



## TRIPPOS REFORM

**T**he Whig view of the British constitution was that it had slowly and organically evolved into a perfect instrument for governance. Some people view the Historical Tripos in a similar way: as the perfect instrument for historical education. It may be a surprise, therefore, that a central topic of Faculty conversation for a few years has been how the curriculum, especially Part I, might be improved. The students are broadly content, so this is a reform movement from above.

The unique strengths of the undergraduate education in History are obvious. As soon as students arrive, they are thrown into the deep end, assigned reading from the frontiers of historical debate, and told to digest it in the form of a weekly essay. This challenge is mitigated by lectures and especially by the supervision (still most often one-on-one) where students are coached in a highly personal way. At the end of the first two years, students face a battery of five three-hour exams. The Part I exams are a test of capacity and discipline certifying that students are ready not just for Part II but for all kinds of futures beyond graduation. It's an extraordinary education!

Yet it could be even better. So, colleagues have explored ways to strengthen Part I in away days, focus groups, working parties, committees and innumerable chats in cafés and pubs and at high tables. Two themes have emerged.

First, many colleagues would like to offer more varied teaching. We remain committed to the centrality of the supervision. However, students need more exposure to group work, seminars and collaborations. Students would also benefit from more varied writing challenges: the weekly historiographical essay is not the only genre of historical writing worth knowing. Many students could use more explicit attention to skills not just of writing but also of critical reading of primary sources, quantification, foreign languages, and oral delivery.

Second, that great battery of Part I exams may be too much of a good thing. Many colleagues think that students should be assessed by exam but also by short and long essays, take-home exams, book reviews and other intellectual projects.

The conversation continues. Watch this space! A further report will appear next year.

Lawrence Klein  
*Chair of the Faculty*



## REMEMBERING THE REFORMATION

**T**he Reformation was a pivotal development in the history and heritage of England, Europe and the world. The map of Europe is still shaped by it, and its global consequences are ever present in the daily news. 2017 is the 500<sup>th</sup> anniversary of an event that is widely regarded as the initial catalyst of the Protestant Reformation: the nailing of Martin Luther's 95 Latin theses against papal indulgences to the door of the Castle church in the German university town of Wittenberg. This possibly apocryphal episode is often credited with precipitating an enduring schism within Christendom. Together with other competing impulses for ecclesiastical, doctrinal and moral reform, it convulsed the continent, provoking conflict, violence, and war and leaving a lasting mark on the physical environments within which people lived, died, fought and prayed. Within the British Isles, as elsewhere, this process was entangled with political and social developments that determined its character and path and left an enduring and powerful, but also highly divisive legacy.

*Continued overleaf...*



Faculty of History  
West Road  
Cambridge  
CB3 9EF

[hist.cam.ac.uk](http://hist.cam.ac.uk)

### INSIDE

EXILES AND EXPATRIATES IN THE HISTORY OF KNOWLEDGE	3	OBITUARIES	8
WRITING FOR AN AUDIENCE: DOING HISTORY IN PUBLIC	4	THE SEELEY HISTORICAL LIBRARY TWO CENTURIES OF CHANGE	10
MINORITY INFLUENCES IN MEDIEVAL SOCIETY	6	FACULTY NEWS	11
MEMORABLE LECTURES AND LECTURERS	7		



Although the Reformation is deeply embedded in scholarly and popular consciousness as a critical turning point, the manner in which the Reformation came to be remembered as a chronological landmark has never been the subject of detailed investigation. This is the subject of an exciting new interdisciplinary project based jointly in the Faculty of History at Cambridge and in the Department of English and Related Literature at the University of York, funded by the Arts and Humanities Research Council, and led by myself and Professor Brian Cummings (York). Running for three years from 2016 to 2019, it explores how a highly complex, protracted, and unpredictable process came to be regarded as a transformative event and probes the nature and ramifications of the memories that it engendered. It examines the creative mixture of remembering and forgetting through which the Reformation entered into

the historical and literary imagination and evaluates the significance of its diverse cultural afterlives in print, manuscript, object, rite and image.

The project has a dual focus. First it uses the British Isles as a laboratory to explore the manner in which memory of the Protestant and Catholic Reformations emerged in the 16<sup>th</sup> and 17<sup>th</sup> centuries. This was an era in which a generation of eyewitnesses to, and participants in, the Reformation gave way to generations whose memory of them was not formed by personal experience but by texts, pictures, artefacts, rituals and oral traditions. The second objective is to set these developments within a wider European and extra-European perspective. The project seeks to contribute to a fuller understanding of an international movement that crossed frontiers and united believers divided by physical borders, fostering

multiple confessional cultures and senses of identity. It explores the memory of Luther's protest in tandem with the memory of the multiple other initiatives for 'reformation' with which it coincided and intertwined, including those emanating from the Church of Rome and global religious missionary orders such as the Jesuits, as well as the utopian visions and experiments of radical Protestant sects condemned by the magisterial reformers as anarchic and heretical. The project will compare triumphant, contested and failed Reformations, considering processes involving the denial and destruction, suppression and invention of memory alongside those that entailed celebration and commemoration.

