

## Book Review

V.C. Srivastava: *Historical Probings in Afghanistan*. Varanasi: Department of Ancient Indian History, Culture and Archaeology, Banaras Hindu University, 1997, Rs. 100.

The historical process in the state of Afghanistan has gone through many phases of great significance. It has been a meeting place of cultures in the past and has rightly been identified as cross-roads of civilizations. As a platform of interactions arising out of movements of peoples and ideas from various quarters, few countries can compete with it. The geo-cultural proximity of Afghanistan with the Indo-Pakistan sub-continent has led to such close relations between the two areas that understanding of the historical process of one is incomplete without that of the other. But unfortunately Indian scholarship has not paid much attention to the study of the history of Afghanistan. It is encouraging, therefore, to find in the book under review an attempt to do so by a senior Indian scholar who spent some time in Afghanistan and acquired first-hand knowledge of the sources.

This book of a little more than a hundred pages covers some of the most important topics to highlight the interactive role the pre-modern Afghanistan played. This is clear from the eight chapters of the book:

(i) Indian Culture in Afghanistan: A Perspective; (ii) Hellenism in Afghanistan: Problems and Perspectives; (iii) Buddhism and its Interaction with other Cultures in Afghanistan: Problems and Perspectives; (iv) Kushan Archaeology vis-à-vis Kushan Civilization in Afghanistan: Problems and Perspectives; (v) The Great Kushans and Urbanization in Afghanistan; (vi) Buddhist Archaeology in Afghanistan; (vii) Maitreya on the Silk Route; and (viii) Hakim Sanai and Historical Milieu: Two Dimensional Study.

The contents of these chapters are in keeping with the author's plea for 'problem-oriented research'. It is also noteworthy that the author has given importance to 'perspectives' in four out of eight chapters of historical probings. These 'probings' lead the author in presenting a lucidly written introductory and analytical survey of some of the key issues which engage the students of the history of Afghanistan until eleventh-twelfth century. This takes into account recent discoveries and examines the new input to our knowledge. In discussing

the problems and perspectives the author has indeed provided incentive for further research.

The reviewer need not point out the typographical mistakes which are unfortunately not uncommon in our publications for which proof-readers alone may not be blamed. But he would like to draw attention of the author and readers to some recent publications including those of the reviewer (see for example "On some Greek Inscriptions from Afghanistan", in *Annali*, Vol. 47 (1987): 267-92. Also in *Epigraphia Indica*, Vol. XLII: 125-45, "The Earliest Brahmi Inscription outside India", in *JAOS*, 106.4 (1986): 798-801; "Notes on some Inscriptions from Al-Khanun (Afghanistan) in *Zeitschrift für Papyrologie und Epigraphik*" Band 69, (1987): 277-82; "On the Foundation and chronology of Ai Khanum: a Greek-Bactrian city", in *India and the Ancient World*, ed. G. Pollet, Leuven 1987: 115-30; "The Greeks of Bactria and India", ch. 11, in *Cambridge Ancient History*, vol. VIII (1989): 388-421 and several others) which appear to have escaped the notice of the author but which are seriously critical of the conclusions arrived at by P. Bernard and others on Ai-Khanoum findings upon which the author has relied for his conclusions. So also the reviewer finds it difficult to agree with certain aspects of author's 'perspectives'. But these are only indicatives of the importance of the subject and author's contribution and the reviewer strongly recommends the present book to scholars and general readers alike for this is a well-argued and well-written work.

*Professor, University of Wisconsin, U.S.A.*

A.K. NARAIN

*Ekam Sad Vipra Bahudāh Vadanti*, G.C. Pande, Sampurnanand Sanskrit University, Varanasi, First Edition, 1997, pp. viii+87, Rs. 80 (language Sanskrit)\*

