

RELI 210

Special Topic: Pilgrimage



"Candlelight Procession in Scherpenheuvel ", a popular pilgrimage site in Flemish Brabant

Religious Studies

SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

TRIMESTER 3 2010

15 November 2010 to 19 February 2011

RELI 210

Special Topic: Pilgrimage

Course co-ordinator:	Negar Partow Negar.partow@vuw.ac.nz
Tutor	TBA
Where and when:	Wednesdays: 17:30 – 20:30 pm KK 303 Tutorials: Times and place to be advised.
Trimester dates	
Teaching dates:	15 November 2010 to 13 February 2011
Mid-trimester/ Christmas break:	20 December 2010 to 5 January 2011

Information on withdrawals and refunds may be found at
<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

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

Office hours: The office is open Monday - Friday, 9:30 am – 12:00 noon and 2:30 – 3:30pm. You can arrange to meet with Negar during her office hours; Thursday: 1:00 pm - 5:30 pm, Tuesday: 1:00 pm- 5:30 pm

Course outline

- 1 This course provides an investigation into the ways that the goals and the processes of ritual journeys and pilgrimages are constructed and construed. The course reviews the ways in which scholars have understood pilgrimage, but more importantly it explores new avenues for the interpretation of a wider range of journeys, travels, and tours and ritual processes, using perspectives drawn from contemporary critical theory. Case studies of various present-day journeys inspired by and operating in increasingly complex global settings are presented and analysed.
- 2 **Course learning objectives: Students passing the course should be able to:**
 - **Firstly** have an understanding of the religious beliefs that are symbolically expressed in pilgrimage;
 - **Secondly** to analyse, interpret and understand pilgrimage in pre-modern and modern contexts;
 - **Thirdly** to be familiar with the methodologies of research in the study of religious rituals as an academic discipline;
 - **Fourthly** to critically engage with the issues and debates found in the scholarly literature on religious rituals;
 - **Fifthly** have the necessary skills and resources to undertake independent argument and analyses in the areas covered by the course.

- 3 The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures. The lecture programme does not cover the entire course content. Lectures are important, but they must be viewed as complementary to your own reading in the field and to tutorial discussions.
- 4 **Tutorials are held weekly** and all students should attend these. Tutorials deal with topics which arise out of and which complement the lecture programme.
- 5 **Reli 210 is internally assessed** by means of the following:
- **One essay** of no more than **1,500** words, to be submitted by **10th December 2010** worth **20%** of the final grade.
 - **One essay** of no more than **2,000** words to be submitted by **10th February 2011** worth **25%** of the final grade.
 - **6 tutorial assignments**, of no more than **300** words each, consisting of a thoughtful response to a given tutorial question from the assigned reading. The tutorial assignments will be marked out of 10 and account for a total of **5%** of the marks for the course.
 - **One test** held in class time on **2nd February** worth **50%** of the final grade

The assessment of this course relates to these objectives in the following ways:

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

The essays will encourage students to analyse a topic by focusing on primary sources, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have researched for themselves.

The differing percentage value for the essays is designed to allow students the opportunity to improve their skills without negative repercussions for their final grade.

The class test allows students to revise the material covered in the course and present their understanding and knowledge to the examiner.

- 6 **Mandatory course requirements** The minimum mandatory requirements for this course are the submission of 2 essays and 5 tutorial assignments, sitting the class test and attendance at 80% of tutorials.

Required Text: All of the readings are contained in the Course Reader to be purchased from Vic Books on the top floor of the Student Union Building at a cost of approx \$55.00.

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

200 hours across the trimester. Cf. Assessment Handbook 2009, s.1.2 (a)

- 7 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.
- 8 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.
- 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 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/avcademic/Publications.aspx
- 11 Supplementary Materials:** A website of materials related to RELI 210 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
- 12 Evaluation:** This course will be evaluated by UTDC.

Lecture Programme

The required readings are essential background for the lectures / tutorials and should be completed **before each lecture**. The readings will be discussed in the tutorials. It is essential that you attend the lectures and the tutorials.

