

# RELIGIOUS STUDIES

RELI 106

PRAYER, MEDITATION, TRANCE AND ECSTASY: A STUDY OF  
THE TECHNIQUES OF SPIRITUAL TRANSFORMATIONS



This course explores the spiritual understandings that come not through doctrines, but rather through ways of living.

SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES  
VICTORIA UNIVERSITY OF WELLINGTON  
Trimester one 2009

**RELI 106****PRAYER, MEDITATION, TRANCE AND ECSTASY: A STUDY OF THE TECHNIQUES OF SPIRITUAL TRANSFORMATIONS**

<b>Course co-ordinator:</b>	<b>Dr Joseph Bulbulia, Hunter 322; tel: 463 5043 OFFICE HOURS: MONDAY 12:00 or by appointment HU 322</b>
<b>Course meeting:</b>	<b>Lectures: KK 301 Monday 10:00 am – 11:50 am Tutorials: Times and location to be advised</b>
<b>Course dates:</b>	<b>Commencement: March 2<sup>nd</sup> 2009 Break: April 13<sup>th</sup> – 26<sup>th</sup> 2009 End of teaching: June 5<sup>th</sup> 2009 University Examination Period: June 8<sup>th</sup> – July 1<sup>st</sup> 2009 Mid year break: July 2<sup>nd</sup> – 12<sup>th</sup> 2009</b>
<b>Important dates:</b>	<b>*SHORT PAPER DUE DATES (BEST 5 of 6 to count) MARCH 13<sup>th</sup>, MARCH 27<sup>th</sup>, APRIL 10<sup>th</sup>, MAY 8<sup>th</sup>, MAY 22<sup>nd</sup> June 5<sup>th</sup> = 5 x 10% each *FINAL TAKE HOME TEST: 8 JUNE = 50%</b>

Religious Studies is located in the Hunter Building. The programme administrator, Alik Kalliabetsos, can be found in HU 318 on 463 5299. Her email is [aliki.kalliabetsos@vuw.ac.nz](mailto:aliki.kalliabetsos@vuw.ac.nz)  
**Notices regarding the course including changes to this outline will be posted on BLACKBOARD. Students are asked to check Blackboard every Friday for announcements.**

**Office Hours:** The main office is open Monday through Thursday 9:30am 12pm, and 2:00 – 3:30pm

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**Course outline****1 The course**

This paper explores religion through the things people do. It considers how spiritual practices -- rituals, bodily postures, song, drugs, and music -- are used to shape individual and collective experience.

We use film, music, images, and guest speakers from diverse backgrounds to explore religious practice and consciousness. We also examine debates over methods appropriate to the study of religion.

**2 The course learning objectives****Content objectives**

- to explore how spiritual practices shape individual and collective spiritual experience
- to investigate different modes of mind, body, self and others that inform and arise out of these practices
- to examine scholarly debates over how best to study religion at the academy

### **Academic skills objectives**

- to introduce students to research methodology and practice
- to enhance critical thinking and writing
- to foster creative thought
- to broaden perspectives on how people behave, value, and perceive
- to cultivate respect for self and other

### **Discipline related objectives:**

- to become familiar with theories of religion that seek to elucidate, explain, and predict aspects of religious practice
- to investigate the scope, limitations, and assumptions of these theories.

### **3 Rationale for assessment**

The assessment of this course relates directly to these objectives.

#### **The Critical/Creative Papers:**

1. These assignments will help you to learn how to identify and evaluate the main thesis of a reading. In each paper you are asked to a) identify an author's thesis or principle question; b) describe and evaluate the evidence an author uses to support the thesis or answer a question; c) form an opinion about the importance of the view; d) express this opinion persuasively.
2. More generally, these assignments will help you to think creatively and critically about scholarly arguments and positions.
3. Finally, the assignments will help you to better engineer your own writing for precision and impact [FUTHER INSTRUCTIONS ABOUT EXPECTATIONS AND POLICIES RELATING TO THIS ASSESSMENT WILL BE POSTED ON BLACKBOARD UNDER "COURSE RESOURCES."]

#### **The Test**

The test gives you the opportunity to demonstrate your understanding of the material presented in the course. It gives you the chance to creatively engage with the readings and lectures by drawing together themes considered in separate weeks. [YOUR TEST WILL BE POSTED ON BLACKBOARD UNDER "COURSE RESOURCES" SO THAT YOU WILL BE ABLE TO PREPARE FOR THE TEST WELL IN ADVANCE OF SITTING IT. YOU MUST SUMBIT YOUR TEST BY 5pm JUNE 8 through the Blackboard interface.]

#### **4 This course is delivered through a combination of lectures and tutorials**

The lecture programme is given below. 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.

#### **5 Tutorials are held in EVEN weeks, starting in week 2**

Attendance at four tutorials is required to pass the course. **YOU MAY MISS NO MORE THAN ONE TUTORIAL UNEXCUSED.** 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 the ability to contribute to discussions. There are 9 tutorial sessions. Please note: tutorials will cover reading material prior to the lecture that covers that material.

