

The St Andrews Historian

A magazine for History graduates of the University of St Andrews

Issue 4 – 2016



University of
St Andrews

FOUNDED
1413

A Letter from the Head of the School of History, Professor Colin Kidd

Welcome to another edition of our alumni magazine. I am glad to report that History at St Andrews is in a thriving state. Indeed, our historians are also reaching out to other disciplines and forging new connections between History and areas of enquiry which, once upon a time, did not feature on the History curriculum.



We have established strong links with the world of music. Dr James Nott recently authored an acclaimed study on dance halls, *Going to the Palais: A Social and Cultural History of Dancing and Dance Halls in Britain, 1918-60*, published by Oxford University Press. Dr Gillian Mitchell, an expert in the history of modern folksong and its contexts, has transferred her attention to the birth of rock and roll, and is carrying out pioneering research on, amongst other things, the ambivalent attitudes of the churches in the late 1950s and 1960s towards this new phenomenon.

Science broadly defined is another area of research within the School of History. Dr Aileen Fyfe is involved in collaborative grant-funded work with Britain's most distinguished scientific body, the Royal Society, primarily to research the publishing history of its *Transactions*. Dr John Clark is an authority on the history of entomology and a pioneer in the field of environmental history, with a particular interest at present on questions of pollution and waste management. Like it or not, garbage is one of humankind's most significant 'gifts' to the planet.

A new Institute of Legal and Constitutional Research has also been launched within the Department of Mediaeval History, under the auspices of Professor John Hudson, a distinguished authority on mediaeval law, and our new mediaevalist, Professor Caroline Humfress, whose special interests are in the heritage of Roman law and in jurisprudence more broadly. Professor Sir John Baker, the UK's pre-eminent legal historian launched the Institute with a lecture on the afterlife of Magna Carta, and more recently Baroness Hale, from the UK Supreme Court, gave a lecture to a packed and enthusiastic audience about her experiences on the Court.

St Andrews, of course, no longer teaches law. It migrated to what became the University of Dundee. However, the new Institute hopes to explore aspects of law – such as legal history, jurisprudence, and constitutional theory – which fall under the rubric of the disciplines which remained in St Andrews after our own Great Schism from Dundee in the 1960s.

These are only a few examples of the ways in which St Andrews historians are contributing to intellectual life outside the narrow confines of History, as it is traditionally understood. Kings, queens, battles, chronicles and treaties are still very much part of what we do. But we also do plenty of things that you might not expect us to do.

We hope there are further welcome surprises in the pages of this magazine.

Best wishes,
Colin Kidd, Head of the School of History

Mediaeval St Andrews App

Bess Rhodes completed her MA, MLitt, and PhD in the School of History at St Andrews. She was part of the team that created the Mediaeval St Andrews App. Bess is currently Head of Historical Research for Smart History (a new collaboration between history and computer science which specialises in digital interpretation for historic sites).



Beneath its nineteenth and twentieth century accretions, St Andrews is at heart a mediaeval burgh. The plan of the town centre has changed little since the Middle Ages, and several older properties stand on sites that have been continuously occupied since the twelfth century. However, much of this mediaeval heritage is overlooked by St Andrews' residents and visitors. While most people are aware of the vast ruins of the cathedral, the wider fabric of the mediaeval burgh often goes unheeded.

Recently a group of historians, archaeologists, and computer scientists from the University of St Andrews decided to change this situation. Together, they created the Mediaeval St Andrews App – a new digital guide to the town's mediaeval past. The app shows visitors around more than twenty historic sites in the town centre, such as St Salvator's Chapel, the Blackfriars ruins near Madras College, and the site of the former Tolbooth on Market Street.



The app aims to inform both historical enthusiasts, and people who would never normally pick up a history book, about the amazing stories that St Andrews has to tell. It contains a wide range of materials including digital reconstructions of mediaeval buildings, interviews with historians and archaeologists, recordings of primary sources, and of course brief summaries of each site's unique history. To help visitors build up a picture of the character of the mediaeval burgh, the app covers both high and low culture. Whilst great intellectual moments such as the founding of the university in 1413 are of course covered, the app also tells the story of the fourteenth-century tannery on The Scores which used to skin cats for their fur.

Producing the content for the app was a highly collaborative process, involving input from a range of specialists from the University of St Andrews and further afield. Over the past few years there has been groundbreaking research into St Andrews' mediaeval past, not least as a result of the Mediaeval St Andrews Project led by Professor Michael Brown and Dr Katie Stevenson of the University's Institute for Scottish Historical Research. A key reason for developing the app was to convey these new interpretations about St Andrews to non-academics in an affordable and accessible fashion.

