

RELI 427

ADVANCED STUDIES
IN RELIGIOUS TEXTS



SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

1 March – 22 October, 2010

RELI 427

ADVANCED STUDIES IN RELIGIOUS TEXTS

Course co-ordinators:

Section One

Professor Paul Morris
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Section Two

Dr Michael Radich
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When and where

Tuesday 10:00 – 12:00, HU 317

Course dates:

Commencement, Part I:	1 March
Mid-trimester break:	5 April – 18 April 2010
End of teaching, Part I:	25 May 2010
University Examination period:	11 June – 4 July 2010
Submission of Essay I:	4 June 2010
Mid year break:	1 July – 11 July 2010
Commencement, Part II:	12 July 2010
Mid-trimester break:	23 August – 5 September 2010
End of teaching, Part II:	5 October 2010
University Examination period:	18 October – 14 November 2010
Submission of Essay II:	8 October 2010
Final course submission date:	22 October 2010

Withdrawal dates: Information on withdrawals and refunds is at <http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Religious Studies is in the Hunter Building. The programme administrator, Aliko Kalliabetos, is in room 318 (ext 5299). Notices regarding the course or any information on changes will be posted on the Department Notice Board adjacent to her office.

Office Hours: The main office is open Monday – Friday, 9.30 am – 12:00 noon, and 2:30 - 3.30 pm. You can arrange to meet with the class co-ordinators during office hours or by appointment.

Course Outline

1. **The course is internally assessed** by means of two essays and two class presentations. The first essay is due on **Friday June 4, 2010** and is worth **50%** of the total marks for the course. The second essay is worth **50%** of the course and is due on **Friday 8 October, 2010**. Final submission of revised essays by **22 October 2010**.

Rationale for assessment: The assessment of this course relates directly to the course objectives. The two essays allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study in the area. The process also gives the opportunity to develop more in-depth knowledge of an area covered and the skills of critical analysis. The seminar presentation allows students to develop their skills in small group teaching and discussion.

The course is delivered by means of weekly seminars. The course also consists of readings, and student presentations.

2. **Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** The total expected workload for this course is 300 hours spread evenly over the whole year
3. **Mandatory course requirements** The mandatory requirements for this course are the submission of two essays and 2 seminar presentations
4. **Required text:** There is no set textbook for both parts of the course. Readings will be posted on Blackboard or supplied at cost.
5. **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_victoria/avcacademic/Publications.aspx

6. **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 staff
- The work of other students or staff
- Information from the Internet
- Software programs 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.vuw.ac.nz/home/study/plagiarism.aspx>

7. **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 mis-referencing, 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.
8. **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.
9. **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.

10. **Evaluation: This course will be evaluated by UTDC.**

Essays and Assignments

1. **Essays and assignments** must be placed in the locked assignment box located outside the programme administrator's door, and students must date and sign the essay register to indicate submission. No responsibility will be taken for assignments left in the 'Late Essay' box, pushed under doors, or for which there is no record. Students who leave their essays in the late box are responsible for signing the record themselves. Students should keep a copy of all work until it is returned
2. **Due dates:**

Final draft of the first essay is to be submitted by **Friday 4 June 2010**.

Final draft of the second essay is to be submitted by **Friday 8 October 2010**.
3. **For guidance in essay writing** and presentation of bibliographies, please refer to Religious Studies guidelines for essays.

Seminar Programme

Section One

Course Co-ordinator: Paul Morris
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1. The course aims:

- (1) To introduce students to the contemporary academic literature and debates on the Bible and its interpretation, with a specific focus on the Wisdom literature.
- (2) To introduce students to the different approaches to the biblical text (in particular on the Book of Job; Proverbs; and, Psalms) and the methodologies employed by commentators and critics.
- (3) To provide students with relevant vocabulary, analytical frameworks and concepts to critical analyse contemporary scholarship.

2. Course learning objectives are:

- (1) To provide an historical basis for understanding the origins and developments of modern biblical studies.
- (2) To critically engage with the academic scholarship on the interpretation of the Bible.

