*Postscript 2016*

‘Of making many books there is no end.’[[1]](#footnote-1) In the period since this essay first appeared the literature by and about Berlin has multiplied rather more than it has divided. That is to say, it has grown in bulk within the categories identified here rather than developing into new ones, on the whole. Berlin himself continues to publish more prolifically in death than in life, thanks to the firm guidance of Henry Hardy.[[2]](#footnote-2) Berlin turned his neo-Kantianism to use in sketching a general trajectory of intellectual history, especially from 1760 to 1830, in the typescript of the early 1950s mentioned above: this has now appeared as *Political Ideas in the Romantic Age.*[[3]](#footnote-3) The working out of this perspective into one specific form has been emphasised by the appearance of a revised edition of Berlin’s *Russian Thinkers*, which presents his view of pre-1917 Russia,[[4]](#footnote-4) and this complements a collection of his essays on post-1917 Russia under the title *The Soviet Mind*.[[5]](#footnote-5)

If these have been Berlin’s principal writings of the decade, his thought (and much besides) can be studied in the making by reading his published letters, which Hardy has been bringing out since 2004. Berlin’s essay of 1928 on ‘Freedom’, which adumbrates some characteristic themes, is printed in the first volume of his correspondence.[[6]](#footnote-6) The second volume is important for information about the period in which most of the writings printed in the present volume were first written.[[7]](#footnote-7) The third volume, edited by Hardy and Mark Pottle, covers 1960 to 1975, and sees Berlin founding Wolfson College, Oxford.[[8]](#footnote-8) Thefinal volume, again co-edited with Mark Pottle, shows Berlin responding to requests from his readers to clarify his ideas.[[9]](#footnote-9) Retrospective clarification and self-interpretation, besides late reflections, by Berlin are also to be found in Isaiah Berlin and Beata Polanowska-Sygulska, *Unfinished Dialogue*, which includes further letters.[[10]](#footnote-10) There are more in Andrzej Walicki, *Encounters with Isaiah Berlin: Story of an Intellectual Friendship.*[[11]](#footnote-11)

Berlin’s early writings and their historical setting claimed much more attention than they did in the years up to 2002. Arie M. Dubnov gives detailed attention to these (and much else), with special emphasis on the Jewish dimension, in *Isaiah Berlin: The Journey of a Jewish Liberal*.[[12]](#footnote-12) Joshua Cherniss examines ‘Isaiah Berlin’s Early Political Thought’ and Terrell Carver assesses ‘Berlin’s Karl Marx’.[[13]](#footnote-13) Avery Plaw considers ‘Isaiah Berlin and the Plurality of Histories: Two Concepts of Karl Marx’.[[14]](#footnote-14) The development of Berlin’s political thought is considered at length in Cherniss’s monograph *A Mind and Its Time*.[[15]](#footnote-15) Robert Wokler provides ‘A Guide to Isaiah Berlin’s *Political Ideas in the Romantic Age*’,[[16]](#footnote-16) while Graeme Garrard compares Berlin with Talmon in his *Counter-Enlightenments: From the Eighteenth Century to the Present*.[[17]](#footnote-17) Philosophical questions implicit in Berlin’s intellectual history are considered by Jamie Reed, ‘From Logical Positivism to ‘“Metaphysical Rationalism”: Isaiah Berlin on the “Fallacy of Reduction”’.[[18]](#footnote-18) Another sort of movement is noted in Alessandro Della Casa, ‘Berlin lettore di Marx: pluralismo dei valori e natura umana’.[[19]](#footnote-19) Though not about Berlin specifically, Jan-Werner Müller, *Contesting Democracy*: *Political Ideas in Twentieth-Century Europe*,[[20]](#footnote-20) refers to him and contains much about the broader scene which he contemplated.