The creation of the app of course required digital expertise, and as historians and archaeologists we were fortunate enough to have the assistance of the School of Computer Science's Open Virtual Worlds Team, led by Dr Alan Miller. The Open Virtual Worlds team specialises in digital reconstructions of historic sites, and had previously worked with Professor Richard Fawcett and Dr Rebecca Sweetman on a reconstruction of St Andrews Cathedral (which is available online at www.openvirtualworlds.org).

As historians we tend to focus on the past. Yet modern digital technologies make it possible for us to communicate about times gone by in new ways to new audiences. The Mediaeval St Andrews App is an example of this, using the digital technology of smartphones and tablets to tell people about the very real history beneath their feet.

(The Mediaeval St Andrews App is available from both Google Play and the iTunes app store. Full details are provided at: <http://medsta.wp.st-andrews.ac.uk/app/>)



Harry Hopkins – A forgotten American hero?

James MacManus graduated from St Andrews in 1966, working first for the *Daily Express* in Manchester and then a succession of national newspapers including *The Guardian*, for which he was in turn Africa and Middle East correspondent from 1974-85. His first book was an account of the Sino-Japanese war in the 1930s called *Ocean Devil*. He has written four novels and remains a Managing Director of the *Times Literary Supplement*.



In my final year at St Andrews my tutor asked me to assess the reputation of what he called a great American who had fallen “through a trapdoor in history”. I had never heard of Harry Hopkins before and nor, as my tutor remarked sadly, had anyone else in this country. Yet he told me that Britain’s wartime survival in the face of the Nazi onslaught owed a great deal to a man whom Winston Churchill had called “a lighthouse from which there shone the beams that led great fleets to harbour”.

The memory of that conversation stayed with me. Finally, almost fifty years later, I decided to tell the story of the crucial role played by Hopkins during the desperate months of 1941. That story begins with the departure of the discredited American ambassador, Joe Kennedy, in October 1940. Kennedy had raised a question which echoed around Washington at the turn of that year. Was it worth sending aid to a country that would shortly be forced to negotiate a surrender to Germany?

Roosevelt decided to send Harry Hopkins to London to find out. When Prime Minister Churchill heard the identity of the envoy he simply said: “Who?” It was a good question. No one in London knew anything about Hopkins.

As a friend and confidante of President Roosevelt, Hopkins occupied a unique position of power in Washington. He had no formal position in the administration yet lived in the White House in the splendour of Lincoln’s old study. His radicalism during the New Deal had left him politically isolated – loathed by Republicans and distrusted by most Democrats.

Yet this was the man, an unelected White House crony with a deep distrust of “abroad”, who the President chose to project onto the stage of world diplomacy. The reason was simple. Hopkins was the President’s eyes, ears – and his legs. Roosevelt would trust no one else on such a dangerous and politically sensitive mission.

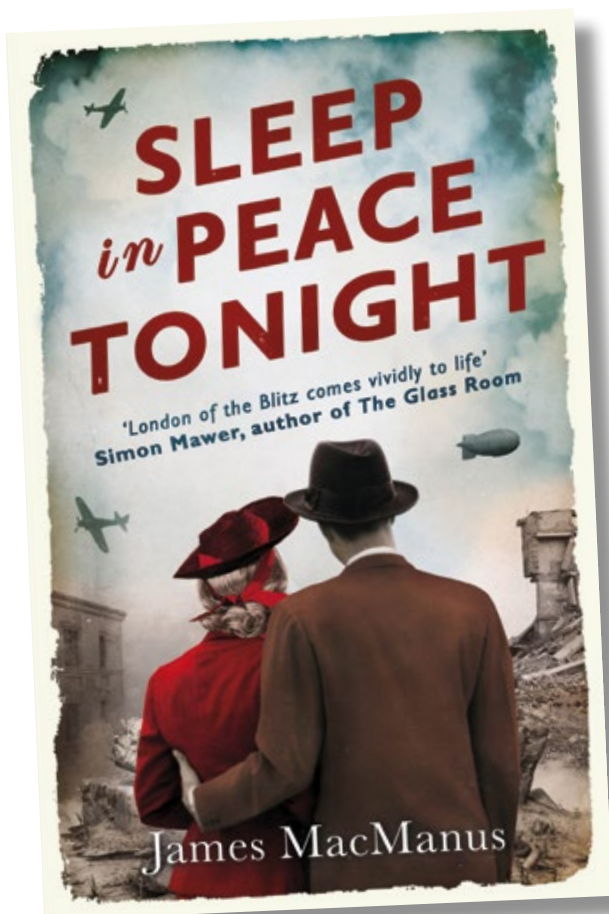
Hopkins arrived in London on the evening of 9 January 1941 in the middle of an incendiary raid. The next morning he was driven to 10 Downing Street for lunch with the Prime Minister. In a letter* to Roosevelt, sent by courier, Hopkins described the meeting. “A rotund, smiling, red faced gentleman appeared, extended a fat but none the less convincing hand and wished me welcome to England. A short black coat, striped trousers and a clear eye and mushy voice was my impression of England’s leader.”