Academic skills objectives:

- To foster in students a critical and academic approach to thinking and writing about the Bible.
- To encourage students to express their considered views verbally and in writing and to develop their analytical and argumentative skills.
- To develop student academic research and presentation skills.

Discipline objectives:

- To contextualise the study of the Bible within in the broader academic study of religions.

- 3. The seminar programme** follows. Seminars 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.

Seminars are held weekly and attendance at these is mandatory. Seminars provide an opportunity for class participation and discussion of the selected topics.

Section One

Wisdom Literature in the Hebrew Bible

- 2 March** **No Class**
- 5 March** **Honours programme meeting (HU 320)**
- 9 March** **Introduction to the Hebrew Bible and to the Wisdom Literature**
- George Savran, Seeing is Believing: On the Relative Priority of Visual and Verbal Perception of the Divine *Biblical Interpretation* 17 (2009) 320-361.
- 16 March** **The Book of Job Introduction I:
Authorship, Dating and Interpretation
Readings: The Book of Job (KJV, Jerusalem. Or JPSA)**
- Rachel Magdalene, Job's Wife as Hero: A Feminist-forensic Reading of the Book of Job *Biblical Interpretation* (2006) 14, 3, 209-258.
- Lael Ceasar, *Job: Another New Thesis*, *Vetus Testamentum* (1999) 49, 4, 435-447.
- Pieter van der Lugt, *Speech-cycles in the book of Job: a response to James E. Patrick*, *Vetus Testamentum* (2002) 56, 4, 554-557.
- David Clines, *Job's Fifth Friend: An Ethical Critique of the Book of Job* *Biblical Interpretation* (2003) 12, 3, 233-250.
- 23 March** **Job II: Job and his Friends: Narrative and Structure**
- Alec Basson, Just Skin and Bones: The Longing for Wholeness of the Body in the Book of Job *Vetus Testamentum* (2008) – 58, 3, 287-299.
- Gregory Yuri Glazov, The Significance of the 'Hand on Mouth' gesture in Job XL 4 *Vetus Testamentum* (2002) 52, 1, 30-41.
- Michael Fox, *Job the Pious* *Zeitschrift fur die Alttestamentliche Wissenschaft* (2005) 117, 3, 351-366.
- 30 March** **Job III: Issues and Historical Reception**

MID-TRIMESTER BREAK 5 April – 18 April 2010

20 April

Proverbs I: Authorship, Dating and Interpretation

Victor Avigdor, The Seventh Pillar Reconsidering the Literary Structure and and Unity of Proverbs 31 *Zeitschrift fur die Alttestamentliche Wissenschaft* (2001) 113, 2, 209-218.

27 April

Proverbs II: Structure and Wisdom

Edward J. Bridge, Loyalty, Dependency and Status with YHWH: The Use of 'bd in the Psalms *Vetus Testamentum* 59 (2009) 360-378.

Brian Doyle, Howling Like Dogs: Metaphorical Language in Psalm LIX *Vetus Testamentum* LIV, 1 (2004) 61-82.

4 May

Psalms I: Authorship, Dating and Interpretation

Casper Labuschagne, Significant Compositional Techniques in the Psalms: Evidence for the Use of Number as an Organizing Principle *Vetus Testamentum* 59 (2009) 583-605.

11 May

Psalms II: Structure

Carleen Mandolfo, Psalm 88 and the Holocaust: Lament in Search of a Divine Response *Biblical Interpretation* 15 (2007) 151-170.

18 May

Student seminars

25 May

Student seminars

4 June

ESSAY ONE DUE

SECTION TWO

"The Mahāyāna *Mahāparinirvāṇa sūtra* in 5th-6th Century China"

Course Co-ordinator: Michael Radich

ph (463)9477

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HU 216



Seminar Programme

The learning objectives for this course are as follows:

To expose students to problems relating to the composition, transmission and interpretation of Mahayana Buddhist texts.

To introduce students to the state of the field of Buddhist Studies in the English language on one representative major Mahayana Buddhist scripture.

