Contents

Preface x

1 Introduction: The Battle of Basic Assumptions 1
   1 Stating my Position 1
   2 Eight Battlegrounds 4
      Metaphysical, Nomothetic and Ontological Approaches 4
      Radical Politics – or just Nihilism? 6
      The Nature of Societies: Past, Present and Future 9
      The Cultural Construction of Knowledge – and Everything Else 10
      Language: History a Branch of Literature 11
      Textuality – the Alleged Existence Thereof 13
      Disagreements Among Historians 14
      What Precisely is the Danger? 18

2 History: Essential Knowledge about the Past 22
   1 The Past, History, and Sources 22
      The Past 22
      Primary and Secondary Sources 26
      Defining ‘History’ and ‘Historiography’ 28
   2 The Necessity for History 31
      History: A Social Necessity 31
      Other Justifications for History 35
   3 The auteur Theory of History and the Question of Subjectivity 38
      The Historian as auteur 38
      Relativism: R. G. Collingwood 40
      The Subjectivity Question 44

3 How the Discipline of History Evolved: From Thucydides to Langlois and Seignobos 51
   1 From Ancient Athens to the Enlightenment 51
      The Exemplar History of the Ancients 51
CONTENTS

The Medieval Chronicles 54
Renaissance Histories and Ancillary Techniques 55
The Enlightenment 58

2 Ranke: His Disciples and his Critics 61
Vico and Herder 61
Ranke and Niebuhr 62
Mommsen and Burckhardt 67
Thierry, Michelet and de Tocqueville 69

3 Positivism and Marxism 70
Comte 70
Marx 70
Fustel de Coulanges 73

4 Anglo-Saxon Attitudes 74
Macauley and the Whig Historians 74
Bishop Stubbs 75
From Freeman to Tout and Acton 76
The United States 78

5 The End of the Century 79
Five Major Issues 79
Scientific History? Langlois and Seignobos 80
History as Literature 84

4 How the Discipline of History Evolved: Through the Twentieth into the Twenty-First Century 88

1 ‘New’ History 88
The Three ‘New Histories’ 88
American ‘New History’ 88
Founders of the Annales School; Febvre and Bloch 90
Pirenne, Labrousse, Lefebvre 94
Bloch’s The Historian’s Craft 96

2 The Rise of the Sub-Histories 97
Meinecke, Chabod and Ritter 97
Early Labour and Economic Histories in Britain 98
Mcllwain, Namier and Elton 101

3 Latter-day Marxism and Past and Present 107
British Marxist Historiographers: Tosh and Carr 107
The Frankfurt School and Structuralism:
  The Cross-Fertilisation of Marxism 108
‘Western Marxism’ and the Study of the French Revolution 110
The British Marxists 114
The American Marxists 116
Jurgen Kocka 118

4 Annales: The Second and Third Generations 119
Braudel 119
5 The Historian at Work: Forget ‘Facts’, Foreground Sources 152
1 ‘Facts’ 152
2 Primary and Secondary Sources 155
   Vive la différence! 155
   The Hierarchy of Primary Sources; Bibliographies 157
   Relationship Between Primary and Secondary Sources:
      Footnotes 159
      Integrating Primary and Secondary Sources: Strategy 163
3 The Immense Variety of Primary Sources 164
   Strengths and Weaknesses of Different Types of Primary Sources 164
   A Taxonomy of Primary Sources 166
4 Witting and Unwitting Testimony 172
5 A Catechism for the Analysis, Evaluation and Use of
   Primary Sources 179
   The Catechism 180
   Practising on One Example 182
6 The Arts as Sources 185
   Use and Abuse of the Arts 185
   Art as a Source 189

6 The Historian at Work: The Communication of Historical Knowledge 195
1 The Fundamentals of Good Writing 195
   Different Levels of Communication and the Basic Skill of Writing 195
   Writing a Paragraph 196
viii  Contents

Writing a Thesis or Book 199
2 Explanation, Periodisation, and Structure 201
  Analysis 201
  Causes and Outcomes: The Elton Model 202
  Hierarchy of Explanatory Factors 204
  Structure 206
  Two Examples of Structures 208
3 Comparative History 213
4 Concepts and Clichés 214
  Clichés 214
  Concepts 215
  ‘Gender’, ‘Patriarchy’, ‘Moral Panics’, and so on 216
  ‘Culture’ and ‘Cultural’ 218
  ‘Class’ and ‘State’ 219
  Revisionism 220
5 Quotations and Scholarly Apparatus 221
  Use of Quotation 221
  Identifying Quotations: Footnotes 224
  Bibliographies 226
6 Types of Historical Communication: From Scholarly
  Monograph to Museums, Films and Television 227
  Levels of Historical Communication: ‘Public History’ 227
  The PhD Thesis or Dissertation 228
  Monographs and Learned Articles 228
  The Scholarly Synthesis 230
  Textbooks 230
  Pop History 231
  Some Examples of Public History 232
  Television History 233
  Feature Films 238

7  Theory, the Sciences, the Humanities 241
1 History, Theory, the Sciences 241
  Sokal and Bricmont 241
  The Nature of Scientific Theory 244
  History and the Sciences 247
  History as an Autonomous Discipline 249
  Postmodernist Metaphysics 250
  Foucault 252
  Compromising with Postmodernism 253
2 History, Sociobiology, Social Sciences and Humanities 260
  Evolutionary Psychology 260
  Economics, Political Science, Social Psychology 261
  History’s Place in the University 262
8 Conclusion: Crisis, What Crisis?

Appendix A: An Example of Learning Outcomes for a History Degree 274
1 Knowledge and Understanding 274
2 Key Skills 275
3 Cognitive Skills 275
4 Professional and Practical Skills 275

Appendix B: Examples of Aims and Objectives 277
1 Aims of the Open University Course Total War and Social Change: Europe 1914–1955 277
2 Objectives for Unit 13, ‘Challenges to Central Government, 1660s to 1714’, from the Open University Course Princes and Peoples: The British Isles and France c. 1630–1714 278

Appendix C: Writing History 279
1 Planning a History Essay 279
2 Guidance on Writing an Essay 282
3 A Brief Guide to Referencing for Historians (by Annika Mombauer) 283

Appendix D: Glossary 287

Further Reading 297
Index 309
1 Introduction: The Battle of Basic Assumptions

1 Stating my Position

This book offers answers to three questions: What (is history)?; Why (do history)?; How (does one do history)? Note that I say that the book ‘offers’ answers, not that it ‘answers’ the three questions. Note that I use the rather coarse verb ‘doing’ rather than the more elegant ‘studying’ history. I have, after much thought, chosen my words very carefully, in order that they should express what I intend as clearly as possible, or at least should not lead to misunderstandings or contain misrepresentations. That point will recur throughout the book: however language may be used in poetry, plays and novels, in historical writing it must always be explicit and precise. The answers ‘I’ offer are those which, I believe, would be agreed to by the vast majority of the historical profession. But I want it to be clear from the start that they are not the only answers that could be given: commentators with very different basic assumptions would give different answers. My questions and answers do not relate solely to those who are studying history, that is, by definition, students: they, certainly, are ‘doing’ history, but then so also are those who actually produce the history, historians, and my questions and answers cover them also. Beyond the question of why students should want to study history, or members of the general public read history books, lies the question of why historical research, leading to the publication of history books, goes on in the first place, and why professional historians are paid out of taxpayer’s money to do this.

The next big, recurring point I want to make is that the answers one gives (and, often, the questions one asks) – and thus, of course, how one writes a book such as this – depend upon one’s basic assumptions. I cannot stress too much this point about assumptions. I use the word ‘battle’ in my chapter title, and the simple fact is that today (unlike in 1970 when the first version of this book was published) we cannot make any progress at all in discussing the nature of history until we consider the arguments of the postmodernist critics, who have been denouncing...
the history of historians (such as myself) as merely bourgeois ideology, and the stories we tell as accounts without any claim to objectivity. Analogous ‘science wars’ have been going on over the same period, with the postmodernist critics claiming that the sciences, like history, are ‘culturally constructed’. If you have done any reading at all in the area, you are almost bound to have come across the postmodernist case. I shall be arguing against it, and my hope is that you will be persuaded by what I am saying. But I know that I have no chance of convincing anyone who is already a confirmed postmodernist. Our basic assumptions are different. In my view, writers and teachers should always state their fundamental assumptions, and readers and students should always seek to find out what these are.

My assumptions relate to the first word in the sub-title of this book: ‘knowledge’. We live in a dreadfully unequal world, in which basic human rights and freedoms are denied to millions. However, it is my belief (based, I think, on a rational assessment of the evidence) that the living standards and freedoms which most of us enjoy in the West are fundamentally due to the expansion in human knowledge over the centuries, principally, perhaps, knowledge in the sciences and technologies, but also in the humanities and social sciences. I further believe that decent living conditions, freedom, empowerment for the deprived millions everywhere depend on the continuing expansion and, above all, diffusion of knowledge. I make no arrogant claims on behalf of historical knowledge, simply the point (which I shall elaborate in Chapter 2) that what happened in the past influences what happens in the present, and, indeed, what will happen in the future, so that knowledge of the past – history – is essential to society.

This leads me to the point that, given that historical knowledge is essential to society, we have to be sure that that knowledge is as sound as we can make it. Technological knowledge which leads to bridges that fall down, television sets that explode, and bombs that do not is of no value. Human beings are not born with knowledge of how to build bridges or make television sets: they have to learn it. Similarly, human beings are not born with knowledge of the past (though it often seems to be assumed that they are): they have to learn it, and that learning, at whatever a remove, and however filtered (through school lessons, magazines, television, or whatever) comes ultimately from the researches and writings of historians. To my mind, it is an enormous tribute to historians that we already do know so much about the past: about ancient China, about the Renaissance, about poverty and ordinary life in an incredible range of different cultures, about the denial and gaining of civil rights by, for example, women, blacks, gays; about the origins of the First World War; about Russia under Stalin and Germany under Hitler; about the recent machinations of the CIA and MI5. How has all this
knowledge come about? It has come about (this is one of my most crucial contentions, or assumptions) through large numbers of historians doing history in strict accordance with the long-established, though constantly developing, canons of the historical profession. Most of this book will be taken up with explicating these canons; there are, as I shall show, different types of history (social, diplomatic, econometric, history of science, history of women, and so on), but all – let there be no misunderstanding about this¹ – are governed by the need to conform to certain agreed standards and principles. If history, as I claim, is needed by human societies, and if, therefore, that history must be as reliable as it is possible to make it, the guarantee lies in the careful observance of the methods and principles of professional history: ‘historians’, as Eric Hobsbawm, Britain’s most distinguished living historian (and a Marxist as it happens), has said, ‘are professionally obliged not to get it wrong – or at least to make an effort not to’.² Correspondingly, there is little value to society in works which use events and developments in the past to indulge speculative fantasies, to purvey propaganda or to support a priori theories, which put forward subjective ‘narratives’ and are proud of it.

My assumptions, then, are the assumptions of the vast majority of professional historians: the ‘History’ in my main title is ‘the History of professional historians’ (my book is not on The Nature of ‘The Past’). However, I have no mandate to speak on behalf of the historical profession, though the claim I will vigorously make is that I have thought longer and harder about the issues implicit in my title than most other members of the profession. Many will disagree with the way I put things, and some even with the things I put. But I seek no identity other than that of ‘historian’, or, at the very most, ‘social and cultural historian’. Others have categorised me, and the history I write, as ‘positivist’ (a nineteenth-century term, which has no meaning today, but which is often used as a general term of abuse), ‘empiricist’ (I would hope that that term could be applied to all historians, as to all scientists), and ‘reconstructionist’ (this label, as used by Alun Munslow,³ is associated with the notion of history as a ‘craft’, to which I am also alleged to subscribe: I have to say, as firmly as I can, that I do not believe that historians ‘reconstruct’ or ‘craft’ anything; what they do is contribute to historical knowledge, that is, knowledge about the past). If further identifying characteristics are required for the history which is explicated in this book, I would say that it is ‘non-metaphysical’ and ‘source-based’: it is not concerned with theoretical speculation about the nature of the past, or the nature of the relationships between past, present, and future; it is concerned with addressing clearly defined problems relating to what happened in the past, and it addresses these problems by meticulously examining all the sources relevant to them.
I have set out my assumptions. The most important one at this juncture is that there are strict historical methods and principles and that the application of these has produced a great corpus of invaluable historical knowledge. What I am saying here, and will be saying throughout this book, is attacked by those who can, in convenient shorthand fashion, be described as ‘postmodernists’ (I will name names shortly), and also, in slightly different ways, by those who hold very firmly to traditional Marxism and those, often followers of Max Weber, who adopt a holistic, social sciences view of the problems of societies, past and present. I am now going to work through the eight main battlegrounds wherein one can perceive the clash of assumptions between non-metaphysical, source-based historians and their postmodernist, and other, critics.

2 Eight Battlegrounds

1 Metaphysical, Nomothetic and Ontological Approaches

What a bunch of pompous polysyllabics! Let me explain. It is proper that human beings should be concerned with questions about the purpose of life, the fundamentals which determine the way in which societies develop, the reasons behind the inequalities and oppressions which exist in the world today, and so on: these are ontological questions, and are the responsibility of that branch of philosophy known as metaphysics. ‘Nomothetic’ is a word which, I’m glad to say, seems to be going out of use. In certain forms of intellectual discourse it used to be argued (with reason, I think) that in all scholarly investigations one could make a broad bipartite division between the nomothetic approach and the idiographic, meaning, roughly, the distinction between, on the one side, the theoretical and speculative approach, and, on the other, the purely empirical one. In the nineteenth century, it was possible for intellectuals (the central discipline was philosophy: professional history was not yet fully established, and what was developing into professional physics was usually referred to as ‘natural philosophy’) to formulate grand-scale statements about how societies evolved from the past, through the present and into the future. Such statements are sometimes termed ‘speculative philosophy of history’. Leading exponents were Friedrich Hegel and Karl Marx. Self-evidently, such statements had to be highly abstract and theoretical, and could not be based, if at all, upon any very extensive range of sources. The desire to incorporate studies of the past into some grand theory about human destiny, about the purpose and direction, the ’meaning’, of life, is still strong (and it does seem that human beings have an inclination towards great holistic schemes, such
as religions, which can have the evolutionary functions of providing unity and emotional security). Many social scientists today, though they would probably define their aims more modestly, see themselves as the descendants of nineteenth-century philosophy; professional history, on the other hand, developed entirely separately from philosophy.

There are those, historians, social scientists, philosophers, critics, artists of all types, who see Karl Marx as a quite exceptional genius, to be ranked with Newton, Darwin and, perhaps (I am not sure that this is a compliment), Freud. This was the view, too, of two twentieth-century intellectuals central to the development of postmodernist criticisms of professional history: Michel Foucault (1926–84) and Hayden White (b. 1928). I shall return to Marxist ‘speculative philosophy of history’ in point 3, but will state now my counter-assumption that, while it was possible for Newton and Einstein (in physics) and Darwin (in biology) to make decisive and authoritative interventions in their particular sciences, it is quite impossible for one person (however able) to make an analogous intervention covering all societies (or even just Western ones) and the relationships within them and between them, through the past, present, and into the future. I would regard that statement as being, anyway, about as absolute as anyone could make at the beginning of the twenty-first century; however, since I am not concerned to go out of my way to denigrate Marx, I would add that while many of his comments were sensible enough in the mid-nineteenth century, when he was writing, they are scarcely likely to have much validity after 150 years of change.

