

RELI 110

Myth and Ritual



Religious Studies

School of Art History, Classics and Religious Studies

Trimester 2, 2009

13 July – 15 November 2009

RELI 110

Myth and Ritual

Course Co-ordinator

Dr Anna M Gade

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Ph: (04) 463 9739

Tutors

tba

Lecture: when and where

Tuesday 11:00 – 12:50; HM 206

Tutorials

tba

Course Dates

Teaching period: July 13th – October 16th

Mid term break: August 24th – September 6th

Study week: October 19th – 23rd

Assessment period: October 27th – November 15th

Additional information

Religious Studies is in the Hunter Building. The programme administrator, Alikali Kalliabetsos, is in HU 318 (ph: 463 5299). **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Tutorial times shall be posted on the notice board in the first week of the trimester**

Office Hours

The main office is open Monday - Friday, 9:30 – 12:00noon and 2:30 – 3:30. You can arrange to meet with Dr Gade by appointment.

Course delivery

This course shall be taught by means of one two hour lecture per week and 9 tutorial sessions scheduled throughout the trimester

The course learning objectives (“Five Cs” of RELI 110):

- With a (1) **COMPARATIVE** approach of the academic study of religion, discipline key skills in global humanities and religious studies, such as a “tolerance of ambiguity” and “selective and strategic reading” (or, “seeing the forest, not [just] the trees”)
- In high challenge, high support learning context, and with opportunities for directed peer learning, develop a (2,3) **CREATIVE** and **CONSTRUCTIVE** approach to academic reading, research and presentation, including reflection on experience and participation
- To develop (4) **CRITICAL** skills for thinking and writing about religions and their historical experience and study
- To develop key (5) **COMMUNICATION** skills, encourage students verbally and in writing to express their views and develop their analytical skills

The course content

- introduces and provides basic information on a number of the world’s major religious traditions.
- introduces students to major thematic concerns in the myths and rituals of a number of different religious traditions.
- introduces students to the literature and scholarship of the academic study of religions.
- provides students with relevant vocabulary, analytical frameworks, and concepts to critically analyse religious materials and data.

Rationale for assessment

The assessment of this course relates directly to these objectives.

- **The tutorial assignments** are to be short (maximum 300 words or one page) written responses to each week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion, and give students a chance to test or develop fresh ideas for essay writing. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays. **The tutorial assignments** will encourage students to critically engage with the issues and debates found in the literature, and may spark an idea for an upcoming essay. Tutorial discussions will focus on the lectures and on the material in the Reader. Attendance at tutorials is compulsory. It is a requirement of this course that students will attend at least 7 of the 9 tutorials.
- **The essays** allow students to research a particular topic of interest to them. Essays demonstrate the students' level of proficiency with regard to finding, understanding, and using course materials. In so doing they will develop the skills of critical reading, analysis and organizing material necessary for continued study.
Please be aware that **NO FURTHER RESEARCH OUTSIDE OF THE COURSE READER IS EXPECTED** for the essays. Some of the material in the reader is "optional" and may be used to develop a comparative approach.
Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.
- **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.

Work-load (Recommendation of the Faculty of Humanities and Social Sciences)

For 100-level 18 points one trimester courses, 15 hours per week are recommended. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[100 – level 1 trimester 18 points 15 hours]

Assessment requirements

The course is internally assessed by means of two essays, 9 tutorial assignments and one class test as follows:

- **Two 1,500-2,000-word essays**, each worth **20% and 30% respectively** of the final grade. These are comparative essays based on assigned and optional course readings.
- **Essay 1 due Friday, August 21, 4:00 PM**
- **Essay 2 due Friday, October 9, 4:00 PM**
- **9 tutorial assignments**, approximately 300 words or one page each. These are weekly written assignments due **at the beginning of** each tutorial, collectively worth **10%** of the final grade.
- An **in-class test** worth **40%** of the final grade, on **Tuesday, October 13 (regular class meeting time and place)**

Required text

There is no set textbook. The **Reli 110 Course Reader** should be obtained from the Student Notes at a cost of approximately \$40.00 For the first two weeks of the trimester all undergraduate readers will be sold from the Memorial Theatre foyer. After week two all undergraduate readers shall be sold from the Student Notes Distribution Centre on the ground floor of the Student Union Building. Students can order student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz.