Religion has not been a favoured area of interest among historians in India for quite some time.<sup>1</sup> In fact, this apathy has not been a special attribute of historians alone. Even an iconoclast like Nirad C. Choudhury had noted with sarcasm and sadness about half a century ago that he failed to raise any steam whenever he tried to discuss religion in a gathering of 'educated' Indians. The situation has not substantially changed since Choudhury wrote. Prof. G.C. Pande has been in the forefront of the very small minority of scholars who have retained an abiding interest in the study of religion. The qualities that distinguish Prof. Pande's work are not just the readiness to swim against the current. They are also leavened by the tools of study he uses; they try to integrate the best of both the modern western critical scholastic methods as well as the traditional way of looking at religion as an article of faith and spiritual fulfilment. He is thus able to steer clear of the excessive fervour of the faithful and the aridity of excessive empiricism. It was thus a happy decision on the part of the authorities of Sampurnanand Sanskrit University, Varanasi to have invited Prof. Pande to deliver the first Griffith Memorial Lecture. The work under review contains the two lectures that Prof. Pande delivered at Sampurnanand Sanskrit University. It was only appropriate that these lectures should have been delivered in chaste Sanskrit. Normally, a work in Sanskrit is expected to confine its theme to the traditional Indian discourse both in outlook and dimensions of subject matter. It is really remarkable that without any apparent violence to the texture of Sanskrit scholarship and its intellectual tradition, Prof. Pande should have been able effortlessly to weave into it the entire heritage of Western Scholarship on religion, from St. Augustine to Max Weber. Apart from the number of significant issues raised and discussed in the lectures, the work merits attention also because it in some ways

\*The reviewer would like to express his indebtedness to an earlier review of the book by Prof. Nagin J. Shah

<sup>1</sup>Recently, however, there has been a rekindling of interest in the history of Indian religions, especially of Hinduism. These studies are usually premised precisely on the grounds that Prof. Pande finds so inadequate and unacceptable. The ground on which Prof. Pande rejects these studies as unsatisfying has been dealt with later in this article.

represent the summation of Prof. Pande's views on religion and the place of Indian culture in the universe of religion. The work is a very valuable addition to the study of religion in general and Indian religious traditions in particular. But we feel that instead of viewing it as an individual work if we study it against the background of Prof. Pande's other works of the same genre, it may help us to get into the heart of Prof. Pande's thesis.

The view of religion that Prof. Pande espouses has been shaped and conditioned by the traditional Indian attitude towards religion and he makes no attempt to underplay it. This by itself is something of an achievement. The range and weight of his scholarship in Western intellectual tradition could have easily swept him off his ground. In this he stands in the same line as some of the greatest thinkers of modern India like Vivekananda, Aurobindo, Coomaraswamy, Gopinath Kaviraj, Radhakrishnan, Bhagawandas, etc., but unlike some of them he does not lay any claim to direct experiential apprehension of spiritual truth. His writings rather reflect an intellectual endeavour to comprehend the nature of religion and religious experience and communicate it in rational terms. His stand thus may appear to be akin to that of modern Western rationalists. But a dry rationalist-empiricist approach, according to Prof. Pande is an inappropriate way to understand religion. He believes that 'the perceptive understanding of religion requires it to be viewed as an inward experience'.<sup>2</sup> He thus finds the studies of religion and especially the studies of eastern religions and religious beliefs and practices, by Western scholars as suffering from 'curious opacity which arises from an excessive concentration on methodology without an adequate or sympathetic contact with the subject itself'.<sup>3</sup> What this subject is and what is the appropriate methodology for its study? These questions form the central issues that Prof. Pande addresses in his Griffith Memorial Lecture.

In contemporary Indian languages the expression *dharma* is generally used to denote religion. This is not a satisfactory rendering of the term. Prof. Pande notes that actually there is no word in the Indian tradition that fully corresponds to 'religion'. According to him 'religion' primarily signifies belief in a supernatural Being or Beings accompanied by a set of practices held to be in conformity with the

<sup>2</sup>G.C. Pande, "Internationalizing the Study of Religion: Methodological Issues", the invited paper sent to the International Symposium on Internationalizing the Study of Religion, in USA in Nov. 1998.

<sup>3</sup>ibid.

belief. 'Creed, conduct and law are, thus, the usual constituents of religion'. Although the expression religion and *dharma* do cover some common ground, Prof. Pande believes that in actuality they represent two distinct outlooks. The restrictive attribute of creed is not an essential ingredient of *dharma*; *dharma* thus represents a wider outlook than religion. Thus the study of *dharma* as a discipline (*dharmaśāstra*) became primarily the study of one's ritual obligations (*karmakānda*), the social ethics (*ācāra*) and law (*vyavahāra*). The study of belief or beliefs, including those concerning soul, God, after-life, etc., did not form the subject matter of *dharmaśāstra* proper, these were the areas that belonged to *darśana* or *ādhyātmavidyā*. *Dharma* thus has comparatively less of sectarian narrowness. As a vehicle expressing the deep-seated and irrepressible yearning for spiritual and religious fulfilment, the term *dharma* seems preferable to religion.