‘Two Concepts of Liberty’ continues to attract attention. Berlin’s reading of negative and positive freedom has been examined by Theodore L. Putterman.[[21]](#footnote-21) John Christman seeks to save what he takes to be positive freedom.[[22]](#footnote-22) Positive freedom has been considered more broadly by Adam Swift, who unpicks several of the strands woven together in ‘Two Concepts’, and finds more to say for some of these than Berlin did.[[23]](#footnote-23) Quentin Skinner proposes an increase in concepts in ‘A Third Concept of Liberty’,[[24]](#footnote-24) but Eric Nelson considers the desirability of a reduction in number to one.[[25]](#footnote-25) The relations between knowledge and liberty are considered in Mark Bode, ‘Everything Is What It Is, and Not Another Thing: Knowledge and Freedom in Isaiah Berlin’s Political Thought’.[[26]](#footnote-26) For the application of another perspective on freedom to Berlin’s work, see Philip Pettit, ‘The Instability of Freedom as Noninterference: The Case of Isaiah Berlin’.[[27]](#footnote-27) A view of some of the intellectual history implied in *Two Concepts* is found in two essays by David Lay Williams.[[28]](#footnote-28) The lecture is considered from a variety of viewpoints, and with an eye to its continuing importance, in *Isaiah Berlin and the Politics of Freedom*.[[29]](#footnote-29)

The question of pluralism and relativism has been considered by Jason Ferrell[[30]](#footnote-30) and by Matthew J. Moore.[[31]](#footnote-31) The connection (or lack of it) between liberalism and pluralism has attracted a great deal of attention. Jonathan Riley considers ‘Defending Cultural Pluralism within Liberal Limits’,[[32]](#footnote-32) whilst Gerald F. Gaus asks about ‘Pluralistic Liberalism: Making Do without Public Reason?’[[33]](#footnote-33) On the other hand, William A. Galston in his *Liberal Pluralism: The Implications of Value Pluralism for Political Theory and Practice*,[[34]](#footnote-34) amidst much else, argues briefly in favour of a Berlinian account. George Crowder, building on the revised position he adopted in *Liberalism and Value Pluralism*, sees a close relationship between the two. His full-length treatment of Berlin as a contemporary thinker[[35]](#footnote-35) sees him in recognisable form as devoted to exposing the roots of twentieth-century totalitarianism in a way that ends with – and in Crowder’s account emphasises most strongly – value pluralism. A liberal–pluralist nexus is the central concern of *The One and the Many*, edited by Crowder and Henry Hardy, though fittingly there is much besides in it.[[36]](#footnote-36) John Gray has reissued his account of Berlin and pluralism with a new introduction, arguing that events since his first edition of 1995 have made Berlin’s thought more rather than less important.[[37]](#footnote-37) The implications of pluralism for law are examined in *Isaiah Berlin, Value Pluralism, and the Law*.[[38]](#footnote-38) For two further views of pluralism’s implications see Ella Myers, ‘From Pluralism to Liberalism: Rereading Isaiah Berlin’,[[39]](#footnote-39) and Michael Jinkins, *Christianity, Tolerance and Pluralism: A Theological Engagement with Isaiah Berlin’s Social Theory*.[[40]](#footnote-40) Pluralism itself multiplies in George Crowder’s ‘Two Concepts of Liberal Pluralism’.[[41]](#footnote-41) On the other hand, Ronald Dworkin, *Justice for Hedghogs*, treats value as one big thing.[[42]](#footnote-42) Jonathan Riley emphasises that Berlin’s thought implies a minimum of common moral ground.[[43]](#footnote-43) A critical treatment of pluralist conceptions of political thought comes from Charles Blattberg, who argues that practical reason can be understood in a way that implies that reconciliation without compromise is sometimes possible,[[44]](#footnote-44) and has written about ‘Taking Politics Seriously – But Not Too Seriously’.[[45]](#footnote-45)

Berlin’s treatment of nationalism attracts a growing amount of attention. Joan Cocks develops her views in *Passion and Paradox: Intellectuals Confront the National Question*.[[46]](#footnote-46) A different account is given by David Miller, ‘Crooked Timber or Bent Twig? Isaiah Berlin’s Nationalism’.[[47]](#footnote-47) Edward Said reflects briefly in ‘Isaiah Berlin: An Afterthought’,[[48]](#footnote-48) and Pierre Birnbaum writes more fully in ‘Isaiah Berlin: The Awaking of a Wounded Nationalism’.[[49]](#footnote-49) Compare the accounts in Shlomo Avineri, ‘A Jew and a Gentleman’,[[50]](#footnote-50) and Avishai Margalit, ‘Home and Homeland: Isaiah Berlin’s Zionism’.[[51]](#footnote-51) See too Arie M. Dubnov, ‘A Tale of Trees and Crooked Timbers: Jacob Talmon and Isaiah Berlin on the Question of Jewish Nationalism’,[[52]](#footnote-52) and also his ‘Anti-Cosmopolitan Liberalism: Isaiah Berlin, Jacob Talmon and the Dilemma of National Identity’.[[53]](#footnote-53) At the time of writing, Dubnov’s *Isaiah Berlin* contains his latest word on the subject.