Mandatory course requirements

To gain a pass in this course each student must:
Attend a minimum of 7 tutorials,
Submit two written essays, 7 tutorial assignments,
Sit the class test

General University policies and Statutes

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* or go to the Academic Policy and Student Policy sections on:

<http://www.victoria.ac.nz/home/about/policy>

The AVC (Academic) website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates. This website can be accessed at:

<http://www.victoria.ac.nz/home/about/avcacademic/Publications.aspx>

Student Support

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. Staff in the Faculty of Humanities and Social Sciences (Murphy 411) are available to offer assistance. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

Manaaki Pihipihinga Programme

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact Manaaki-Pihipihinga-Programme@vuw.ac.nz or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; Pacific-Support-Coord@vuw.ac.nz or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

Student Services

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at: www.victoria.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates.

The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

Taping of Lectures

Lectures may not be taped or photographed.

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.

Aegrotat regulations

These apply to internally assessed courses. An Aegrotat pass will normally be approved only when a candidate has completed at least 30 % of the course assessment. Students who are ill, or who have difficult personal circumstances may be having problems completing assessment. The aegrotat provisions apply to all courses and apply to assessment which falls within the last three weeks of teaching or the final examination period, including preparation time for final tests and examinations.

Aegrotat provisions are detailed in section 4.5 of the Assessment Statute (*2009 Calendar*, p. 100) and also on section p. 23 of the *2009 Assessment Handbook*. Students can refer to the University's website for further information: <http://www.vuw.ac.nz/timetables/aegrotat.aspx>.

Application forms and information pamphlets should be obtained from the Faculty Student and Academic Services Office (MY 411) or the Manager, Student & Academic Services (MY 410).

Student Learning Support Services

A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0, Kirk wing, Hunter courtyard, tel: 463 5999

Supplementary Materials

A website of materials related to RELI 110 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz

Guidance in essay writing and presentation of bibliographies

Please refer to Religious Studies guidelines for essays, attached.

Evaluation

This course will be evaluated by **UTDC**.

The lecture programme

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.

Course content

Lecture Programme

Week 1 July 13 – 17. **INTRODUCTION to the Course**

Error! Reference source not found.

Case Study: Hajj

Week 2 July 20 – 24. **“MYTH AND RITUAL”**

Error! Reference source not found.

Lecture: What is a Myth, What is a Ritual?

Essay 1 : The Question of Comparison

21 Week 3 July 27 – 31. **FUNCTION**

Anna Gade

Lecture: Power and Social Structure

Case Study: Swazi Ritual

Week 4 August 3 – 7. **ENACTMENT**

Anna Gade

Lecture: What makes rituals work? How are they structured?

Case Study: Vedic Chant, Buddhist Image Consecration

Week 5 August 10 – 14. **WORDS WITH POWER**

Michael Radich

Lecture: Language and the Efficacy of Rituals

Case Study: Buddhism

Week 6 August 17 – 21. **INSCRIBING RELIGIOUS SYSTEMS**

Lectures: Contexts for Māori and Norse myth and ritual

Amy Searfoss

Possible guest lecturer TBA

August 24 – September 4

Mid trimester break

Week 7 September 7 – 11. COMMEMORATION

Anna Gade

Lecture: Memory and Piety; Essay Discussion

**Case Study: Veneration of Mary and Ascension of the Virgin in Greek Orthodox Tradition
(and starting to listen to gamelan music for Week 10)**

Week 8 September 14 – 18. MYTH AND HISTORY

Error! Reference source not found.