The modern study of religion is a child of Western parentage. The discipline that it has given birth to is variously called the science of religion, comparative religion or history of religion. Generally, such studies are based on the premise that the claim of truth of religion is not maintainable. Sometimes when the possibility of existence of any higher truth in religion is conceded, this concession is allowed usually only to one's own religion. Anthropologists, sociologists and historians view religion only as a cluster or clusters of superstitions and vested interests. Marx and his followers see in religion a means to perpetuate the oppressive economic and social dominance of the ruling class. Historians view religion as systems of beliefs and attitudes evolving through and formed by the growth of social and economic formations. Such studies, based, as they are, on the complete denial of an important aspect of human aspirations, i.e., the hunger of soul, cannot be truly satisfying.

The quintessence of all religions, asserts Prof. Pande, consists of a luminous insight into the apparent mysteries of human life and the cosmos and into man's relationship with the universe. It is this foundational vision, which is inspirational in origin, visualized and communicated by a seer or seers (*dr̥ṣṭā*) that provides the seed for the development of a religion. The nature of a religion can be seen in its pristine form at this stage. This vision is also often regarded as revelation. The next stage in the passage of religion witnesses the growth of a text claiming to embody the visualized or the revealed truth. The emergence of commentaries on the original text represent the third and the growth of philosophies developing around them represent

the fourth stages. From the tenor of Prof. Pande's formulation it would be hard to describe these as progressive stages in the evolution of a religion. They may represent a process of elaboration, but not necessarily progress. In fact they may represent stages of progressive loss of purity. It almost parallels the passage of the four *yugas* in the early Indian concept of *yugāntara*. All religions have two dimensions: an inner spiritual one and an external formal one consisting of ritual, conduct and a code of behaviour (*karmakānda*, *ācāra* and *vyavahāra*). Unfortunately in the modern studies of religion, it is this formal aspect which not only becomes the focus of study, but also delimits the areas of interest. The spiritual dimension is either dismissed as superstitious mumbo jumbo or a sinister and seductive strategy to perpetuate the system of exploitation of the oppressed. When the attitude is not so unsympathetic, the domain of the spiritual is handed over to the neuroscience for study based on 'empirical scientific' methodology. Prof. Pande argues with cogency and vigour for the recognition of the validity of the traditional method of spiritual praxis or *sādhana* and *yoga*.

The study of religion, Prof. Pande emphasizes, needs to distinguish between *agama* (revelation), *ādhyātmaśāstra* (theology) and *darśana* (philosophy). 'The *agamas* or the revealed texts are systematized by exegesis, commentaries and topically arranged treatises. The task of systematization involves the use of rational arguments (*anukūla tarka*). . . . This further entails a discussion of purely philosophical and logical issues (*anviksa*). . . . Since the debates were with the orthodox as well as heterodox schools, the philosophical debates had to be purely logical.' In the amplification of a religion or religious point of view revealed texts, theological systems and philosophical formulations appear to form a continuous series. Nevertheless, asserts Prof. Pande, it is important to distinguish the *agama* or revelation from its subsequent interpretation and systematic theology and philosophy. The revealed texts have a catholic suggestivity and are expressions of experiential vision and moral wisdom. These can be appreciated in a spirit of simplicity and reverence. ' . . . revelation is needed only for what cannot be determined from any other *pramāṇa* or means of valid cognition. Thus only intimations of praxis for transcendent realization would constitute the core of revelation.'

There is an essential unity of character in this kernel of religion contained in the various versions of revelations; it may be expressed in diverse modes and idioms conditioned by the factors of time and space.