The account of intellectual history that Berlin worked out as a complement to the essays printed in this volume has attracted much attention. Historians have long commented on the presence of ‘the one and the many’ in Greek philosophy, and identified ‘The Pluralists’.[[54]](#footnote-54) Lauren J. Apfel now enlarges on passing remarks of Berlin’s, and argues for a value pluralism in the Sophists, the tragedians and Herodotus.[[55]](#footnote-55) Berlin’s treatment of things Russian is praised highly by Orlando Figes, *Natasha’s Dance*,[[56]](#footnote-56) and less highly by Derek Offord in *Journeys to a Graveyard: Perceptions of Europe in Classical Russian Travel Writing*,[[57]](#footnote-57) and again in ‘Alexander Herzen and James de Rothschild’.[[58]](#footnote-58) A fuller account of Berlin’s intellectual historiography will be found in Joseph Mali and Robert Wokler (eds.), *Isaiah Berlin’s Counter-Enlightenment*.[[59]](#footnote-59) Daman Linker examines ‘The Reluctant Pluralism of J. G. Herder’,[[60]](#footnote-60) and Alan Patten considers ‘“The Most Natural State”: Herder and Nationalism’,[[61]](#footnote-61) while Vicki Spencer writes ‘In Defense of Herder on Cultural Diversity and Interaction’.[[62]](#footnote-62) A brief critical commentary on Berlin appears in Robert J. Richards, *The Romantic Conception of Life: Science and Philosophy in the Age of Goethe*.[[63]](#footnote-63) A full and vigorous criticism is Robert E. Norton, ‘The Myth of the Counter-Enlightenment’,[[64]](#footnote-64) to which Steven Lestition attempts a response in ‘Countering, Transposing, or Negating the Enlightenment?’[[65]](#footnote-65), to which in its turn Norton replies firmly in ‘Isaiah Berlin’s “Expressionism”, or: “Ha! Du bist das Blökende!”’.[[66]](#footnote-66) An unrestrained attack on Berlin is mounted by Zeev Sternhell in *The Anti-Enlightenment Tradition*.[[67]](#footnote-67)

There has been interest in the practical implications of Berlin’s ideas, in one sense by Jason Ferrell in ‘Berlin: Liberalism and Pluralism in Theory and Practice’.[[68]](#footnote-68) In other senses, it receives attention from Michael Spicer, ‘Masks of Freedom’, in respect of administration,[[69]](#footnote-69) from Jonathan Allen as ‘A Liberal-Pluralist Case for Truth Commisions’,[[70]](#footnote-70) and from Neil Burtonwood with reference to the education of children from cultural minorities under liberal democracies.[[71]](#footnote-71) An assertion of Berlin’s general importance appears in Nick Fraser, ‘Isaiah Berlin: The Free Thinker’,[[72]](#footnote-72) which should be contrasted with Hywel Williams, ‘An English Liberal Stooge’, which sees him as a cultural representative of a CIA world-view and an early example of US celebrity values.[[73]](#footnote-73)