Those who take the opposite view would see Marx as having established the essential groundplan for the study of the way societies change through the past and into the future, which has subsequently been modified by such scholars as the Italian Antonio Gramsci, the German/American Herbert Marcuse, the French post-structuralists, including Michel Foucault, Roland Barthes, Louis Althusser, and Jacques Derrida, and the perfectly formed postmodernists Jean-François Lyotard and Jean Baudrillard. For the broadly Marxist outlook, much qualified and refined by later scholars, I shall use the adjective ‘Marxisant’, meaning ‘leaning towards Marxism’ or ‘inflected by Marxism’. It is proper to record that many historians who are Marxist or Marxisant do subscribe to the principles set out in this book (Eric Hobsbawm being an outstanding example), but, to come to the centre of this battlefield, the main body of those taking up the metaphysical stance I have identified attack professional history on a number of grounds, which I shall be discussing throughout the rest of this chapter. Here, two big ones: that professional history is trivial and overly scholastic, in that it simply does not address the ontological issues; and that professional history is overly narrow and specialised, in that it misses the essential interconnectedness
of everything, failing to adopt a holistic or interdisciplinary approach. Some critics, often strongly Marxist or Weberian, though not usually postmodernist, have called for a complete fusion between history and the social sciences (with, it is generally made clear, the social sciences as the senior partners). The responses presented in this book are: that history cannot, and does not aim, to answer the big questions about human destiny and the meaning of life, and that, on the contrary, its great value to society lies in the fact that in limiting itself to clearly defined, manageable (though never that manageable!) questions, it can offer clear and well-substantiated (though never utterly uncontested) answers; and that the very strength of history in producing these answers lies in its intensive specialisation – though historians have to be aware of other disciplines, and may well borrow from them, trying to resolve usually intractable historical problems requires the full methodology discussed in this book; any contamination with the faith in a single holistic procedure will simply produce muddled and poorly substantiated results.

I want to insist on the distinction between the metaphysical approach and the genuinely historical one (professional, non-metaphysical, source-based). The aims are different and the very language used is different. It is simply not the aim of historians to produce exciting, speculative, all-embracing theories, or gigantic leaps of the imagination utterly detached from the evidence, and still less should they try to integrate their own researches into such speculations. As the distinguished contemporary American philosopher John Searle has written: ‘it is a sad fact about my profession, wonderful though it is, that the most famous and admired philosophers are often the ones with the most preposterous theories’.5 The language and categories philosophers use firmed up in the nineteenth century, and they have been amplified by postmodernist philosophers adding jargon terms of their own. Of course, as Searle points out,6 the way questions are posed determines the (often wrong) answers given: taken out of context, and used as if transparent tools of epistemological analysis, such words as ‘positivist’, ‘humanist’, ‘idealist’, ‘materialist’, constantly on the lips of the metaphysicists, have no salience for historians.

2 Radical Politics – or just Nihilism?

Marx excoriated the philosophers of his day for merely seeking to understand the world: to him, the problem was ‘to change it’. Within these three little words lies the key to a second divide between the metaphysicists and the historians which reinforces the first. At the heart of the metaphysical view lies the fundamental Marxist belief that the society we inhabit is the bad bourgeois society, though, fortunately, this society
is in a state of crisis, so that the good society which lies just around the corner can be easily attained if only we work systematically to destroy the language, the values, the culture, the ideology of ‘bourgeois’ society. This entails a massive radical left-wing political programme, and everything the metaphysicists write, every criticism they make, is determined by that overriding programme; the exceptions are those postmodernists, still convinced of the utter evil of ‘bourgeois’ society, who have become so pessimistic about any hope of change that they have fallen back into a destructive nihilism, together with some right-wingers who have taken a postmodernist stance because they see it as the height of intellectual fashion. Now, most historians have political views and loyalties; more critically perhaps, some are highly conservative by temperament, others instinctively ally themselves with reformers, and some can’t help being enthusiastic about radicalism in the past. Political and personal attachments will enter into the history historians write, particularly in those frequent cases where the sources are inconclusive, thus leaving a good deal of space for personal interpretation. But historians are obliged, to quote Hobsbawm again, ‘to make an effort not to’ get it wrong, that is to say to make an effort to overcome any political predilections they may have. As citizens, historians should certainly act in accordance with their political principles; but in their history, they should make a conscious effort to overcome these. It is worthy of note that in Hobsbawm’s collection of learned articles and journalistic pieces, Uncommon People (1999), the Marxism scarcely shows in the learned articles, where, indeed, at times Hobsbawm takes up positions contrary to orthodox Marxism, while the Marxism is often very evident indeed in the journalism. I don’t doubt for a moment that whatever brave efforts the historian makes, vices of various kinds, including unconscious ones, will intervene.

But, with regard to the main battle, there are a number of points to be made. First of all, a very large number of the issues which historians deal with do not lend themselves to different interpretations depending upon political principle. One of the issues I have myself been concerned with is that of whether there is any link between total war and social change: I honestly do not know what a Tory view would be and what a socialist one. The second point is that no accounts given by historians will be accepted as definitive: they will be subjected within the profession to discussion and debate, qualification and correction, and, if they are affected by political bias, this will certainly be vigorously pointed out. Beyond that there is the role of the reader: a book that is, say, very strongly feminist in tone may still be a valuable contribution to knowledge, but the reader will be able to reject for himself/herself the bits which are manifestly feminist propaganda rather than reasoned conclusions. There is, in fact, all the difference in the world between the debates
and discussions held among professional historians (and their readers) and the monolithic positions of the metaphysicists, most of whom, when you pay close attention to what they are saying (often a tough assignment!), are quite openly boastful of their propagandist aims, against the bourgeoisie, against patriarchy, for example. Professional historians should be absolutely clear that they are not propagandists: their job is to understand the past (or parts of it) – an extremely difficult task – not, as historians (as distinct from their role as citizens), to change the future.

In her *History in Practice* (2000) Ludmilla Jordanova (a specialist in the history and philosophy of science, an area which has long been influenced by Foucault) declares that the ‘pursuit of history is, whether practitioners choose to acknowledge it or not, a political occupation’. That seems to me both a straightforward misuse of words, and a dangerous statement. We all fall short of our principles, but it is important none the less that the principles be stated and restated. We must always bear in mind that history (like the sciences) is a cumulative and cooperative activity. Historians don’t just write research monographs, where, granted, the personal passion may be a vital driving force; they also write textbooks, summaries of existing knowledge, where the biases inherent in difficult research works should be filtered out; and they teach. It is in teaching (certainly at pre-university level) that the obligation to present a fair distillation of differing interpretations, and to avoid any one political line, is strongest. To me a teacher who maintained that history was a ‘political occupation’, and who acted accordingly, would be guilty of unprofessional conduct. Nor would I want the general reader, seeking enlightenment on the crucial issues of the past, to be informed that every historical work is politically biased. The point, I think, comes over most strongly of all if one reflects on the task most professional historians have of supervising PhD students, that is, of enabling aspirant historians to go through their professional apprenticeship. To encourage such students to believe that it is unavoidable that their dissertations will be governed by their political attitudes is to provide exactly the wrong kind of training. Personally, as a supervisor, I have always had most trouble with Marxist students, who are so determined to read off predetermined Marxist lessons that they scarcely get round to analysing the evidence; the same can be true of strongly feminist students. But I have also had trouble with a student writing on the RAF in the Second World War who came in determined that his thesis was going to destroy lefty and pacifist critics of the RAF. Only when I had finally persuaded him to forget his preconceptions and get down to the hard work of wrestling with the primary sources did he begin to produce anything resembling professional history.

The metaphysicists have their own extreme left-wing political agenda; those who do not share this agenda, or at least do not allow it to
influence their history (that is, most historians), they then, in effect, accuse of supporting the cause of the bourgeoisie. The metaphysical worldview does not allow for the possibility that historians regard an understanding of the past as vital to human society, and that it is this belief which provides their fundamental motivation, and the willingness to undertake the taxing and, sometimes, boring grind of serious research. Therein lies the measure of the distance between the two positions I am identifying here.

3 The Nature of Societies: Past, Present and Future

Perceptive readers will have noted that I make a firm distinction between ‘history’ (what historians do) and ‘the past’ (everything in its near infinitude that happened in the past, entirely regardless of any activities by historians). Not all professional historians make this distinction, and in that they are simply following normal colloquial, and perfectly respectable, practice. However, the distinction is a vital one in the sort of epistemological discussions we are having throughout this book. The metaphysicist definitely do not make the distinction. They, like Hegel, Marx, and (if you read him closely) Foucault, already have an a priori conception of history as the process which, proceeding through a series of stages or epochs, links past, to present, to future. To the metaphysicist, each epoch has an intrinsic materiality, and an essential character which, through the workings of ‘the discursive’, determines the nature of everything produced within that epoch. We currently live, allegedly, in the capitalist era, in bourgeois society, where everything produced is tainted by bourgeois ideology. The postmodernist refinement is that we are actually now in the period of late capitalism, a period of extreme crisis and uncertainty, which, in turn, has given rise to ‘the condition of postmodernity’. To professional historians, on the contrary, ‘periodisation’, the breaking up of the past into manageable epochs or periods, is simply an analytical device: the periodisation that is useful for political history may well differ from that useful for economic history, and once again from the periodisation useful for social and cultural history. The society we live in has evolved through complex historical processes, very different from the Marxist formula of the bourgeoisie overthrowing the feudal aristocracy. It is highly complex with respect to the distribution of power, authority, and influence. Just as it was not formed by the simple overthrow of the aristocracy by the bourgeoisie, so, in its contemporary form, it does not consist simply of a bourgeois ruling class and a proletariat. The idea that we are now in a final period of late-capitalist crisis is simply nonsense. Marxists have been looking for the final capitalist collapse for over a century, in 1848, 1866, 1918, and 1968, to choose just a few dates, and they are forever doomed to
disappointment. The notion of a current ‘condition of postmodernity’ may have analytical validity, particularly perhaps in the area of cultural production: but to treat it as having some ineluctable materiality is ridiculous, as it is to regard it as analogous to ‘the Renaissance’ or ‘the Age of the French Revolution’. Here we have another vital battleground: the metaphysicists take ‘history’ as something given, something they already know; historians take ‘history’ as a set of procedures for finding out about the past, together with, of course, the results of their enquiries.

4 The Cultural Construction of Knowledge – and Everything Else

Knowledge, I have said, is vital to the existence of contemporary societies, and to their future advances (‘advances’ in the sense of decent living standards, empowerment, and basic rights being extended to all). To the metaphysicists knowledge is controlled by the bourgeoisie, and is simply a means of maintaining and exercising their power. Thus, Hayden White, in a marvellous simulation of Marxist rhetoric, claims that historical knowledge is actually a means

by which individuals can be taught to live a distinctively ‘imaginary relation to their real conditions of existence’, that is to say, an unreal but meaningful relation to the social formations in which they are indentured to live out their lives and realise their destinies as social subjects.8

Note particularly the word ‘indentured’; hardly necessary to say that professional historians would not accept that they play a part in ‘indenturing’ their readers.

Probably the most used – and, in my view, abused – verb in contemporary academic writing of all types is the verb ‘to construct’: ‘identity’ is ‘constructed’, ‘sexuality’ is ‘constructed’, ‘meaning’ (whatever that means) is ‘constructed’. Such language is the very bedrock of ‘critical’ and cultural theory, both ‘indentured’ to the metaphysics I have been discussing. But there are historians, too, eager to demonstrate that they are up-to-date in their jargon, who make liberal use of this verb as well, though usually, it seems to me, without working out the full implications of what they are saying. Thus we are told that technology is culturally constructed, age is culturally constructed, gender is culturally constructed, and, of course, knowledge. The overuse of the phrase simply evacuates from it all significance, or operates as a barrier to teasing out in detail what is really happening. Thus an able writer tells us that the technology of the internal combustion engine was culturally constructed and that this led to its being exploited purely for private, rather than public, use. But although the Victorian age was even more oriented
towards private enterprise than the early twentieth century, the technology of the steam engine was not exploited for private purposes – you simply could not have little steam locomotives running up and down country lanes. It is in fact the nature of the technology that governs the outcomes. There is a valid point that ‘youth’, particularly in the 1960s, has been defined in a variety of ways: sometimes, for instance, as a synonym for ‘teenagers’, sometimes meaning everyone under 30. But it is quite easy, and far more useful, to tease out all of these different usages, than to resort to the mindless statement that youth is ‘culturally constructed’. Again, we know all about the discrimination inflicted by society on women: but declaring ‘gender’ to be culturally constructed leads to gliding over the really interesting question of what is biologically determined and what is determined or insisted upon (surely more precise verbs than ‘constructed’) by society. Who is doing the ‘constructing’ is never explicitly stated, but one can only assume that the guilty party is the usual suspect, the bourgeois power structure. What we have is an assertion, not an explanation. Professional historians should prefer the more precise verbs used above, or the general phrase ‘socially influenced’, which then leaves scope for pinning down the exact weight of the different influences which do come to bear, such as the development of technology, changing perceptions of youth and age, fashion in dress, sexual mores, and so on.

So with knowledge. It is inescapable that history, like the sciences, is socially influenced. Historians, like scientists, are subject to social and career pressures, leading for instance to the slavish following of intellectual or scientific fashion, to publishing without adequate checking, to exaggerating the significance of the results of research. But then, as I have already said, there are the checks of peer-group discussion and criticism. This is a world away from knowledge being culturally constructed in the sole interests of the bourgeoisie.

5 Language: History a Branch of Literature?

On the central importance of language, I am in agreement with the postmodernists (and perhaps in disagreement with some of my fellow historians). However, against spurious postmodernist claims to have instituted a ‘linguistic turn’, tearing the bandages from the eyes of those who naively saw language as a simple, uncomplicated medium of communication, I point out that historical method has its roots in philology and that questions of semantics and signification have preoccupied historians for generations, while the study of language formed the core of the empirical philosophy of the inter-war years (ironically Richard Rorty’s The Linguistic Turn (1968) consists entirely of examples of this pre-postmodernist philosophy). Anyway, the postmodernists
come to precisely the wrong conclusions; language does not control us (daft, isn’t it?), we can control language, but only if we make the most arduous and time-consuming efforts.

What is agreed is that language is difficult, slippery, elusive and allusive, that it is far from easy to express what we mean in a precise and conclusive way, and that, indeed, people listening to us or reading what we have written may well take away very different meanings from what we intended. Postmodernists, as it were, give up (though with great enthusiasm!). Even if historians have produced objective results from their enquiries, they will never, according to postmodernist theory, be able to convey these with absolute precision; what they write will always have more meanings for their readers than they intend. As soon as they begin writing, historians, this theory insists, are forced to ‘narrativise’ or ‘textualise’: what, through the imperatives of language, they will be forced to convey is (wait for it) bourgeois ideology. While Hayden White, at least, is prepared to concede that scientists communicate in logic, and therefore precisely, no special language or forms of communication are allowed for history. Historians, he insists, necessarily employ the forms and devices – rhetoric, narratives, metaphor, and so on – of literature. Thus, history is simply a branch of literature, in which the ‘narratives’ of historians do not significantly differ from the novels of novelists (some historians, novelists manqués, or certainly aiming for review in the literary pages, agree, I regret to say).