- Week 1**
17 November
- Introduction** **Negar Partow**
What is pilgrimage? who is a pilgrim? is pilgrimage a religious ritual?
- Simon Coleman, John Eade, *Reframing pilgrimage: cultures in motion* (US: Routledge, 2004), pp. 1-25
- Philip Edwards, *Pilgrimage and Literary Tradition* (US: Cambridge University Press, 2005), pp. 5-23
- Lori G. Beaman, 'Labyrinth as Heterotopia: The Pilgrim's Creation of Space', in William H. Swatos (ed), *On the Road to Being There: Studies in Pilgrimage and Tourism in Late Modernity* (Danvers: Brill, 2006), pp. 83-103
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- Week 2**
24 November
- War heroes and memorials** **Charlotte Boyer**
Brad West, 'Independent Travel and Civil Religious Pilgrimage: Backpackers at the Gallipoli Battlefields', *Down the Road: Exploring Backpacker and Independent Travel* (Australia: API Network, 2005), pp. 10-31
- Evangelicals and pilgrimage to Israel** **Daniel Dowling**
Yaniva Belhassen and Carla Almeida Santos, *An American Evangelical Pilgrimage to Israel: A Case Study on Politics and Triangulation*, *Journal of Travel Research*, May 2006, No. 44, pp. 431-441
- Las Vegas / Elvis** **Negar Partow**
Gilbert B. Rodman, *Elvis after Elvis: the Posthumous Career of a Living Legend* (London: Routledge, 1996), pp. 111-129
-
- Week 3**
1 December
- Pilgrimage in the Christian Tradition:** **Chris Marshall**
An overview
- John Eade, Michael J. Sallnow, *Contesting the Sacred: the Anthropology of Christian Pilgrimage* (London: Routledge, 1991), pp. 1-29
- Tourism and Pilgrimage** **William Hoverd**
Paul Kriwaczek, *In Search of Zarathustra: Across Iran and Central Asia to Find the World's First Prophet* (London: Phoenix, 2003), pp. 197-226
- Robert Charles Zaehner, *The Dawn and Twilight of Zoroastrianism* (London: Phoenix, 1961), pp. 19-23; 248-264

Week 4
8 December

Pilgrimage in Hinduism

Rick Weiss

Christopher John Fuller, 'Pilgrimage', *The Camphor Flame: Popular Hinduism and Society in India* (New Jersey: Princeton University Press, 1992), pp. 204-223

Pilgrimage in Buddhism

Michael Radich

Maurice O. Walshe, *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya* (US: Wisdom Publication, 1997), pp.262-265

Ian Reader, *Making Pilgrimages: Meaning And Practice in Shikoku* (Honolulu: University of Hawaii Press, 2006), pp. 75-106

Ian Reader, *From Asceticism to the Package Tour - The Pilgrim's Progress in Japan*, *Religion* 17 (1987), pp. 133-148

Week 5
15 December

Jerusalem: City of God

Paul Morris

Louis Jacobs, *The Jewish Religion: a Companion* (UK: Oxford University Press, 1995), pp. 282-284

Klaus Seybold, 'Jerusalem in the View of the Psalms', in Marcel Poorthuis and Chana Safrai (eds.), *The Centrality of Jerusalem: Historical Perspectives* (US: Kok Pharos, 1996), pp. 7-14

Chana Safrai, 'The Centrality of Jerusalem: a Retrospective', *The Centrality of Jerusalem: Historical Perspectives* (US: Kok Pharos, 1996), pp. 217-228

Shemaryahu Talmon, 'Jerusalem', in Arthur Allen Cohen and Paul R. Mendes-Flohr (eds.), *Contemporary Jewish Religious Thought: Original Essays on Critical Concepts, Movements, and Beliefs* (New York: Free Press, 1988), pp.498-503

Summer break (20th December 2010 – 5th January 2011)

Week 6
12 January

Hajj - Pilgrimage to Mecca

Rihana Ali

Michael Wolfe, 'Ibn Battuta: Morocco, 1326', *One Thousand Roads to Mecca: Ten Centuries of Travellers Writing about the Muslim Pilgrimage* (New York: Grove Press, 1998), pp. 51-67

Michael Wolfe, 'Malcolm X: United States 1964', *One Thousand Roads to Mecca: Ten Centuries of Travellers Writing about the Muslim Pilgrimage* (New York: Grove Press, 1998), pp. 486-503

Muhammad Asad, 'End of the Road', *The Road to Mecca* (Gibraltar: Dar Al-Andalus, 1954), pp. 344-375

Michael Wolfe, 'Mecca', in John Miller and Aaron Kenedi (eds.), *Inside Islam: the Faith, the People, and the Conflicts of the World's Fastest-growing Religion* (UK: Marlowe & Co., 2002), pp. 49-71

Sufi pilgrimage

Art Buehler

Desiderio Pinto S.J., 'The Mystery of the Nizamuddin Dargah: The Accounts of Pilgrims'; 'Muhammad Ishaq Khan, the Significance of the Dargah of Hazratbal in the Socio-Religious and Political Life of Kashmiri Muslim', in Christian W. Troll (ed), *Muslim Shrines in India: Their Character, History, and Significance* (Delhi: Oxford University Press, 2005), pp. 112-124; 172-188

Victor Turner, 'Pilgrimages as Social Processes', *Dramas, Fields, and Metaphors: Symbolic Action in Human Society* (US: Cornell University Press, 1975), pp. 166-230

Week 7
19 January

Travel and Sacred Space in the Ancient World

Matthew Trundle

Simon Coleman and John Elsner, 'Piety and Identity: Sacred Travel in the Classical World', *Pilgrimage: Past and Present in the World Religions* (Massachusetts: Harvard University Press, 1995), pp. 10-29