The project is divided into four strands, each led by one member of the project team: Lives and Afterlives (Dr Ceri Law, AHRC research associate, Cambridge); Events and Temporalities (Dr Bronwyn Wallace, AHRC research associate, York); Objects, Places and Spaces (Professor Alexandra Walsham, Cambridge); Ritual, Liturgy and the Body (Professor Brian Cummings, York). The team is completed by our administrator, Dr Thomas Taylor (Cambridge).

'Remembering the Reformation' was officially launched at York's Humanities Research Centre on 28 January 2016 with a public lecture by Professor Eamon Duffy (Cambridge) and a masterclass exploiting artefacts from the collections of York Minster. Forthcoming events include: a workshop at York in October 2016 and a major international conference at Cambridge in September 2017; public lectures by Professor James Simpson (Harvard), and Diarmaid MacCulloch (Oxford); a postgraduate colloquium; and workshops for schools. In Cambridge, these sessions will be part of the highly successful programme based in the Faculty, 'Cambridge History for Schools'. At the centre of the project is a digital exhibition, which will be hosted by Cambridge University Library, working together with our official partners, York Minster Library and Lambeth Palace Library. This will be launched in 2017. For further details of all the project's activities, please consult the Faculty's website.

*Alexandra Walsham*  
(Professor of Modern History)

Image, front page: Martin Luther

Image, above: Print showing a church with portraits of Calvin and Luther. (Southern Netherlands, 1787-1790). Rijksmuseum, Amsterdam. <http://hdl.handle.net/10934/RM0001.COLLECT.506441>

# EXILES AND EXPATRIATES IN THE HISTORY OF KNOWLEDGE

For some time now I have been working on the history of knowledge, an approach to the past that has attracted more and more attention in the last 30 years or so, doubtless as a result, in part at least, of current debates about our own 'knowledge society'. Having published two general books on this subject, one running 'from Gutenberg to Diderot' and the other 'from the *Encyclopédie* to Wikipedia', I was beginning to think about a more sharply focused study in this field when I was invited to give the annual Menahem Stern Lectures in Jerusalem. Thinking about Israel as a haven for exiles, as well as the current debates about refugees, encouraged the choice of 'Exiles and Expatriates in the History of Knowledge' as my subject.

I wanted to write a problem-oriented history, the central problem being whether or not exiles (who left their homeland unwillingly) and expatriates (who chose to leave) made a distinctive contribution to knowledge as a result of their displacement. Although there are many other kinds of knowledge, I decided to focus on the academic variety, especially in the humanities and social sciences, saying much less about natural science not only because I know less about it but also because scientific knowledge is less dependent on the place where the scientist works than is the case for historical or sociological research.

The next decision concerned space and time. Three lectures required a focus on a few case-studies, although the Stern lecturers are encouraged, not to say required, to expand their offerings into a book. Given my training and the languages I read, these case-studies had to be western ones. On the other hand, I wanted to venture outside 'my' period, the 16<sup>th</sup> and 17<sup>th</sup> centuries, which I taught both at Sussex and Cambridge, since I believe that more dialogue is needed between 'early modern' and late modern historians – after all, each group depends on the other to define what is distinctive about the period on which they work. For this reason I decided to offer two lectures on exiles, one focussed on the 1680s, when the Protestant scholars expelled from France made their way to Amsterdam, Berlin, London and elsewhere, and the other on the 1930s, the 'Great Exodus' of Jewish scholars from Germany and Austria to Britain, the USA and elsewhere. In between came a lecture on two groups of expatriates, the German scholars who were invited to Russia by the government in the 18<sup>th</sup> century to help westernize the country, and the academic *mission française* to Brazil in the 1930s, when Fernand Braudel, Claude Lévi-Strauss and about forty others arrived to teach in two new universities, one in São Paulo and the other in Rio de Janeiro.

The answers that I have given to the question with which I began, about the distinctiveness of the contribution to knowledge made by displaced scholars, may be summed up in three points – at the price of ironing out many fascinating variations, discussed in the book, between disciplines, nations, generations and between individuals.

The first and most obvious point is about mediation. Exiles found a niche for themselves in their 'hostland' by mediating between the culture from which they came and the culture in which they arrived, whether they taught their native language, translated from it, or lectured on the history or literature of their homeland. Huguenots in exile introduced the Dutch, the English and the Prussians to French culture, while the study of German history in both Britain and the USA in the later 20<sup>th</sup> century owed much to the activity of exiles such as Francis Carsten, Erich Eyck, Peter Gay and Fritz Stern.

The second point concerns distanciation. Forcibly detached from their homeland and not yet fully attached to their hostland, exiles

see both from outside, like the Huguenot Pierre Bayle in Rotterdam, famous for impartiality, or the cosmopolitan Eric Hobsbawm in London, whose study of *Nations and Nationalism* begins by imagining the Olympian view of 'an intergalactic historian' and argues for the need of viewing the subject with 'a cold and demystifying eye'.

The third point is not so much about exiles themselves as about their relation to native scholars. Out of the meeting of two 'styles of thought', to quote the exile Karl Mannheim, a new or hybrid style may emerge, as in the case of the encounter, or perhaps the 'collision', between German theory and Anglo-American empiricism following the Great Exodus. In Britain, in the case of two small academic disciplines, art history and sociology, the refugees were sufficient in numbers to achieve the critical mass necessary to effect changes, professionalizing (or Germanizing) these disciplines while becoming semi-anglicized themselves, like Nikolaus Pevsner, the outsider who revealed 'the Englishness of English art'.