This was the beginning of a one sided courtship. Churchill had to woo and win a man who would be his conduit to the White House. Hopkins on the other hand knew he had to resist the Prime Minister’s famous charm and oratorical skills.

In making Hopkins his personal envoy to London Roosevelt had cleverly neutralised isolationist suspicions about the mission. The view in Congress was that Churchill’s war mongering rhetoric would have little effect on the son of a harness maker who had been raised on the Corn Belt.

For the first two weeks Hopkins saw the Prime Minister every day and dined with him almost every night, either at Number 10 or his official country residence, Chequers. He was impressed by Churchill’s soaring oratory but initially sceptical about possible US intervention.

He was also appalled by the working conditions. Both Chequers and Number 10 were ill heated in the bitter mid-winter and Hopkins was forced to work in his overcoat in the only warm place in either residence, the bathroom. Churchill also liked working in the bathroom – while taking a bath.



Sleep in Peace Tonight (2014)

Churchill did much more than open his bathroom door for the President's envoy. Hopkins was given briefings by senior commanders and the head of British intelligence, Sir Stewart Menzies. King George VI received him at Buckingham Palace.

Churchill insisted that Hopkins spent time with the firemen, police and ambulance drivers who faced the horrors of the blitz every night on the streets of major cities. The American envoy was deeply impressed. He realised that Churchill's defiant speeches, and the bloody-minded courage of ordinary men and women, were carrying the British through their trial by fire.

Hopkins had arrived in England if anything hostile to any American involvement in the second European war in a generation. His stance quickly changed and he began urging the President to send military supplies to the British and switch naval units from the Pacific to the Atlantic to protect the vital convoys.

In a letter* written to the White House on January 14, Hopkins said: "The people here are amazing from Churchill down and if courage alone can win, the result will be inevitable. But they need our help desperately and I am sure you will permit nothing to stand in the way."

Harry Hopkins returned to the US in the second week of February 1941 a changed man. He would fly back to London that summer to arrange the first wartime meeting between Roosevelt and Churchill aboard their respective battleships off the Newfoundland coast. But nothing so became Harry Hopkins as the four weeks he spent in Britain, mostly at Churchill's side, in January and February 1941. The harness maker's son from Sioux City won the trust of the beleaguered Prime Minister, alerted his President to Britain's dire peril and forged a line of communication between the White House and Number 10 that would lead to a war winning Atlantic alliance.

My novel about Hopkins' wartime role is based on careful research which began in the old library on North Street far too long ago. I hope *Sleep in Peace Tonight* helps remind people on both sides of the Atlantic of the contribution that a largely forgotten American made to our history.

* Both these letters are drawn from *The White House Papers of Harry Hopkins Volume 1* by Robert E Sherwood, Eyre and Spottiswoode 1948.

Sleep in Peace Tonight was published in paperback by Duckworth on 21 January 2016. Price £8.99.



Franklin D Roosevelt and Harry Hopkins, 1938

(Photo: from Wikimedia Commons)

Laidlaw Undergraduate Internship Programme

History MA Senior Honours student **Gareth E Rh Owen** explains what it was like to be part of the new Laidlaw Undergraduate Internship Programme in Research and Leadership.

Following a competitive application process, in the academic year 2014-15 I was fortunate enough to be selected as one of the recipients of an exciting new internship programme, which is open to undergraduate students in their penultimate year at St Andrews. The Laidlaw Undergraduate Internship Programme in Research and Leadership is funded by a generous donation from The Rt. Hon. Lord Laidlaw of Rothiemay, an honorary graduate of the University. Thanks to this financial support, I was able to spend ten weeks during the summer of 2015 undertaking original research in the archives of the National Library of Wales, Aberystwyth.

