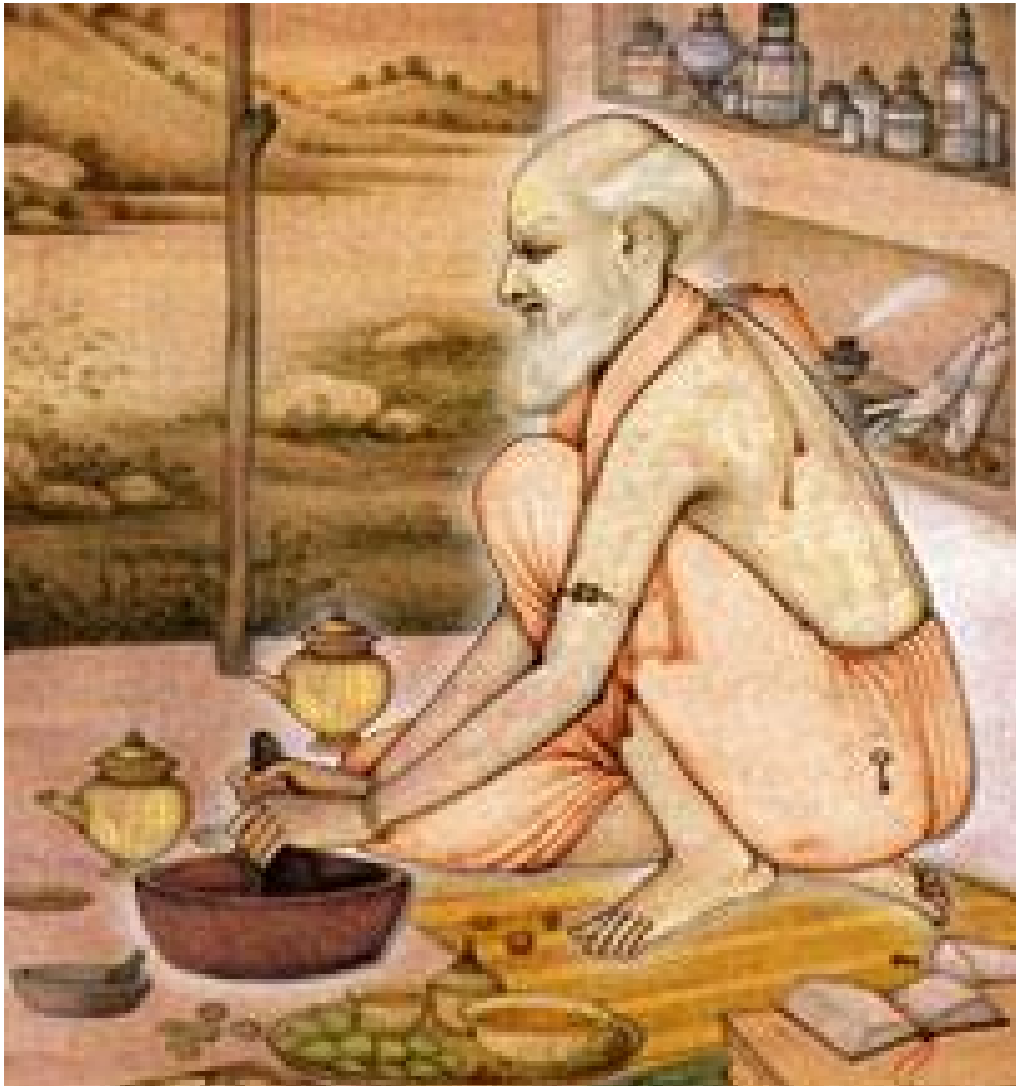


**RELI 326**

# **Religion and Healing**



<http://www.mothercow.org/oxen/cow-urine-therapy.html>

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

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester 2, 2008**

## RELI 326

### Religion and Healing

**Course co-ordinator:** Dr Rick Weiss  
HU 215, tel: 463 6726  
[rick.weiss@vuw.ac.nz](mailto:rick.weiss@vuw.ac.nz)

**Tutor:**

**Location - Lectures:** HU 220  
Wednesday 2:10 – 4:00pm  
Tutorials: tba

Religious Studies is in the Hunter Building. The programme administrator, Alik Kalliabetsos, is in HU 318 (ph. 463 5299). **Notices regarding the course or any information on changes will be posted on the department notice board outside her office.**

**Office Hours:** The main office is open Monday - Friday, 9.30am – noon and 2:30 - 3.30pm. You can arrange to meet with Dr. Weiss by appointment.