Extended and general accounts of Berlin’s thought have multiplied. He has been considered on a broad canvas by Strachan Donnelley, ‘Nature, Freedom and Responsibility: Ernst Mayr and Isaiah Berlin’,[[74]](#footnote-74) and treated as himself the painter of a broad canvas by Norman Coles, *Human Nature and Human Values: Interpreting Isaiah Berlin*,[[75]](#footnote-75) and by Connie Aarsbergen-Ligtvoet, *Isaiah Berlin: A Value Pluralist and Humanist View of Human Nature and the Meaning of Life*.[[76]](#footnote-76) Larry Siedentop asks the pertinent question ‘What Are We to Make of Isaiah Berlin?’[[77]](#footnote-77) Joshua Cherniss and Henry Hardy provide their answer in ‘Isaiah Berlin’.[[78]](#footnote-78) Berlin is treated alongside his intellectually inventive contemporaries by Peter Skagestad, ‘Collingwood and Berlin: A Comparison’,[[79]](#footnote-79) and by Paul Franco, ‘The Shapes of Liberal Thought: Oakeshott, Berlin, and Liberalism’.[[80]](#footnote-80) The effects of a long-term friendship with Berlin on one who began to think seriously about politics rather late in the day are seen in Bernard Williams, *In the Beginning Was the Deed: Realism and Moralism in Political Argument*, which contains some important remarks on Berlin’s account of liberty.[[81]](#footnote-81) Examinations of Berlin’s political thinking in the round are given by Jonathan Riley, ‘Interpreting Berlin’s Liberalism’,[[82]](#footnote-82) by Duncan Kelly, ‘The Political Thought of Isaiah Berlin’,[[83]](#footnote-83) and by William A. Galston, ‘Moral Pluralism and Liberal Democracy: Isaiah Berlin’s Heterodox Liberalism’.[[84]](#footnote-84) Berlin’s general importance for political studies has been considered by Ryan Patrick Hanley in ‘Political Science and Political Understanding: Isaiah Berlin on the Nature of Political Inquiry’,[[85]](#footnote-85) while James Cracraft offers ‘A Berlin for Historians’.[[86]](#footnote-86)

Biographical and institutional commentary from a variety of hands has been commissioned or collected or both by Henry Hardy in *The Book of Isaiah*, sometimes to very enlightening effect.[[87]](#footnote-87) Memoirs by Berlin’s friends and contemporaries have continued to provide informative material, e.g. from Mary Warnock,[[88]](#footnote-88) and Berlin turns up significantly in Nicola Lacey’s biography of his friend Herbert Hart.[[89]](#footnote-89) His relations with one of his intellectual (and personal) enemies are explored at length by David Caute in *Isaac and Isaiah*.[[90]](#footnote-90) Robert Wokler considers ‘The Professoriate of Political Thought in England since 1914: A Tale of Three Chairs’.[[91]](#footnote-91) Berlin is a central figure in György Dalos, *The Guest from the Future: Anna Akhmatova and Isaiah Berlin*.[[92]](#footnote-92) One important episode is considered by Anne Deighton, ‘Berlin in Moscow – Isaiah Berlin: Academia, Diplomacy and Britain’s Cultural Cold War’.[[93]](#footnote-93) Some engaging writing is to be found in Henry Hardy, Kei Hiruta and Jennifer Holmes (eds), *Isaiah Berlin and Wolfson College*.[[94]](#footnote-94) The most elegant and penetrating recent biographical account is Alan Ryan, ‘Isaiah Berlin, 1909–1997’.[[95]](#footnote-95)

Those in search of a less selective listing of literature about Berlin will still find it – and much else – at <http://berlin.wolf.ox.ac.uk>, the Isaiah Berlin Virtual Library maintained (like much else concerning Berlin) and augmented by the sustained hard work and enduring enthusiasm of Henry Hardy. One of the ways in which that resource adds to the present account is by the inclusion of material in any language, even those not widely read in the West: this policy accommodates a growing literature on Berlin in China and Japan, where both his liberalism and his pluralism have attracted much interest, though he himself hardly applied them explicitly to the East.