My research proposal began with the assumption that between 1944 and 1999, the British history curriculum underwent a process of thematic and geographical pluralisation. At some point in the last century there was a departure from 'traditional' (i.e. male-dominated, socio-economic, religious, and political) history to a more diverse representation of Britain's national identity to include the histories of national, ethnic and other under-represented minorities. The principal aim of my research was to discover whether this hypothesis could be proven by a survey of the examination papers that students sat and the textbooks they studied.

Overall, I was impressed with the breadth of history that was offered in the textbooks. Students could elect to answer questions on a wide range of topics, including religion, politics, education, high culture, society, economics, architecture, linguistics, biography, diplomacy, science, crime, war and conflict, literature, sport, gender, and migration. However, it would be misleading to suggest that all or even most of these options were available from

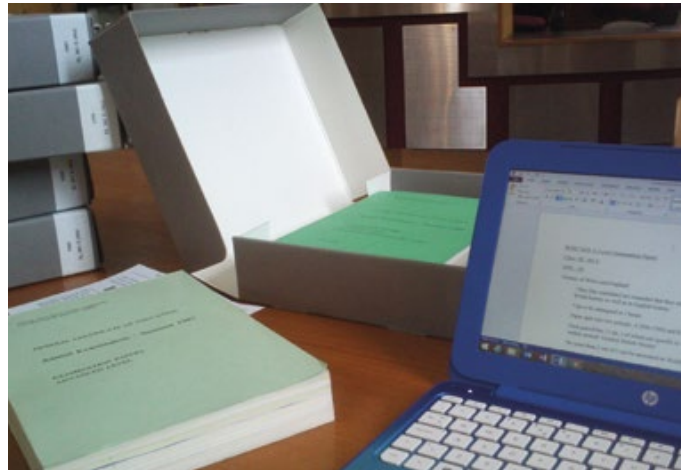
the 1940s. My research proved that there was indeed a process of pluralisation in British history teaching that gradually recognised the validity and value of setting questions on less 'traditional' aspects of history. I must emphasise the word 'process' because there is no evidence of a radical change in the syllabus in any one year, or indeed in any one decade.

Carrying out this internship gave me a greater appreciation for the work that researchers do and how their work can potentially influence public policy. At a time when talk of curriculum change is all the rage in Whitehall and Cardiff, it is vitally important that policy decisions are properly informed by the successes and failures of the recent past. For many students, the school classroom is their first point of contact with their nation's history, and thus with a major part of their heritage as British citizens. The way we view history can influence our attitudes and values for life, and so it is in everyone's interest that we get it right.

As well as attending two weekend leadership training courses, interns finally had the opportunity to showcase their research

to Lord Laidlaw, the University's Deans of Science and Arts, The Proctor, and our outgoing Principal, Professor Louise Richardson. However, perhaps the greatest honour was that of spending time with my fellow interns. Their talent and passion for research was genuinely impressive, and it was a privilege to work alongside them.

Finally, I would like to take this opportunity to thank my supervisor from the School of History, Dr Riccardo Bavaj. His support was a stimulating and constructive influence on my work, for which I am very grateful.



A first taste of archival research



Lord Laidlaw and his interns at the poster presentation event

(Photo: Oli Walker, Tilted Frame Photography)

A Year at the Netherlands Institute for Advanced Study

Frances Andrews is Professor in Mediaeval History, specialising in the history of Italy and of the late mediaeval church. She worked in Italy, London and York before coming to St Andrews in 1995. Her latest projects, *Churchmen and Urban Government in Late Medieval Italy*, and *Doubling Christianity/The Church and Doubt* are published by Cambridge University Press.



I am spending the academic year 2015-16 as a Fellow of NIAS, the Netherlands Institute for Advanced Study in the Humanities and Social Sciences. The brainchild of Eugenius (Bob) Uhlenbeck, a Dutch Professor of Linguistics, NIAS was designed as a European partner for the Princeton Institute of Advanced Study.

Like Princeton, NIAS welcomes scholars from all over the world to pursue a personal research project while also engaging on a daily basis with researchers in adjacent and not so adjacent fields. This year the community includes a small group of historians, alongside scholars working on anything from neo-natal testing, pulmonary medicine and cognitive neuroscience to biotechnology and financial economics, as well as several with interests more directly related to my own, including social anthropology, linguistics, English literature, classics, philosophy, Islamic studies and art history.