Matthew Dillon, *Pilgrims and Pilgrimage in Ancient Greece* (London and New York: Routledge, 1997), pp. xii-xix

Pilgrimage and Politics

Negar Partow

Richard Barber, 'Common ground', *Pilgrimages* (UK: The Boydell Press, 2001), pp. 132-155

Reuven Firestone, *Journeys in Holy Lands: the Evolution of the Abraham-Ishmael Legends in Islamic Exegesis* (New York: SUNY Press, 1990), pp. 94-103

Anne H Betteridge, 'Specialists in Miraculous Action: Some Shrines in Shiraz', in E. Alan Morinis, *Sacred Journeys: the Anthropology of Pilgrimage* (London: Greenwood Press, 1992), pp. 189-209

Jennifer Selby, 'The Politics of Pilgrimage: The Social Construction of Ground Zero', in William H. Swatos (ed), *On the Road to Being There: Studies in Pilgrimage and Tourism in Late Modernity* (Danvers: Brill, 2006), pp. 159-185

Week 8
26 January

**Theoretical Perspectives on pilgrimage:
Holy Centres, Ritual and Sacred Travel**

Negar Partow

David Brown, 'Genuine Fakes', in Tom Selwyn (ed), *The Tourist Image: Myths and Myth making in Tourism* (New York: John Wiley, 1996), pp. 33-47

Eric Cohen, 'Pilgrimage and Tourism: Convergence and Divergence', in E. Alan Morinis (ed), *Sacred Journeys: the Anthropology of Pilgrimage* (New York: Greenwood Press, 1992), pp. 47-61

Nelson H.H. Graburn, 'Secular Ritual: A General Theory of Tourism', in Valene L. Smith and Maryann Brent (eds), *Hosts and Guests Revisited: Tourism Issues of the 21st Century*, Dept of Anthropology, California State University, Chico, CA 95929-0400, pp. 42-50

Week 9
2 February

Class Test

Tutorials

Tutorial questions:

Week 2: Choose one of these questions:

- A:** What is the significance of ANZAC day in New Zealand?
- B:** What attracts people to Graceland?
- C:** Define some aspects of evangelical pilgrimage to Israel

Week 3: Choose one of the following questions:

- A:** What is the significance of sacred places in Christian pilgrimage?
- B:** Why is the eternal fire important for Zoroastrians?

Week 4: Choose one of the following questions:

- A:** What is the significance of pilgrimage in Hinduism?
- B:** What is the significance of pilgrimage as explained in DN 16 *Mahāparinibbāna sutta*?

Week 5: Choose one of the following questions:

- A:** What is the importance of Jerusalem in Judaism?
- B:** Are tourists fake pilgrims?

Week 6: Choose one of the following questions:

- A:** Why is the Hajj important for Muslims?
- B:** Why are the miracles associated with Nizamuddin significant in Sufi pilgrimage?

Week 7: Choose one of the following questions

- A:** What is the significance of temples in ancient Greek pilgrimage?
- B:** Discuss the relationship between pilgrimage and politics

Week 8: Test preparation

Essays

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. The participants are encouraged to come up with their own essay topics, but it is essential that they first discuss their plans with the lecturer.

1 **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.

2 **Due dates:**

The first essay to be submitted on **10th December 2010**

The second essay to be submitted on **10th February 2011**

3 **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, the course co-ordinator or the administrator
- 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

4 **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>

Essay topics:**First Essay:**

- Discuss the relationship between pilgrimage rituals and religious cosmology (choose a religious tradition as case study)
- Define Pilgrimage
- Analyse the role of literature in pilgrimage (choose a case study).
- Discuss the relationship between the symbolic meaning of pilgrimage and religious beliefs (choose a case study)
- Define a methodology for studying religious pilgrimage ritual
- What is the significance of pilgrimage in the modern world?
- What is the political/social implication of pilgrimage to Mecca in Islam?
- Present an analysis of the role of sacred sites in Hindu pilgrimage
- Critically discuss the role of memorial sites of national heroes in the construction of national identity
- What are the social implications of pilgrimage in a Buddhist Community?
- Discuss the role of religious institutions in pilgrimage (choose a case study)

Second essay:

- Provide an analytical account of religious pilgrimage rituals in ancient Greece
- Critically discuss Eric Cohen's theory on pilgrimage and tourism.
- How is Jerusalem viewed in the Psalms and why?
- Critically discuss David Brown's theory on Pilgrimage
- How is the Sufi theme of love manifest through Nizamuddin?
- Discuss the politics of pilgrimage (choose a case study)
- Discuss the significance of sacred sites in Christianity
- Discuss the influence of pilgrimage in the political life of a community
- Discuss the role of religious institutions in pilgrimage (choose a case study)
- How is the ritual of pilgrimage related to national history?

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.