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#### *Course outline*

**1 The course objectives:** Medicine throughout the world is marked by an incredible variety of alternatives. In this course, we will explore a range of medical systems in India, New Zealand, and Africa. The alternatives to Western biomedicine often draw from religious rituals and myths, evoking cultural understandings that transcend the physical body. We will discuss contemporary medical debates, focussing on the intersection and conflict of science and religion.

By the end of this course students should be conversant with a variety of different approaches to health and disease and should have developed a critical awareness of problematics involved in the study of such diversity. Through confronting this diversity they should also have reconsidered their own preconceptions about medicine, science, and religion. Students will have the opportunity to interpret primary sources for themselves and will thereby increase their skills in critical thinking and scholarly writing.

**2 The lecture programme** follows. Lectures may be varied 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.

**3 Tutorials are held weekly** and attendance at these is mandatory. Tutorials 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 your ability to contribute to discussions.

**4 The course is internally assessed by means of the following assignments:**

- **5 tutorial assignments**, to be submitted in the tutorial that they address, are worth **10%** of the final grade. These are to be thoughtful responses of approximately 400-500 words to questions set for the required reading of the week. Students can choose any five tutorials to submit their assignments, but they are strongly encouraged to submit early and regularly in the term.
- **a review essay** of approximately **1,500 words**. This essay will involve the review of a book relevant to the course, to be decided upon in consultation with the lecturer and/or tutor. The book should reflect the student's interest in a particular area of the world or of a particular issue relevant to the course. The review essay is worth **25%** of the final grade, and is due by **5pm on Friday, August 8**, in the essay box outside of Alikı's office, Hunter 318.
- **a research essay** of approximately 3000 words, worth **35%** of the final grade, is to be submitted by 5pm on **Monday, October 20**.
- **a class test** worth **30%** of the final grade held in class on Wednesday, October 8.

**5 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 healing and religion through formulating their own research question(s) in an exploration of primary and secondary sources. In 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 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:** Attendance at tutorials, the submission of both essays, and sitting the class test.

**6 Required Text** All of the readings are contained in the Course Reader to be purchased from the Student Notes Shop.

- 7 Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** For 300-level 24 points one trimester courses, 18 hours per week are recommended. An average student should spend 15 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

300 – level      1 trimester      24 points      18 hours

**8 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 VUW 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 at:

[http://www.victoria.ac.nz/home/studying/downloads/course\\_outlines\\_general\\_information.pdf](http://www.victoria.ac.nz/home/studying/downloads/course_outlines_general_information.pdf)

- Academic Grievances
- Student and Staff Conduct
- Meeting the Needs of Students with Impairments
- Student Support

- 9 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.

- 10 Use of Turnitin:** Student work provided for assessment in this course *may be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. *At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.* You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

- 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 326 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 programme and required readings:** The required readings are essential background for the lectures / tutorials and should be completed **before each lecture**. The readings will be further discussed in the tutorials. The readings are all found in the *RELI 326 Course Reader*, which can be purchased from Student Notes.

<b>9 July</b>	<b>Introduction</b>
<b>16 July</b>	<b>A Case Study of Divine Healing: Healing at a Catholic Shrine</b>
<b>23 July</b>	<b>Theoretical Orientations: Religion, Healing, and the Body</b>
<b>30 July</b>	<b>Western Approaches to Health (Wil Hoverd)</b>
<b>6 August</b>	<b>An Indian Approach: Classical Ayurveda, the “Knowledge of Life”</b>
<b>13 August</b>	<b>Traditional Medical Practice In Contemporary India</b>
	<b>Mid Term Break 18<sup>th</sup> August – 31<sup>st</sup> August 2008</b>
<b>3 September</b>	<b>The Nature of Disease – Smallpox and the Goddess in India</b>
<b>10 September</b>	<b>Maori Healing</b>
<b>17 September</b>	<b>Possession, Exorcism and Healing in Africa</b>
<b>24 September</b>	<b>The Place of Spiritual Healing in Human Evolution (Joseph Bulbulia)</b>
<b>1 October</b>	<b>Homeopathy/Summary (Art Buehler/Weiss)</b>
<b>8 October</b>	<b>Test</b>

## Tutorial Programme

The tutorials will cover the readings and lecture for the present week. There are **5 tutorial assignments** to be handed in at tutorials worth **10%** of the final grade (2% for each assignment). These are to be short thoughtful responses to questions set for the required reading of the week and are to be approximately two pages each, about 400-500 words. In your response, give examples from the readings.

### Tutorial questions for lecture on:

<b>9 July</b>	<b>No tutorial</b>
<b>16 July</b>	What role did the Church play in the early history of healing at Lourdes? What role did medical doctors play?
<b>23 July</b>	What is meant by the cultural or historical “representation” (re-presentation) of the human body? How does this relate to notions of the body as <i>natural</i> ?
<b>30 July</b>	To what extent does the West’s Christian history affect how we understand the health of the contemporary body and our health practices today?
<b>6 August</b>	<b>No tutorial: essay due</b>
<b>13 August</b>	Is traditional medicine, as it is practiced in contemporary India, scientific?