The diversity of modes and expressions of the essential 'truth' has long been recognized and appreciated in India. It has been the homeland of varieties of faiths and communities living on the whole in peaceful co-existence and harmony. The vision of unity amidst diversity has a long and continuous history; it has been a part of the very grain of Indian culture. What the sage Dhīrghatama had declared in the *Rgveda*, 'Truth is one though wise speak of it differently', has been echoing and re-echoing through the whole of the religious history of India. 'The Buddha had echoed this and pronounced the diversity of formulation to be the inevitable result of the one-sidedness of human thought and speech.'<sup>4</sup> The Jaina theory of *syādavāda* is based on the recognition of the validity of opposite standpoints in understanding the nature of reality. Abhinavagupta and Madhusudana Sarasvati too were strong advocates of the doctrine of *prasthānabheda* or the plurality of approaches to reach the Truth. The Indian rulers generally followed the policy of religious toleration, Aśoka, the Great, being a particularly eloquent advocate and practitioner of the unity of faiths. To Dara Sukoh, the eldest son of Shahjahan, there was no real difference between the Vedāntic and Islamic mysticism. During the modern period Ramakrishna Pramahansa exemplified in his own personality and spiritual practices the unity of the different paths of spiritual *sādhanā*. During the beginning of British rule in India, when Hinduism invited severe criticism from Christian missionaries for idolatry and superstitious practices, Indian thinkers and savants like Ram Mohan Roy responded by advocating 'a kind of comparative religion unknown in the West at that time'. Ram Mohan Roy argued with force and reason that all religions, Christianity, Islam or Vedānta contained the same central truth. Thus, there was no necessity for a Hindu to convert to Christianity in quest of truth. The theosophists concurred with this view. Mahatma Gandhi was a living embodiment of this principle and popularized this point of view among the masses. Coomaraswamy, Bhagawandas, Gopinath Kaviraj, etc. tried to give systematic and intellectual articulation to this point of view. Prof. Pande, however, emphasizes the fact that this unity was not conceived as the unity of the formal doctrines and practices of various religions. It would be wrong to interpret it as the 'unity of historical systems of beliefs and practices'. It was the unity of the mystical, transcendental, spiritual and moral truth that was highlighted in the Indian tradition. 'The

<sup>4</sup> *ibid.*

emphasis on spiritual truth and illumination places the truth of religion above the plane of empirical reality. . . . Revealed truth is held to be personally testable and thus forms the subject matter of philosophical reason as much as empirical truth'.<sup>5</sup> Prof. Pande implies that personal experience of exceptional people who have the capability of traversing the whole of the difficult path, the razor's edge, does not deserve to be dismissed because it is not open to verification within the ordinary everyday 'empirical' methodology. He emphasizes at the same time the fact that all empirical verification demands strict adherence to the prescribed method of experimentation. Even the realization of spiritual truth can be verified if one follows strictly the prescribed methods.

'Ultimate spiritual authority in India is in practice held to belong not to ancient books or their learned expositions, but to those who are believed to have personal experience of spiritual truth. Spiritual truth is not held to be something totally beyond the human ken, revealed once for all to some incarnation or prophet of God. Nor is it something to which man can attain only in the life after death. Spiritual truth is capable of being reached while a man yet lives; this attainment of spiritual truth is profoundly different from its appreciation in merely faith or philosophy. It is a living vision, which transforms the inner life . . . of the person who attains it.'<sup>6</sup> *Sādhanā* or *yoga* is the commonest names given to the means of attaining the spiritual truth. This *sādhanā* or the seeking of spiritual truth in Indian tradition recognizes and respects the differing paths that may lead to its realization. 'Just as different rivers flow towards the same ocean, so with their diverse tastes and inclinations do men approach the Lord.' 'Teaching differs according to the individuality of the seekers'. The religious and spiritual tradition of India thus rejects the notions of one true religion or a 'single spiritual straight jacket'.<sup>7</sup>

Religion, according to Prof. Pande, is founded on an intense awareness of human mortality and vulnerability. This awareness leads to a belief in the existence of a super reality beyond the fragility and mortality of this life. Moral life, on the other hand, presupposes 'the sense of individual freedom as well as of universal humanity'. The Indian concept of *sādhanā* integrates and includes all these and goes

<sup>5</sup> *ibid.*

<sup>6</sup> C.C.Pande, *Foundations of Indian Culture*, vol. I, Delhi 1990, p. 1.

<sup>7</sup> *loc.cit.*, p.3.



beyond them. It goes beyond the earnestness (*samvega*) of a moral or religious person. 'It presupposes certain maturity and wisdom (*viveka*) towards life, a realization of the inadequacy and unsatisfactoriness of the life of egoism and acquisitiveness (*dukkhabodha*, *uparati*, and *mumukṣa*). It presupposes an unvarnished perception of the inherent limitations of worldly satisfactions, along with a firm faith in the capacity of man to attain to values of lasting and universal character (*śraddhā*). It requires fortitude and determination (*dhṛiti*, *vīrya*).' Indian culture, Prof. Pande urges, cannot be followed only through the analysis of its social code or structure without understanding the spiritual ground on which the code and structure stood.