#### **6 Assessment requirements**

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

- 1) Short Creative/Critical Papers = 10% each (top 5 of six to count) due every second FRIDAY of term by 5pm. Each should be no more than 1000 words.

SHORT PAPER DUE DATES (BEST 5 of 6 to count)

- i) MARCH 13<sup>th</sup>
- ii) MARCH 27<sup>th</sup>
- iii) APRIL 10<sup>th</sup> [Good Friday, so work received by 5pm Monday April 13<sup>th</sup> will not lose points.]
- iv) MAY 8<sup>th</sup>
- v) MAY 22<sup>nd</sup>
- vi) June 5<sup>th</sup>

- 2) Final Test TAKE HOME = 50% 8 JUNE.

#### **The mandatory course requirements are as follows:**

Completion of the final test, submission of at least three creative/critical papers.

NOTE: To receive credit, your short papers must be submitted on blackboard (see section 19 below).

NOTE: It is your responsibility to ensure that your tutor has received all blackboard submissions. Please check if you are uncertain.

FURTHER: It is your responsibility to keep a copy of all your work.

FURTHER: You will receive written feedback on any work completed on time within ONE WEEK of the deadline.

LATE ESSAY SUBMISSIONS will receive a .33% deduction of the TOTAL mark for the course for each day your submission is late.

LATE ESSAY SUBMISSIONS will not receive written feedback.

TESTS will not receive written feedback (by department policy).

ALL SUBMISSIONS will receive verbal feedback if desired. Please make an appointment with your tutor or lecturer. (This rule applies to the submission of late work as well as work submitted on time).

FURTHER POLICIES WILL BE POSTED ON BLACKBOARD.

## 7 Required text

All readings can be found on Blackboard. (We will not make copies).

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

For 100-level 18 points one trimester courses, 12 hours per week are recommended. An average student should spend 9 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[100 – level                      1 trimester                      18 points                      12 hours ]

## 9 Aegrotat regulations

These apply to internally assessed courses. 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 (*2008 Calendar*, p. 101) and here: <http://www.victoria.ac.nz/timetables/aegrotat.aspx>.

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

## 10 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 or go to the Academic Policy and Student Police sections on "about Victoria" on the VUW homepage at:

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

This 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.

## 11 Academic Integrity and Plagiarism Academic Integrity

University staff and students 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 staff
- The work of other students or staff

- Information from the Internet
- Software programmes and other electronic material
- Designs and ideas
- The organization or structuring of any such material

Find out more about plagiarism, and how to avoid it, on the University's website:

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

## 12 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. In the Faculty of Humanities and Social Sciences the support contacts are

**Dr Stuart Brock, Murphy Building, room 312.** Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

## 13 Manaaki Pihipihinga 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](mailto: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](mailto: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 & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

## 14 Student Services

In addition, the Student Services Group (email: [student-services@vuw.ac.nz](mailto: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/](http://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](mailto:education@vuwsa.org.nz)) is located on the ground floor, Student Union Building.

## 15 Taping of Lectures

All students in the School of Art History, Classics and Religious Studies are welcome to use audiotapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form. This covers copyright and

other issues relevant to the recording of lectures.

## 16 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.

## 17 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.

## 18 Student Learning Support Services

Numerous 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 Level one Hunter Courtyard, tel: 463 5999

## 19 Supplementary Materials

A website of materials related to RELI 106 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, 463-5050 (extension 5050 from VUW phones) or by email [scs-help@vuw.ac.nz](mailto:scs-help@vuw.ac.nz).

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

## 21 Evaluation

This course will be assessed by **UTDC**

***Lecture Programme***

**2 March THE RELIGIOUS DIMENSIONS OF HUMAN EXPERIENCE**

**Lecturer: Joseph Bulbulia**

**Film: Baraka**

**9 March THE SACRED AND SOCIETY**

**Lecturer: Joseph Bulbulia**

**16 March TRADITION AND PURITY**

**Lecturer: Paul Morris**

**23 March PRAYER AND THE BRAIN**

**Lecturer: Joseph Bulbulia**

**30 March MEMORY AND SACRED WORDS**

**Lecturer: Anna Gade**

**6 April MEDITATION AND KNOWING**

**Lecturer: Michael Radich**

**Mid term break 13 April – 26 April 2009**

**27 April “ENTHEOGENS”: Insight or Illusion?**

**Lecturer: Joseph Bulbulia**

**4 May BODY POSTURES AND CONSCIOUSNESS**

**Lecturers: Joseph Bulbulia and Art Buehler**

**11 May SONG AND SOCIAL TRANSFORMATION**

**Lecturer: Geoff Troughton**

**to consider underlying mechanisms. *Behavioral and Brain Sciences*, 31, 559 – 621**

**18 May DANCE, CONVERSION, AND HEALING**

**Lecturer: Joseph Bulbulia**

**25 May YOUR ETERNAL LIFE!**

**Lecturer: Joseph Bulbulia**

**1 June NO CLASS: QUEEN’S BIRTHDAY**

**8 JUNE – TAKE HOME TEST DUE: 5pm.**



## **Essays**

See further instructions under "Course Resources."

