

History Research Paper Guidelines

If you are unsure as to how to cite a source, just ask. In the bibliography box there are examples of how to cite articles, a book, and a website. The bibliography should be arranged alphabetically with the last name of the author first, then their first name, then the title of the book in italics, the city it was published in, the publisher, and the year it was published. **Example: Author's last name, author's first name. *Title of Book*. City published in: Publisher's name, year it was published.**

Be sure to include primary as well as secondary sources in your bibliography. Primary sources are those created during the period under investigation and include documents, state papers, speeches, contemporary travel accounts, census data, diaries, memoirs, and autobiographies. Secondary sources are reconstructions and interpretations of primary sources. Encyclopedia articles **are not acceptable** for your bibliography. The following websites may be helpful:

The Preparation of Historical Essays (includes compiling a bibliography) from the University of Toronto.
<http://www.chass.utoronto.ca/history/undergraduate/essays.html>

Reading, Writing, and Research for History: Research Papers – a Working Bibliography from Bowdoin College:
<http://academic.bowdoin.edu/WritingGuides/researching/papers/html/bibliography.shtml>

A. **Introduction.** The title page is followed by an introduction in which you outline the topic, raising the questions that you hope to answer in the main body of the paper, as well as indicating the methods by which you intend to do so.

B. **Main Body.** This contains the main narrative of your paper. Be sure that it has recognizable structure or organization. In this section, you provide the background to your document, discuss the document in length, and approach your document in much the same way that you did with the case study analyses.

C. **Citations.** Every time you make a statement that is not common knowledge, and every time you quote from a book or source, **you must employ a footnote**, giving the source of your information. Footnotes look the same as a bibliography, except the author's first name goes first, then the last name, and the city, publisher, and year are in parentheses, followed by a comma and the page number you are citing from. Indent the first line only. Here are some examples of footnotes:

¹ W. Warde Fowler, *The Religious Experience of the Roman People: From the Earliest Times to the Age of Augustus* (New York: Cooper Square Publishers, 1971), 29.

² *Ibid.*, 55.

³ Lucian. *Selected Satires of Lucian*, ed., trans. Lionel Casson (New York: W.W. Norton, 1968), 89.

Ibid is a Latin term, which loosely means the same book. For example, if you are citing a quote or using information directly from Fowler's book, you use the full citation the very first time you cite the book. But what happens if you cite Fowler's book again, just a paragraph later? Then you put *Ibid.*, page #. *Ibid* is followed by a period, a comma, and then the page number (s) you use. You only use *Ibid* if you cite the very same book twice in a row, without using any other source in between. If you use a citation from a different book, then you list the full citation, and the next time you use a book you already cited, just use the author's last name, comma, and page number. Note: if you cite more than one page, use pp. before the page numbers. Here are examples:

¹ Deborah Sawyer, *Women and Religion in the First Christian Centuries* (London: Routledge, 1996), 19.

² Livy. *The Early History of Rome: Books I-V of the History of Rome from its Foundations*, trans. Aubrey de Sélincourt (Baltimore: Penguin Books, 1960), 27.

³ Sawyer, pp. 21-28.

In a term paper you begin footnote numbering at the beginning of the paper and carry it through the entire paper. The footnotes belong at the bottom of the page to which they refer. To do this in Microsoft Word, click Insert, Footnote, make sure Footnote is checked, and click OK. Repeat this step anytime you wish to insert a footnote.

Other guidelines:

1" margins on top, left, right, and bottom

12 Point Font, preferably Times New Roman, for all submitted assignments

All Assignments Must Be Typed

All footnotes must be single spaced, and in 10 pt. font (footnote text)

All use of quotations must be cited

Bibliography in proper alphabetical order

Cite All Information That is Not Your Own, or Quoted from a Source

Double-Space Everything (except footnotes)

Indent the first line of each new paragraph

No Extra Spaces in Between Paragraphs

No Report Covers or Folders, and No Rubber-banding or Folding of Assignments

One-Sided Printing Only

Page Number in Header or Footer, justified right

Print in Black Ink on White Paper Only, and Staple (or clip) in Upper Left Corner

Title page required for all assignments

Sample title page:

<p>Patrick Henry and Problems with the Constitution (your title)</p> <p>BY</p> <p>John Smith (your name) HST 111-003 (the course) 4 December 2002 (date you finish paper)</p>

Sample paper with footnotes and bibliography:

In Roman society, from its earliest inception to its end, the structure of family revolved around the *paterfamilias*.¹ The role of the Roman women did not change much, as her world usually centered on domesticity. Her typical day revolved around raising children and running her household, but the Roman woman would also assist her husband with his farm or business.