SIBESH BHATTACHARYA

*Fellow, Indian Institute of Advanced Study, Shimla*

*Beginnings of Urbanization in Early Historic India*, Dr. Satyendra Kumar Jha, 1998, Novelty & Co., Tarabhawan, Ashok Rajpath, Patna, Rs. 550. pp. 325, Figs. 21, illus. 5.

The book under review is the latest addition to the literature on the theme of early historic urbanism. As Prof. V.K. Thakur states in the foreword of this book, that there is an attempt to revise the older paradigms and come up with new constructs. 'With the latest methodological tools at his command, he has successfully laid bare the dynamics of urban beginnings in early historic India. His familiarity with the recent theoretical debates has added strength to his arguments'. Indeed, Jha shows a deep understanding of the processes and the immanent emergence of city in the middle Ganga Plain (M.G.P, henceforth) during the early historic period. His treatment of the subject is thorough and his approach multidimensional. In a dialectic web he successfully interweaves divergent sources, viz. archaeological, historical, and literary to work on a complex theme like this one.

The book is an outcome of the Ph.D. programme of S.K. Jha. But since 1988 he seems to have worked further to assimilate and accommodate the latest theoretical debates and archaeological evidences available on the subject to update his work. He even adds a postscript in the beginning of the book. The available data from the excavations of the Gangetic plains covering a period of more than a millennium has been incorporated. This time bracket spans through the stages of growth of cultures from Neolithic through Chalcolithic to the urban phase.

The book has been divided into five chapters. The first chapter is introductory. It deals with existing theories on urbanization. He has reviewed them critically—right from Gordon Childe to the most recent ones and then formulates his own hypothesis. The variability of contentions held on a theme like urbanism shows that there is still scope to work on it, especially in the context of the Gangetic Plains. It also underlines the fact that every region has its specificities and therefore should be evaluated independently. Jha does not seem to be making any pretensions about universalizing his assumptions. He has focused his attention to the specific area of the Gangetic Plains, more specifically to the middle Ganga Plain (MGP). Together, the two sections of the book, i.e. the Introduction and the Postscript set the tone for the ensuing discussions.

The next chapter (Ch.II) is entitled 'Technological Base of

Urbanization'. Technologies like metallurgy—iron and copper, ceramic and agrotechnologies have been picked up for a detailed discussion. Maximum space has been allocated to iron technology because of its association with urbanization process. Against the general assumption he tries to demonstrate that iron technology, right from its early levels is employed into production mechanism. He underplays the saliency of war-hunting tool types. The detailed, phase-wise break up of iron objects from Atranjikhhera and several other sites help such a construct. To be precise 21.48 per cent of tools may be classified as hunting objects while 42.96 per cent have been placed under the class of 'household' or carpenters' tools. This includes nails, rods, clamps bar-rods, hooks, needles, knives (that could serve other alternative functions too) along with the carpenter's tool-kit, like chisels in good number. Instances have been given from other sites like Taradih, Sonpur, Koldihwa, Narhan, Rajghat in MGP as also from lower Ganga Plain like Mahishdal, Hatigra, Barudih etc. wherefrom chisels, knives, borers, etc. have been unearthed from the early levels (Black-and-Red ware phase). More recently, agricultural implements have also been forthcoming from sites like Jakhera (ploughshare hoe from Proto PGW/early PGW phase). Ganwaria also yields a ploughshare though from a slightly later context. Besides, sickles, hoe (Chirand has yielded a sockted variety), and axe, etc. prove utilization of iron in agricultural sector. One may take an alternative position but Jha has forcefully demonstrates his case of a dynamic role utilization of iron in production mechanism from almost the earliest phase of introduction of iron in Ganga Plains.

Copper objects and iron-copper juxtaposition in typological exclusivity have been discussed. Alloying technique and its impact on the end product along with the analytical data have been incorporated that add further value to this discussion. Additionally, resource zone for various minerals/metals have also been looked for. Even the mining practices have been brought into the purview of examination. Although it is indeed a difficult or almost an impossible task at present state of our knowledge specially in the case of early settlements of this region but it has been ventured into. Where we have a positive evidence to suggest use of objects like bar-calls for mining, Jha speculates about it. *Arthasāstra* has been made use of to build up a case.