The position taken by this book (and, I believe, accepted by professional historians when they really think about it) is that novelists, poets, and playwrights use language in a different way from historians. We expect creative writers to exploit the ambiguities and resonances of language, even, perhaps, to express directly the dictates of the unconscious, not always logical in its choice of words. Historians, on the other hand, should convey their findings as clearly and explicitly as possible. Some metaphors may be an aid to communication, others will simply contribute to confusion and obfuscation. With all the temptations to indulge in metaphor and rhetoric, cliché, sloppy phrasing and slang, getting it right is fiendishly difficult. But through constant working, and reworking, it is, contrary to the assertions of the metaphysicists, possible to write history which communicates clear, unambiguous narrative (in the historian’s sense of chronological account, not the technical, loaded use of postmodernist linguistics), description and analysis. This book (in Chapter 6) will say a good deal about the writing of history, which, I know from personal experience, will prove of great use to students of history and to anyone embarking on the production of history – whether for personal reasons, or in pursuit of a PhD. In the eyes of the metaphysicists, such efforts are utterly futile; that is a very simple indicator of the difference between them and professional historians such as myself.
6 Textuality – the Alleged Existence Thereof

One of the oldest tricks practised by philosophers is the claim to have discovered some process or quality, hitherto unknown, which is now perceived to have great explanatory value: once a label has been clapped on this alleged process or quality, its actual existence is thereafter taken for granted. This trick is much used by the postmodernists: new words are invented, old ones are given new meanings. Thus we have: ‘discourse’, ‘discursive’, ‘theorise’, ‘narrativise’, ‘deconstruction’, ‘textuality’ and ‘textualise’. For all the elaborate vocabulary, the basic ideas are very simple, not to say simplistic. They all depend on the notion of bourgeois society, and bourgeois dominance of knowledge, ideology, language. All individual artefacts of communication, according to this trick, are ‘texts’, and all are, in their very nature, impregnated with bourgeois ideology. Whatever he or she tries to do, the historian, in producing a piece of history, is, it is thus alleged, inevitably creating a ‘text’. All complete pieces of writing in the past, whether published books, private letters and diaries, estate records, acts of parliament or whatever, are ‘texts’. This theory neatly obliterates the distinction, a vital one for professional historians, between primary sources and secondary sources. In Chapters 5 and 6 of this book, I demonstrate conclusively, and at length, the ways in which these two types of sources are different, and why the difference is important. The historian’s belief that historical knowledge must ultimately be founded on the primary sources is a cause for merriment among history’s critics, most of whom have never read anything beyond printed books and articles, and who prefer inventing their history to doing the intensely hard work among both secondary and primary sources which is essential for the production of a new contribution to historical knowledge. That awful old Stalinist and Cambridge snob, the late E. H. Carr, wrote mockingly of the professional historian’s ‘fetishism of documents’,12 more recently Ludmilla Jordanova writes of ‘the cult of the archive’.13 Neither, as I shall show in Chapter 5, has much of an idea about the nature of primary sources, nor of how historians make use of them.

Works of art, utilitarian objects, articles of clothing, are also, allegedly, ‘texts’. Just, then, as postmodernist theory obliterates the distinction between novels and poems and historical books and articles, so also it obliterates the distinction between works of art and works of scholarship. The postmodernists claim one universal, holistic method for dealing with everything, actually Marxism melded with post-structuralism, though they prefer not to declare this too openly: the mode word is ‘deconstruction’ which they claim to be able to apply to ‘texts’ of all types. It is claimed that ‘deconstruction’ is far superior to the techniques historians use in analysing and interpreting primary sources; in fact,
deconstruction simply finds what the postmodernists put there in the first place, bourgeois ideology. When the deconstructionists have produced contributions to historical knowledge that can be set beside those that professional historians have been making for generations, then that might be the time to give more attention to deconstruction.

How historians write up their results and, in particular, how they structure their works is a most important topic, discussed in Chapter 6. The constant refrain of the postmodernist critics is that historians do not think about what they are doing, do not understand how they write their books and articles – thus, of course, requiring the postmodernists to come along to expose how they are simply ‘narrativising’, telling stories, falling victims to ‘textuality’. Readers are welcome to accept their ludicrous assertions if they so wish; if they want to find out what historians really do, they should carry on reading this book.

7 Disagreements Among Historians

In this sub-section I shall, as promised, identify those whom I am referring to as history’s ‘postmodernist critics’; I shall also name those professional historians who have figured most prominently on the ‘battlefields’ listed in this chapter. Both Foucault and Barthes were critical of the history of professional historians – this can be seen most clearly in the essay by Barthes, ‘Historical Discourse’, where history is declared to be mere bourgeois ideology.14 Hayden White, formerly Professor of Comparative Literature at Stanford University, has been the leading critic in recent years. White apparently started as a historian but seems not to have published any works of history. His researches in medieval and Renaissance Italian history appear not to have yielded any publications. He jointly authored an extremely pedestrian book on the history of ideas.15 His *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (1973) is undoubtedly a brilliant analysis of the rhetorical techniques of some famous early nineteenth-century ‘historians’, all writing in an amateurish way, well before the emergence of professional history. Unfortunately, White seems to have made very little acquaintance with what historians write today. His subsequent books, actually collections of essays, not carefully structured book-length studies, *Tropics of Discourse: Essays in Cultural Criticism* (1978) and *The Content of the Form: Narrative Discourse and Historical Representation* (1987), are full of references to other Marxist and post-structuralist writers, such as Fredric Jameson, Paul Ricoeur, Louis Althusser, and, of course, Foucault and Barthes; the only actual historian referred to is Harry Elmer Barnes, an American writer of textbooks. None of this is in any way to suggest that Hayden White was not a most distinguished occupant of first, the Chair of History of Consciousness at Santa Cruz, and then the Comparative
Literature one at Stanford; it is to suggest that he may not be the best qualified person to pontificate about what historians should and should not do. His acolytes in Britain are Patrick Joyce, who has written about the working class in nineteenth-century Lancashire, Alun Munslow, who has written an overtly postmodernist collection of biographical essays, *Discourse and Culture: The Creation of America* (1992), and Keith Jenkins, who has written *The Closed Door: A Christian Critique of Britain’s Immigration Policies* (1984). Ludmilla Jordanova seems only now to be wavering in her allegiance to Foucault: her production, in philosophy of science rather than history, has not been immense. In their critical works on professional history, certain names crop up again and again: R. G. Collingwood, E. H. Carr, Geoffrey Elton, Lawrence Stone, A. J. P. Taylor, John Tosh, and (in Jenkins and Munslow, at least, and also Tosh) myself. These writers are not cited on account of any contributions to historical knowledge they may have made, but because of things they have said about the historian’s tasks and activities.

I have to say that sometimes historians say very silly things about their own activities. This is particularly the case with historians who, as I have already hinted, like to see themselves as having the same status as popular novelists, fancying themselves as media personalities (exponents of *auteur* theory, I call them). A. J. P. Taylor was simply being ridiculous when he said that historians

should not be ashamed to admit that history is at the bottom simply a form of story-telling…. There is no escaping the fact that the original task of the historian is to answer the child’s question: ‘What happened next?’

The question historians address is simply ‘What happened?’, followed quickly by ‘Why?’ and ‘How?’ To find out what historians really do it is necessary to analyse their scholarly works, and that is difficult to do if one has not already written scholarly works oneself. I’ll be discussing the historians, and the critics, mentioned here later in the book, with a concentration on epistemological issues in Chapter 7 – where I will move well away from this exclusive concentration on British figures. Here just some very brief words about Collingwood, Carr, Elton, Stone, Tosh, and myself.

Collingwood was both an archaeologist and a philosopher; he didn’t do history of the usual kind. I’ll explain later in detail why I believe that what he said in *The Idea of History*, much quoted by history’s enemies, is complete rubbish. Collingwood held sway, I believe, because few professional historians felt that there was any need to set down an account of their tasks and practices (one did history ‘because it was there’), and so Collingwood’s book was about the only one there was. Something the
same, I’m afraid, is true of E. H. Carr’s *What is History?*, originally given as a series of lectures at Cambridge, and full of little anti-Oxford jokes, as if no intellectual world existed outside of Oxbridge. Carr made some good points: about the value of knowing your historian before reading his/her book (knowing their assumptions, as I would prefer to put it); and about how one evaluates and orders explanatory factors. But Carr’s title was a highly misleading one: what he wrote about was the kind of Marxist history that he wished to see replace the professional history which he thought too dominated by the ‘fetishism of documents’. I explore Carr’s misconceptions about the nature of primary sources in Chapter 5.

Within the historical profession, Lawrence Stone (whose contributions to family history will be discussed later) is most respected for his pioneer ventures into computer-based data analysis, but there has also been a touch of the would-be media star or auteur. At one stage, he announced the return of narrative to historical writing, but without really engaging with the technical way in which people like Hayden White were using the term. He did, however, engage vigorously with Patrick Joyce and the ultimate postmodernist contention that ‘everything is constructed within language’: ‘historians’, Stone wrote, ‘play with words: words do not play with themselves’.19 My own view, as will be clear by now, is that historians should not play with words, but should deploy them in the most straightforward and unambiguous way possible. That said, Stone has made major contributions to historical knowledge, as have Elton and, in perhaps a slightly different way, A. J. P. Taylor. I would surmise that what I am saying in this book would be broadly agreed to by Stone and Elton, and probably also by Taylor.

Because Carr was an old-style Marxist, and not at all a postmodernist, the critics sometimes lump him together with Elton, Tosh, and myself. Elton, politically, and in general outlook, very conservative, was in fact highly critical of Carr, and his *The Practice of History* (1968) was in part written as a riposte to Carr’s *What is History?* If anything (and if possible!), I am even more critical of Carr than Elton was. Tosh, on the other hand, is a Marxist, and like so many other Marxists, has taken up the cause of postmodernism, as seen in the most recent editions of his *The Pursuit of History* (total obeisance in the second edition of 1991, a more reasoned approach in the third of 2000). His argument (which I take up in Chapter 7) was (Tosh now seems to be changing his mind, but it’s hard to be sure) that history must have theory and since, according to him, Marxism and postmodernism, in their *pas-de-deux*, are the only show in town, we have to opt for them. That argument I find utterly unpersuasive: historians have to try to get it right, and false theory only gets in the way of getting it right. This leaves Elton and myself (not that I am in any way comparing my own contributions to historical knowledge with those of Sir Geoffrey; I’m simply referring to our views on historical
epistemology). Following the last edition of *The Nature of History* I wrote a couple of strongly phrased (‘intemperate!’) articles (1993 and 1995) striving to rebuff, and perhaps even refute, Marxist and postmodernist criticisms of professional history.\(^{20}\) Having inspired the respect of the historical profession with his *The Practice of History* (1968), followed by *Political History: Principles and Practice* (1970), which took on the philosophers (including Collingwood) on their own ground, triumphantly arguing that the past had had material reality, and that the surviving primary sources were very concrete evidence of this, Elton put together some old material and some pugnacious new stuff in his short book *Return to Essentials: Some Reflections on the Present State of Historical Study* (1991). Here his own political conservatism was perhaps too strongly marked and, as the second of the two earlier titles would also suggest, Elton was overly wedded to the notion that conventional political history was superior to all other kinds of history. On that point I very strongly disagreed with him. In addition, I was never fully persuaded by the rather narrowly political model of historical explanation he offered\(^{21}\) (it is remarkable, though, how very few of those who write about history do engage with historical explanation beyond, in certain cases, routine invocations of Marxism). All this is simply by way of trying to give readers further insights into my own assumptions – warning you, if you like – before proceeding into the main body of this book. It is proper, also, to refer to the impressive summary of professional history’s case against its postmodernist critics in Richard J. Evans, *In Defence of History* (1997), though readers should perhaps be warned that, in this book, Evans goes out of his way to be offensive to me, as if I were the only historian ever to have written a less than perfect sentence. I believe this may arise from the fact that at the beginning of the 1980s I did not shortlist him for a chair at the Open University; I should add that the historical profession, in my experience, is remarkably free of such pettiness.

My case is that history is an autonomous discipline with its own specialised methods. I believe that these methods can, to advantage, be applied to the artefacts created by artists, musicians, architects, novelists, and poets, taken along with all the other primary sources related to cultural production and consumption. As I shall demonstrate in Chapters 5 and 6, I certainly do not think historians should be narrow in their conception of what should be brought within their purview. But – and this is probably where I differ most from many of my colleagues within the historical profession – I do not believe that historical methods can be merged with other approaches. Jeffrey Richards, Professor of Cultural History at the University of Lancaster, has launched a series which explicitly aims to merge history with cultural studies. I wish him well, as I always wish the Scottish football team well when they embark upon
their World Cup campaigns. But, in fact, my view is that the epistemo-
logical basis of cultural studies, together with its aims and learning
outcomes, are very different from those of history. It is very British,
and very gentlemanly, to seek compromise, but I believe all of those
interested in history are better served by recognising the autonomy of
history and grasping the particular set of methods and principles
belonging to it.

8 What Precisely is the Danger?
That question might well follow from the uncompromising statement
I have just made. Historians, given the wide range of periods, cultures,
and topics to be covered, must always have open minds. I try, in Chapter
6, to say something of how historians finally arrive at their interpret-
ations and explanations. Vital thoughts can often be triggered by reading
something which at first sight seems to be remote from the topic in hand.
It is very natural, therefore, for historians to talk enthusiastically about
the ‘perceptions’ or ‘insights’ offered by postmodernist writing. My
colleagues must seek inspiration where they may, and they are well
able to look after themselves. And I do believe that students should be
introduced to the different approaches to history, to the different
‘assumptions’, and to the criticisms that have been made of professional
history, and should be encouraged to decide for themselves which
arguments they find the most persuasive. But now, in concluding this
chapter, I am going to specify the dangers inherent in adopting the
‘gentlemanly’ position that the postmodernist agenda, cultural studies,
and critical and cultural theory are just other options in the historical
endeavour which can readily be incorporated into the standard pro-
gramme of historical studies.

1 There is an organised historical profession, aiming, through the provi-
sion of teaching, library facilities, learned journals, and so on, to
further the vital task of better understanding the past – not, as the
postmodernists would maintain, to better serve as agents of the bour-
geoisie. History courses are organised, at undergraduate and post-
graduate level, to enable students to achieve certain specified
learning outcomes. The whole profession has become steadily more
reflexive, and much attention is given to methodology and the nature
of primary sources. Postmodernist theories cut right across these
developments. Pupils at school who are persuaded that there is no
difference between primary and secondary sources will certainly not
do well in their exams. PhD students encouraged to believe that there
is a ‘cult of the archive’, and that hard research among the primary
sources is not really a sensible requirement, are unlikely to complete
their degrees. It is open to all young people to adopt postmodern attitudes if they are persuaded by them. But if they are persuaded, they would be best advised to give up the study of history.

