

STYLE SHEET FOR HIST 1100 AND 1110 PAPERS

Prof. Bostick

Length and format

Total length of essay or paper should be about five pages of text (excluding notes). Use 1" margin on top, bottom and left with a 1.5" margin on the right. Double-space text using 12 point font size; any standard font is acceptable (except Courier). Number each page.

The format for block quotations is as follows: indent whole paragraph on the left; single-space between lines of text; no quote marks. For documentation of references see below. Note: the discipline of history follows the *Chicago Manual of Style*. MLA system of citations is **unacceptable**.

Mechanics

- 1) Use complete sentences and organize text into logical, coherent paragraphs. Typically, a paragraph is composed of four or more sentences.
- 2) Follow rules of capitalization. Do not capitalize a word for emphasis.
- 3) Do not use abbreviations, contractions, slang, colloquialisms or 'folksy' language.
- 4) Write in third person. In a few instances, first person might be acceptable, but never use second person.
- 5) Vary one's vocabulary; avoid repeating the same word or variations on the same page.
- 6) Learn the correct use of ellipses. If deleting a word or words within a sentence use 3 ellipses . . . (full space between periods); if deleting words at the end of a sentence or more than one sentence, then use four ellipses The first word at the end of 4 ellipses must be properly capitalized.
- 6) Avoid these errors:
 - a. Joining two independent clauses with a comma which is called a comma splice.
 - b. Combining two or more independent clauses without punctuation or conjunctions, known as a run-on sentence.
 - c. Inserting commas before conjunctions unless a conjunction joins two independent clauses. Use a comma to set off prepositional phrases, appositives, and in lists, but not before 'that'
 - d. Ending a sentence with a preposition such as 'to,' 'with,' etc.
 - e. Confusing pronouns and prepositions, e.g., 'their' and 'there'; or 'its' and 'it's'
 - f. Overusing the passive voice or verbs of 'being.' For example, rewrite : "Women were being reduced to slavery by insecure men" as: "Insecure men made slaves of women." "Use verbs that are in the active (not the passive) voice, so that the reader knows who or what is causing action to occur. For example, write that: 'Both the Russians and the Germans invaded Poland' (active voice—tells the reader who did the invading). Do not write: 'Poland was invaded' (passive voice—does not tell the reader who invaded). From <http://www.history.emory.edu/undergrad/writingguide.html>.; this website is very useful. More examples may be found in White and Strunk, *The Elements of Style*, 4th ed. (Needham Heights, Mass, 2000)
- 7) Refuse to use weak verbs such as 'take,' 'get,' 'make,' 'deal.'
- 8) Restrict the use of the modifier, 'this.' The antecedent must be clear; also, 'this' is a weak transitional word.

- 9) Do not use 'would' to indicate the simple past; 'would' is to be reserved for the subjunctive mood, i.e., clauses indicating probability or necessity.
- 10) Errors in spelling, grammar, and failure to follow specifications will be marked and subtracted from grade. See next page for deductions.
- 11) **Very useful tip:** Read essay aloud to catch awkward phrases before submitting it.

Documentation

Anyone guilty of plagiarism will receive a '**0**' grade for the essay and the following steps may be taken as delineated in the SUU Student Handbook, 2010-11 (<http://suu.edu/ss/vp/pdf/student-handbook.pdf>, p. 9) : “The professor may use discretion in the assignment of an appropriate remedy for the student’s intentional or self-admitted violation including, either of the following: 1. The professor may assign an “F” for the course with a notation in the student’s confidential University file that the “F” was for cheating. This requires a letter of notification to the department chair and the Vice President for Student Services signed by the professor stating the reason for the assigned “F.” This letter will be placed in the student’s permanent file. 2. The professor may assign a grade of “F” to the student for the work in question, which would be averaged in to the student’s other grades. A letter of notification, signed by the professor, should be sent to the department chair and the Vice President for Student Services for placement in the student’s permanent file.” Clearly, there are severe penalties for plagiarism.

'Plagiarize' is defined in *The American Heritage Dictionary of the English Language* (1976) as: "To steal and use the ideas or writings of another as one's own." Plagiarism is not defined by intent, nor is it restricted to stealing words or ideas from published writers; one commits plagiarism by borrowing from the work of another student without citing the source, as well as from published texts. To avoid plagiarism, one must recast borrowed information (phrases of text about 2 words or more) into one's own words and document the source. All words quoted from a source, published or unpublished (including course lectures), must be marked with quote marks and with the appropriate citation format (the *Chicago Manual of Style*). At the discretion of the professor, any written work may be submitted to *Turnitin*, an Internet-based plagiarism detection service.