Mix all these together with the writers, journalists and artists in residence, and lunchtime conversations are full of the unexpected (and lots of fun). Seminars can be distinctly combative as historians seek to explain to social psychologists why they should care about the distant (or even the recent) past, and organisational psychologists try to bring humanities researchers up to speed on the advantages of modelling, or the risks of OCR (Optical Character Recognition, not the Oxford, Cambridge and RSA qualification awarding body). The result is greater clarity and greater enthusiasm for exchange.

In September I gave the opening lecture for the NIAS year, attended by the great and the good of the Royal Netherlands Academy of Arts and Sciences, which somehow managed to be a typically informal occasion followed by excellent food and great conversation. I have since given talks to mediaevalists in Utrecht, Rome and Amsterdam.

My main purpose while at NIAS, however, is to finish the second part of a project originally funded by the Arts and Humanities Research Council, exploring the employment of professed religious in late mediaeval cities.

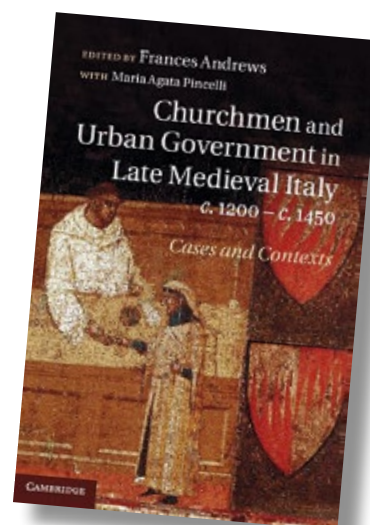
When and why did monks take on such urban offices, and what does this sort of engagement tell us about perceptions of the religious life or the nature of administration?

How different might the picture look in another, equally urban part of mediaeval Europe such as Flanders?
How does understanding these differences affect our conception of late mediaeval European culture?

These are great questions to be asking with specialists from various parts of the world and I have often found myself debating the differences, past and present, between Britain, The Netherlands and, say, Germany or Italy. St Andrews is also often a focus of conversation as colleagues in vast institutions in Berlin or Amsterdam wonder how we manage to achieve so much in such a small town!



Fransum Church, near Groningen, a tenth-century foundation with later mediaeval apse



Cover of *Churchmen and Urban Government in Late Medieval Italy* (2013)

The Islamisation of Anatolia, c. 1100-1500

Andrew Peacock is Reader in Middle Eastern Studies and previously held positions in Cambridge and Ankara. He is Principal Investigator of the research project 'The Islamisation of Anatolia, c. 1100-1500'. His most recent book, *The Great Seljuk Empire*, is published by Edinburgh University Press.



The origins of modern Turkey lie in the transformation of Anatolia from an almost entirely Christian society in the eleventh century to one which was overwhelmingly Muslim in the sixteenth. This represents one of the great turning points in the history of Eurasia, leading ultimately to the rise of the Ottoman state and the collapse of Byzantium.

Yet it is a process which is surprisingly poorly understood, and has rarely attracted much attention from scholars of Islamic history; and such work as has been done is largely by specialists in Byzantine rather than Islamic studies.

Basic questions about how Islam spread in Anatolia, the factors that encouraged its acceptance, the reasons why some areas were more receptive to it than others, and whether and to what extent Muslim rulers actively encouraged conversion have yet to receive a satisfactory examination. Furthermore, research has almost entirely concentrated on the question of Christian conversion to Islam, but the Turks who conquered Anatolia had themselves only recently and perhaps partially embraced Islam. It was in Anatolia that they became, if not Muslim, then Islamised, but this process is barely understood at all. Finally, the reasons why Anatolia embraced Islam but surrounding regions such as the Balkans and Caucasus remained substantially Christian is not well understood.

The Islamisation of Anatolia project, funded by the European Research Council, aims to shed new light on this historical transformation that continues to have deep resonance in the contemporary world in the form of Turkey and that country's understanding of its own past and its relations with the wider world. Rather than examining it purely as a question of Christian conversion to Islam, this project seeks to examine Islamisation as a cultural process and thus to give weight to the question of how Turks became acculturated to Islamic civilisation as well as the spread of Islamic culture in Anatolia.