2 Where there is an attempt to incorporate postmodern attitudes into a basically historical programme, the danger is of students adopting the jargon (the fact of its being incomprehensible often increases the appeal) as a shortcut which will avoid the hard work which all historical study inevitably entails.

3 Postmodernist theory encourages the view that it is impossible to write in a clear, straightforward way (advice which is disastrous for history students). This in turn leads, as the writings of postmodernists themselves clearly demonstrate, to a turning towards exaggerated metaphor and rhetoric – the very things that are not required in historical writing.

4 If we are actually to believe what the postmodernist critics (for example White, Jenkins) say, then their ultimate objective is to wipe out all existing historical knowledge, and the ways in which that knowledge is acquired. One, inevitably, does wonder if the postmodernists really mean what they say, since their vocation seems to entail living off what historians produce. No history, and they would have nothing to criticise. However, the concentration on analysing and criticising what historians write, rather than expanding and communicating historical knowledge, is dangerous enough in itself. This book argues that historical study, conducted in accordance with the precepts set out in it, is important, as well as interesting and, sometimes, exciting. To me, anything which distracts students from studying history in that way, or limits their opportunities to do so, is unforgivable.

I know about the holistic, metaphysical, nomothetic approaches to the study of the past. I reject them because I don’t think they actually do assist in furthering knowledge of the past. I reject the propagandist elements implicit within them, though it is not to left-wing propaganda as such that I object. I am equally opposed to right-wing metaphysical propaganda, as embodied most spectacularly (and disastrously) in Fukuyama’s The End of History and the Last Man (a book based almost entirely on works of political philosophy and practically devoid of contact with historical sources, even secondary ones). It is not that I don’t understand the metaphysical approaches (I am, after all, a specialist in the 1960s, when most of them originated). I understand them only too well. Thus, this book concentrates on presenting what I believe is a coherent, and consistent, account of the nature of historical knowledge and the nature of historical study, which accords with what historians
actually do. I have been in the historical profession for over 40 years and have necessarily had extensive experience in analysing and interpreting the works of other scholars; I have also had a certain amount of first-hand experience in wrestling with the problems historians encounter when they try to make their own contributions to historical knowledge.

Notes

1 Keith Jenkins in his feeble *Rethinking History* (London, 1991, new edition) apparently thought it hilarious to refer to ‘Marwick’s twenty-five varieties’, completely confusing what I was saying in the original *The Nature of History* about different philosophers of history and the different approaches of ‘historians’ down the ages, with my quite unambiguous account of basic historical methodology. See my ‘Two Approaches to Historical Study: The Metaphysical (including “Postmodernism”) and the Historical’, *Journal of Contemporary History*, 30/1 (January 1995), pp. 26 and 34 (note).


3 Alun Munslow, *Deconstructing History* (London, 1997), p. 18. Indeed, according to Munslow I am a ‘hardened’ reconstructionist, whatever that may mean.


6 Ibid., pp. 47, 50–1.


10 Richard M. Rorty (ed.), *The Linguistic Turn: Essays in Philosophical Method* (Chicago, 1967). This contains essays from the thirties to the fifties, by such distinctively non-postmodernist thinkers as Gilbert Ryle, Stuart Hampshire, and P. F. Strawson.

11 White, *Content*, p. 39.


16 Jordanova, *History*, p. 82, where she appears to be accepting what I had said some years earlier, that Foucault, far from being a philosopher of majestic vision, was very much a product, and a prisoner, of his time. See Arthur Marwick, ‘“A Fetishism of Documents?” The Salience of Source-Based History’, in Henry Kozicki (ed.), *Developments in Modern Historiography* (New York and London, 1993), p. 111.


20 Marwick, ‘‘A Fetishism’’ and ‘Two Approaches’.

Index

Note: Page numbers in **bold** type refer to main entries in the glossary.

Abraham, David, 107
accidental events, as agents of change, 206
*Acta Sanctorum* (Bolland), 57
Acton, Lord (1834–1902), 77, 83, 84, 99
actors as television narrators, 237, 238
acts of parliament, 164, 165
Adams, Henry (1838–1918), 78
Adams, Herbert Baxter, 78
Adorno, Theodor W. (1903–69), 108
advertisements, as primary sources, 168
aerial photography, 170
‘affective individualism’ (love), 131, 217
Africa, 34
*Africa and the Victorians: The Official Mind of Imperialism* (Gallagher, Robinson and Denny), 147–8
*Age of Capital, 1848–1875, The* (Hobsbawm), 116
*Age of Empire, 1875–1914, The* (Hobsbawm), 116
*Age of Humanism and Reformation, The* (A. G. Dickens), 191
*Age of Jackson, The* (Schlesinger Jnr), 90
*Age of Reform* (Hofstadter), 90
*Age of Revolution, 1789–1848, The* (Hobsbawm), 116
*Agrarian Problem in the Sixteenth Century, The* (Tawney), 99
Aguilhon, Maurice (b. 1926), 125
AHA (American Historical Association), 51, 78, 85–6, 89, 101
*Albert Einstein: A Biography* (Fölsing), 133–4
Albertini, Luigi, 105
Alençon, Duke of, 197–8, 199
Althusser, Louis (1918–86), 5, 14, 109, 110
America, 70, 117, 118
American economy, 128
American historians, 78–9
Marxist, 116–19
‘New History’, 88–90, 101
political (consensus historians), 90, 97
American Historical Association (AHA), 51, 78, 85–6, 89, 101
*American Historical Review, The*, 51
American Revolution, 70, 78, 103
*Americans, The: The Colonial Experience* (Boorstin), 90
anachronism, 63
analysis in historical writing, 201–2, 206
Anatomy Act, 208–9
*Ancien Régime and the Revolution, The* (de Tocqueville), 70
*Anciennes Familles Genevoises* (Henry), 129
*Ancient Constitution and the Feudal Law, The* (Pocock), 142
ancient Greek historians, 51–4
ancient history, 168
ancillary techniques, xiii, 55–8
see also diplomatics; epigraphy;
gloss; palaeography; philology;
sigillography
Anglo-Saxon Chronicle, 54
Annales d’Histoire Économique et Sociale (Annales), 93, 95
Annales: Économies, Sociétés, Civilisations (Annales E.S.C.), 119–26, 147, 287
Annales: Histoire, Sciences Sociales, 147
Annales history (French ‘New’ History), 88, 90–6, 261, 287
Another Country (Baldwin), 187
anthropology, and history, 137–8, 217, 261
Apologie pour l’histoire: ou, Métier d’historien (Bloch), 96
Appleby, Joyce, 253–4
Arab slave trade, 34
archaeology, 145, 168–9, 180
archives
in bibliographies, 158–9
‘cult of the archive’ (Jordanova’s phrase), xiii, 13, 18, 53, 140, 161, 163
importance of, xiii, 145
see also primary sources; sources
Ariès, Philippe (1914–82), 130–1
Aronowitz, Stanley, 242
artefacts, physical, 168, 180
Arte Povera, 192
arts, 145, 287
as sources, 68–9, 169–70, 185–93
assessing, 192–3
assimilationist view, 287
Augustine of Hippo, St, 55
‘Austria–Hungary’ (Fellner), 285–6
auteur theory of history, xiii, 36, 38–49,
58, 82, 86, 238, 263
examples of auteurs, 15, 16, 57, 60,
106, 125, 135, 144
see also history, literature as a branch of; novelists/literary figures, historians as
authenticity of source and forgeries,
55, 56, 180, 183
author of source, reliability of, 181–2,
183–4
autobiography, 136, 157
autonomy of history, 17, 18, 52, 56,
193, 249–50, 262, 287
see also professional history
Bacon, Sir Francis (1561–1626), 57, 247
Baker, Keith Michael, 142
Baldwin, James, 187
Balfour, A. J., 157
Balla, Giacomo, 192
Bally, Charles, 250
Baluze, Etienne (1630–1718), 57
Bancroft, George (1800–91), 78
Barbarism and Religion, Vol. 2 Narratives of Civil Government (Pocock), 142
Barker, Sir Ernest, 76
Barnes, Harry Elmer, 14
Barroque art and architecture, 191
Barrell, John, xii
Barthes, Roland, 5, 14, 244, 250, 251,
268, 293
Barzun, Jacques, 196, 221, 222
Baudrillard, Jean, 5, 243, 293
Beard, Charles A., 89–90
Beardsley, Aubrey, 192
Beauty in History (Marwick), xv
Beauvais et les Beauvaisis de 1600 à 1730 (Goubert), 122
Beauvoir, Simone de, 132
Becoming Visible: Women in European History (ed. Bridenthal and Koonz), 132
Bede, Venerable (d. 735), 51, 54
Beevor, Anthony, 147
behaviour, observed, 171–2
Belgium, 94
Belle Époque, 192
Bercé, Yves-Marie, 147
Berlin University, 63, 66
Berr, Henri (1863–1954), 91
Best, Geoffrey, x
Bethmann-Hollweg, Theobald von, 105
Beyond the Cultural Turn: New Directions in the Study of Society
<table>
<thead>
<tr>
<th>Index</th>
<th>311</th>
</tr>
</thead>
<tbody>
<tr>
<td>and Culture (ed. Bonnell and Hunt), 126</td>
<td>Bricmont, Jean, 243, 244</td>
</tr>
<tr>
<td>bibliographies, xiii, 157±9, 226±7, 282</td>
<td>Bridenthal, Renata, 132</td>
</tr>
<tr>
<td>biography</td>
<td>Briggs, Asa, 130</td>
</tr>
<tr>
<td>as history, 75, 146</td>
<td>Britannia (Camden), 57</td>
</tr>
<tr>
<td>in science history, 133±4</td>
<td>British Association for the</td>
</tr>
<tr>
<td>Birth of Purgatory, The (Le Goff), 124</td>
<td>Advancement of Science, The, 51</td>
</tr>
<tr>
<td>Black Act, 115</td>
<td>British Imperialism: Crisis and Deconstruction (Cain and Hopkins),</td>
</tr>
<tr>
<td>Black Africa, 34</td>
<td>148</td>
</tr>
<tr>
<td>Black America/black nation, 117</td>
<td>British Universities’ Film Consortium, 235</td>
</tr>
<tr>
<td>Black Family in Slavery and Freedom, 1750–1825, The (Gutmann), 117</td>
<td>Brinnen, Benjamin, 186</td>
</tr>
<tr>
<td>black history, 117</td>
<td>Brown, Judith C., 132</td>
</tr>
<tr>
<td>Black Prince (Edward, Prince of Wales), 173</td>
<td>Bruni, Leonardo (1347–1444), 56</td>
</tr>
<tr>
<td>‘Blue Books’, 161, 163, 166</td>
<td>Burchard, John, 130</td>
</tr>
<tr>
<td>Bode, Johann, 246</td>
<td>Burckhardt, Jacob (1818–97), 51, 67, 68, 69, 79, 82, 97, 152</td>
</tr>
<tr>
<td>Bode’s Law, 246, 247</td>
<td>Burke, Edmund, 102</td>
</tr>
<tr>
<td>Bodin, Jean (c. 1530–96), 57–8</td>
<td>Burke, Peter, 93, 120, 191</td>
</tr>
<tr>
<td>body, historical controls on, 252–3</td>
<td>Burke and Hare, 208</td>
</tr>
<tr>
<td>body snatching, 208–10</td>
<td>Burkin, Carol R., 132</td>
</tr>
<tr>
<td>Bolingbroke, Henry, 223</td>
<td>Bury, J. B., 82–3, 85, 86</td>
</tr>
<tr>
<td>Bolland, John (1596–1665), 57</td>
<td>cahiers de doléances, 70</td>
</tr>
<tr>
<td>Bolshevik (Russian) Revolution, 145, 182</td>
<td>Cain, P. J., 148</td>
</tr>
<tr>
<td>Bonnard, Pierre, 192</td>
<td>Cambridge Group for the History of Population and Social Structure,</td>
</tr>
<tr>
<td>book, history of the, 125, 141</td>
<td>129</td>
</tr>
<tr>
<td>Book and Society in Eighteenth-Century France (Furet), 125</td>
<td>Cambridge Modern History (ed. Acton), 83, 85, 224</td>
</tr>
<tr>
<td>Boorsin, Daniel J., 90</td>
<td>Cambridge University, Regius chair, 60, 77</td>
</tr>
<tr>
<td>Bossuet, Jacques Bénigne (1627–1704), 58</td>
<td>Cambridge University, study of political culture, 142, 257</td>
</tr>
<tr>
<td>Boston’s Immigrants (Handlin), 130</td>
<td>Camden, William (1551–1623), 57, 197</td>
</tr>
<tr>
<td>Boulez, Pierre, 187</td>
<td>Cannadine, David, 36, 38, 115</td>
</tr>
<tr>
<td>bourgeois ideology, 2, 9, 12, 13, 14, 109</td>
<td>Canning, Kathleen, 258–9</td>
</tr>
<tr>
<td>bourgeois society, 6–7</td>
<td>Canterbury Cathedral, tomb of Black Prince, 173</td>
</tr>
<tr>
<td>bourgeoisie, 8, 9, 10, 11</td>
<td>Capital (Marx), 71</td>
</tr>
<tr>
<td>rise of, as cause of French Revolution, 95, 111, 112, 114</td>
<td>capitalism, 287</td>
</tr>
<tr>
<td>Bourke, Joanna, 253</td>
<td>conditions for, 123–4</td>
</tr>
<tr>
<td>Boyen, General Hermann von, 97</td>
<td>Capitalism and Material Life 1400–1800 (Braudel), 123, 124</td>
</tr>
<tr>
<td>Boyle, Robert, 133, 246</td>
<td>capitalist era, 9–10</td>
</tr>
<tr>
<td>Boyle’s Law, 246, 247</td>
<td>Captain Swing (Hobsbawm and Rudé), 116</td>
</tr>
</tbody>
</table>
Caractères originaux de l’histoire rurale française, Les (Bloch), 93
Carlyle, Thomas, 75, 84
Carnaval de Romans, Le (Ladurie), 125
Carnes, Mark C., 239
Carrière, Jean-Claude, 140
cartoons, 168, 190, 193
catechism for assessing primary sources, 175, 179–85, 193
Catherine the Great, 68
causes and outcomes (the Elton Model), 202–4
CD-ROMs, 127
Centuries of Childhood (Ariès), 130
Century of Louis XIV, The (Voltaire), 59
CERN (European Organization for Nuclear Research), 246
Chabod, Federico (1902–60), 97–8
Chambers, E. K., 196–7, 198
chaos theory, 246
charisma, 288
Charlemagne, 94
charters, 165
Chartier, Roger (b. 1945), 125, 138, 141, 143–4
Chaunu, Pierre (b. 1923), 122
Chee and the Worms, The: The Cosmos of a Sixteenth-Century Miller (Ginzburg), 142
Chevalier, Louis, 130
Chicago School of Urban Sociology, 130
childhood, history of, 130–1
Chomsky, Noam, 251
Christianity, 58, 144
Christie, Agatha, 39, 44
chronicles, histories and, 166–7
Churchill, Sir Winston, 57, 106, 157
citation: see footnotes; references
Citizens: A Chronicle of the French Revolution (Schama), 113–14
City of Dreadful Delight: Narratives of Sexual Danger in Late-Victorian London (Walkowitz), 257–8
City of God (St Augustine of Hippo), 55
Civilisation matérielle et capitalisme (Braudel), 123, 124
Civilisation of the Renaissance in Italy, The (Burckhardt), 67, 68
Clarendon, Edward Hyde, Earl of (1609–74), 57, 157
Clark, George Kitson (1900–79), 154, 155, 200
class, 175–7, 288
Class (Marwick), xv ‘class’, use of word, xiv, 219
class awareness, 288
class consciousness, 288
class position, objective, 118
class struggle, 71, 115
classical history, 168
classicism, 61
classlessness of America, 118
 clichés, avoidance of, xiii–xiv, 214–15
Clio, 288
‘Clio, a Muse’ (Trevelyan), 84, 85
cliometrics (New Economic History or econometric history), 97, 126–9
Closed Door, The: A Christian Critique of Britain’s Immigration Policies (Jenkins), 15, 257
Cobban, Alfred, 111–12, 113
coins (numismatics), 67, 168
Cold War, The (TV series: Isaacs), 238
Collapse of the Weimar Republic, The: Political Economy and Crisis (Abraham), 107
collective memory, 147
collective psychology (mentalties), 95
see also ‘mentalties’
Collège de France, 61, 66, 69
Collingwood, R. G. (1889–1943), xi, 15, 39, 40–4, 45
colonial history, 146
Colonial Merchants and the American Revolution, 1763–1776, The (Schlesinger Sr), 90
Coming of the French Revolution, The (Lefebvre), 111
Comment on raconte l’histoire aux enfants (Ferro), 33–4
common sense, and history, 249, 271
Communism, Soviet, 109, 136
Communist Manifesto (Marx and Engels), 71
comparative historical method (comparative history), 92, 93, 146, 213–14, 288
computerisation of historical study, 127, 146, 170
Comte, Auguste (1798–1857), 70, 73
concepts, in history, 215–16
Condition of the English Working Class, The (Engels), x
conditions of cultural consumption, 288
conditions of cultural production, 288
conduct books, 165, 167
conjoncture (Annales school), 121, 122, 288
consensus historians (American political historians), 90, 97
Conservatives (‘not Tories’), 103
Constable, John, paintings of, 190
Constantine, Emperor, 55
constitutional history, 76, 78, 101
Constitutional History of England (Stubbs), 76, 95
Constitutional History of England from the Accession of Henry VII to the Death of George II (Hallam), 74–5
construction, cultural or social, 2, 10–11, 45, 46, 79, 81, 110, 133, 241, 289
Contemporary European History, 229
contemporary history, 54, 105, 157
Content of the Form, The: Narrative Discourse and Historical Representation (White), 14
Contribution to the Critique of Political Economy, A (Marx), 71
convergence of factors, as vehicle of change, 206
Conze, Werner (b. 1910), 135
Coras, Jean de, 139–40
correspondence, private and official, 161, 162, 165, 181
Cotman, John Sell, paintings of, 190
counter-factual conditional concept, 127–8
counter-factual history, 288
Cours de linguistique générale (Course in General Linguistics) (Saussure), 41, 250–1
Courses of Positivist Philosophy (Comte), 70
creativity, and history, 263
Crise de l’économie française à la fin de l’Ancien régime et au début de la Révolution, La (Labrousse), 95
crisis (what crisis?) in the history profession, xv–xvi, 45, 125, 266–73
Croce, Benedetto (1866–1952), 41–2, 97
Crombie, A. C., 133
Cromwell, Oliver, 75
Cromwell, Thomas, 104–5, 223
Crowd in History, The: A Study of Popular Disturbances in France and England, 1730–1848 (Rude), 114
‘cult of the archive’ (Jordanova’s phrase), xiii, 13, 18, 53, 140, 161, 163
‘cultural’, use of word, xiv, 136
cultural artefacts, as primary sources, xv, 168, 185–93
cultural history, 9, 58, 59, 67, 83, 136–8, 141
see also total history
cultural or social construction, 2, 10–11, 45, 46, 79, 81, 110, 133, 241, 289
cultural or social influence, 46–7
cultural studies, 17, 18, 243–4
cultural theorists/theory, 163, 288
culture, 289
‘culture’, use of word, xiv
culture of print (history of the book), 125, 141, 143–4
customs, surviving, 171–2
customs and folklore, studies of, 165, 167
Czechoslovakia, 111