Footnotes or endnotes are required on essay papers. One must place quote marks at the beginning and end of quoted text, followed by a footnote or an endnote in which the author(s)'s first name(s) followed by last name(s), title of work cited (underlined or in italics), city or publisher and date of publication in parentheses, and page reference, are provided. Information that has been paraphrased should also be documented in the same fashion. Number footnotes or endnotes with Arabic numerals—1, 2, 3, and so on, sequentially, through the whole paper. References to a previously cited work are to be shortened (see examples below), or if following exactly after the first reference, then use the abbreviation, 'Ibid.' (meaning the same place). Do not mix reference styles; no MLA documentation permitted.

Information derived from the Internet must be used with *extreme caution*. While the Internet provides useful information for a number of disciplines, it is not, as yet, as helpful for students performing in-depth research, especially in European history. Unless one is citing from an academic journal on-line or a web site with academic credentials, it is more than likely that the material provided has not been peer-reviewed; it has simply been 'digitized' but not scrutinized by experts in that particular field. **Cite only from those web sites connected to academic institutions or from**

recognized academic journals in which the author and title of work are provided. An author and title must be provided as well as the http address.

1st citation format from book: ¹ Malcolm Lambert, *Medieval Heresy: Popular Movements from the Gregorian Reform to the Reformation*, 2nd ed. (Oxford, 1992), 11-14.

Further citations: ⁵ Lambert, *Medieval Heresy*, 14. Or, if the very next footnote or endnote after the first citation or a subsequent citation: ⁶ Ibid.

1st citation format from article: ⁷ David DeSilva, "The Social Setting of the Revelation to John: Conflicts Within, Fears Without," *Westminster Theological Journal* 54 (1992): 301.

Further citations: ⁴⁵ DeSilva, "Social Setting," 303.

1st citation from collection of articles: ³ Christopher Haigh, "The Recent Historiography of the English Reformation" in *Reformation to Revolution: Politics and Religion in Early Modern England*, ed. Margo Todd (London and New York, 1995), 4-5.

Further citations: ¹³ Haigh, "Recent Historiography," 6.

1st citation from handout given in class: ⁵ Thomas Müntzer, "Sermon to the Princes," 2. If the text has been scanned and re-formatted, cite according to pagination assigned on handout. If the text is a photo-copy, cite according to pagination in publication; further references: ³³ Müntzer, "Sermon," 3.

1st citation format for a web site: ³ Jean R. Brown, "Homage and Fealty," *Encyclopædia Britannica*, <http://www.britannica.com/eb/article?eu=41766&tocid=0&query=feudalism>, 1.

Further web site citations: ⁴ Brown, "Homage and Fealty," 2.

There is no need usually to cite general information drawn from the lectures or class discussions. However, one must recast lecture material in one's own words. If one quotes directly from lecture material, then one must cite the source.

Citation from lecture notes: ⁴² Curtis Bostick, "I. Hitting the Ceiling: the Late Middle Ages," 11. Further citations: ⁴⁵ Bostick, "Hitting the Ceiling," 12.

Points deducted for these errors:

Documentation

Incorrect citation	1
Incorrect web site citation	3
Citing non-academic web site	5
Plagiarism	0 on paper

Format

No page numbering	3
Incorrect font	3
Lack of sources	5
No documentation	1 letter grade

How to Write a Good History Paper¹

Part I

Reading assignments: Effective reading lays the foundation for effective writing. To read most effectively:

- 1) Read the preface or introduction if the assigned work has one to learn the author's purpose and objective.
- 2) After you have finished each chapter, write a summary of the author's most important points or conclusions.
- 3) Try to identify the author's point of view or bias. What kinds of evidence does he or she employ to support the arguments?

Part II

Organization

- 1) Your first paragraph must have a clear thesis statement which explicitly states your argument. Explain here both what the thesis of your essay is and how you will substantiate it.
- 2) Make sure that every subsequent paragraph expands and clarifies the thesis stated in your introductory paragraph. Support your generalizations with specific historical evidence.
- 3) All essays must have a clear organizing principle. Effective ways to organize them include (a) chronological organization, (b) thematic organization, (c) organization by geographical region (d) organization by social group, etc. Whichever organizational principle you choose, use references to dates and time periods to structure and clarify your arguments.
- 4) In your concluding paragraph, briefly recapitulate your argument and then indicate its wider historical significance.

¹Most of this information and organization has been borrowed from the aforementioned web-site, <http://www.history.emory.edu/undergrad/writingguide.html>, provided by the History Department of Emory University.

Sample research paper

Title: “[T]hat most filthy lake, soule puddle, and stinking sinke”:
Late Medieval and Early Modern Attitudes about Illicit Sex

Thesis [last sentence in first paragraph]: In this paper, late medieval and early modern attitudes about illicit sex are analyzed. It is intended that this essay will add to the researches of historians such as Keith Wrightson, Martin Ingram, and Patrick Collinson by probing select sources that inculcated and reflected ‘community standards,’ of proper and improper sexual behavior.

