length Discourses of the Buddha*

Thero, *Treasury of Truth*

Walshe, *Long Discourses of the Buddha*

**Jainism:**

Bhadrabahu, *Kalpa Sutra and Nava Tatva*

Jacobi, *Jaina Agama (or Jaina Sutras)*

**Sikhism:**

McLeod, *Textual Sources for the Study of Sikhism*

Kabir, *Songs of Kabir from the Adi Granth*

Singh, *Hymns of Guru Nanak*

Singh, *Selections from the sacred writings of the Sikhs*

**Ideas for Guiding Questions**

The following ideas are suggestions for questions you may address in your analysis of the primary source you have chosen for your essay. The essay should focus on a question and should present the results of the investigation of the question in the source. Feel free to devise your own questions from the material, but they must be relevant to the course. You should consult with the lecturer about an individually chosen question.

- 1) What is sacrifice in this source? Is it considered beneficial or detrimental to spiritual development? Why or why not?
- 2) Does the source advocate worship? If so, to what, in what way, and why? How does worship work (i.e., does it appease the deity, does it focus the mind, is it a way of bartering for favours)? What are the benefits and drawbacks of worship?
- 3) How do stories or myths work in a religious tradition? Who is speaking in the story, what is he/she/they saying, whom are they addressing, for purpose? What does the story and/or its context tell us about the tradition from which it comes? Can the same story be used in different traditions to mean different things?
- 4) What does the source indicate about the nature of the person in its religious tradition? What does it mean to be human? What purpose is there to incarnation as a human being? What is the relationship between human beings and the rest of the cosmos?
- 5) In *The Camphor Flame*, Fuller insists that the principle of hierarchy is pervasive in Indian religions, even when people say they are egalitarian (e.g., see the discussion pp. 162-163). Does your source support his thesis or does it undermine it?

- 6) In *The Camphor Flame*, Fuller discusses the importance of the idea that worshipper and deity merge to become one in worship and in sacrifice. Does your source convey this idea or does it counter it?

## Essay 2

The second essay is worth 35% of your final mark. This essay ideally builds on the work you have done for the first essay. You might explore how the religious practices, doctrines, texts, temples, pilgrimage sites, etc. studied in the first half of the term play a role in shaping contemporary issues in India. Alternatively, you can compare a primary source that you examined for the first essay with another primary source. You are strongly encouraged to develop your research on the primary source of the first essay to explore how scholars, political leaders, religious thinkers, etc. interpret the texts you have studied for yourself. You may also devise an essay topic more appealing to your interests. The possibilities for essay topics are vast; you can address anything that touches on religion in India. Self-chosen topics **must be cleared** with the lecturer or tutor.

### **Ideas for Guiding Questions**

- 1) What are the causes for violence in India between religious communities?
- 2) In what way were colonial representations of India gendered? What impact has this had on contemporary visions of Indian identity?
- 3) In what ways does religion serve to empower women in India? How does it disempower them?
- 4) How has the concept of “*ramraj*” (the rule of Rama) in the *Ramayana* been used to justify communal violence?
- 5) Why do the Sikhs want a separate homeland?
- 6) Why do gurus make effective politicians?
- 7) What does Ambedkar’s Buddhism have to offer contemporary Indians of the lowest castes?
- 8) Choose a politician and explore his/her use of religious texts, icons, pilgrimage sites, etc., to legitimise their political platform. For this, you might consider exploring Mahatma Gandhi, Nehru, Indira Gandhi, or contemporary figures.
- 9) Choose a guru and explore his/her writings, message, and social role.
- 10) How do Hindu temples embody social distinctions along gender and caste lines? How are temples sites in which these distinctions are ignored?
- 11) Why do Hindus go on pilgrimage?

**For guidance in essay writing and presentation of bibliographies, please refer to the attached "How to cite" document.**

## How to cite books, articles and internet resources for essays in Religious Studies

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

### Book – single author

#### **Footnote:**

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

#### **Bibliography:**

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

### Book – two or more authors

#### **Footnote:**

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

#### **Bibliography:**

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

### Chapter or article in edited multi-author volume

#### **Footnote:**

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

#### **Bibliography:**

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

**Translated book****Footnote**

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

**Bibliography**

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

**Journal article – single author****Footnote:**

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

**Bibliography:**

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

**Journal article – two or three authors****Footnote:**

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5:1 (1978): 18.

**Bibliography:**

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5:1 (1978): 5-27.

**Web site****Footnote:**

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

**Bibliography:**

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

**Reference work (e.g. encyclopaedia or dictionary)****Footnote:**

*Encyclopaedia Britannica*, 15th ed., s.v. "Sufism."

**Footnote:**

*Oxford English Dictionary*, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

**Sacred texts**

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

### The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absolom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

**Footnote:**

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

*The New Oxford Annotated Bible: The Holy Bible*. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

### The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

**Footnote:**

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

**Bibliography:**

*An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*. Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

**Buddhist and Indian texts**

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

**Footnote:**

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta*



etc. from a single volume, you need not list every individual text, but just the volume.  
For example:

**Bibliography:**

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

**How to cite in the body of your essay**

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers **ONLY**.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

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<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

<sup>4</sup> *Ibid.*, 36. [This means the reference is to the same source, but with a different page number.]

<sup>5</sup> *Ibid.* [This means page 36, exactly like the preceding footnote.]

<sup>6</sup> T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

<sup>7</sup> Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.