Darnton, Robert (b. 1939), xv, 136, 138, 141, 142, 251
Darwin, Charles, 5, 101, 133, 254
Darwin (Desmond and Moore), 135
dating a source, 168, 180–1, 183
Daumard, Adeline, 130
David, Jacques-Louis, 61
David, Paul A., 128
Davies, Norman, 38
Davis, Natalie Zemon, 138–41, 154, 230
Dawkins, Richard, 260–1
De la culture populaire aux 17e et 18e siècles (Mandrou), 122
Dead Certainties: Unwarranted Speculation (Schama), 257
Deane, Phyllis (b. 1918), 127
death, history of, 130, 131
Death, Dissection and the Destitute (Richardson), 208–10
Debates with Historians (Geyl), 39
Debussy, Claude, 186
Declaration of Arbroath, 270
déclarations de grossesse, 166
Decline and Fall of the Roman Empire (Gibbon), 58
deconstruction of texts, 13–14, 139, 166
decrees, 161, 162
Deleuze, Gilles, 242
Democracy in America (de Tocqueville), 70
demographic forces, as agents of change, 204
demography, historical, 123, 129–31, 142
Denison, J. E., 160
Denny, Alice, 147–8
Depardieu, Gérard, 140
Derrida, Jacques, 5, 242, 244, 250, 251, 293
Descimon, Robert, 147
Desmond, Adrian, 135
detective novels, 44
determinism, 108, 109
see also cultural or social construction
Deuxième Sexe, Le (de Beauvoir), 132

Development of Modern Europe, The (Beard and Robinson), 89
dialectic, 289
diaries, 161, 162, 165, 167
Dickens, A. G., 191
Dickens, Charles, novels of, 170, 187
‘Did Women have a Renaissance?’ (Kelly-Gadol), 132
Dilthey, Wilhelm (1833–1911), 41, 79–80, 80–1
diplomatic documents, secret, 165
diplomatic history, 65, 106
diplomatics, 55, 56, 180, 182, 289
directories, 165, 167–8
Discipline and Punish: The Birth of the Prison (Foucault), 137
‘discourse’, use of word, xiv, 13, 169, 171, 216, 289
discourse analysis, 142
Discourse and Culture: The Creation of America (Munslow), 15, 257
Discourse on Universal History (Bosseut), 58
discourse theory, 289
Discourses (Machiavelli), 56
discursive sources, 13, 165, 216
disenchantment (Entzauberung), 289
dissertation (thesis), 289
writing, 37, 157–8, 199–201, 228
dissolution of the monasteries, 57
Doctrine of Raison d’État and its place in Modern History, The (Meinecke), 97
documentary films, television, 232–8
documents, 158, 159, 167, 174
polemical, hortatory and prescriptive, 167
of record, 165, 166
see also primary sources
Domescay Book, 173, 189, 234
Domescay Book and Beyond (Maitland), 77
Domhoff, W. William, 118
Donation of Constantine, 55
Double Helix, The (Watson), 249
Downing, Taylor, 238
Doyle, William (b. 1942), xv, 112, 113, 230
Drake, Sir Francis, 197, 198, 199
Droysen, Johann Gustav (1808–84), 67, 81
‘drum-and-trumpet history’, 30, 76
Duby, Georges (b. 1919), 124, 125
Duchesne, André, 57
Dumett, R. E., 148
Dutch Republic, 78, 113

Earth and Human Evolution, The
(Febvre), 91
École des Chartes, 64, 66, 147
École Normale Supérieure, 66
École Pratique des Hautes Études, 51, 119, 287
econometric history (New Economic History or cliometrics), 97, 126–9
economic determinism, 108
Economic Development of France and Germany 1815–1914, The
(Clapham), 100
economic forces, as agents of change, 204
economic history, 9, 79, 80, 94, 95, 98–101, 126–9
see also econometric history; New Economic History; quantitative approach
Economic History of Modern Britain, An
(Clapham), 100, 226
Economic Interpretation of the Constitution, An (Beard), 89–90
Economic Origins of Jeffersonian Democracy, The (Beard), 90
economics and history, 261
Edict of Nantes, 161–2
Edinburgh University, history department, 78
Edward I, 223
Edward IV, 104
einfühlen (to feel into), 62
Einstein, Albert, 5, 133–4, 246
Eley, Geoff (b. 1949), 136
Elgar, Edward, 186
Elias, Norbert, 125, 137

elite culture (the arts), 69, 141, 145
Elizabeth I, 196–8
Elizabeth I (TV series: Starkey), 237
Elton, Geoffrey (G. R.) (1921–94) alluded to, 15, 16, 267
views mentioned, xi, 257, 295
works by, 103–5, 202, 223
Embarrassment of Riches, The: An Interpretation of Dutch Culture in the Golden Age (Schama), 113, 191–2
empirical (idiographic, autonomous, professional) history, 3, 4, 73, 257, 291
postmodernist attacks on, xii, xvi, 1–2, 5–6, 11–12, 13, 14
Encyclopaedia and Methodology of History (Droysen), 81
End of History and the Last Man, The
(Fukuyama), 19
Enfant et la vie familiale sous l’ancien régime, L’ (Ariès), 130
Engels, Friedrich, x, 71
Engerman, Stanley L., 128
England in the Age of the American Revolution (Namier), 102–3
England under the Tudors (Elton), 104, 223
English (Glorious) Revolution, 72, 102
English Historical Review, The, 229, 275, 276
English History 1914–1945 (Taylor), 106
English Landed Society in the Nineteenth Century (F. M. L. Thompson), 159–61
English Local Government (Webb), 99
Enlightenment, the, 58–61, 67, 68
Entzauberung (disenchantment), 289
epigraphy, 56, 67
Era of Constantine the Great, The
(Burckhardt), 67
érudits (erudite scholars), xiii, 55, 57, 58, 61, 144
Escape into War (Schöllgen), 285
Esquisse des mouvements des prix et des revenus en France au XVIII siècle (Labrousse), 95
Essay on the Manners and Character of the Nations (Voltaire), 59
essay writing, xv, 37, 196–9, 200, 201, 279–86
see also writing skills
etchings, 168, 190
ethnographic history, 136
Eusebius (c. 260–339), 54
Evans, Richard J., 17, 38, 255
events
as agents of change, 204, 205
analysis of, 147
effect on kind of history being produced, 145
explanation of, 204
Eversley, D. E. C., 129
everyday life, history of, 123
evidence, importance of, xiii, 139–41, 145, 261, 282
Évolution de l’humanité, L’ (Berr), 91
evolutionary psychology, 138, 260–1
exemplar history, 51–4, 78, 289
existentialism, 109
Expansion of England, The (Seeley), 77
Experiment on a Bird in an Air Pump, An
(painting: Wright), 192
explanation in historical writing, 201–2, 204–6
‘eye-witness interviews’, 236, 238
Fabian Society, 99
fable, 24
Facing Total War (Kocka), 118
‘facts’, xv, 40, 152–5
Familles: Parenté, maison, sexualité
dans l’ancienne société (Flandrin), 131
family, history of, the, 129–31, 135
Family, Sex and Marriage in England
from 1500–1800, The (Stone), 131
family sources, 167
Farge, Arlette, 126
Fay, S. B., 105
Febvre, Lucien (1878–1956)
alluded to, 183
and Annales, 91–2, 119, 287
and Braudel, 120, 123
works by, 91–2
Fellner, Fritz, 285–6
female historians/women historians, 125–6
feminist history (history of women), 80, 132, 135, 257–60
feminist view of history/feminism/
feminist propaganda, 7, 146
Ferguson, Niall (b. 1964), 38, 128
Ferro, Marc, 33–4
Fête révolutionnaire, 1789–1799, La
(Ozouf), 126
‘fetishism of documents’ (Carr’s phrase), 13, 16, 53, 161, 163, 166, 169
Feudal Society (Bloch), 93
feudalism, 289
Fiction in the Archives: Pardon Tales and Their Tellers in Sixteenth-Century France (Davis), 139
films
feature, 238–9
as primary sources, 168, 185–6, 187–8, 193
television documentary, 232–8
First World War, 105–6, 118, 203, 204
Fischer, Fritz (b. 1908), 105–6, 295
Flacius Illyricus (1520–75), 56
Flandrin, Jean-Louis, 131
Fledelius, Karsten, 174, 235
Florentine History (Bruni), 56
Fogel, R. W. (b. 1926), 127, 128
folk songs and sayings, 171
folklore and customs, studies of, 165, 167
Föltsing, Albrecht, 133–4
footnotes, xiii, 83–4, 159–60, 224–5, 283–6
For the Sake of Simple Folk (Scribner), 190–1
Forbidden Best Sellers of Pre-Revolutionary France, The
(Darnton), 142
forgeries and authenticity of source, 55, 56, 180, 183
Formaggio e i vermi: il cosmo di un mugnaio del ‘500 (Ginzburg), 142–3
Foucault, Jean-Bernard, 134
Foucault, Michel (1926–84)
alluded to, xii, 5, 8, 9, 14, 15, 29, 125, 245, 250, 267, 268
views mentioned, 46, 53, 132, 133, 138, 142, 144, 293
works by, 109–10, 137, 252
Foundations of Modern Political Thought, The (Skinner), 142
Fournière, Jacques, 124–5
Franco-Prussian Alliance 1890–1894, The (Langer), 225
Frankfurt School, 108±10, 137, 252
Franz-Ferdinand, Archduke, assassination of, 206
Frederick the Great, 68
Frederick the Great (Carlyle), 75
Freeman, Edward Augustus (1823–92), 75, 76, 77
French Communist Party, 109
French Revolution, 70, 95, 110–14, 177–9, 182–5, 187, 202–4
French Revolution, The: Re-thinking the Debate (Lewis), 112
Freud, Sigmund, 5
Freudian psychology, 103, 108–9
Froissart, Jean (c. 1337–c. 1410), 55
‘From Ritual to the Hearth: Marriage Charters in Seventeenth-Century Lyons’ (Chartier), 143–4
From the Closed World to the Infinite Universe (Koyré), 133
Fronde, 147
Frontier in American History, The (Turner), 89
Fukuyama, Francis, 19, 29
Furet, François (b. 1927), 112, 125, 141
Fustel de Coulanges, Numa Denis (1830–89), 73, 293