To expose students to some of the problems that arise when we consider the historical transmission of Buddhism from one culture to another, through the case of transmission from India to China.

To foster in students a critical awareness of the range of interpretative positions taken in regard to classical Buddhist doctrinal problems, their relevance to modern Buddhist belief and practice, and possible shortcomings or weaknesses in the various positions.

To foster in students a comparative awareness of possible parallel problems in Buddhist and other traditions, and the different specific guises in which common problematics may occur in different traditions.

To encourage students to express their considered views in oral (classroom) discussion and in writing, and to further improve their skills in analysis and argumentation.

The aim of this half of the course is to examine a major Mahāyāna Buddhist *sūtra* (scripture) entitled the *Mahāparinirvāṇa sūtra*, and aspects of its reception in China in the fifth and sixth centuries of the Common Era, when interpretation of and commentary on this text was one of the central foci of the developing Chinese Buddhist tradition. Students will be provided with a copy of the only existing English translation of this major primary text, and several seminar sessions will focus on the close reading of portions of it, which will be selected by consultation between the lecturer and students. In the course of our study, we will also read relevant studies in the relevant scholarly literature.

The first two-three weeks of the course will be more lecture-style, to bring students up to speed with background knowledge necessary to coming to grips with the topic of the course. In later weeks, the format will shift more to discussion or seminar style.

The course will be assessed on **one essay of 5000 words**. Like all Honours work, this essay is finally due on **Friday October 22, 2010**. At Honours level, your research work is guided, and our intention is that you will take advantage of the detailed feedback we provide on essays when first submitted, to substantially rework and improve them where possible. I will therefore require that you discuss with me a **research topic** and provide a draft **bibliography** before the beginning of Week 7 (by **Monday September 6**). I will also require that you give me your **best attempt at a finished version** of the essay, for possible reworking where I think it admits of further improvement thereafter, by **Week 11** (i.e. by **Friday October 8**). The deadline structure is thus:

Monday September 6	Research topic and draft bibliography
Friday October 8	Your best polished draft of the essay
Friday October 22	Final deadline for all Honours work programme-wide

Failure to meet any of these deadlines will be reported to the Honours Coordinator.

Attendance

Attendance at all seminar sessions is an integral part of the course. Please make sure you attend every week, or, in cases where absence is truly unavoidable, that you contact the lecturer in advance.

READINGS

The following reading list is a guide only. The course coordinator reserves the possibility of changing readings on the basis of student interest, especially in the latter part of the course (after the mid-trimester break).

UNIT ONE: Background

Week One (week of July 12)

Introductory comments, distribution of readings.

Week Two (week of July 19): Relevant basic Buddhist doctrines

Gethin, Rupert. *The Foundations of Buddhism*. Oxford: Oxford University Press, 1998. 1-34; 133-162; 250-252.

Week Three (week of July 26): Buddhism in China in the fifth and sixth centuries

Chen, Kenneth K. S. *Buddhism in China: A Historical Survey*. Princeton: Princeton University Press, 1964. 81-93; 103-183.

Wright, Arthur F. "Buddhism and Chinese Culture: Phases of Interaction." In Wright, *Studies in Chinese Buddhism*, 1-33. New Haven: Yale University Press, 1990.

Week Four (week of August 2): The Mahāparinirvāṇa sūtra

Lai, Whalen. "The Mahāparinirvāṇa-sūtra and its Earliest Interpreters in China: Two Prefaces by Tao-lang and Tao-sheng." *Journal of the American Oriental Society* 102 no. 1 (1982): 99-105.

Mather, Richard B. "The Impact of the Nirvāṇa Sutra in China." In *Literature of Belief, Sacred Scripture and Religious Experience*, edited by Neal E. Lambert, 155-173. Salt Lake City, Ut: Religious Studies Center, Brigham Young University, 1981.

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995. DN 16, *Mahāparinibbāna sutta*, 231-277.

