

Frykenberg proposes that various interpretations of history determined historical inquiry: history can be seen as simply those events which took place in the past, or as explanations of those events. History can also be defined as one's memory, story, or an anecdote. History as antiquity comprises those mythical legacies in the "search for beginnings and origins" in ancient civilizations. Classicity points to those ancient "high" cultures which provided a model for subsequent generations to follow, a foundation from which the latter developed, such as those civilizations of ancient India, China, Greece, and Rome. History viewed as theodocity relates to our means of understanding religion, God, and personal redemption.

Once Frykenberg starts to define history as description, destiny, and rhetoric, the intersections with Southgate become more apparent. Historians describe events through their own perspectives, and through the eyes of their subjects; thus, the information and documentation they use has been tainted: there is no objectivity and no pure history. Because explanations of causality can never be certain, history is an ambiguous science, explains Frykenberg, and thus follows the debate on the purpose of historical inquiry, proposes Southgate.

Southgate argues that postmodernists recognize that history "can never be one single privileged position from which the story of the past can finally be told." Historians have constantly struggled with determining the ultimate "facts" and "objective truth." But the problem, as demonstrated by the Marxists, Feminists and Post-colonialists, is that history has always been written by the winners in the struggle for position, influence and resources. Postmodernists are only broadening the discourse by adding the stories and interpretations of the losers in the battle, because they perceive it to be the only means of finding a more comprehensive understanding of events. History, in the eyes of Southgate, is ultimately a hypothesis. For Frykenberg, historical understanding is rooted in "those structures and systems of belief which some individual or some larger aggregate of persons hold dear." Current historical debates reflect the rhetorical struggles which inevitably ensue when belief systems clash.

For the reader who is interested in the intellectual history of historical inquiry, Southgate offers an overview of the attitudes historians have taken towards their discipline over time: what historians said they were doing, and why they were doing it. External forces, such as developments in the psychology of perception, the problems of language, as explained by linguistics, or the issue of scepticism in philosophy, all impacted upon history from the outside, by questioning the methodology historians had always taken for granted. Marxism, feminism and post-colonialism impacted the discipline from the inside, by disputing the core beliefs traditionally held by members of the discipline. Frykenberg is more interested in the philosophy of history; he argues that history is intertwined with faith and religious belief, but in a broader sense. Frames of reference define the viewpoints and approaches individuals bring to historical understanding, and historical perceptions underlie the belief systems individuals adhere to. Southgate looks at some of those "faiths," the frames of reference in the political, social and intellectual movements which have affected historical inquiry.

Bernie D. Jones

Jules R. Benjamin. *A Student's Guide to History*, 6th edition. New York: St. Martin's Press, 1994.

Jules R. Benjamin has written the sixth edition of his introduction to historical study for undergraduates. It is a good step-by-step guide for the student who has no history background, or for those who might have already taken one or two classes. Although the book is meant to be used by a

student of history, it is useful for a student of any discipline. He clearly illustrates the pitfalls students can tumble into, thus ensuring that the student understands the concepts and will learn how to avoid plagiarism, bad writing, researching, note taking and study habits.

Benjamin explains what historical study is and what historians do. He advises students on how to read assigned texts, take notes, study for an exam, and do historical research; he then goes further to demonstrate how each task is performed. He includes in the appendix a listing of basic reference sources, research and study guides, the names of some common grammar and style manuals, and the call number systems used by the Library of Congress and the Dewey Decimal System.

Benjamin's style is straightforward, and the book is simply written. His guidebook is helpful for the instructor who needs guidance in teaching history students the basics, but it is not meant to be an introduction to substantive areas of historical study or schools of historical thought.

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