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### Mid trimester break 18<sup>th</sup> August – 31<sup>st</sup> August 2008

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<b>3 September</b>	<b>No tutorial</b>
<b>10 September</b>	What is <i>tapu</i> ? Why is it important in Maori healing?
<b>17 September</b>	<b>No tutorial</b>
<b>24 September</b>	Did religion evolve for its salubrious effects? Evaluate one argument from the readings.
<b>1 October</b>	How does a homeopathy practitioner view the body? Disease?
<b>8 October</b>	<b>Class Test – No tutorial</b>

## *Essays and Assignments*

**1** **Essays and assignments** must be placed in the locked assignment box located near the administrator's office and students must date and sign the essay register to indicate submission. **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 review essay is to be submitted by **5pm on Friday, August 8**, in the essay box outside of Alikī's office, Hunter 318.

The research essay is to be submitted by **5pm on Monday, October 20**.

The class test will be held in class on **Wednesday, October 8**.

The tutorial assignments are to be submitted in the tutorial that they address.

**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)

**The review essay:**

An essay of approximately **1,500 words** is due by **5pm on Friday, August 8**. This essay will involve the review of a book relevant to the course, to be decided upon in consultation with the lecturer and/or tutor. The book should reflect the student's interest in a particular area of the world or of a particular issue relevant to the course. The review essay is worth **25%** of the final grade. Ideally, this essay will contribute to the research essay.

A book review must contain two parts. The first will detail the particular contents and argument of the book, and will serve as a summary for the book. This part will demonstrate that the student has effectively read and understood the book.

In the second part of the essay, the student must reflect on the essay's first section in some critical way. Did the author do a good job in relating the content of the particular tradition or issue? Do you agree with the argument that the author is making? What are the book's weaknesses, and what are its strengths? How would you improve the book, or take it further? In sum, what do you **think** about the book? In this second section, you have the opportunity for critical reflection, to make your own voice and opinions heard. Be bold, be creative, be controversial here.

**The research essay:**

An **essay** of approximately **3000 words** is to be submitted by **5pm on Monday, October 20**. This essay will be worth **35%** of the final grade. The essay will consist of a thoughtful investigation of a question or problem and may employ primary sources (scriptures, iconography, field trips, interviews with religious specialists in a given tradition, observation of a ritual, etc.). Secondary sources (scholarly views on the topic or the text/ritual/icon, etc.) should be consulted and discussed in the essay.

As this is a 300-level course, and given the wide variety of topics that can be addressed in an essay of this sort, part of the *work* of the essay is to devise a good essay topic. Choose something that you find intriguing, something that will sustain your interest over the course of research and writing. No place is too far away, no topic too far out, to make a good research topic. That said, you **must** clear a topic beforehand with the tutor or lecturer.

**Choosing a Topic:**

You might do a **fieldwork**-based project, such as a visit to a local Chinese or Ayurvedic physician or a Maori healer.

You can also do library research on a selected healing tradition, such as Unani (Islamic) medicine, an African medical tradition, Native American traditions, Christian science, charismatic Christian healing, TV healing, reiki, etc. The internet has a lot of resources, many of which can be found at: <http://www.alt-healthsearch.com/>

While you can use internet sources, your sources must extend beyond the internet, either in the form of books, interviews, films, television, manuals from a particular tradition, etc. Anything that addresses healing is fair game.

Though description is important, you will need to do more than simply describe a medical tradition. You will also need to consider your topic in terms of some central



problem or issue. The question that you address should be related to the issues that we discuss in the course. For example:

1. Are there aspects of the medical system that are beyond human perception? If so, how is the effectiveness of these aspects justified?
2. What are the social aspects of healing in this medical system? How does this medical system contribute to social conflict or harmony?
3. How is medical practice justified in terms of broader religious notions?
4. What is the anatomy of the body in this medical system? Is healing primarily physical, or social, or religious?
5. How has this particular tradition changed due to shifting historical circumstances?
6. What sort of morality is attributed to disease in this medical system? Who is responsible for disease?
7. Any other question that will address a real problem or issue.
8. Or, rather than focusing on a particular tradition, you might do a comparative study on a particular issue, such as the role of the mind in healing, the placebo effect, shamanistic healing in two traditions, etc.

**For guidance in essay writing** and presentation of bibliographies please refer to Religious Studies guidelines for essays, attached.

## 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:

". . . Absalom 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.

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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.

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.