Paul Morris

Lecture: “Regeneration of the Sacred”

Case Study: Judaism (Rosh Hashanah)

Week 9 September 21 – 25. COSMOLOGY, PARTICIPATION AND EXPRESSION

Anna Gade and Budi Putra

Lecture: Affect, Experience and Expression

Case Studies: Papua New Guinea, Javanese Gamelan (with Student Participation)

**ALTERNATE ARRANGEMENTS IN THE EVENT IDUL FITRI (ISLAMIC HOLIDAY) FALLS
ON THIS DAY (Check Blackboard for Announcement)**

Week 10 September 28 – October 2. MYTH, RITUAL AND POLITICS

Anna Gade

Lecture: Myths and Rituals of Resistance and Revolution

Case Study: North American Ghost Dance and Muslim Shi’ite Karbala’

Week 11 October 5 – 9. EXPERIENCE: TESTING REALITY

Anna Gade

**Case Study: Is Myth Universal? Shamanism and Class-wide Discussion
Course Conclusion**

Week 12 October 12 – 16. CLASS TEST

Tutorials

Week 1

July 13 – 17 No tutorial

Week 2

July 20 – 24. Introduction to “Myth & Ritual”: Discussion of themes (i.e., “What’s a myth?” and “What’s a ritual”).

Week 3

July 27 - 31 African Ritual, “The Ritual Process” (Turner); how do we explain processes; the problem of “function” and “meaning”.

Week 4

August 3 – 7. Myth and Ritual in Southern Asia (Comparing Cases); what happens in a ritual (part 1)?; how does it relate to “myth”?

Week 5

August 10 - 14 Power and Language; what happens in a ritual (part 2).

Week 6

August 17 – 21 Essay One discussion : bring your completed work to tutorial to share (tute assignment is essay draft in progress).

August 24 – September 4 Mid trimester break

Week 7

Sept 7 – 11 No tutorial

Week 8

Sept 14 – 18 Performance, Cosmology and Affect; how are myths and rituals felt and experienced; what did you experience when playing the gamelan?

Week 9

Sept 21 – 25 Resistance: Karbala and Ghost Dance; how does history work with ritual?

Week 10

Sept 28 – Oct 2 “Regenerating the Sacred” (Judaism through Eliade’s Theory); how does history work with myth?

Week 11

October 5 – 9. Essay Two discussion: bring your completed work to tutorial to share (tute assignment is essay draft).

Week 12

Oct 12 – 16. No tutorial.

Essays

Each student is required to submit 2 essays:

Essay 1: due Friday, August 21st, 4:00 pm

Essay 2: due Friday, October 9th, 4:00 pm

Each essay is to be 1,500 – 2,000 words in length.

Essay one is worth 20% of the final grade.

Essay 2 is worth 30% of the final grade

Essay topics

The essays should be a thoughtful treatment of a well-defined topic with a clear thesis, based on your own thinking and study, and also class discussions. Comparison is highly encouraged as an approach. No additional research is required outside of materials in the class reader. Suggested topics and guidelines for structuring good essays will be discussed in class, including sample outlines and suggestions for themes. In addition, a full tutorial session is devoted to developing and sharing student essays in a peer-learning context.

Encyclopaedias such as *The Encyclopedia of Religion* (New York, N.Y.: Macmillan, 1987) in the Reference Reading Room in the library can be helpful, and each article also contains a bibliography.

Submission of essays and assignments:

Students must submit essays on Blackboard as well as a hard copy to the locked assignment box located near the programme administrator's office (HU 318). Students must date and sign the essay register when an essay is submitted. No responsibility will be taken for assignments left in the box or pushed under doors for which there is no record. Students should keep a copy of all their work until it is returned.

Penalties for late essays / assignments:

- 1 percent point per 24 hours will be deducted for late essays, up to 2 weeks from due date.
- To avoid these deductions, an extension may be sought with an explanation in writing. The reason for the extension does not need to be medical; in the event that it is, a medical certificate must be submitted.
- Requests for extensions may be made to the tutor or the course co-ordinator
- If an essay is handed in 2 weeks after the due date and an extension has not been sought, the matter will be referred to the course co-ordinator who will make the final decision as to whether the essay shall be accepted for assessment or not.

Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Statement on the use of Turnitin

(For reference see s.3.1 of the 2009 Assessment Handbook.)

Student work provided for assessment in this course will be checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. It 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 Head of 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.

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

What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in ALL cases. This means you should basically do two things:

(1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and

(2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . ."; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

How to cite

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, no. 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, no. 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,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

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.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ 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.

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

³ 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.

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

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

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

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

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.