Gallagher, J., 147–8
Gardiner, Samuel Rawson (1829–1902), 77
Gash, Norman, 187
Gatterer, Johann Christoph (1729–99), 58
Geertz, Clifford, 125, 137, 138, 141 ‘gender’, 110, 216–17
gender roles, 138
‘gender theory’, 255, 260
Genesis and Geology (Gillispie), 133
Genius of American Politics, The (Boorstin), 90
Genovese, Eugene (b. 1930), 116–17
Gentlemanly Capitalism and British Imperialism: The New Debate on Empire (ed. Dumett), 148
geographical forces, as agents of change, 204
geography, and history, 30, 56, 62, 261
George I, 103
George II, 103
George III, 102, 103
German Catastrophe (Meinecke), 98
German History in the Nineteenth Century (Treitschke), 65
German History (Windelband), 73
German Ideology (Marx and Engels), 71
German nationalism, 66
German past, controversy over, 136
Germany and First World War, 105–6
history in contemporary, 146
Germany’s Aims in the First World War (Fischer), 105–6
Germany’s First Bid for Colonies, 1884–1885 (Taylor), 106
Germiny, Count de, 177–9, 182–5
Geyl, Pieter (1887–1966), xi, 39–40, 111
Gibbon, Edward (1737–94), 51, 58, 60, 74, 82
Gillispie, C. G., 133
Ginzburg, Carlo (b. 1939), 142–3
global history, 123
Glorious (English) Revolution, 72, 102 ‘gloss’, 55
gobbets exercises, 270
Go-Between, The (Hartley), 26
God, will of/thoughts of, and historians, 53, 55, 58, 64, 204
Gödel’s theorem, 246
Goldast, Melchior (d. 1635), 57
Golden Hind, 197, 198, 199
Gombrich, E. H., 170
Gooch, G. P. (1873–1968), 105
Goodwin, Alfred, 111
Göttingen University, teaching of history, 58, 61
Goubert, Pierre (b. 1915), 122, 130
government printed materials, 159, 160
Graff, Henry F., 196, 221, 222
Graham, Sir James, 160
Gramsci, Antonio (1891–1937), 5, 108, 117, 290
Grande Peur de 1789, La (Lefebvre), 95
grave robbing, 208–10
‘Great Agricultural Estate, A’ (Spring), 160
Great Cat Massacre and Other Episodes in French Cultural History, The (Darnton), 141
Great Exhibition, 181
‘great men’, 75, 90
Great Reform Act, 187, 208
Greek historians, ancient, 51–4
Green, John Richard (1837–83), 30, 76–7, 104
Greenberg, Valerie, 242
Griff nach der Weltmacht (Fischer), 105–6
Group, The (McCarthy), 187
Guardian, The, 244
Guerlac, Henry, 133, 172
Guerre, Martin, 139–41
Guiccardini, Francesco (1483–1540), 56
guidebooks, 165, 167–8
Guizot, François, 64
Gutenberg Museum, Mainz, 233
Gutmann, Herbert G. (1928–85), 117, 128, 267
Habermas, Jürgen (b. 1929), 73, 290
Hacking, Ian, 46
Hall, Stuart, xii
Hallam, Henry (1777–1859), 74–5
Hamlet (Shakespeare), 179
Hammond, J. L. and Barbara, 99, 100, 101
handbooks, 165, 167–8
Handel, Georg Friedrich, 61
Handlin, Oscar, 130
‘Hanged Woman, The’ (Chartier), 144
Hansard, 173–4
Hardy, Thomas, 180
Hartley, L. P., 26
Hartwell, R. M., 127
Hartz, Louis (b. 1919), 90
Harvard University, 78
Hausen, Karin (b. 1938), 135
Hegel, Georg Wilhelm Friedrich (1770–1831), 4, 9, 51, 65, 72, 289
hegemony, 108, 117, 289–90
Henderson, Neville, 181
Hennessy, Peter, 238
Henry IV, of France, 161–2
Henry V, 223
Henry VII, 104
Henry VIII, 104
Henry, Louis (1911–91), 129
Herder, Johann Gottfried von (1744–1803), 61–2
hermeneutic approach, 66, 69, 73, 290
Herodotus (c. 484 BC–c. 425 BC), 53
Hill, Christopher (b. 1912), 114
Hindemith, Paul, 186
Histoire constitutionelle de l’Angleterre: son origine et son développement par William Stubbs (tr. Lefebvre), 95
Histoire des femmes, de l’Antiquité à nos jours (Perrot and Duby), 125
Historian and the City, The (ed. Handlin and Burchard), 130
historians
activities of, xiv, xvi, 3, 4, 15–16
disagreements among, xiv, 8, 14–18
early, importance of knowledge about, xiv, 51–2
female, 125–6
‘great’, 68, 86, 115, 135
as novelists/literary figures, xiii, 11–12, 13, 15, 36, 60, 82
see also auteur theory
relationship with sources, past, myths, history, 37
role of, 8
see also American historians; ancient Greek historians; historical methods
Historian’s Craft (Bloch), xi, 96
‘historical’, definition of, 29–30
Historical Association, 104
historical demography, 123, 129–31, 142
‘Historical Discourse’ (Barthes), 14
Historical Manuscripts Commission, 76
historical methods
autonomy of history, 17, 18, 52, 56, 193, 249–50, 262, 287
comparative and regressive, 92
see also prosopography; quantitative approach
historical novels, 35
historical psychology (mentalities), 91–3
see also ‘mentalities’
Historical View of the English Government, An (Millar), 60
historical writing: see writing skills
historicist approach to history, 66, 69, 290
histories, chronicles and, 166–7
Histories of the Latin and Teutonic Nations 1494–1514 (Ranke), 62, 63–4
‘Historikerstreit’, 136
historiography, 290
definition of, xiv, 28–31
importance of, xiv
Historische Zeitschrift, 51, 66, 70
history
as a craft, 3, 272
definitions of, xiii, 9, 10, 28–31, 42, 290
‘from below’, 115, 116
issues at beginning of 21st century, 145–8
issues at end of 19th century, 79–80
literature, as a branch of, 11–12, 13, 78, 79, 81, 84–6, 262–3, 271–2
see also auteur theory; historians, as novelists/literary figures
necessity for, xii, 2, 31–7
relationship with historians, sources, past, myths, 37
science and
alluded to, xii, 2, 37, 40, 44, 79
compared and discussed, 28, 39, 41–2, 80–4, 243, 247–9
see also the various sub-histories and postmodernism; professional history

History, 229, 230
History in Practice (Jordanova), 8, 287
see also Jordanova, Ludmilla
History of Agriculture and Prices in England, A (Rogers), 80
History of America, The (Robertson), 60
History of American Life (Schlesinger Sr), 90
history of the book (culture of print), 125, 141, 143–4
History of Britain (TV series: Schama), 237–8
History of Charles XII (Voltaire), 59
history of childhood, 130–1
History of the Church, The (Eusebius), 54
History of Civilisation in Europe (Guizot), 64
History of Civilisation in France (Guizot), 64
history of death, 130, 131
history degree, learning outcomes of, 264–6, 272–3, 274–6
History of Elizabeth (Camden), 57
History of the Elizabethan Stage (Chambers), 196–9
History of England (Hume), 59
History of England (Macaulay), 74
History of the English Church and People, A (Bede), 54
history of the family, 129–31, 135
History of Florence (Machiavelli), 56
History of France (ed. Lavisse), 83
History of France (Michelet), 69
History of Franche-Comté (Febvre), 91
History of the French Revolution (Michelet), 69
‘history on the ground’, 35–6, 168, 169, 237, 238
History of Henry VII (Bacon), 57
History of Italy (Guicciardini), 56
History of the Norman Conquest of England (Thierry), 64, 69
History of Parliament (Namier), 103
History of the Peloponnesian War (Thucydides), 54
History of the Political Institutions of Ancient France (Fustel de Coulanges), 73
history of private life, 123
History of Prussian Politics (Droysen), 67
History of the Rebellion and Civil Wars in England (Clarendon), 57, 157
History of the Reformation in Germany (Ranke), 65
History of the Reign of the Emperor Charles V, The (Robertson), 59–60
History of the Renaissance in Italy (Burckhardt), 67
History of Rome, The (Niebuhr), 63
history of science, medicine and technology, 133–5, 192–3
History of Scotland (Robertson), 59
history of sexuality, 130, 131
History of Sexuality (Foucault), 252
History of Trade Unionism (Webb), 99
History of the United States from the Discovery of America (Bancroft), 78
history of women (feminist history), 80, 132, 135, 257–60
History Workshop Journal, 135
History of the World (Raleigh), 57
Hitler, Adolf, 98, 106, 107, 146, 220
‘Hitler Diaries’, 180
Hitler (Kershaw), 146, 230
Hobsbawm, Eric (b. 1917)
alluded to, 5, 127, 251, 267
works by, 3, 7, 115–16, 208, 210–13, 230
Hoffman, W. G., 127
Hofstadter, Richard J. (1916–70), 90
holistic, social sciences, approach to societies/history, 4–5, 6, 13, 261, 290
see also Annales
history
Holmes, Richard, 237
Holmes, Sherlock, 44
Holocaust, the, 146
Holt, J. C., 234
Homme devant la mort, L’ (Ariès), 131
Hopkins, A. G., 148
Horace, 74
Horkheimer, Max (1895–1973), 108
Hossbach Memorandum, 107
Hour of Our Death, The (Ariès), 131
Hufton, Olwen, 132, 137–8
human agencies, as agents of change, 205–6
human destiny, theory of, 4, 6
human past (rather than ‘history’), 24–5, 28
humanism, 56, 68, 109
‘humanist’, 6
humanities, 290
Hume, David (1711–76), 59
Hungarian revolution, 111
Hunt, E. H., 127–8
Hunt, Lynn, 136, 138, 141, 253–4
Hyde, Edward, Earl of Clarendon (1609–74), 57
hyper-geometric distribution, 127
IAMHIST (International Association for Audio Visual Material in Historical Research and Education), 235
ibid., definition of, 286, 290
Idea of History, The (Collingwood), xi, 15, 41
ideal type, 290
‘idealistic’, 6, 41, 72
ideas, history of (intellectual history), 97
ideographic, 168, 291
ideological factors, as agents of change, 204–5
ideology, bourgeois, 2, 9, 12, 13, 14, 109
‘ideology’, use of word, xiv, 171, 216, 291
idiographic approach to history, 4–6, 73, 291
see also autonomy of history;
professional history
Île de France, L’ (Bloch), 92
illustrations, use of, in history books, 189, 191–2
illustrative material, as sources, 168
Immodest Acts: The Life of a Lesbian Nun in Renaissance Italy (Brown), 132
imperial history, 147–8
imperialism, 77, 291
In Defence of History (Evans), 17
Index 321

In Red and Black: Marxian Explorations in Southern and Afro-American History (Genovese), 116
Independent Review, 84
India, history of, 34
industrial archaeology, 168
Industrial Revolution, 72, 99, 101
Industrial Revolution in England, The (Toynbee), 80
‘Industrial World, The’ (ed. Conze), 135
industrialisation
evidence in paintings, 192
war and, 80
Influence of Sea Power on the French Revolution and Empire 1793–1812, The (Mahan), 78
Influence of Sea Power on History 1660–1783, The (Mahan), 78
inn signs, 168
input-output theory, 127
Inquisition, records of, 124, 143, 166
inscriptions, 164
Institut für den Wissenschaftlichen Film, 235
Institut National d’Études Démographiques, 129, 130
Institute of Historical Research, 104
Institute for Social Theory, 108
institutions, as agents of change, 205
intellectual history (history of ideas), 79
intellectual (or internal) variable affecting types of history, 146
interdisciplinary approach, 6, 91, 261, 291
see also Annales history
‘internal’ or ‘intellectual’ variable, 146
International Association for Audio Visual Material... (IAMHIST), 235
International Association for Research in Income and Wealth, 127
Interpretation of Cultures, The (Geertz), 137
Introduction to English Historical Demography, An (ed. Wrigley), 129
Introduction to Historical Knowledge (Dilthey), 80–1
Introduction to the Philosophy of History (Walsh), x, xi
Introduction to the Study of History (Langlois and Seignobos), 51, 81–2
Introduction to Universal History, An (Michelet), 69
Inventing the French Revolution: Essays on French Political Culture in the Eighteenth Century (Baker), 142
Irigaray, Luce, 242
Irish history, 85
Isaacs, Jeremy, 234, 235, 238
Islam, history of, 34
Isles, The: A History (Davies), 38
Italian Problem in European Diplomacy, The (Taylor), 106
Italian Renaissance: Culture and Society in Italy (Burke), 191
Jack the Ripper, 258
Jäckel, Eberhard, 136
Jacob, Margaret, 253–4
Jameson, Fredric, 14, 293
Jenkins, Keith, 15, 19, 257, 272
Jesuits, 191
Jeux de l’échange, Les (Braudel), 124
JFK (film), 188
John, King, 173, 180–1
Jones, Colin, xv
Jordanova, Ludmilla
alluded to, xii, 48, 157, 268
documents, views on, 13, 48, 139,
155–6, 158, 161
works by, 8, 13, 15, 287
Journal of Contemporary History,
Marwick and White debate, xii,
266–8
Journal of Social History, 135
journalism, 227
Joyce, Patrick, 15, 16, 257
Kelly-Gadol, Joan, 132
Kenilworth Castle, 197, 198
Kennedy, John F., 188
Kershaw, Ian, 146, 230
Index