UNIT TWO: The Mahāyāna Mahāparinirvāṇa sūtra

Week Five (week of August 9)

Yamamoto, Kosho, trans. *The Mahayana Mahaparinirvana Sutra*. Revised by Tony Page. http://lirs.ru/do/Mahaparinirvana_Sutra,Yamamoto,Page,2007.pdf. Accessed 25 February 2009.

Week Six (week of August 16)

Yamamoto, MPNS, cont.

Mid-trimester break: 23 August – 5 September 2010

Monday Sept 6	Research topic and draft bibliography due
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Weeks Seven (week of Sept 6):

Shimoda Masahiro 下田正弘. *Nehangyō no kenkyū: Daijōkyōten no kenkyū hōhō shiron* 涅槃經の研究—大乘教典の研究 方法試論. Tokyo: Shunjusha, 1997. English synopsis, 3-42(L).

Sasaki, Shizuka. "The *Mahāparinirvāṇa sūtra* and the Origins of Mahāyāna Buddhism." *Japanese Journal of Religious Studies (Nagoya)* 26, nos. 1-2 (1999): 189-197.

Hodge, Stephen. "Textual History of the MPNS." <http://www.nirvanasutra.net/historicalbackground.htm>. Accessed June 3 2009.

Week Eight (week of Sept 13)

Primary literature round table.

Students select particular themes as they feature in the primary text (MPNS) and present their findings.

Week Nine (week of Sept 20)

Secondary literature round table

Liu, Ming-Wood. "The Doctrine of the Buddha-Nature in the Mahāyāna Mahāparinirvāṇasūtra", *JIABS* 5, no. 2 (1982): 63-94.

Liu, Ming-Wood. "The Problem of the *Ichhāntika* in the Mahāyāna Mahāparinirvāṇasūtra", *JIABS* 7, no. 1 (1984): 57-82.

Lai, Whalen. "Sinitic Speculations on Buddha-Nature: The Nirvāṇa School (420-589)." *Philosophy East and West* 32, no. 2 (1982), 135-149.

Week Ten (week of Sept 27)

Primary text – close reading exercise, passages on Buddha-nature and *tathāgatagarbha*

Students are expected to use the electronic copy of the Yamamoto distributed by email to locate and select themselves the passages they consider most relevant.

Week Eleven (week of Oct 4)

Student presentations on essays.

Friday Oct 8	Your best polished draft of essay due
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Week Twelve (week of Oct 11)

Summary of the course. No readings.

Face to face meetings to discuss feedback on essays towards any possible rewrite. Email feedback will have been provided before this meeting.

Reference Bibliography

An, Yang-Gyu, trans. *The Buddha's Last Days: Buddhaghosa's Commentary on the Mahāparinibbāna sutta*. Oxford: Pali Text Society, 2003.

An Yang Gyu, "Buddhaghosa's view of the Buddha's parinirvāṇa", *Indogaku bukkyōgaku kenkyū* 51, no. 1 (2002): 61-63.

Compare the role of Buddhism in politics in pre-modern Sri Lanka and China. (You may want to limit yourself to particular periods or incidents in each case to focus your research and discussion.)

Allon, Mark, and Richard Salomon. "Kharoṣṭhi fragments of a Gāndhārī version of the Mahāparinirvāṇasūtra". In *Manuscripts in the Schoyen Collection*, ed. Jans Braarvig, 244-273. Oslo, 2000.

Bureau, André. "La composition et les étapes de la formation progressive du Mahāparinirvāṇasūtra ancien", *Bulletin de l'École Française d'Extrême-Orient* 66 (1979), 45-103.

Barbieri-Kontier, Christine. "Le Mahāparinirvāṇa-sūtra dans le tradition bouddhiques chinois de Ve et VIe siècles." In *L'Herme: Nirvāṇa*, 301-320. Paris 1993.

Bongard-Levin, G. M. "New Buddhist Sanskrit Texts from Central Asia: An Unknown Fragment of the Mahāyāna Mahāparinirvāṇasūtra." *JIAS* 4, no. 2 (1981): 7-16.

Bongard-Levin, G. M. *Sanskrit Fragments of the Mahāyāna Mahāparinirvāṇasūtra*. Tokyo: The International Institute for Buddhist Studies, 1986.