The Turkish epic of Alexander the Great, a manuscript copy from Syria, dated 1486 (The Walters Art Museum)



The few previous attempts to understand the problem have been largely based on published literary texts such as chronicles and hagiographies in Greek and Persian, or else for the later period from studies of Ottoman official registers (*defters*). Whilst these sources have their uses, by far the most important group of texts has been almost entirely ignored: Islamic texts produced in Anatolia for a local audience. A huge literature in Persian, Turkish and to a lesser extent Arabic was produced. Some of this was aimed at newcomers to Islam, or as basic teaching texts, while some comprise sophisticated treatises on theology, Islamic law and Sufism, as well as biographies of holy men.

In addition to works directly related to the religion, more secular works of history and poetry were also composed, especially in Persian and Turkish. Yet the vast majority of mediaeval Anatolian literature is unpublished and survives only in manuscript form, but is little known because it has never been catalogued in an accessible way. Indeed, in many instances manuscripts have never been catalogued at all.

These texts offer the most reliable source for the nature of Islam in Anatolia, as primary sources produced by local Muslims, while their colophons, giving details such as date of composition, place and date of copying, and name of patron shed light on the spread of Islamic religion and culture. Understanding where and when these texts were composed, copied, read and circulated will allow us to understand for the first time the intellectual influences that shaped Muslim Anatolia. Texts less directly connected with the religion, such as history and poetry, shed light on the broader processes of the spread of Islamic culture.

This project aims to address the question of Islamisation through these texts produced between c.1100 and 1500. Since 2012, our project team which includes three postdocs, Bruno De Nicola, Sara Nur Yildiz and Zeynep Oktay – has been conducting intensive research in libraries in Europe and Turkey, as well as some collections further afield in Egypt and India, to identify relevant manuscripts and texts.

The information gathered by the project is being recorded in a database which will be made publicly accessible at its conclusion at the end of 2016, and will act as a research tool for other scholars and as a stimulus to further research. Already the project has identified and described numerous lost or unknown texts.

For example, we have recovered several manuscripts of the Arabic works of a thirteenth-century philosopher, Abu Bakr al-Nakhjawani, active in Anatolia, which were previously thought to be lost, and an otherwise completely unknown Turkish account of the early Islamic conquests in Syria, destined for a fourteenth-century sultanic patron.

In a collection in Southern India we discovered the lost horoscope of a fifteenth-century Anatolian sultan of the Aqqyunlu dynasty, while in Leiden in the Netherlands we came across an astrological history in Persian dedicated to the ruler of central Anatolia in 1370. Meanwhile, in a provincial collection in southern Turkey we discovered another royal manuscript, dedicated to the late fourteenth century ruler of the region around ancient Ephesus in southern Turkey, which contains poems composed by an Iranian emigre offering a unique insight into court culture and life.

All these texts offer rich new information for scholars about the cultural as well as the religious history of mediaeval Anatolia, as well as shedding light on the region's connections with other parts of the Muslim world. In addition to the project database, the results are also being published in edited volumes resulting from conferences and workshops and in article and monograph form.



Masnavi of Jalal-al Din Rumi
(Illustrated manuscript dated AH 894 / AD 1488–89, Iran)
(The Metropolitan Museum of Art, Gift of Alexander Smith Cochran, 1913)

Project website:
www.islam-anatolia.ac.uk

Preserving the World's Rarest Books

Andrew Pettegree is Professor of Modern History. He held positions in Hamburg and Cambridge before arriving in St Andrews in 1986. His most recent book, *Brand Luther. 1517, Printing and the Making of the Reformation* is published by Penguin, New York.



As every parent knows, a lot depends in the early years on whether your children are good sleepers. Mine were not. For seven years, from the time my oldest was born until the second was five, I seldom had an uninterrupted night. I would stumble to work in a state of near exhaustion. It was this, as well as a desire for a new challenge, that spurred a change in the direction of my research.

Until this point I had been a historian of the Reformation, often obliged to read complex theological works in abstruse languages. But that was beyond my sleep-deprived brain. Instead I resolved to do the fundamental groundwork by documenting, book by book, the early history of printing.

That was twenty years ago. For the first ten years each summer we would decant to a different part of France to document the sixteenth-century contents of the local libraries. My postgraduate students would come too: gradually I built a group with common interests in book history. One thing led to another. Our study of the vernacular publications of France was followed by work on Dutch books – for me a return to first roots. Successive grants from funding agencies provided for the employment of research staff, to build the infrastructure of a database.