Khrushchev, Nikita, 34
Kingsley, Charles, 77
knowledge, cultural construction of, 10–11
knowledge about the past (history), production of, xiii, 2–3, 4
Kocka, Jurgen (b. 1941), 118–19, 267
Kolko, Gabriel (b. 1932), 117–18
Koonz, Claudia, 132
Koselleck, Reinhart, 135
Koyré, Alexandre, 133
Kristeva, Julia, 243
Kuhn, Thomas S. (1922–96), 133
Kuznets, Simon, 127

labour history, 98–101
Labouring Men (Hobsbawm), 116
Labrousse, C. Ernest (1895–1986), 95, 122
Lacan, Jacques, 243
Lacombe, Paul, 121
Ladurie, Emmanuel Le Roy (b. 1929), 38, 124–5, 166, 230
Lambarde, William (1536–1601), 101
Lamprecht Controversy, 73
Lamprecht, Karl (1856–1915), 80
Landes, David, 133
Lane, Michael, 295
Langer, W. L., 225
Langlois, C. V. (1863–1929), 51, 81–2
language
importance of clear, precise, xiii–xiv, 1, 12, 16, 28, 214–21, 251, 253–4, 260, 272
metaphysical and historical, compared, 6
power of/role of, in history, 11–12, 96, 109, 111, 251–2
in primary sources, difficulty with, xiii, 55–6, 180, 182, 272
Languages of Labor and Gender: Female Factory Work in Germany 1850–1914 (Canning), 258–9
Laslett, Peter, 129, 142, 230
Lavisse, Ernest (1842–1922), 83
Lavoisier, Antoine, 82
laws, in science, 28, 244–9
laws in history, search for general (nomothetic approach), 4–6, 28, 73, 80, 292
see also metaphysical approach; philosophical approach; speculative approach; theoretical approach
Le Goff, Jacques (b. 1924), 124
Le Monde, 244
learned article, writing a, 228–9
learning outcomes of historical study/history degree, 36–7, 274–6
Lecky, William Edward (1838–1903), 85
Lefebvre, Georges (1874–1959), 95, 111, 267
legends, 100–1
Léger, Fernand, 192
Lenin, Vladimir Ilyich, 34
Lepschy, Giulio, 251
letters, private and official, 161, 162, 165, 181
Letters and Speeches of Oliver Cromwell (Carlyle), 75
Lévi-Strauss, Claude (b. 1908), 109, 132, 137
Lewin, Gwynne, 112, 113
Lewis, Wyndham, paintings of, 190
‘liberal’, use of word, xiv
Liberal Tradition in America, The (Hartz), 90
Liberals (‘not Whigs’), 103
Libération, 244
Library of Historical Synthesis: The Evolution of Humanity (Febvre, ed. Berr), 92
Life of Isaac Newton, The (Westfall), 135
Life of Thomas Hardy, The (Hardy), 180
linguistic turn (postmodernism), xiii, 11–12, 293
Linguistic Turn, The (Rorty), 11
literacy, as agent of social change, 229
literary sources, 169–70
Literary Underground of the Old Regime, The (Darnton), 141
literature, history as a branch of, 11–12, 13, 78, 79, 81, 84–6, 262–3, 271–2
Mediterranean... in the age of Philip II (Braudel), 119–22
Mein Kampf (Hitler), 107
Meinecke, Friedrich (1862–1954), 97, 98
Melancthon (1497–1560), 56
memories, 136, 157, 167
memory, 31–2, 136, 147, 171
Menocchio (Domenico Scandella), 143
‘mentalities’ (historical/collective psychology), 91–3, 95, 122, 124, 125, 292
metahistory, xii, 290, 292
Metahistory: The Historical Imagination in Nineteenth-Century Europe (White), 14, 137
‘Metahistory is Bunk, History is Essential’ (Marwick), xii, 266–8
metaphors, avoidance of, xiii
metaphysical approach to history, xv, xvi, 4–6, 8–9, 10, 250–2
see also nomothetic approach; philosophical approach; speculative approach; theoretical approach
Method for the Easy Understanding of History (Bodin), 57–8
methodology of history
autonomous, 17, 18, 52, 56, 193, 249–50, 262, 287
comparative and regressive, 92
new techniques, 80, 97
see also prosopography; quantitative approach
Methodology of History (Droysen), 67
Michelet, Jules (1798–1874), 51, 61, 69
microhistory, 125, 141, 142–3
Middle Ages, 292
‘middle-class vote’, use of phrase, xiv
Millar, John (1735–1801), 60, 72
Milton, John, 114
minutes of meetings, 165, 166
Modern Researcher, The (Barzun and Graff), 196, 221, 222
modernisation, 289, 292
modernism (paintings), 190
Mohammed and Charlemagne (Pirenne), 94
Mommsen, Theodor (1817–1903), 43, 67
Monarchia romani imperii (assoc. Goldast), 57
monarchy, 102, 104, 105
monograph, 292
writing a, 228–9
Montaillou Village Occitan (Ladurie), 124–5, 166
Montesquieu, Charles Louis sieur de (1689–1755), 58, 62, 68
Montfaucon, Bernard de (1655–1741), 57
Monumenta Germaniae Historica (Stein, ed. Pertz), 64
Moore, James, 135
‘moral panics’, 217
Morgan, Kenneth O., 157
Mostow, Jonathon, 239
Motley, John (1814–77), 78
Moving Finger, The (Christie), 39
Moynihan, Daniel P., 117
Muller, G. H., 127
Munslow, Alan, 3, 15, 257
Musée Carnavalet, Paris, 192, 233
Museum of London, 233
museums, 232, 233
music, works of, as historical sources, 69, 185, 186–7
myth, 24, 30, 33–4, 37, 100, 101, 130, 131, 292
‘Myth of the French Revolution’ (Cobban), 111
Nagel, Ernest, 247
Naissance du purgatoire, La (Le Goff), 124
Nantes, Edict of, 161–2
Napoleon: For and Against (Geyl), xi, 39–40, 111
‘narrative’, use of word, xiv, xv, 3, 12, 142, 207
Narratives of Enlightenment: Cosmopolitan History from Voltaire to Gibbon (O’Brien), 142
‘narrativise’, use of word, 13
nation state, 98, 219
National Archives, Washington, 32
‘national character’, 62
nationalism, 66, 269–70
natural philosophy (physics), 4
Nature of History, The (1st edn)
(Marwick), xi–xii, 1, 154, 156, 179, 254, 272
Nature of History, The (2nd edn)
(Marwick), xii, 156, 254, 272
Nature of History, The (3rd edn)
(Marwick), xii, xiv–xv, 156, 254, 256–7, 272, 287
Nazism, 98, 107, 136, 146, 220
Needham, Joseph, 135
negotiation, in cultural theory, 292
Negro Family in America, The
(Moynihan), 117
Never Again: Britain 1945–1951
(Hennessy), 238
Never at Rest: A Biography of Isaac
Newton (Westfall), 133–4
Nevinson, C. R. W., paintings of, 190
New Cultural History, 125, 136–8, 141, 142, 146, 217
New Cultural History, The (ed. Hunt), 126
New Economic History (cliometrics or econometric history), 97, 126–9
‘New Economic History, The’ (Hunt), 127–8
‘New History’, 80, 88–96
American, 88–90, 101
French (Annales history), 88, 90–6, 261, 287
New Political History, 142
New Science (Vico), 62
New Social History, 88, 135–6
New Socialist History, 135
‘New Wave’ French films, 38
New York Times, 244
newspapers, 158, 164, 168
Newton, Sir Isaac (1642–1727), 5, 56, 82, 133–4, 254
Newton’s laws of motion, 246
Niebuhr, Barthold Georg (1776–1831), 61, 63
Niethammer, Lutz, 136
nineteenth century, history issues at end of, 79–80
Nitzsch, Karl Wilhelm (1818–80), 80
Nolte, Ernst, 136
nominalism, 73, 292
nomothetic approach to history, 4–6, 28, 73, 80, 292
see also metaphysical approach;
philosophical approach;
speculative approach;
thetical approach
Norman Conquest, 234
Nouveau Realisme, 192
novelists/literary figures, historians as, xiii, 11–12, 13, 15, 36, 60, 82
see also auteur theory
novels, as historical sources, 169–70, 185–6, 187, 188
Novick, Peter, 41, 45
numismatics (coins), 67, 168
objectivity in history, 2, 38, 45, 53, 67, 79–80, 81, 110, 116, 241, 254
see also subjectivity (fallibility) in history
O’Brien, Karen, 142
O’Day, Rosemary, xv
Odes (Horace), 74
official correspondence, 161, 162, 165, 181
Olivier, Sir Laurence, 234, 237
ontological approach to history, 4
see also metaphysical approach
op. cit., definition of, 292
Open University
History courses, xi, 270–1
aims and objectives, 277–8
television programmes, xv
oral history/testimony/traditions, 135–6, 171
Origin of the Distinction of Ranks, The
(Millar), 60
Origin of Species, The (Darwin), 101
Origins of the Second World War, The
(Taylor), 106–7, 285
Osters, Ewald, 133
Otto of Freising (1111/1115–58), 54–5
Index

**Ottoman and the Spanish Empires in the Sixteenth and Seventeenth Centuries, The** (Ranke), 65
outcomes, causes and, in history (the Elton Model), 202–4
**Ouvriers en grève – France 1871–1890, Les** (Perrot), 125
Overend and Gurney, crash of, 268
**Oxford History of the French Revolution, The** (Doyle), 112, 113, 230
Oxford University
Camden chair, 60
Chichele chair, 75
International Law and Diplomacy Professorship, 75
Regius chair, 60–1, 75
Ozouf, Mona, 126
paintings, as primary sources, 68–9, 169, 185, 188–90, 191–2, 193
palaeobotany, 292
palaeography, xiii, 55–6, 180, 182, 292
palaeontology, 170, 171
Palmer, R. R., 111
pamphlets, 158, 159, 167
paradigms and paradigm shifts (in historiography), 133, 292
Pares, Richard (1902–58), 103
Paris, Matthew (d. c. 1259), 55
parish registers, 166
parliamentary debates, 173–4
parliaments, 75, 76, 101
Parsons, Talcott, 167
passim, 292
past
definition of the, 9, 22–5, 29, 269, 271, 292
human past (rather than ‘history’), 24–5, 28
knowledge about the past (history), xiii, xiv, 2–3, 4
‘reconstruction of’, xiii, 29, 272
relationship with history, sources and myths, 37
**Past Before Us, The: Contemporary Historical Writing in the United States** (ed. Kammen), 126
**Past Imperfect: History According to the Movies** (Carnes), 239
**Past and Present**, 115, 229
‘patriarchy’, 8, 132, 217
**Paysans de Languedoc, Les** (Ladurie), 124
**Paysans du Nord pendant la Révolution française**, Les (Lefebvre), 95
**Paysans, Sans-culottes et Jacobins** (Soboul), 114
**Peasants of Languedoc, The** (Ladurie), 124
Peloponnesian War, 53–4
**Penguin Dictionary of Critical Theory, The** (Macey), 267
**People’s Century** (TV series), 233
**People’s Peace, The: Britain Since 1945** (Morgan), 157
periodicals, 158, 159
periodisation, 9, 52–3, 59, 60, 62, 70, 110, 207
Perrot, Michelle, 125
personal past, 23
personal (private) sources, 161, 162, 164–5, 167, 181
**Perspective of the World, The** (Braudel), 124
Pertz, Georg Heinrich, 64
Petit-Dutaillis, Charles, 95
**Petites Enfants du Siècle, Les** (Rochefort), 187
Philip II, 162
Philip II, *Mediterranean... in the age of Philip II* (Braudel), 119–22
Philippe II and the Franche-Conté (Febvre), 91
philology, xiii, 55, 56, 63, 67, 182, 292
philosophical approach to history, x, xi, 4–6, 59
see also metaphysical approach;
nomothetic approach;
speculative approach;
thetical approach
**Philosophy of History** (Herder), 62
**Philosophy of History, The** (Collingwood), 41
‘Philosophy, Politics, Society’ (ed. Laslett), 142
Philosophy of World History, The (Hegel), 65
physics
abuse of concepts, in history, 243–4
nineteenth-century (natural philosophy), 4
particle research at CERN, 246
Pickwick Papers, The (Dickens), 187
Pincher, Stephen, 132
Pirenne, Henri (1862–1935), 94, 120
Place Collection, 159
place names, study of, 170–1
plagiarism, 283
Plato, 72, 289
plays, as historical sources, 169, 170
Plutarch (AD 50–120), 53
Pocock, J. G. A., 142
Pointon, Marcia, xii
Poirot, Hercule, 44
police records, 166
political culture, 142, 257
political economy, 59
political history
alluded to, 9, 59, 65, 101, 142
‘primacy of’, xi, 17, 43, 65, 78, 79, 83, 104–5, 202
Political History: Principles and Practice (Elton), 17, 202
political manifestos, 167
‘political nation’, 217
political philosophy, 56
political science, 261, 262
politically biased approach to history, 6–9, 67, 116
Politics, Culture and Class in the French Revolution (L. Hunt), 141
Politics, Language and Time: Essays on Political Thought and History (Pocock), 142
Pollard, A. F. (1869–1948), 104
Polybius (c. 198–117 BC), 53
Pompadour, Madame de, 189
Poor of Eighteenth-Century France, The (Hufton), 132
Poor Law Amendment Act, 209
Pop Art, 192
Popes of Rome, their Church and State, in the Sixteenth and Seventeenth Centuries (Ranke), 65
Popper, Karl, 290
popular culture (the popular arts), 141, 145, 190–1
artefacts of, 168, 193
popular (pop) history, 231–2
population studies: see historical demography
positivism/positivist history, 3, 6, 70, 73, 78, 293
post-structuralist history, 13, 109
postcolonial history, 146, 147
posters, as primary sources, 168, 190
Postmodern Condition, The (Lyotard), 241
postmodernism
compromising with/discussion of, 253–60
dangers of, 18–20, 241–4
definition of, 293
and feature films, 239
postmodernist history
attacks on professional history, xii, xvi, 1–2, 5–6, 11–12, 13, 14
see also metaphysical approach; nomothetic approach; philosophical approach; speculative approach; theoretical approach
Poverty and Progress: Social Mobility in a Nineteenth-Century City (Thernstrom), 130
‘Poverty of Theory, The’ (E. P. Thompson), 110
Practice of History, The (Elton), 16, 17
‘Prague Spring’, 111
Précis of Modern History (Michelet), 69
Prescott, William H. (1796–1859), 78
Press Law (German), 65
Pretender (James Stuart, The Old Pretender), 223
primary sources, xiv, xv, 63, 75–6, 107, 136, 155–72, 294
catechism for assessing, 175, 179–85, 193
primary sources (cont.)
distinction between primary and secondary, 18, 26–8, 43, 64, 155–7
hierarchy of, 157–9
importance of, xiii, 13, 18, 44, 52–3, 107
language in, difficulty with, xiii, 55–6, 180, 182, 272
strengths and weaknesses of different types of, 164–72, 175
see also arts, as sources; cultural artefacts; films; literature; paintings; secondary sources; sources

Prime Minister, The (Trollope), 187

Primitive Rebels: Studies of Archaic Forms of Social Movement in the Nineteenth and Twentieth Centuries (Hobsbawm), 116
Prince, The (Machiavelli), 56
Princip, Gavrilo, 206
print culture, 125, 141, 143–4
printing, invention of, 56, 233
private documents (rare, printed), 158, 159
private letters, 161, 162, 165, 181
private life, history of, 123
private (personal) sources, 161, 162, 164–5, 181

Problème de l’incroyance au XVI siècle: la religion de Rabelais (Febvre), 91–2
processed sources, 170–1
professional history (empirical, idiographic, autonomous, source-based), 3, 4, 73, 257, 291
postmodernist attacks on, xii, xvi, 1–2, 5–6, 11–12, 13, 14
progressive history, 89, 90
propaganda, 3, 7, 8, 190–1
prosopography (multiple biography), 97, 102, 135, 293
Prospect Before Her, The: A History of Women in Western Europe (Hufton), 132
Protestant ethic, 293
‘Protestant Ethic and the Rise of Capitalism, The’ (Weber), 99
provenance of sources, 180
Prussia between Reform and Revolution (Koselleck), 135
psychology
evolutionary, 138, 260–1
Freudian, 103, 108–9
social, 261, 262
see also ‘mentalities’
public history, 227–8, 232–3, 272, 293
‘public opinion’, use of word, 217
public sources, 164–5
published documents, 158
quantitative approach to history, 95, 97, 100, 101, 123, 125, 126–9, 146, 170
see also New Economic History
quantum theory, 246
Quatre-vingt-neuf (Febvre), 111
quotations, use of, 159–60, 221–5, 282