Chen, Jinhua. "The Indian Buddhist Missionary Dharmakṣema (385-433): A New Dating of his Arrival in Guzang and of his Translations." *T'oung Pao* 90 (2004): 215-263.

Chen, Kenneth K. S. *Buddhism in China: A Historical Survey*. Princeton: Princeton University Press, 1964.

Demiéville, **Paul**. "Philosophy and Religion From Han to Sui." In *The Cambridge History of China, Vol. I: The Ch'in and Han Empire, 221 B.C.-A.D. 220*, ed. Dennis Twitchett and Michael Loewe, 808-872. DS735 C178

Eidmann, Phillip Karl, trans. *The Sutra of the Teachings Left by the Buddha*. Osaka: Koyata Yamamoto, 1900s (sic). An English translation of Kumārajīva's *Yi jiao jing*, which is supposed to be an alternate version of portions of the MPNS.

Hubert Durt, "Long and Short Nirvāṇa-Sūtras." *Transactions of the International Conference of Orientalists in Japan* 37 (1992): 193-194; (2001): 1- 47.

Feng Chengjun 馮承鈞. "Tanwuchen yu suoyi Daban niepan jing qianhou 曇無讖與所譯大般涅槃經前後." *Zhong Fa Hanxue yanjiusuo tushuguan guankan (Scripta sinica: bulletin bibliographique)* 1 (1945): 1-5.

Finot, L. "Mahāparinirvāṇasutta and Cullavagga", *Indian Historical Quarterly* 8 (1932): 241-246.

Fujiwara, Kōshō 藤原幸章. "Zendō to *Nehan gyō* 善導と『涅槃經』." *Ōtani gakuhō* 大谷学報 53, no. 4 (1974), 1-13.

Fuse Kōgaku 布施浩岳. *Nehanshū no kenkyū* 涅槃宗の研究. 2 vols. Tokyo: Sōbun, 1942.

Guanding 灌頂 (561-632). 大般涅槃經玄義. T1765.

Hamata Atsuzaburō[?] 濱田篤三郎. *Dai hannehan gyō shūkai, (Ryō Shaku) Hōryō (hoka) shū* 大般涅槃經集解 / (梁釋)寶亮[ほか]集.

Hodge, Stephen. "Textual History of the MPNS."
<http://www.nirvanasutra.net/historicalbackground.htm>. Accessed June 3 2009.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* ni okeru bostasu dō 大乘涅槃經における菩薩道." In *Daijō bostastu dō no kenkyū*, ed. Nishi Yoshio 西義雄. Kyoto: Heirakuji shoten, 1968.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* ni okeru *Daihatsunikō kyō* to *Daihatsukōhan kyō* to no hikaku kenkyū 大乘涅槃經における大般泥洹經と大般涅槃經との比較研究." *Tōyōgaku kenkyū* 4 (1970): 55-81.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* ni okeru hōshin shisō no ichi kōsatsu 大乘涅槃經における法身思想の一考察." *Tōyōgaku kenkyū* 3 (1969): 15-39.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* ni okeru setsuwa no sozai ni tsuite no ichi kōsatsu 大乘涅槃經における説話の素材についての一考察." *IBK* 44 (1974): 386-389.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* shoin no kyōten ni tsuite 大乘涅槃經所引の經典について." *IBK* 31 (1972): 54-59.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* to *Kegon kyō* 大乘涅槃經と華嚴經." *Tōyōgaku kenkyū* 5 (1971): 49-66.

Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* to *Shamonka kyō* 大乘涅槃經と沙門果經." *Tōyōgaku kenkyū* 東洋学研究 11 (1977): 51-62.