*Peter Burke*



Pierre Bayle



## WRITING FOR AN AUDIENCE: DOING HISTORY IN PUBLIC

**W**hen I joined the editorial team of the Faculty's graduate blog, *Doing History in Public* (<https://doinghistoryinpublic.org>), in 2015, it was mainly because of an interest in public history. What I did not expect was that editing and writing for an online blog would change the way I thought about my academic writing.

The blog was established in early 2014 as part of the Faculty's graduate training in digital history and the uses of social media. With the aim of publishing blog posts for a non-specialist audience on a wide range of historical themes, it also gives graduate students the opportunity to explore the meanings of 'public history' online. Since its foundation it has published over 180 posts, with around 23,500 visitors and 44,500 views. Editing and planning these posts enables members of the *Doing History in Public* team to read a wide range of exciting ideas on historical research from inside and outside their field. It also allows for broader reflection on different genres of historical writing.

There can be little doubt that writing for a blog is in many ways quite different to formal academic work. The most frightening difference for me, to start with, was the absence of footnotes. We do allow them on the blog, but they're kept to a minimum, and most of the references tend to be in the 'Further reading' section. This left me feeling worryingly exposed. The little numbers dotted throughout my academic work and chunk of small print at the bottom of each page gave me a sense of security. Without them I felt like I was making it all up. I wasn't, but my reaction did make me reflect more carefully on the power of claims I was making. Firstly, I realised I was using the footnote not just as a means of showing the reader where my research had come from, but as an intellectual comfort-blanket. This led me to think differently about the language I was using when writing. If it was the footnote and not my argument that lent my writing authority, then I was in danger of misleading the reader by using references as a cover for my uncertainty. To combat this I was forced to think about the words I used to signal the certainty of the claims I was making. Surprisingly, I

discovered that I was over-using cautious phrases such as 'may indicate' and 'perhaps suggests', when what I meant was 'shows' and 'demonstrates'. This meant that the points I was certain about were often being given the same weight in my argument as those which were more speculative. Realising this has encouraged me to be more assertive when I feel my points have genuine authority.

A further temptation in academic writing is the use of complex language. The demands of specialist research mean that technical vocabulary is often necessary for clarity of expression. Academic articles are usually aimed at a specialist audience, and therefore the use of such language is not problematic. However, even specialist readers have a low tolerance for unnecessarily long or complex sentences. Personally, I know that the more subordinate clauses my sentences have, the more confused I am. Writing for a blog leaves no room for such practices. Given that the attention span of online readers is limited, it is essential to convey the key points quickly. Short, sharp sentences are a must. I have by no means mastered this

## HISTORY IN POLITICS

Daniel Zeichner MP

*Daniel Zeichner read History at King's College. He became MP for Cambridge in 2015.*

Doing politics is very different from studying politics – it moves quickly, is often highly unpredictable, as historians of 2016 will note, and democratic politics has to deal with emotion, not just fact. So there is no guide: just values, and experience gleaned from one's own lifetime, but also learning from others. That is why history helps. The past is always different, but the dilemmas, trade-offs and pitfalls are often similar. Understanding how other societies, cultures and individuals have managed those challenges gives one a better chance of making the right decisions, while recognising that the struggle for power will often win out. Human history doesn't always make us proud, but it does show that we have choices, and sadly, that we have a long way to go yet before achieving the just, sustainable world that many have sought and fought for.



art, as my fellow editors are well aware. Neither do I think that I should apply the blog's style directly to my academic work. But I am now much more aware of the demands that I am putting on my reader, specialist or non-specialist, and this can only be a good thing.

Editing a blog for a wide audience has also made me think more carefully about how I present the research I want to do. Some blog posts have had up to 700 views in a week, whilst others barely make it past 50 in a month. Authors who publicise their work extensively on social media do tend to have a wider readership than those who don't. But what really matters is which aspects of what they do a researcher has chosen to put in the foreground. History is about the human experience and any subject, however unglamorous, can be made interesting if presented in an accessible way. In terms of the blog, that might mean sandwiching prized statistical calculations between more palatable qualitative explanation, or considering how starting with an image might capture a reader's attention and support their understanding of the message you're trying

to convey. This is essential for blog posts, but also crucial for academic writing. Whatever I'm writing, I want my readers to read on. *Doing History in Public* has helped me think about ways to encourage this.

I hope, in the light of what I have just written, that you have reached this point without too much difficulty. Claims that historians should take care over the language they use to give authority to their claims, and that they should be considerate to the needs of their audience are hardly ground breaking. Better and more experienced researchers manage this every day without the use of a blog. For me, however, trying to write outside my academic comfort zone continues to be a great help as I undertake my research, and one which I would recommend to anyone. Public history, far from being simply a benevolent exercise in sharing the golden fruits of our labour, can be an essential means of developing as a researcher.