Chapter III on 'Settlement Pattern and Demographic Features' is a thorough study incorporating the literature available on this subject.

Two studies on the subject by M. Lal and G. Erdosy based on U.G.P. have been critically examined and used. The disparity of their approach and discrepancies therein have been underlined. But in the absence of well defined or better models of settlement pattern studies suited to the Indian conditions he tries to come up with models of his own. He has incorporated the literary data also in his reconstruction. In the absence of a thorough work on spatial distribution settlements however, his constructs would remain at best 'tentative', to his own admission. Demographic features have been worked out on the basis of Blanche's suggestion of interrelationship between increased rainfall and population density. By adding margin to the data on UGP provided by Lal and Erdosy, Jha draws a demographic profile of MGP. The rainfall in UGP is 80 cm. per annum while it is 122.6 cm per annum in MGP. Therefore, the population density should be higher in the latter zone (according to the theory of Blanche).

Reconstructing the settlement pattern in the area of study is indeed a well nigh impossible job because of the shifting drainage system of the region. In large cases the surface contours have been almost totally obliterated. Even Pataliputra, the Mauryan capital, has undergone topographical changes because of changes in river courses around this place.

Jha has further substantiating overcome this obstacle by this data with literary and historical accounts (like those of Megasthenese) wheresoever available. Using such sources, he draws out plans of Kumrahar palace and fortification plans at several sites. *The Arthaśāstra* helps work out inter-spatial population flow and settlement hierarchy. The terms like 'ghosha' (a pastoral settlement), 'grāma' 'mahāgrāma' etc. while indicating their status in the hierarchy also suggest their functional position. It may be worthwhile looking into such gradations in the archaeological evidence. A planned work to locate such evidence archaeologically through exploration and excavations would have added immensely to the merit of the work.

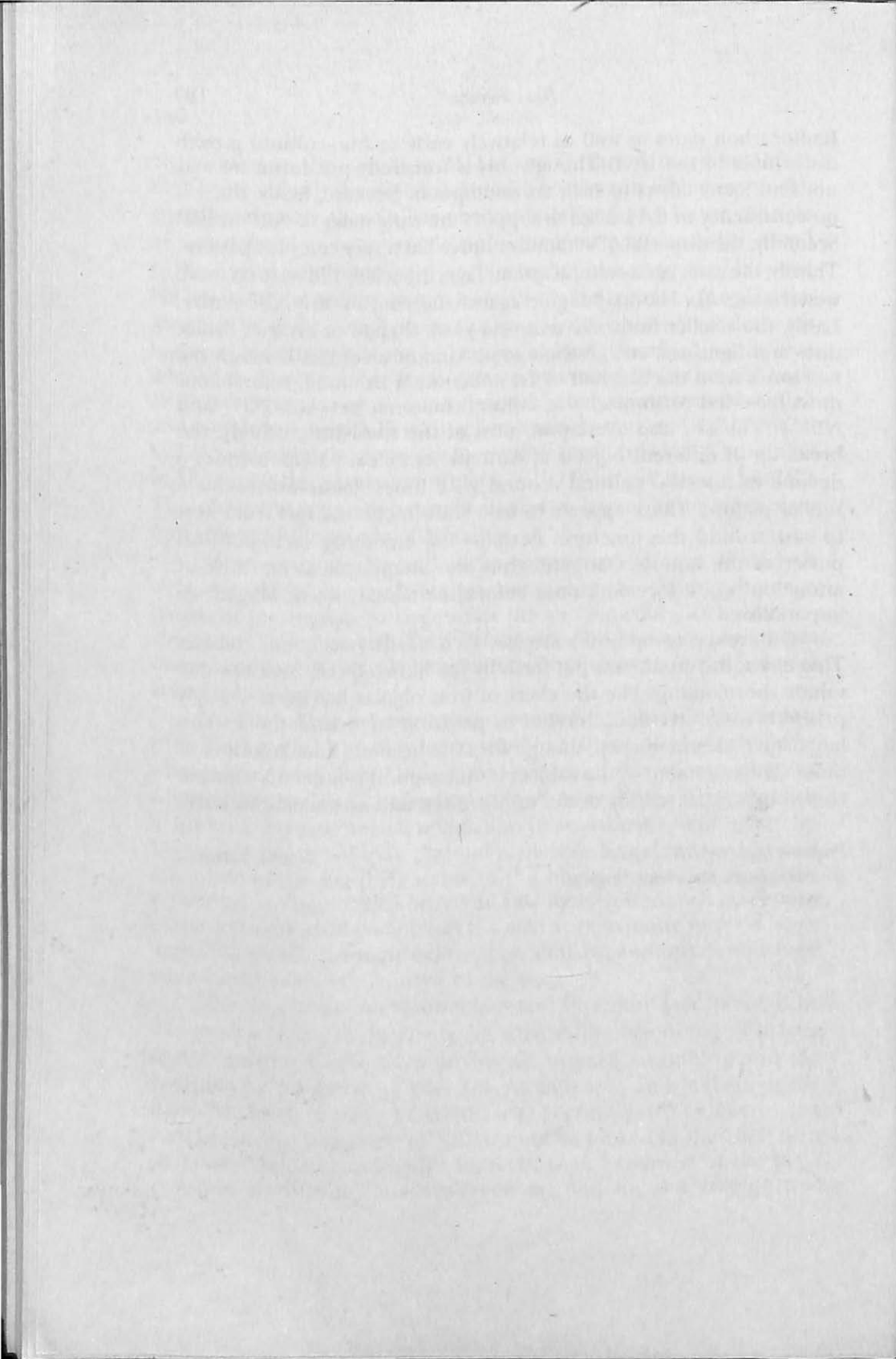
The last chapter on 'Chronology and Diffusion' incorporates the deductions of the study. Firstly, he situates the beginning of urbanization process in the UGP in view of an early beginning and the comparative prosperity of sites like Atranjikhhera and Jakhera at the pre-NBP level (during PGW phase). Secondly, he comes to the conclusion that the origin of NBP should be looked in the UGP than in Bihar. This is because NBP, he feels, is an extension of the PGW ceramic tradition. This has been argued on the strength of