Gradually, with the recruitment of new specialists, we expanded our competence to other parts of Europe. In 2011 we launched our new resource, the Universal Short Title Catalogue (USTC): a searchable database of all books published in Europe in the first age of print (1450-1600). It contained some 360,000 documented items, with the locations of some 1.3 million surviving copies spread over 3,000 libraries and archives worldwide.

More by luck than judgement we had found a propitious time to undertake work of this sort. We found ourselves

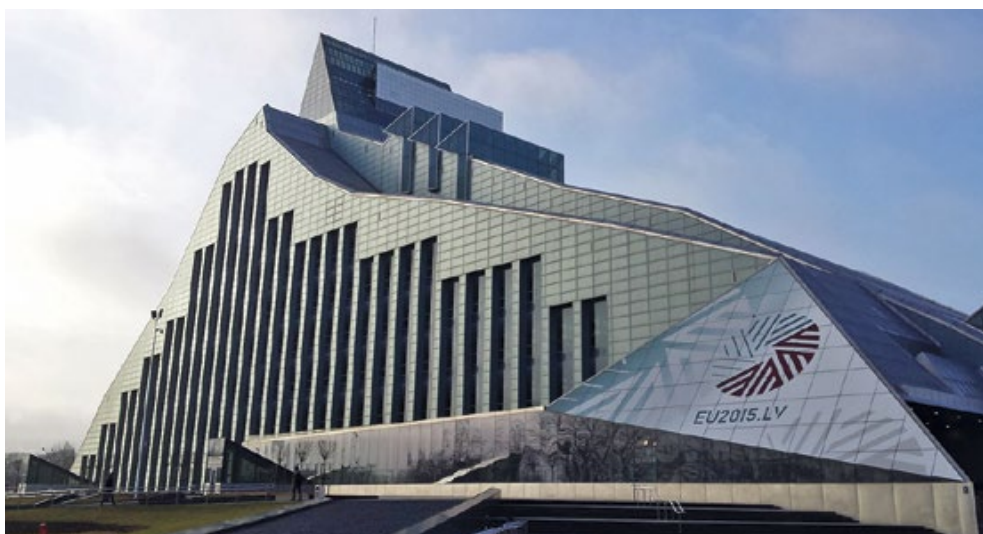
charting one of the seminal moments of European communication history – the shift from manuscript to print – during the next great technological revolution, the digital age. When we first began our work on French books, we often found ourselves transcribing records from a card index or manuscript list. Now thousands of libraries have a digital catalogue. The speed at which we work has improved exponentially.

The group continues to expand, led by three research staff with different language and technical specialisms. When postgraduate students join the group they undertake independent work, but can also take advantage of the vast amount of data we have logged in our data files. Each summer we host a conference for leading book specialists, and we entertain six young scholars who have applied through a competitive scheme to work with us for six weeks as interns, to experience the working methodology of the group. Some later return for longer periods of work, or for a PhD. For me it is like working in a laboratory, since I see the staff and most of the graduate students every day; even if we sometime leave the lab benches to undertake fieldwork in some of the world's great libraries.



A rare Amsterdam news pamphlet copying a sentence from the Court of Holland regarding a murder in 1616

(Image courtesy Fagel pamphlet collection H.3.23 (3), Trinity College Library, Dublin)



An image of the National Library of Latvia, one of our partner libraries

(CC BY-SA 4.0)

Up to this point the project group has been sustained almost entirely by the Arts and Humanities Research Council – a notable act of academic generosity, given that 95% of our work concerns the book culture of other European countries. But recently we have branched out. We now work closely with two publishers, Proquest and Brill, on a major digitisation project. Brill also supports our publication series, the Library of the Written Word. Then in 2015 we embarked on a new venture: a co-operative partnership with the library community (and funded by the Andrew W Mellon Foundation of New York) called Preserving the World's Rarest Books.

The concept of this is quite simple. Around the world, libraries and archives have huge holdings of books from the first era of print, but they seldom know which of them are particularly rare. Some of the most valuable and cherished books – the Gutenberg Bible, for instance, or Shakespeare's First Folio – are not particularly rare. It is the small, unconsidered texts, produced in abundance but never intended to grace the shelves of a library, which have the poorest chances of survival. Our work on the early print world taught us one extraordinary fact: that although most books were produced in editions of seven hundred or even a thousand copies, a third of all the books published before 1600 survive in only a single copy (many others have clearly disappeared altogether). Yet libraries do not know which of their books are unique survivors.