*Carys Brown  
(1st year PhD, St John's College)*

# MINORITY INFLUENCES IN MEDIEVAL SOCIETY

**M**igration and the integration of new groups may seem like a particularly contemporary phenomenon. In fact, population movement, with its attendant features of both integration and hostility was a common facet of medieval society. While we cannot draw direct parallels with (or lessons from) the past, it does provide us with a possibility to analyse long-term processes that are complete; the closest historians get to laboratory conditions. Funded by the DAAD Cambridge Research Hub, our investigations focus on areas where religious and cultural groups coexisted due to migration. Migration itself took various forms in the medieval world, including conquest.

Our aim is to analyse the real versus the perceived influence of minority groups on majority society. We follow those social scientists who define minority groups not through their relative numerical significance (which can vary: in some cases, although more rarely, a numerically superior group constitutes a minority in terms of status), but based on their position in power relations. We are investigating ways in which minorities exerted economic,

cultural, or linguistic influence on majority society; and compare these to how minority influences were seen and conceptualised by members of the majority society.

Minorities included those whose religion differed from that of majority society, such as Jews and Muslims in Latin Europe, or Christians in Muslim lands, and also those who spoke a different language, for example Germans in Bohemia, or Romance-speakers in Hungary. Real influence on majority society included borrowing linguistic elements, institutions or technologies from minority cultures. For example, Christians in Iberia adopted many types of offices, along with their Arabic name, from their newly incorporated Muslim subjects; the Byzantine new year started in September, analogous to the start of the year for the post-biblical Jewish community; noria, the water-wheel used in Muslim al-Andalus, continued in use after the Christian conquest; German urban laws were adopted in Bohemia, Poland and Hungary.

Majority societies themselves were not homogeneous, and perceptions of minority influence were sometimes related to the

social status of the observer. While kings in their charters and legislation, for example, might emphasise the beneficial influence of foreigners, nobles and townsman could even resort to physical violence to rid themselves of unwanted competitors.

Some medieval texts related that majority society was positively enriched by the presence of the minority, especially through their economic activity or service to the ruler; such views are for example detailed in foundation charters issued to attract immigrants. Often, however, a whole array of negative influences was attributed to minorities, attested in legislation, chronicle accounts and other narrative sources. Such perceived negative influence was cited when justifying prohibitions of types of interaction (e.g. intermarriage or commensality) and prescriptions of behaviour (such as obligatory distinctive clothing). At its most extreme, perceived negative influence fostered violence: expulsion, physical attacks and mass-murder.

Real and perceived influence could overlap, for example in the case of foreign experts introducing mining or agricultural technology, whose contribution was praised. Yet often, the two diverged widely, when members of the majority attributed a pernicious or even fatally threatening influence to minorities. Such perceptions could develop gradually, as against Jews and Muslims in the Iberian peninsula, or appear suddenly, as they did against German settlers in Bohemia or Hungary. We shall be looking at channels for minority influences, factors facilitating adoption and adaptation, and sets of circumstances that led to perceptions of minorities as dangerous. We are looking at structural and situational similarities as well as historical contingency in the shaping of both minority influence and majority perceptions.

Our workshop will take place on 25-26 November, St Catharine's College, Cambridge.  
Contact: [nb213@cam.ac.uk](mailto:nb213@cam.ac.uk)

*Nora Berend*  
(Reader in European History)



The Berend waterwheel

# MEMORABLE LECTURES AND LECTURERS



From the 1950s to the 1980s Geoffrey Elton (1921-94) bestrode the historical world in Cambridge and beyond like a colossus. Like his hero, Thomas Cromwell, he was an object of fear and hostility to some but of great affection to others, notably his students and many younger teachers within the faculty. Cromwell, whom Elton rescued from centuries of obloquy (providing the basis for Hilary Mantel's fictional portrait), was the central figure in his Special Subject, which I was lucky enough to take. Unusually for a Cambridge Special in the late 1960s, this was taught almost entirely in classes, with the focus from the start on the set documents. It was an education in how to do and to teach history, as he turned thirty tongue-tied undergraduates into a group that fell enthusiastically on the sources, dissecting them and emerging with conclusions which I am sure he expected but made us believe were ours. In 1983 Elton became Regius Professor of History, a Prime Ministerial appointment. He was the obvious appointee and, though a man of conservative beliefs, was positively left-wing compared with some of the historians who were rumoured to be contenders in this period of high Thatcherism. There was universal rejoicing on his appointment and he gave his inaugural lecture to a large and packed audience. Unfortunately, he had had an emergency eye operation shortly before and had difficulty reading the lecture, which, unusually for him, he had written out, and he had clearly caught an awful cold in hospital. If he was bemused by his sudden popularity, his admirers were distressed as they began to feel sorry for him. Then, in the course of the lecture, on what History should and should not be, he managed to offend in turn almost the entire audience, emerging triumphantly as the Elton many of us knew and loved. I am sure he was equally delighted to regain his status of Big Bad Wolf with many others who were present.