Radiocarbon dates as well as relatively early techno-cultural growth discernible in the UGP. Though this is forcefully put forth, he may not find many takers to such an assumption. Because, firstly, there is no consistency in C-14 dates to support the early dates of NBP in IGP. Secondly, the dispersal of ceramic cultures has a very complex pattern. Thirdly, the associated cultural assemblage, especially red ware on more westerly sites like Hastinapur goes against its being an early NBP centre. Lastly, the smaller finds like terracotta *ghata* shaped or arcanet beads, discs and figurines, etc. all show some kind of a contact between the two zones from the first half of 1st millennium BC. itself. Interactions must have led to similarity in cultural material between PGW and NBPW. The two also overlap at most of the sites. Interestingly, the break up of different objects at Atranjikhhera clearly demonstrates a decline in material cultural around NBP times. Jakhera presents a similar picture. There appears to be a shift in cultural foci from west to east around this juncture. Perhaps the emerging socio-political power of the middle Gangetic zone was shaping it as an 'area of attraction' quite for some time before the actual rise of Magadhan imperialism.

Difference of opinions are key to a healthy academic debate. That apart, the arguments put forth by Jha have a force. Besides some minor shortcomings like the chart of iron objects has been wrongly printed, there are some errors in printing here and there. The language is clear and crisp, though the style becomes a bit laborious at times. The treatment of the subject is thorough. It is indeed a valuable contribution that may be useful to historians and archaeologists alike.

*Professor, Dept. of AIHC & Arch.  
Banaras Hindu University, Varanasi*

VIBHA TRIPATHI



## FOR OUR CONTRIBUTORS

1. Use double space throughout, without any exception.
2. Spelling including hyphenation, should be consistent and in conformity with the recommendation of the Concise Oxford Dictionary, except in quotations, which must retain the spelling of the original.
3. Use single quotation marks to enclose quoted material and double quotation marks for quoted material/titles, within quotations: 'A Feminist Deconstruction of T.S. Eliot's "The Love Song of J. Alfred Prufrock"'.  
"
4. If a prose quotation runs no more than four typed lines and requires no special emphasis, please put it in single quotation marks and incorporate it in the text. A longer quotation should be indented.
5. Number the notes serially and type them separately in double space; include references to literature within the notes.
6. Place the title of an unpublished dissertation in quotation marks.