



SRP Kethamakka

Citation is a short note recognizing a source of information or of a quoted passage. It makes reference to or refers to for illustration or proof. When we use the term cite we refer to the way that you note the source of your information. The citation is made to prove that your work has a factual basis and to allow your readers to identify and retrieve the references for their own use. It is meant even for avoiding charges of plagiarism and to show the research you've done is fair to reach your conclusions substantially. The traditional Ayurveda has a perfect reference and cross referring methods undertaken by the Samhita commentators, in which they quote the entire passage or state from where the context is covered.

Different journals follow different styles of citation according to the material they publish and the appearance of their literature. Out of many the Styles recommended by journals and professional associations are -

- *Modern Language Association (MLA) style,*
- *American Psychological Association (APA) style or*
- *Institute of Electrical and Electronics Engineers (IEEE) style*
- *Pubmed style*
- *Web style*
- *Turabian style*
- *Chicago style*
- *Harvard style and*
- *Vancouver/ICMJE style*

The citation includes Books, Journal articles; Conference Papers, Standards, Patents, Reports, and Government Publications, electronic publish and even unpublished material. The elements in the citation differ from the source but the common structure remains as it is. The common inclusions are - author(s)'s or editor(s)'s full names; or the group/body/organization responsible, title of article or chapter, name of the journal, periodical or book , edition (if applicable) and page numbers. In case of electronic citation date the page was last updated, or the copyright date, the full internet address (URL) of the page (i.e. http://etc.) and the date of page accessed will include. Up to this point there is no clash or problem in Ayurveda citations. The big question focused is to refer the traditional book treasure. Even though Vancouver style is prevalent still it has many modifications based on the institutions Viz. University of Queensland, University of Nottingham, Monash University, etc.

BS ISO 690:2010 is available electronically via British Standards Online, accessible through the NU search identifies the purpose of citation as - to acknowledge the work of other writers and to enable anyone who reads the work to identify and locate the sources quickly and efficiently. They define "Referencing" as creating a bibliographic description (a reference) of each

Joinsysmed ID: JID1501EH

Submitted Date: 03-01-2015

Approved Date: 14-03-2015

Corresponding Author:

Shiva Rama Prasad Kethamakka,
Prof.&Head, Panchakarma,
MGACH&RC, Salod(H), Wardha,
Maharashtra

Email:

technoayurveda@gmail.com

Co-author (s): NIL

Conflict of Interest: NIL

Source of Support: NA

Ethical Clearance: NA

Registered to: NA

Acknowledgment: NIL

How to cite the article:

Kethamakka SRP, Citation in
Ayurveda articles,
Joinsysmed vol 3(1), pp 1-2

source used in an accurate and consistent way and the *Citing* as indicating within the text the sources used in the work. The elements required in each reference are: AUTHOR. Title. Edition. Place: Publisher, date. Number of volumes (if more than one).

- SMITH, John E. *Biotechnology*. 2nd ed. London: Edward Arnold, 1988.
- Baird, J. [Label: Author] (2004) [Label: Date]. *Media tarts: how the media frames female politicians* [Label: Title]. Melbourne [Label: Place of publication]: Scribe. [Label: Publisher]
- Pelczar JR, Harley JP, Klein DA (1993). *Microbiology: Concepts and Applications*. McGraw-Hill Inc., New York, pp. 591-603.
- Pfeiffer RM, Castle PE. With or without a gold standard. *Epidemiology* 2005;15(5):595597. [PubMed: 16135933]

Many Ayurveda articles published by different journals from Bharat or outside even though following Vancouver style, they do not bear the original Ayurveda book citations and they do the cross referencing from printed articles. When cited they have many patrons

- Agnivesha. Charaka Samhita, Commentary, Charaka Samhita, Sharirasthana Jatisutriya Shariradhyaya (8/42). In: Brahmanand Tripathi, editor, Varanasi: Chaukhamba Surbharti Prakashana; 2012 ed., p 964.
- Charaka, Charaka Samhita of Agnivesa Text with English translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Ram Karan Sharma and vaidya Bhagwan Dash (Volume III) Chaukhambha Sanskrit Series Office Varanasi, India 2005. p. 341-342
- Charaka, Charaka Samhita of Agnivesa 'Vidyotini' hindi commentary by Kasinatha Sastri edited by Gangasahaya Pandeya, 4th ed. Chaukhambha Sanskrit Sansthan Varanasi, India 1994. p.203

Ayurveda text books are basically in Sanskrit and there by the present day referring materials are written by the translators as Subsidiary author or editors of the text. There by the entire materials falls under the translation category of Vancouver bibliographic referencing. The norms offered for it are AUTHOR of article/chapter/paper. Article title. In: AUTHOR or EDITOR of book. *Title of book*. Edition. Volume number (if more than one). Place: Publisher, date, page numbers.

- BAARD, H.P. *Frans Hals*. Translated from the Dutch by George STUYCK. New York: H.N. Abrams, 1981.
- SMITH, C. Problems of information studies in history. In: S. STONE, ed., *Humanities information research*. Sheffield: CRUS, 1980, pp. 27-30.

The new guidelines are formed with due cognizance to 'Uniform Requirements for Manuscripts submitted to Ayurveda Biomedical Journal developed by the 'International Committee of Medical Journal Editors' (<http://www.icmje.org>). They offered the Bibliographic elements structure for referencing

Ayurvedic classics as Editor of the classic, Name of the classic, Original author of classic, Publisher, Publication year, Publication place, Volume of the classic (I,II), Sthana (Section) of the classic, Adhyaya (Chaper) name and number, Page number/s, Verse number/s, Name of the Commentary, Commentator, Language of the classic, Language of translation/interpretation.

Still some modifications are to be done considering requirements for Ayurveda journals keeping the integrity and sovereign of Ayurveda. It is proposed as an extended format of Vancouver style with 13 elements. I strongly recommend the following pattern for Ayurveda journals referencing method as -

Editor of the classic as written ed with surname first followed by name - if more than one - all names [1], Name of the classic ISBN number in brackets [2], Original author of classic [3], Commentator if any to be referred with name of commentary [4], original Language of the classic, Language of translation/ interpretation like (san/eng) for Sanskrit /English or (san/hin) for Hindi or (san/tel) for Telugu [5], Volume of the classic if any as vol-2 etc [6], edition [7] Name of Sthana (Section) of the classic if any [8], Adhyaya (Chapter) name and (number) oblique verse(s) [9], Publisher [10], Publication place [11], Publication year [12], Page number/s [13].

We have to omit the inapplicable points in the citation. Here the examples are given for translation book and original text referencing.

Translation Book:- Sharma RK, Bhagwan Dash ed [1], Charaka Samhita (ISBN: 81-7080-014-5)[2] of Agnivesa [3], (sans)/(Eng) [5], Vol-3 [6], 3rd ed [7], Chikitsa [8], Kusta Chikitsa, 7/76-80 [9] Chaukhambha Sanskrit Series office [10], Varanasi [11], 1998 [12], pp 341-2[13]

Original Book: Acharya Jadavji Trikamji ed [1], Charaka Samhita (ISBN: 81-218-0062-5) [2] of Agnivesa [3], Chakrapani Datta's Ayurveda deepika [4] (sans) [5], 1st ed [7] Vimana [8], Srotasam vimana, 5/3 [9] Chaukhambha Sanskrit Series office [10], Varanasi [11], 2006 [12], pp 241[13]

To conclude I remember Jean-Paul Sartre statement ***“No finite point has meaning without an infinite reference point”***.