### **Submission of essays and assignments**

All essays must be submitted through the Blackboard interface.

The final test must be submitted through the Blackboard interface.

### **Due Dates**

**\*SHORT PAPER DUE DATES (BEST 5 of 6 to count)**

**MARCH 13<sup>th</sup>, MARCH 27<sup>th</sup>, APRIL 10<sup>th</sup>/ [though April 13<sup>th</sup> = no penalty], MAY 8<sup>th</sup>, MAY 22<sup>nd</sup>**

**June 5<sup>th</sup> = 5 x 10% each [DUE 5PM]**

**\*FINAL TEST: 8 JUNE (TAKE HOME) = 50%**

**25 JUNE: Last day for late work to be marked (5PM)**

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

- .33 percent of FINAL GRADE per 24 hours will be deducted for late essays.
- Only medical certificates are accepted to excuse late work.
- ALL EXTENTION REQUESTS MUST BE MADE BOTH TO THE COURSE COORDINATOR AND THE RELEVANT TUTOR.
- Unexcused work that is submitted after 25 will not be marked.

**BIBLIOGRAPHY**

- Atran, S., & Axelrod, R. (2008). Reframing Sacred Values. *Negotiation Journal*, 3(July), 221-246.
- Azari, N. P., & Birnbacher, D. (2004). THE ROLE OF COGNITION AND FEELING IN RELIGIOUS EXPERIENCE. *Zygon*, 39(4), 901-917.
- Bhikkhu, Ñ. (1995a). Anupada-sutta MN 111 trans. *Middle-Length Discourses of the Buddha: A New Translation of the Majjhīma Nikāya* (pp. 899-902): Wisdom Publications.
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- Durkheim, E. (1964 [1915]). *The elementary forms of the religious life*. London: George Allen & Unwin Ltd.
- Gade, A. (2004). *Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indonesia*. Honolulu: University of Hawaii Press.
- Gómez, L. (1995). Two Tantric Meditations: Visualizing the Deity. In D. Lopez (Ed.), *Buddhism in Practice* (pp. 318-327). Princeton: Princeton University Press.
- Goodman, F. (1990). *Where the Spirits Ride the Wind: Trance Journeys and Other Ecstatic Experiences* Bloomington, IN: Indiana University Press.
- Haidt, J. (2007). The New Synthesis in Moral Psychology. *Science*(316), 998-1001.
- Haidt, J., Patrick Seder, J., & Kesebir, S. (2008). Hive Psychology, Happiness, and Public Policy. *The Journal of Legal Studies*, 37(June), S153-S156.
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- Morris, P. (1996). Community Beyond Tradition. In P. Heelas, S. Lash & P. Morris (Eds.), *Detraditionalization* (pp. 223-249). Cambridge MA: Blackwell.
- Newberg, A. B., & Newberg, S. K. (2008). 8 Hardwired for God: A Neuropsychological Model for Developmental Spirituality. In K. Kovner Kline (Ed.), *Authoritative Communities: The Scientific Case for Nurturing the Whole Child* (Vol. 5). New York: Springer.
- Pahnke, W. N., & Richards, W. A. (1966). Implications of LSD and experimental mysticism. *Journal of Religion and Health*.
- Phillips, H., & Lawton, G. (2004). The Intoxication Instinct. *New Scientist*(13 November), 32-41.
- Reed, K., Peshkin, M., Hartmann, M. J., & Grabowecky, M. (2006). Are Two Motor-Control Systems Better Than One? *Psychological Science*, 17(5), 365-366.
- Renfrew, C. (2008). Neuroscience, evolution and the sapient paradox: the factuality of value and of the sacred. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 363(1499), 2041-2047.
- Sacks, O. (2008). *Musicophilia: Tales of Music and the Brain*. Picador: London.
- Schjødt, U., Geertz, A., Stødkild-Jørgensen, H., & Roepstorff, A. (2009 (forthcoming)). Highly religious participants recruit areas of social cognition in personal prayer. *Social Cognitive and Affective Neuroscience*.
- Taber, K. H., & Hurley, R. A. (2007). Neuroimaging in Schizophrenia: Misattributions and Religious Delusions. *J Neuropsychiatry Clin Neurosci*, 19(1), iv-4.
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- Vogeley, K., & Kupke, C. (2007). Disturbances of Time Consciousness From a Phenomenological and a Neuroscientific Perspective. *Schizophrenia Bulletin*.
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- Wiltermuth, S. S., & Heath, C. (2008). Synchrony and Cooperation. *Psychological Science*, 20, 1-5.

## 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,<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.