*Christine Carpenter*

I was very lucky to have a galaxy of brilliant lecturers during my first year in Cambridge, including Christopher Andrew and Jonathan Steinberg, who regularly filled large rooms at nine o'clock; Simon Schama on the ancien regime and Hugh Brogan on Andrew Jackson, who were funnier than many professional stand-up comedians; and Anil Seal, who threw his leather jacket on the floor as he paced up and down, dissecting rival historians with a thrilling snarl, explaining that British officials in India had very little idea what was going on in the vast domains they thought they ruled. But nevertheless, callow youth that I was, for me the real Cambridge lecturing experience came from Walter Ullmann (1910-83), whom I remember as tall, gaunt, ancient (though younger than I am now) and above all - as I thought all proper medievalists should be - German in accent and manner (though in fact, as I did not realise, he was Austrian). He was riveting as he expounded theories of medieval kingship, and convinced us that understanding coronation rituals and 'the king's two bodies' was the beginning of historical wisdom, and that the Investiture Contest was one of the most important and dramatic events in European history - a drama enhanced by his arm gestures and emphatic delivery. It's not a bad testament to a lecturer that I remember at least some of what he said 40 years later; on the other hand, I didn't become a medievalist - perhaps he also convinced me it was all too hard!

*Robert Tombs*

# OBITUARIES

Owen Chadwick  
(1916–2015)



Almost certainly what set Owen Chadwick on his academic journey was being rusticated by the Proctors because the First XV of which he was captain vandalised a train on a journey back from Wales. In Part I of the Classics Tripos he had scraped a Third. Fortunately, his Tutor believed in him and he and St John's were sufficiently relaxed about his rustication to give him a scholarship to learn German in Germany. This was 1938 and Owen encountered Nazism at its most hateful and he came back shaken and stirred. He got a First in History and then in Theology and began to explore the dilemmas of men of faith and power in a hopelessly broken world. Thus amongst his more than one hundred entries in the UL catalogue a high proportion have a biographical element and even his books on broad subjects – *the Secularisation of the European Mind in the Nineteenth Century* (1975) – show acute awareness of the personal circumstances and dilemmas of key players. Between 1950 (when he was 34) and his 90<sup>th</sup> birthday there were 26 monographs covering six centuries from the fifth to the twentieth, and focusing on Britain, on Europe (specialist monographs on France, Germany, Italy) and even a wonderful evocation of colonial *schadenfreude*,

*Mackenzie's Grave*, 1959); there was a Penguin textbook on *The Reformation* (1957) and two volumes in the *Oxford History of Christianity* on *The Popes and European Revolution* (1981) and *The early reformation on the Continent* (2001) which he wrote because others had let him down (he and his brother Henry were the co-editors; and there were books based on the most prestigious lectures any historian can be asked to give (the Fords; the Giffords etc). Every book he wrote stimulated and stimulates the specialist and delighted and delights the non-specialist. Of course this outpouring of scholarship, so diverse, so rich, so fresh, was relentlessly produced (no gap of more than four years between major works) at the same time as he was running things: he was Master of Selwyn for 27 years, Vice Chancellor in the most difficult years of the century (1969-71), he was President of the British Academy (1981-5), and the commission he chaired transformed the governance of the Church of England (1966-70). He continued to serve on numerous public bodies well into retirement (his favourite was his 12 years, several as Chairman, as a Trustee of the National Portrait Gallery).

He was a lecturer in the History Faculty from 1948, Dixie Professor from 1958-68 and Regius Professor from 1978-83 (of those appointed in his lifetime, only Trevelyan, 1927-43 served [slightly] longer). In the time I knew him (I arrived in 1975), he was semi-detached from the Faculty (well, he had been Vice Chancellor and it must be hard after that to get excited at parish-pump politics!). As Regius, he was ex-officio a member of the Faculty Board and he dutifully attended most meetings, using them as occasions to write a pile of what Peter Linehan in a college obituary has called a pile of one-line 'telegraphic postcard(s) of consolation or congratulation, staccato and very much to the point'. When he spoke it was humane, eirenical, to-the-point. His lectures could be on anything that needed teaching (as with his examining: he was rooted in Part II as a sweeper, second-marking any paper from Imperial Rome to the Great Dictators that no-one else wanted

to do). His Part II papers grew out of his current research interests, especially his growing obsession with the papacy and the dilemmas of modernity. His lectures were pithy, evocative, tightly focused with an insouciant air of improvisation.

As a person, he was – it sounds trite but it is true – deeply charismatic. When you were with him, you were the only person that mattered. When he thought you in the wrong a gentle reproof made you feel the temperature in the room plummet. He was deeply pastoral but with blind spots. He always seemed to have time for whoever he was with. He entertained students for tea daily, claiming never to have mastered the art of boiling a kettle and made sure he knew every student by name. No Master spent more time on the towpath or the touchline. Tutors writing references would find references by him on file which revealed that Owen knew more about their students than they did. In a college then more godly than it is now, the speculation in Selwyn was that he could only do all the things he did because God could do with time what he did with loaves and fishes. Even back in 1938-9, when he was getting his First in History, he was captaining the University, playing for England against New Zealand and for the Lions against Argentina. His career was crowned with a KBE and an OM. And his family will testify he was always there for them and they never felt short-changed. In his eighties he wrote three books on wholly new subjects while being priest-in-charge of Cley-next-the-Sea, sailing and being the most active and admired Chancellor of any University (East Anglia) where he regularly chaired senior appointments committees and gave the addresses to students and their families on Degree Days. It was a ridiculously brilliant career in which he made virtually no enemies and legions of friends all of whom thought they were his special friends.