Thanks to the data we have accumulated, we are in the position to give them this information, hopefully empowering libraries to make informed decisions about conservation and digitisation. It is an aspect of the new partnership between academic institutions and the wider intellectual and commercial world that has become an increasingly important part of our lives. We signed up our first library partners last year, an eclectic group that includes great libraries like Harvard, Yale and Glasgow universities, but also much smaller collections. All of them have works of great interest and rarity.

The project group continues to expand. In June 2016 we will extend the coverage of the USTC into the seventeenth century, doubling the size of the database. My own work has turned to documenting the early history of newspapers and advertising. I even have time to turn back to the Reformation from time to time, with a recent book on Martin Luther, anticipating the celebration of the 500th anniversary of the Reformation in 2017.

My children, once enemies of sleep, have themselves reached university age. Their legacy is, for me, a sustained experience of collaborative work that few in the humanities are privileged to experience. I owe those fitful nights a great debt.



Professor Pettegree and the intern community

Academic books published in 2015 by staff in the School of History

Tomasz Kamusella

Creating Languages in Central Europe During the Last Millennium

(Palgrave, ISBN: 978-1-137-50784-6)

* * * * *

Andrew Peacock

The Great Seljuk Empire

(Edinburgh University Press, ISBN: 978-0748638260)

* * * * *

Andrew Peacock and Annabel Teh Gallop, eds.

From Anatolia to Aceh:

Ottomans, Turks, and Southeast Asia

(Oxford University Press, ISBN: 978-0197265819)

* * * * *

Andrew Peacock, Bruno De Nicola, and Sara Nur Yıldız, eds.

Islam and Christianity in Medieval Anatolia

(Ashgate, ISBN: 978-1472448637)

* * * * *

Riccardo Bavaj and Martina Steber, eds.

Germany and 'the West':

The History of a Modern Concept

(Berghahn, ISBN: 978-1782385974)

* * * * *

Nikolaos Papadogiannis

Militant Around the Clock? Left-Wing

Youth Politics, Leisure, and Sexuality in

Post-Dictatorship Greece, 1974-1981

(Berghahn Books, ISBN: 978-1782386445)

* * * * *

Christine McGladdery

James II

(Birlinn, ISBN: 978-1904607892)



James Nott

Going to the Palais:

A Social and Cultural History of Dancing and Dance Halls in Britain 1918-1960

(Oxford University Press, ISBN: 978-0199605194)

* * * * *

Andrew Peacock and DG Tor, eds.

Medieval Central Asia and the Persianate World: Iranian Tradition and Islamic Civilisation

(IB Tauris, ISBN: 978-1784532390)

* * * * *

Frank Müller and Heidi Mehrkens, eds.

Sons and Heirs.

Succession and the Political Culture of Nineteenth-Century Europe

(Palgrave, ISBN: 978-1137454966)

* * * * *

Andrew Pettegree

Brand Luther.

1517, Printing and the Making of the Reformation

(Penguin Press, ISBN: 978-1594204968)

* * * * *

Richard Whatmore

What is Intellectual History?

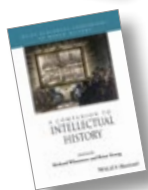
(Polity Press, ISBN: 978-0745644929)

* * * * *

Richard Whatmore and Brian Young, eds.

A Companion to Intellectual History

(Wiley-Blackwell 2015, ISBN: 978-1118294802)



The St Andrews Historian is published by the School of History of the University of St Andrews, primarily for former students of St Andrews who read for an undergraduate or postgraduate degree in History or a joint degree involving History. Please visit the School of History website for electronic versions of this magazine: www.st-andrews.ac.uk/history

Please keep us up to date with your contact details via the University's Alumni Relations Office, which is responsible for updating the mailing list.

Email: alumni@st-andrews.ac.uk
Development, University of St Andrews, Crawford Building,
91 North Street, St Andrews, KY16 9AJ.

School of History Editors: Dr Gillian Mitchell and Dr Konrad Lawson
Editorial Assistant: Nathan Alexander
© School of History, University of St Andrews, 2016

Front cover photo: Lord Crawford's Rectorial Drag carriage at the Melville Fountain in Market Street, St Andrews, 1953.
Courtesy of the University of St Andrews Library, GMC-19-51.8
Designed and produced by University of St Andrews Print & Design Unit May 2016
The University of St Andrews is a charity registered in Scotland. No: SC013532



University of
St Andrews
FOUNDED
1413