Occasionally, she might have worked as an artisan or beautician, and may have even had a business of her own. The woman's position in the family was always second to that of her husband, and, within this type of structure, there "would appear to be little room for female liberation."² Roman women of all social classes would definitively be bound to their husbands, and the men would retain all rights to the women's person and property, with very few exceptions. Often suppressed in terms of worship, women had few rights. Evidence also exists that demonstrates from roughly from 50 B.C. to 14 A.D., women were also discouraged from marrying outside their immediate private sphere. Hence, marriages were tightly controlled and probably arranged. This custom would have effectively restricted the men Roman women encountered, as well as limited their exposure to religion and other societies.³ During the reigns of Julius Caesar, and later Augustus, "all women, regardless of their age, were in a state of permanent ritual and jural subordination to their husbands, fathers, or guardians."⁴ The father also controlled all of his children, no matter their age, and the woman had no legal rights to her children.⁵ Many wives could also not initiate separation or divorce, no matter how her husband may have treated her.⁶ This demonstrates an imbalance in gender hierarchy; this was no more evident than in religious worship.

As far as religion and religious rituals were concerned, the role of women also varied.

Within the familial sphere, women would usually take part in ancestor worship, and may have

¹ See John A. North, *Roman Religion* (Oxford: Oxford University Press for the Classical Association, 2000), 19.

² Deborah Sawyer, *Women and Religion in the First Christian Centuries* (London: Routledge, 1996), 19.

³ Livy. *The Early History of Rome: Books I-V of the History of Rome from its Foundations*, trans. Aubrey de Sélincourt (Baltimore: Penguin Books, 1960), 27.

⁴ Sawyer, 21. Note, "Secondly, like most of the evidence we have for women in Rome, her life story is told by a man, her husband." See Susan Martin, "Private Lives and Public Personae" at <<http://www.dl.ket.org/latin2/mores/women/womenful.htm>> (1 November 2001).

⁵ Lesley Adkins and Roy A. Adkins. *Handbook to Life in Ancient Rome* (New York: Facts on File, Inc., 1994), 339.

paid homage to a variety of goddesses. Among the most universal was Juno, a mother goddess, whose sect was founded in 509 B.C. Juno had many forms, but was most commonly worshipped as the goddess of childbirth or the protector of young girls.⁷ The popularity of Juno did not fade until pagan religions were banned in the fourth century A.D.; perhaps the myth of Juno partially merged with the worship of the Mary, the virgin mother of Jesus, whose adoration began in the first century A.D. One of the main goddesses for Roman women was Cybele, whose cult was founded sometime between 204 and 191 B.C. Cybele, a fertility goddess, known as the “mother of all living things,” was usually worshipped at night.⁸ The cult of Cybele was symmetrical; that is, unlike later cults such as Bona Dea that segregated by gender, publicly both men and women could worship Cybele, but only as spectators, as both sexes were banned by the Romans from taking part in public worship.⁹ Moreover, what is interesting about the cult of Cybele was that men, who were eunuch priests, led the public rituals in honor of the goddess.

⁶ See *Ibid.*, 340. See also James Malcolm Arlandson, *Women, Class, and Society in Early Christianity: Models from Luke-Acts*. (Peabody, MA: Hendrickson Publishers, Inc., 1997), 191.

⁷ The festival day for the female goddess Juno was 7 July, when women sacrificed to her in hopes of enhancing fertility. See Fowler, *Religious*, 143.

⁸ Adkins, 288.

⁹ Eugene Lane, ed. *Cybele, Attis, and Related Cults: Essays in Memory of M.J. Vermaseren* (Leiden; New York: E.J. Brill, 1996), 339. Private worship of Cybele did take place, as many different cults dedicated to Cybele did exist. See *Ibid.*, *passim*.

SAMPLE BIBLIOGRAPHY

- Adkins, Lesley and Roy A. Adkins. *Handbook to Life in Ancient Rome*. New York: Facts on File, Inc., 1994.
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- Perpetua. *Medieval Sourcebook: St. Perpetua: The Passion of Saints Perpetua and Felicity 203* <<http://www.fordham.edu/halsall/source/perpetua.html>> (26 November 2001).
- Suetonius. *The Twelve Caesars*. London: Penguin Books, 1989.