*John Morrill*



**Professor Christopher Brooke, CBE, FBA  
(1927–2015)**



**C**hristopher Brooke was one of the most prolific and influential medieval historians of the past 70 years. At a time when the writing of medieval history has increasingly become dominated by ever more specialised monographs, Brooke demonstrated the importance of reaching out to a wider audience by way of well-illustrated surveys and much-used textbooks. He wrote elegantly and unpretentiously, and he was also a master of exact scholarship, with an especial penchant for the editing of Latin texts.

He demonstrated that medieval historians need not be confined either to British or to European history, and that they have to take into account visual evidence: illuminated manuscripts, architecture, archaeological remains. This might sound obvious today, but was much less so when the stern tradition of German medieval scholarship guided students towards the technicalities of charters and chronicles. To cap all this, he was a prolific historian of other periods as well, with a book about Jane Austen and her era to his credit, as well as a series of studies of the medieval and modern history of Cambridge University, which was his first and his

last home. After spells at Liverpool and Westfield College, London, he was elected to the Dixie Professorship of Ecclesiastical History in 1977. He estimated that he worked 90 hours a week as a Cambridge professor, and he was perfectly willing to sit on endless committees, notably as Chairman of the History Faculty.

His father, Zachary Brooke, was himself a Lecturer (later Professor) of Medieval History at Cambridge and a Fellow of Caius. They had already been collaborating in research when his father died suddenly while he was an undergraduate (also at Caius), and he was taken under the tutelage of the great historian of monasticism, Dom David Knowles, who had forgiven him for leaving a precious pile of his research notes on a bus at the age of 15; then, in 1949, he was himself elected to a Fellowship at Caius while serving as an army captain. Knowles's patronage had other dividends: he met his future wife Rosalind, who was writing a PhD thesis under Knowles's supervision. She was a greatly respected historian of the Franciscan movement and of medieval popular religion, interests they shared; Rosalind died in 2014.

His care for his students and younger colleagues at the three universities where he taught was legendary; he was generous with books and advice, but he also knew when to stand back and let younger historians do things their way. He kept an eye on them during their careers, and, if their children should happen to come up to Cambridge, he welcomed the next generation to his sixteenth-century room in Caius, plying them with generous glasses of *amontillado*. Although he was deeply immersed in Cambridge, he enjoyed escaping to his house at Ulpha in the Lake District. There he and Rosalind could find the time, space and peace to write and to take delight in one another's company.

*David Abulafia*



## THE SEELEY HISTORICAL LIBRARY TWO CENTURIES OF CHANGE

**I**n summer 2016 the Seeley 'Historical' Library will significantly extend the range of printed material on offer to academic staff and students when the Politics and International Studies collection moves into the main reading room. It is a move which supports the recent rise of interdisciplinary teaching, but also reflects the changing nature of academic publishing and the practical demands imposed by changes in the University's estate. The Library is one of the largest in Cambridge, with over 300 study spaces, currently houses over 90,000 volumes and during term is open on both Saturday and Sunday as well as weekdays. History is very much a monograph-centred subject, yet the Seeley's rate of growth has been slowed in recent years by the advent of electronic publishing, first for journals and more recently for books, reducing the need for the library to hold multiple print copies and offering the opportunity to co-locate relevant subject collections into the generously-built shelving space. The pace of change has also been quickened by the University's intention to redevelop several areas of its physical estate in central Cambridge; work on the New Museums

Site is already underway and the Mill Lane site is earmarked for future development. While the Sociology and Land Economy Departments will be located on the NMS in the longer term, the Department of Politics and International Studies relocated in 2012 to the newly-built Alison Richard Building on the Sidgwick Site. POLIS sees an advantage for its students and staff in having its printed collection located in an adjacent building, in proximity to teaching and to many related library collections, including History, Law and Economics. The combined Seeley collections will also support a planned joint History and Politics degree, though this was not a primary consideration in the transfer.

The Seeley has appointed a transfer coordinator to oversee this complex project: identifying POLIS titles to transfer, leaving the correct Sociology material in situ, merging the online catalogues, harmonising loan terms, negotiating with contractors for the physical moves and publicising the move to the readership via websites and social media. About 14,000 items will be moved out of the Social and Political Sciences Library to the Seeley in

July and August 2016, and in September the Land Economy collection will be moved from Mill Lane into SPS, anticipating the Department's move to the same site. The arrival of POLIS material has been welcomed by the History Faculty which has always strongly supported library services. The transfer also represents the latest of a series of expansions for the library which traces its origins back to 1807 when John Symonds, the Regius Professor of Modern History, bequeathed 1,000 volumes for the use of his successors. It was endowed and named after Sir John Seeley in 1897. The anticipated increase in business also heralds investment in frontline services to users. By the end of the summer the Library will have installed a new security system with a self-issue facility and will offer renewal and reservation options for the first time. The scale and scope of James Stirling's library design has left the library uniquely positioned to absorb new material and to develop as a key focus of library activity on the Sidgwick Site.