Rabbit, Run (Updike), 187
Rabelais, François, 92
Radcliffe, Sir Joseph, 159
radical, definition of a, 293
radio tapes, 168
Raleigh, Sir Walter, 57
Ranke, Leopold von (1795–1886) alluded to, 51, 61, 67, 69, 70, 73, 76, 79, 104
influence of, 78, 97, 256
works by, 62–6
reader
giving meaning to texts (Barthes), 251
role of the, 7, 49
‘readers’ (excerpts from secondary sources), 231
‘reconstruction’ of the past, xiii, 29, 239, 272
‘reconstructionist history’, 3
Reed, John, 182
Index

reference works, 165, 167–8
references, guide to presenting, 282, 283–6
Reformation, 56, 190, 191, 202
Regions of France, The: Franche-Comté (Febvre), 91
regression analysis, 127, 293
regressive historical method, 92
relativism/relativist history, 40–4, 133, 135, 246, 293–4
relativity theory (Einstein), 246
Religion and the Rise of Capitalism (Tawney), 99
religions, and study of past society, 5, 22, 92, 144, 191
religious propaganda, 190–1
religious symbolism in painting, 190
Renaissance, 67–8, 69, 186, 192, 294
Renaissance histories, 55–8
Renier, Gustav, 35
Renouvin, Pierre (1893–1974), 105
rent, quantitative study of, 127
rent-rolls, 161, 163, 166
reports, 166
Reshaping the German Right: Radical Nationalism and Political Change after Bismarck (Eley), 136
Retour de Martin Guerre, Le (film and book), 140–1
Return to Essentials: Some Reflections on the Present State of Historical Study (Elton), 17
revisionist history, 112–13, 220–1
revolution, definition, 294
Révolution, La (Furet and Richet), 112
Revue de synthèse historique (Berr), 91
Richard II, 223
Richard III, 104
Richards, Jeffrey, 17
Richardson, Ruth, 208–10
Richter, Denis, 112
Ricoeur, Paul, 14, 263
Rise of the New West, The (Turner), 89
Ritter, Gerhard, 98
Robertson, William (1721–93), 59–60, 64
Robinson, James Harvey (1863–1936), 89
Robinson, R., 147–8
Rochefort, Christiane, 187
Rogers, J. E. Thorold (1823–90), 80
Rois et Serfs: un chapitre d’histoire capétienne (Bloch), 93
Rois thaumaturges, Les (Bloch), 92–3
Roll Jordan Roll: The World the Slaves Made (Genovese), 117
Rolls Series (Stubbs), 75
Roman civilisation, 94, 168, 169
Roman historians, 63
Roman History (Mommsen), 67
romanticism, 61, 189, 190
Room at the Top (film), 187
Roosevelt, Theodore, 84, 85
Rorty, Richard, 11
Roscher, Wilhelm (1817–94), 80
Rose, Steven, 249
Rosenstone, Robert A., 239
Rousseau, Jean-Jacques, 59, 68
Royal Touch, The (Bloch), 92–3
Rudé, George, 114, 116
Russian (Bolshevik) revolution, 145, 182
St Giles, Cripplegate, London, 169
Sans-culottes parisiens en l’an II, Les (Soboul), 114
Sartre, Jean-Paul (1905–80), 109
Saturday Night and Sunday Morning (film), 187
Saussure, Ferdinand de, 41, 245, 250–1, 267
Sawyer, P. H., 171
Schäfer, Dietrich, 80
Schama, Simon, 38, 110, 113, 191–2, 237–8, 257
Schlesinger, Arthur, Jnr, 90
Schlesinger, Arthur M., Sr (1888–1965), 90
Schmitt, Bernadotte, 105
Schmoller, Gustav (1838–1917), 80
Schofield, R. S., 129
scholarly synthesis, 230, 294
scholarly works, 221–30
Schöllgen, Gregor, 285
science
evidence in paintings, 192
science (cont.)
history and
  alluded to, xii, 2, 37, 40, 44, 79
  compared and discussed, 28, 39,
  41–2, 80–4, 243, 247–9
Science and Civilisation in China
  (Needham), 135
‘science wars’, 2, 133
scientific biography, 133–4
‘scientific’ history, 70, 78, 80–4, 115, 147
scientific laws/theory, 28, 244–9
  nature of, 244–7
scientific method, 39
scientific revolution, 56
scientific socialism (Marx), 115
scientific theory/laws, 28, 244–9
  nature of, 244–7
Scott, Sir Walter, 61
Scribner, R. W., 190–1
Searle, John, 6, 253
Sechehaye, Albert, 250
Second Sex, The (de Beauvoir), 132
Second World War, 146, 187
  origins of, xiv, 106–7, 147, 203, 220
secondary sources, xiii, 13, 18, 26–8,
  43, 64, 155–64, 294
  see also primary sources; sources
Seeley, Sir John (1834–95), 77
Seignobos, Charles (1854–1942), 51,
  81–2
Select Charters (Stubbs), 75–6
Selfish Gene, The (Dawkins), 260–1
semiology, 294
semiotics, 294
serial history, 294
sermons, 167
serology, 170, 171, 294
Serres, Michel, 242
Seville et l’Atlantique (Chaunu), 122
sex, treatment of, in novels and films,
  187
‘sex’, use of word, 216–17
sexuality
  ‘cultural construction of’, 110
  history of, 130, 131
Shakespeare, William, plays of, 129,
  170, 179
Sharpe, Kevin, 257

Short History of the English People
  (Green), 76–7
sigillography, 55
Significance of the Frontier in American
  History, The (Turner), 88–9
Significance of Sections in American
  History, The (Turner), 89
Simiand, François, 121
Sissons, Michael, xi
sixties art as source, 192
sixties cultural revolution, 187
Sixties, The (Marwick), xv
Skilled Labourer, The (Hammond), 99
skills gained from study of history,
  36–7, 275–6
Skinner, Quentin, 142
Slave Ship (painting: Turner), 189–90
slavery, 34, 117, 128–9, 189–90
Smith, Adam (1723–90), 59, 71
Soboul, Albert, 114
sociabilité, 125
social change, and total war, 7, 277
‘social contract’, 59
social control, 294
social or cultural construction, 2,
  10–11, 45, 46, 79, 81, 110, 133, 241,
  289
social or cultural influence on past,
  46–7
Social History, 135
social history, xi, 9, 30, 58, 59, 95, 104,
  135–6
Social History Society, xii, 135
Social Interpretation of the French
  Revolution, The (Cobban), 111–12,
  113
social necessity for history, xii, 31–5,
  66, 268
social psychology, 261, 262
Social Science Research Council
  (USA), 127
social sciences approach to societies/
  history, 4–5, 6, 13, 261
  see also Annales history
Social Text, 241, 242
societies, nature of, 9–10
Society and Culture in Early Modern
  France (Davis), 139
Index

sociobiology, 138, 260
sociology, works of, 167, 262
sociology of knowledge, 294
Sokal, Alan D., 241–4, 261
Sombart, Werner (1863–1914), 80
sources, 26–8, 152–93
  authenticity of, and forgeries, 55, 56, 180, 183
  contemporary meaning of, 182, 184
  contextual knowledge, 182, 184–5
  distinction between primary and secondary, 18, 26–8, 43, 64, 155–7
  identifying types of, 181, 183
  importance of, xiii, 13, 18, 44, 52–3, 107, 145
  purpose of, 181, 183
  non-traditional/broader scope of, xv, 74, 163
  relationship between primary and secondary, 159–63
  relationship with historians, past, myths, history, 37
  strategy for integrating primary and secondary, 163–4
  see also primary sources; secondary sources
‘source books’, 75–6, 231
source-based approach to history: see professional history
South Africa, history taught in, 34
South America, 78
Soviet Communism, 109, 136
Soviet Union
  collapse of, 111, 145
  history in, 34, 221
specialisation in history, 5, 6
speculative approach to history, xiii, 3, 4, 5, 6, 72
  see also metaphysical approach; nomothetic approach; philosophical approach; theoretical approach
Spengler, Oswald (1880–1936), 292
Spirit of England, The (music: Elgar), 186
Spirit of the Laws (Montesquieu), 58
Spring, David, 160
Staatengeschichte (political history), 65, 83
  see also political history
Stalin, Joseph, 221
Stalingrad (Beevor), 147
Stalinism, 111
‘standard authorities’, 68
standard of living controversy, 101, 127
Starkey, David, 237
state, absolute, 98
‘state’, use of word, xiv, 219–20
statistics, use of, in films and television, 237
statistics and history, 128, 170
  see also quantitative approach to history
statistics (relating to states), 58
status, 294
Steen, Jan, painting by, 191–2
Stein, Karl Freiherr von, 64
Stern, Fritz, 39
Stichting Film in Wetenscap (Utrecht), 235
Stone, Lawrence (1919–99), 15, 16, 131, 217, 230
Stone, Oliver, 188
Stow, John, 57, 169
strategy, the historian’s, 163–4
Strebkat, 191
structural forces/factors, as agents of change, 72–3, 204, 294
structural history (Strukturgeschichte), 135
structuralism, 109, 295
structure (Braudel), 121, 122
structure in writing history, 206–13, 263
Structure of Politics at the Accession of George III, The (Namier), 101, 102
Structure of Scientific Revolutions, The (Kuhn), 133
Structures du quotidien, Les (Braudel), 123, 124
Struggle for Mastery in Europe, 1848–1918, The (Taylor), 106
Strukturgeschichte (structural history), 135
Stubbs, William (1825–1901), 75–6, 95, 101
*Study of History, A* (A. J. Toynbee), 80
Sturrock, John, 244
sub-histories (new areas of study), 79, 80, 97–107, 126
subjectivity (fallibility) in history, 3, 39, 40, 42–3, 44–9, 79–80, 103
*see also* metaphysical approach;
nomothetic approach;
objectivity in history;
philosophical approach;
speculative approach;
theoretical approach
*Suffer and Be Still: Women in the Victorian Age* (ed. Vicinus), 132
*Survey of London, A* (Stow), 57, 169
surveys, 166
Sutch, Richard, 128
symbolism in films and painting, 187–8, 189, 190
*System of Positivist Politics* (Comte), 70
Tacitus (*c. AD 55–120*), 53
*Tale of Two Cities, A* (Dickens), 187
*Tavern Scene* (painting: Steen), 191–2
Taylor, A. J. P. (1906–88)
alluded to, 16, 38, 101, 295
works by, xiv, 15, 106–7, 147, 220, 285
technical processes, 171–2
technological forces, as agents of change, 204
technology, evidence of, in paintings, 192
television history, 30–1, 232–8
television tapes, 168
*Telling the Truth about History*  
(Appleby, Hunt and Jacob), 253–4
Temin, Peter, 128
*Temps du monde, Le* (Braudel), 124
*Ten Days That Shook the World* (Reed), 182
terrorism, 146
testimony, unwitting and witting, xiv, 139, 142, 172–9, 251
textbooks, 167, 230–1
‘texts’, 13, 155, 169, 215–16
organisation by, 144
textuality, 12, 13–14, 155, 171, 215, 251
Thackray, Arnold, 135
*That Noble Dream: The ‘Objectivity Question’ and the American Historical Profession* (Novick), 41
theological basis of history, 58
theoretical approach to history, xiii, 3, 16, 28, 108, 163, 193, 241–63, 260
*see also* metaphysical approach;
nomothetic approach;
philosophical approach;
speculative approach;
theoretical approach
theories, in science, nature of (theory), 28, 244–7
‘theorise’, use of word, 13, 245, 267, 295
theory, in the arts, 193
‘theory’, use of word, 245, 295
*Theory of Moral Sentiments* (Smith), 59
Thernstrom, Stephen, 130
thesis (dissertation) or book, writing a, 37, 157–8, 199–201, 228
thesis (hypothesis, theory or interpretation), 295
Thierry, Augustin (1795–1856), 61, 64, 69
Third World, study of, for medieval practices, 172
Thompson, E. P. (1924–93), 110, 114, 117, 158–9, 166, 226, 267
Thompson, F. M. L., xv, 159–61
Thompson, J. M., 111
Thompson, Paul, 136
Thompson, Westfall, 74
*Three Faces of Fascism* (Nolte), 136
*Three Orders, The* (Duby), 124
Thucydides (*c. 455–c. 400 BC*), 51, 53, 54
*Time on the Cross: The Economics of American Negro Slavery* (Fogel and Engerman), 128–9
*Times Higher Education Supplement, The*, Marwick and White debate, xii
*Timewatch* (TV series), 233–4
Titius, Johann (1729–96), 246
Tocqueville, Alexis de (1805–59), 51, 69–70
Tories (‘not Conservatives’), 103
War and Capitalism (Sombart), 80
War in History, 147
War Requiem (music: Britten), 186
warfare, wars
  importance of sea power, 78
  and industrialisation, 80
  as principal subject of history, 58
  study of, 147
Warwick University, Centre for Study of Social History, 115
Washington National Archives, 32
Watson, J. D., 248–9
Wealth of Nations, The (Smith), 59, 71
Wealth and Power in America (Kolko), 118
Webb, Beatrice (1858–1943), 99
Webb, Sidney (1859–1947), 99
Weber, Max (1864–1920)
  alluded to, 6, 167, 219
  views mentioned, 4, 72, 137, 288, 289, 290, 293
  works by, 99
West Indies, history in, 34
Western Front, The (TV series), 237
Westfall, Richard S., 133–5
What Has Become of Us? (TV series: Hennessy), 238
What is History? (Carr), xi, 16
Wheels of Commerce, The (Braudel), 124
‘Whig interpretation of history’, 74–5, 76, 77, 101, 102, 103, 296
Whigs and Hunters: The Origin of the Black Act (Thompson), 115
Whigs (‘not Liberals’), 103
White, Andrew D., 78
White, Hayden (b. 1928)
  alluded to, 5, 16, 19, 48, 51, 125, 137, 144
  metahistory debate with Marwick, xii, 266–8
  works by, 10, 12, 14–15
William the Conqueror (d. 1087), 54, 173
William III, 74
wills, 165
Windelband, Wilhelm (1848–1915), 73
Winsor, Justin, 78
witting and unwitting testimony, xiv, 139, 142, 172–9, 251, 261
Wolpert, Lewis, 248
women, history of (feminist history), 80, 132, 135, 257–60
women in Victorian society, 174
Women, War and Revolution (ed. Burkin and Lovett), 132
Women Workers and the Industrial Revolution (Pinchbeck), 132
woodcuts, 190–1
Woollen and Worsted Industries, The (Clapham), 100
working class, history of, 98–101, 116, 117
working-class awareness, 115
working-class consciousness, 115
World at War (TV series), 234
World Turned Up-Side-Down, The (Hill), 114
World We Have Lost, The (Laslett), 129
Wright, Gavin, 128
Wright, Joseph (of Derby), 192
Wrigley, E. A., 129
writing skills
  analysis, 201–2, 206
  bibliographies, xiii, 157–9, 226–7, 282
  description in, 206
  essays, xv, 37, 200, 201, 279–86
  footnotes, xiii, 83–4, 159–60, 224–5, 283, 286
  language, importance of clear, precise, xiii–xiv, 1, 12, 16, 28, 214–21, 251, 253–4, 260, 272
  narrative, 206
  paragraphs, 196–9
  quotations, use of, 159–60, 221–5, 282
  references, 282, 283–6
  ‘scissors-and-paste’, 283
  structure, 206–13, 263
  examples of, 208–13
  thesis/dissertation or book, 37, 157–8, 199–201, 228
  types and levels of communication, 195–6