- Kawamura, Kōshō 河村孝照. "Daijō *Nehan gyō* to *Shuryōgon kyō* 大乘涅槃經と首楞嚴經." IBK 34 (1969): 223-230.
- Kawamura, Kōshō 河村孝照. "Kanchō sen *Nehan gyō gen gi* ni okeru 'Aru hito' to wa dare wo sasu ka 灌頂撰『涅槃經玄義』における「有る人」とは誰を指すか." IBK 67 (1985): 218-.
- Kawamura, Kōshō 河村孝照. "Kanchō sen *Daihatsunehan gyō gen gi* ni tsuite 灌頂撰『大般涅槃經玄義』について." *Tendai gaku* 17 (1975): 117-121.
- Kawamura, Kōshō 河村孝照. "*Nehan gyō* Hon'ukonmu ge ni tsuite 涅槃經本有今無偈論について." IBK 31 (1970): 860-?
- Kawamura, Kōshō 河村孝照. "*Nehan gyō* ni oite jōjū hōshin wo eru jōken 涅槃經において常住法身を得る条件." IBK 76 (1990): 292-298.
- Lai, Whalen. "Chou Yung vs. Chang Jung (on *Śūnyatā*): The *Ben-mo Yu-wu* Controversy in 5th Century China." *Journal of the International Association of Buddhist Studies* 1, no. 1 (1978): 23-46. [BQ2 J86](#)
- Lai, Whalen. "The *Mahāparinirvāṇa-sūtra* and its Earliest Interpreters in China: Two Prefaces by Tao-lang and Tao-sheng." *Journal of the American Oriental Society* 102 no. 1 (1982): 99-105.
- Lai, Whalen. "Sinitic Speculations on Buddha-Nature: The Nirvāṇa School (420-589)." *Philosophy East and West* 32, no. 2 (1982), 135-149.
- Liebenthal, Walter. "A Biography of Chu Tao-sheng." *Monumenta Nipponica* 11, no. 3 (1955): 284-316.
- Liebenthal, Walter. "Chinese Buddhism During the 4th and 5th Centuries." *Monumenta Nipponica* 11, no. 1 (1955): 44-83.
- Liebenthal, Walter. "The Immortality of the Soul in Chinese Thought." *Monumenta Nipponica* 8, no. 1/2 (1952): 327-397.
- Liebenthal, Walter. "Shih Hui-yüan's Buddhism as Set Forth in His Writings." *Journal of the American Oriental Society* 70, no. 4 (1950): 243-259.
- Liebenthal, Walter. "The World Conception of Chu Tao-sheng." *Monumenta Nipponica* 12, no. 1/2 (1956): 65-103.
- Liebenthal, Walter. "The World Conception of Chu Tao-sheng." *Monumenta Nipponica* 12, no. 3/4 (1956-1957): 241-268.

Link, Arthur E. "The Earliest Chinese Account of Compilation of the Tripiṭaka (I)." *Journal of the American Oriental Society* 81, no. 2 (1961): 87-103.

Link, Arthur E. "The Earliest Chinese Account of Compilation of the Tripiṭaka (II)." *Journal of the American Oriental Society* 81, no. 3 (1961): 281-299.

Link, Arthur E. "Shyh Daw-An's Preface to Saṅgharakṣa's Yogācārabhūmi-Sūtra and the Problem of Buddho-Taoist Terminology in Early Chinese Buddhism." *Journal of the American Oriental Society* 77, no. 1 (1957): 1-14.

Link, Arthur E. "Shih Seng-Yu and His Writings." *Journal of the American Oriental Society* 80, no. 1 (1960): 17-43.

Link, Arthur E. "The Taoist Antecedents of Tao-an's Prajñā Ontology." *History of Religions* 9, no. 2/3 (1969-1970): 181-215.

Liu, Ming-Wood. "The Doctrine of the Buddha-Nature in the Mahāyāna Mahāparinirvāṇasūtra", *JIABS* 5, no. 2 (1982): 63-94.

Liu, Ming-Wood. "The Problem of the *Ichhāntika* in the Mahāyāna Mahāparinirvāṇasūtra", *JIABS* 7, no. 1 (1984): 57-82.

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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.

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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.

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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.

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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.

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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.

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Footnote:

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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").

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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.)

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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:

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

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

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

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"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).

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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).

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Bibliography:

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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**.

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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.