*Linda Washington  
(Seeley Librarian)*

# FACULTY NEWS

## New Degrees

### *BA in History and Modern Languages*

From 1 October 2017 the Faculty of History and the Faculty of Modern and Medieval Languages are offering a joint degree in History and Modern Languages. This four-year degree is aimed at students wishing to pursue their interests in both History and Modern Languages simultaneously. Students will study one foreign language throughout their course, and they will be able to choose from papers offered by both Faculties. The course will include intensive study in language, culture, film, and the history of political thought, as well as a wide variety of modern British, European, American and World history. There will be opportunities to work with historical sources in foreign languages. Students will spend their third year studying or working abroad, immersing themselves in the language, culture, and history of another country. During that year, they will prepare a dissertation relating to the history, thought or culture of the country in which they are living. In their final year, they may also do an optional dissertation to replace any paper from either History or

Modern Languages. Initially, the languages offered will be French, German, Russian and Spanish. Russian may be learned *ab initio* or following on from an A-Level (or equivalent). French, German and Spanish will be post A-Level only.

### *BA in History and Politics*

From 1 October 2017 the Faculty of History and the Department of Politics and International Studies are offering a joint degree in History and Politics. Students will be able to choose from papers offered by the History Faculty and the Department of Politics and International Studies, together with a paper unique to the new degree entitled 'Evidence and Argument'. This has been specifically designed for the first year of the course and will bring together key thinking from both disciplines. Students will be able to conduct intensive study in political science, the history of political thought, a wide variety of modern British, European, American and World history, conceptual issues in political science, and quantitative methods. In the third year, students will be able to choose from a wide range of subjects offered in Politics, International Relations and History and may also do an optional dissertation.

## Faculty Appointments

### *To the Chair of Medieval History*

John Arnold (D.Phil, University of York), who succeeds Professor Rosamond McKitterick. After teaching at the University of East Anglia and then at Birkbeck College, University of London, he became Professor of Medieval History at Birkbeck in 2008. His research focuses on medieval religious and social history. His recent publications include *Heresy and Inquisition in France, 1200-1300* (Manchester University Press, 2016) and *The Oxford Handbook to Medieval Christianity* (2014).

### *To a Lectureship in the History of France and the Francophone World since 1800*

Arthur Asseraf, who succeeds Professor Robert Tombs. After reading history at King's College, he did postgraduate work at Columbia University and the London School of Economics, and is now an Examination Fellow at All Souls College, Oxford. He is completing a DPhil on the history of international news in colonial Algeria.

### *Temporary Lectureships*

Dr Emily Charnock, in American History  
Dr Poppy Cullen, in African History  
Dr Zoe Groves, in African History  
Dr Suzanna Ivanic, in Early Modern European History

Dr Jennifer Keating, in Russian and Soviet History

Dr Waseem Yaqoob, in Modern Political Thought

## Promotions

### *To Professor*

Tim Harper, a Fellow of Magdalene College, is a specialist in modern South-east Asian history. His major recent works include *Forgotten Wars: the End of the Britain's Asian Empire* (Allen Lane/Penguin: London, 2007), with Christopher Bayly; *Forgotten Armies: the Fall of British Asia, 1941-45* (Allen Lane/Penguin: London, 2004), with Christopher Bayly; and *The End of Empire and the Making of Malaya* (Cambridge University Press, Cambridge, 1999).

Craig Muldrew, a Fellow of Queens' College, is a specialist in early-modern English social, economic and cultural history. His major works include *The Economy of Obligation: The Culture of Credit and Social Relations in Early Modern England*. (Macmillan, 1998), and *Food, Energy and the Industrious Revolution: Work and Material Culture in Agrarian England, 1550-1780* (Cambridge University Press, 2011).

### *To Senior Lecturer*

Christopher Briggs, a Fellow of Selwyn College, is a specialist in English and European social and economic history in the later middle ages. Among his publications

are *Credit and Village Society in Fourteenth-Century England* (2009) and 'Peasants, lords, and commerce: market regulation at Balsham, Cambridgeshire, in the early fourteenth century', in M. Kowaleski, J. Langdon and P.R. Schofield eds., *Peasants and lords in the medieval English economy: essays in honour of Bruce M.S. Campbell* (Brepols, 2015).

Renaud Morieux, a Fellow of Jesus, works on the history of Franco-British relations in the 18<sup>th</sup> century. He is the author of *The Channe: England, France and the Construction of a Maritime Border in the Eighteenth Century* (Cambridge University Press, 2016), and 'French prisoners of war, conflicts of honour and social inversions in England, 1744-1783', *Historical Journal*, 56/1 (2013), pp. 55-88.

## Students

Jonty Leibowitz (Sidney Sussex) and Auriane Terki-Mignot (Churchill) are joint winners of the Faculty Prize for outstanding performance in Part I of the Historical Tripos.

Suhaimah Manzoor-Khan has been awarded the Cambridge Historical Society Prize for a Part II dissertation entitled "The experience of first-wave female immigrants from Pakistan to West Yorkshire, 1960-1980".

Cherish Watton (Lucy Cavendish) has been awarded the Cambridge Historical Society Prize for outstanding performance in the Themes and Sources Long Essay in Part I of the Tripos.

# FACULTY NEWS, CONTINUED

**Emily Ward** has been awarded a six-month Scouloudi Doctoral Fellowship from the Institute of Historical Research to support the completion of her PhD on ‘Child Kingship in England, Scotland, France and Germany, c.1050-1250’.