Organization: Chronological and topical approach

[Opening paragraphs: Chronological] For the purposes of this essay, illicit sex is defined according to the standards and values of the era under investigation, the late medieval and early modern periods. Sex outside of marriage was forbidden by the medieval Catholic church and the newly fashioned Anglican church. Various sexual practices, behaviors, or lascivious thoughts that involved sex outside of marriage, and some within the confines of marriage, were branded as sin and prosecuted by authorities.² According to the late medieval established church, ‘lechery,’ the English word used most often to translate the Latin, ‘*luxuria*’ was deemed one of the deadly or mortal sins, known as the seven deadly sins.³ These seven most serious sins were juxtaposed to the seven virtues. . . .

In the early modern era, one has a plethora of sources, from Anglican to extreme Puritan religious sensibilities, to draw evidence of attitudes towards illicit sex. Owing to the confines of a conference paper, only a very limited number of sources can be adduced to illumine these sexual mores. It is reasonable to assume that a majority of English subjects heard what one might call the government’s official position on adultery, at least ‘official’ in the sense that the Edwardian court commissioned, authorized, and promulgated a sermon on this very topic to be read several times in the course of a year in all Anglican churches. “A Sermon Against Whoredome and Vncleanness” was the eleventh sermon in a set of twelve, authorized in 1547 in the reign of Edward VI, and reissued under Queen Elizabeth’s direction in 1559;⁴

²For the early modern period see See R. Houlbrooke, *Church Courts and the People during the English Reformation* (Oxford: University Press, 1979) and Martin Ingram, *Church Courts, Sex and Marriage* (New York: Cambridge University Press, 1987); and for the late medieval period see *.

³The seven deadly sins in order were pride, wrath, envy, avarice, sloth, gluttony, and lechery; the corresponding virtues were humility, patience, charity, contempt for the world, industry, abstinence, and finally, continence.

⁴Thomas Cranmer (exec. 1555) wrote four of the first set of sermons; the others in that set were written by John Harpesfield, the author of the sermon on the misery of the human condition, Thomas Becon, and Bishop Edmund Bonner of London. Becon wrote the sermon, “Against Whoredome and Vncleanness.” Rickey and Stroup indicate that Elizabeth added her hand in revisions. See Diarmaid MacCulloch, *Thomas Cranmer, a Life* (New Haven, 1996), 372-73; Ronald Bond, ed. *Certain Sermons or Homilies (1547) and A Homily against Disobedience and Wilful Rebellion (1570)* (Toronto: University of Toronto Press, 1987), 3-12, 26-28; and *Certain Sermons or Homilies, Appointed to be Read in Churches in the Time of Queen Elizabeth I*,

Sub-thesis: The title of this paper attests unequivocally to the disagreeableness religious leaders felt towards illicit sex. . . . To the author, “the outrageous seas of adulterie (or breaking of wedlocke) whoredome, fornication and vncleannesse, haue not only burst in, but also ouerflowed almost the whole world.”⁵ The “greatnesse of this sinne” threatens the “vtter destruction of the publike wealth.” . . . These alarming statements seem to indicate that sixteenth-century England was awash in a cesspool or, in the author’s words, a “filthy lake”⁶ of adulterous pollution. But sermons can not inform whether the moralist was reacting to an actual increase in the incidence of adultery which prompted vehement condemnation or was he or she using didactic language to promote conversion and a thirst for a higher, purer life. . . . Sermon literature is problematic for the reason that it does not provide statistical evidence. In other words, one could dismiss these remarks as mere rants, as moralistic propaganda with little historical value. A more nuance analysis is possible by investigating the changes over time from late medieval sources on this subject to early modern convictions. . . .

Topical or thematic organization:

[National or individual issue] Thomas Becon . . . viewed adultery as a ‘national’ calamity. It endangered “the publike and common weale,” pulling sinners into an abominable sinkhole.⁷ While lechery is likewise denounced as “execrable—*execrabilis*,” “diabolical—*diabolicum*,” “offensive to God and odious to angels—*Deo iniuriosum . . . angelis odiosum*,” “the third and worst daughter of the flesh—*tercia filia carnis est et pessima*,”⁸ the late medieval religious do not find that lasciviousness has overrun the country. When the Franciscan ranks sins, adultery, “on account of the magnitude of this offense, is situated squarely after murder, but ahead of theft.”⁹ Mirk and the friar express no concerns about national or community defilement; rather, they carefully distinguish “varieties” or “types—*species*” of lechery with an eye to diagnose and treat individual cases. . . . While the

(1547-1571), A Facsimile Reproduction of the Edition of 1623 with an Introduction by Mary Ellen Rickey and Thomas B. Stroup (Gainesville, FL., 1968), vi-vii.