**Peterhouse** won this year’s University Challenge, beating St John’s College, Oxford by 215 points to 30. Three of the Peterhouse team members were historians.

## Grants and Awards

The late **Sir Christopher Bayly** (see obituary in 2015 *Newsletter*) has been named as the honorary recipient of the 2016 Toynbee Prize for global history. This is the first time that the prize has been awarded posthumously.

**Prof Eugenio Biagini** has been awarded a Cambridge Humanities Research Grant for a project entitled “Religious and ethnic minorities and the development of democracy in Ireland, 1912-1966”.

The **Leverhulme trust** has awarded the Faculty of History a Research Project Grant of £319,000 to study ‘Living standards and material culture in English rural households, 1300-1600’. The project’s Principal Investigator is **Dr Chris Briggs**.

**Dr Amy Erickson** has been awarded a Cambridge Humanities Research Grant for a project on “Occupations and employment relations in eighteenth-century London”.

**Professor Gary Gerstle**, the Mellon Professor of American History, has been awarded the Organization of American Historians 2016 Ellis W. Hawley Prize for his book *Liberty and Coercion: The Paradox of American Government from the Founding to the Present*.

**Dr Joel Isaac** has been awarded a Pro Futura Scientia fellowship to run from October 2016 to September 2019. The title of the project is “The Cold War Enlightenment”.

**Dr Hubertus Jahn** has been awarded a research grant from the Historisches Kolleg, Munich, from October 2016 to September 2017. The title of his project is “Scenarios of empire and local identity: public culture in the 19<sup>th</sup> c. South Caucasus”.

**Dr Lawrence Klein** has been awarded a Cambridge Humanities Research Grant (Paris Sciences et Lettres exchange scheme), for a project “British and French approaches to the long eighteenth century”.

**Prof Peter Mandler** has been awarded an AHRC Collaborative Doctoral Partnership Grant with the British Museum for a project entitled “Collecting Renaissance decorative arts and the making of the modern museum, 1850-1900”.

**Professor David Maxwell** has been awarded a Leverhulme Research Fellowship for a project entitled “Religious Entanglement and the Making of the Luba-Katanga in Belgian Congo”.

**Dr Renaud Morieux** has been awarded an AHRC Collaborative Doctoral Award, to run from October 2016 to September 2020. The title of his project is “The 1797 navel mutinies at Spithead and the Nore”.

**Dr William O’Reilly** has been awarded a Cambridge Humanities Research Grant for a project entitled “Migration and decision making: Contemporary echoes of historical phenomena”.

**Dr LS Poornima Paidipaty** has been awarded a Cambridge Humanities Research Grant for a project on “The formation and early years of the National Sample Survey in India”.

**Dr Pedro Ramos Pinto** has been awarded a Cambridge Humanities Research Grant for a project entitled “Measuring Matters: Histories of assessing inequalities”.

**Prof David Reynolds** has been awarded a Leverhulme Trust Research Project Grant for a project on “Stalin’s correspondence with Churchill and Roosevelt in World War Two”.

**Prof Ulinka Rublack** has been awarded a grant from the University of Basel (funded by Swiss National Science Foundation in collaboration with the AHRC). The title of her project is “Materialised Identities: Objects-Affects-Effects in Early Modern culture”.

The British Academy has renewed for a third five-year term **Dr Leigh Shaw-Taylor’s** project on “The Occupational Structure of Britain c.1370-1911”.

**Dr Emma Spary** has been awarded a Cambridge Humanities Research Grant for a project on “The Navy and dietary discipline in eighteenth century France”.

**Prof Simon Szreter** has been awarded a Cambridge Humanities Research Grant for a project on “Occupational fertility and the marriage data in the 1911 census”.

**Prof Robert Tombs** has been awarded a Cambridge Humanities Research Grant (Paris Sciences et Lettres exchange scheme), for a project entitled “Religion, social action and urban society in Paris and London”.

CRASSH Fellowships have been awarded to **Dr Nick Guyatt** and **Dr Helen Pfeifer**.

## Retirements

**Rosamond McKitterick**, Fellow of Sidney Sussex, and Professor of Medieval History. She is a specialist in the history of Europe in the early middle ages, with particular interests in the Frankish kingdoms, early medieval Rome, and palaeography and manuscript studies. Among her recent works are *History and memory in the Carolingian world* (Cambridge University Press, 2004), *Perceptions of the past in the early middle ages* (University of Notre Dame Press, 2006), and *Charlemagne: the formation of a European identity* (Cambridge University Press, 2008).

**Robert Tombs**, Fellow of St John’s College, and Professor of French History. He is a specialist in modern French history and of Franco-British relations. Among his recent works are *That Sweet Enemy: the British and the French from the Sun King to the Present*, with Isabelle Tombs (William Heinemann, 2007), *Paris, bivouac des révolutions* (Paris, Libertalia, 2014), and *The English and Their History* (London, Allen Lane, 2014).

*Their valedictory lectures will be posted on the Faculty website.*

*The History Faculty Newsletter is edited by*

Professor Robert Tombs  
St John’s College  
Cambridge CB2 1TP

*Please send any comments or communications to [newsletter@hist.cam.ac.uk](mailto:newsletter@hist.cam.ac.uk)*