⁵Lines 5-9 as numbered in the digitized edition of this sermon, *The Elizabethan Homilies*, gen. ed. Ian Lancashire, 1994, 1997 <www.library.utoronto.ca/utel/ret/homilies/elizhom.html>. Lancashire’s edition is based on the previously cited edition, *Certaine Sermons or Homilies* edited by Rickey and Stroup. All further citations to this sermon are to the on-line edition, henceforth cited as “Against Whoredome”.

⁶“[W]ee should finde the sinne of whoredome, to be that most filthy lake, soule puddle, and stinking sinke, whereunto all kindes of sinnes and euils flow, where also they haue their resting place and abiding.” “Against Whoredome,” ll. 223-25.

⁷“How much is the publike and common weale impouerished, and troubled through whoredome?” “Against Whoredome,” ll. 268-69.

⁸See *Fasciculus Morum*, 648 for the first and third quoted phrases and for the second, 668. Note that “*fornicacio*” is more loathsome than murder” (666). On the facing odd numbered pages, Wenzel translates the original Latin.

⁹“Et ideo propter magnitudinem huius sceleris inmediate post prohibitionem homicidi et ante prohibitionem furit ponitur”; *Fasciculus Morum*, 680. Earlier, the author condemned fornication as “more detestable than murder or violent theft—detestabilior dicitur homicidio aut rapina”; *Fasciculus Morum*, 666.

intrusiveness of late medieval confessional manuals has been questioned by modern historians;¹⁰ Mirk's approach to this delicate issue seems remarkably restrained in contrast to Becon's accusatory tone. . . .

[Sense of depravity] Mirk displays a pastoral concern for transgressors, while Becon erupts in moral outrage against the sin and offenders. . . .

[Gender differences] Do the late medieval religious treat all sinners alike, i.e., male and female? No, for women are in too many instances singled out as tempters or accomplices of the devil. Numerous examples expose the Franciscan's misogyny. . . . Clearly, these 'old women' are the forerunners of early modern witches.

Becon makes no mention of witches, and while he charges men to avoid harlots, women in general are not accused or suspicioned. . . .

[Generational differences] In addition to dissimilar views about demonic involvement and gender biases, Becon's sermon attests to generational conflict noted in studies by Collinson and Ingram.¹¹ The Franciscan friar was compelled to counter arguments from his contemporaries that fornication was not a mortal sin because it was a "natural act—*actus naturalis*,"¹² but no one minimized the sin as youthful indiscretion. The early modern preacher seems enraged that: "this vice is growne into such an height, that in a manner among many, it is counted no sinne at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winked at: not punished, but laughed at."¹³ Collinson contends that: "If there was one social group which exercised the moralists above any other it was the adolescent young,"¹⁴

[Conclusion] From the reigns of the Lancastrian monarchs to the late Tudors, these sources demonstrate that over time church leaders' attitudes towards illicit sex had hardened, while their anxiety intensified about the effects, scope, and nature of this particular transgression. . . . Instead of fashioning a 'godly' society, the moralists provoked a backlash against puritanism within the

¹⁰For a negative appraisal of the late medieval confessional see Steven E. Ozment, *The Reformation in the Cities. The Appeal of Protestantism to Sixteenth-Century Germany and Switzerland* (New Haven, Conn., 1975), 22-32, 49-56. Cf. Thomas N. Tentler, *Sin and Confession on the Eve of the Reformation* (Princeton, 1977). For a counter-argument see Lawrence G. Duggan, "The Unresponsiveness of the Late Medieval Church: A Reconsideration," *SCJ* 9 (1978): 3-26, and *idem*, "Fear and Confession on the Eve of the Reformation," *Archiv für Reformationsgeschichte* 75 (1984): 153-75.

¹¹See *The Religion of the Protestants: The Church in English Society, 1559-1625* (Oxford, [1982], 1998), 219-20, 224-30 and *Church Courts, Sex and Marriage*, 353-55 respectively.

¹²Three arguments are given to parry this objection: one, God forbids fornication; secondly, for the sake of peace in society it must be rejected; and third, God deems it a "diabolical vice". See *Fasciculus Morum*, 668.

¹³"Against Whoredome," ll. 15-18.

¹⁴Especially when they were involved in the activity of dancing; see *Religion of the Protestants*, 224.

established church itself, as well in popular culture; neither Laud's "beauty of holiness" program nor the 'rule by the saints' experiment in Cromwellian England would create a new Zion.