1. Ecclesiastes 12:12. [↑](#footnote-ref-1)
2. Cf. Adrian Wooldridge, ‘Old Polymaths Never Die’, *Intelligent Life*, July/August 2012, pp. 114–19. (Subsequent page references are by page number alone.) [↑](#footnote-ref-2)
3. *Political Ideas in the Romantic Age: Their Rise and Influence on Modern Thought*, ed. Henry Hardy, introduction by Joshua Cherniss (London/Princeton, 2006: Chatto and Windus/Princeton University Press). As Princeton University Press has now reissued a total of eleven of Berlin’s books in new editions which differ from their predecessors, it is worth identifying their new forms here. Henry Hardy has added previously uncollected or unpublished material, and the publishers have added new forewords by diverse hands. These new editions include two books not previously published by Princeton: *The Hedgehog and the Fox* and *Karl Marx*. The foreword to *The Hedgehog and the Fox* is by Michael Ignatieff, whilst *Karl Marx* retains its foreword by Alan Ryan but gains an afterword by Terrell Carver. The other books (with the authors of their forewords) are *Against the Current* (Mark Lilla), *Concepts and Categories* (Alasdair MacIntyre), *Freedom and Its Betrayal* (Enrique Krauze), *The Crooked Timber of Humanity* (John Banville), *Personal Impressions* (Hermione Lee), *Political Ideas in the Romantic Age* (William Galston), *The Power of Ideas* (Avishai Margalit), *The Roots of Romanticism* (John Gray) and *Three Critics of the Enlightenment* (Jonathan Israel)*.* Pimlico have for their part also published the new editions of, so far, *The Crooked Timber of Humanity* and *Three Critics of the Enlightenment*, and Vintage have added a foreword by Andrew Marr to a reissue of *The Proper Study of Mankind*. [↑](#footnote-ref-3)
4. Ed. Henry Hardy and Aileen Kelly, introduction by Aileen Kelly, revised by Henry Hardy, glossary of names by Jason Ferrell (London, 2008: Penguin Classics). [↑](#footnote-ref-4)
5. *The Soviet Mind: Russian Culture under Communism*, ed. Henry Hardy, foreword by Strobe Talbott (Washington, DC, 2004: Brookings Institution Press ; 2nd [Brookings Classic] ed. 2016). [↑](#footnote-ref-5)
6. Published in the UK, and in the US in paperback, as *Flourishing: Letters 1928–1946* (London, 2004: Chatto and Windus), and in the US in hardback as *Letters 1928–1946* (New York, 2004: Cambridge University Press). The essay is at 631–7. [↑](#footnote-ref-6)
7. *Enlightening: Letters 1946–1960*, ed. Henry Hardy and Jennifer Holmes (London, 2009: Chatto and Windus). [↑](#footnote-ref-7)
8. *Building: Letters 1960–1975*, ed. Henry Hardy and Mark Pottle (London, 2013: Chatto and Windus). [↑](#footnote-ref-8)
9. *Affirming: Letters 1975–1997*, ed. Henry Hardy and Mark Pottle (London, 2015: Chatto and Windus). [↑](#footnote-ref-9)
10. New York, 2006: Prometheus. Foreword by Henry Hardy. [↑](#footnote-ref-10)
11. Frankfurt, 2011: Peter Lang. Originally published in a Polish journal in 2009. [↑](#footnote-ref-11)
12. London, 2012: Palgrave Macmillan. See especially parts 1 and 2. [↑](#footnote-ref-12)
13. Both in George Crowder and Henry Hardy (eds), *The One and the Many* (New York, 2007: Prometheus) (hereafter *The One and the Many*), chapters 4 and 1 respectively. [↑](#footnote-ref-13)
14. Rethinking History 10 (2006), 75–93. [↑](#footnote-ref-14)
15. Joshua Cherniss, *A Mind and Its Time: The Development of Isaiah Berlin’s Political Thought* (Oxford, 2013: Clarendon Press). [↑](#footnote-ref-15)
16. *History of Political Thought* 29 (2008), 344–69. [↑](#footnote-ref-16)
17. London, 2006: Routledge. See chapter 6, ‘Enlightened Totalitarianism’. [↑](#footnote-ref-17)
18. History of Political Thought 29 (2008), 109–31. [↑](#footnote-ref-18)
19. Studi storici 3 (2011), 597–603. [↑](#footnote-ref-19)
20. New Haven, 2011: Yale University Press. [↑](#footnote-ref-20)
21. ‘Berlin’s Two Concepts of Liberty: A Reassessment and Revision’, *Polity* 38 (2006), 416–46. [↑](#footnote-ref-21)
22. ‘Saving Positive Freedom’, *Political Theory* 33 (2005), 79–88. [↑](#footnote-ref-22)
23. *Political Philosophy: A Beginner’s Guide for Students and Politicians* (Cambridge, 2001: Polity; 2nd ed. 2006), part 2, ‘Liberty’. [↑](#footnote-ref-23)
24. *Proceedings of the British Academy* 117 (2002), 237–68; shortened version, *London Review of Books*, 4 April 2002, 16–18. [↑](#footnote-ref-24)
25. ‘Liberty: One Concept Too Many?’, *Political Theory* 33 (2005), 58–78. [↑](#footnote-ref-25)
26. British Journal for the History of Philosophy 19 (2011), 305–26. [↑](#footnote-ref-26)
27. Ethics 121 (2011), 693–716. [↑](#footnote-ref-27)
28. ‘Modern Theorist of Tyranny? Lessons from Rousseau’s System of Checks and Balances’, *Polity* 37 (2005), 443–65; ‘Political Ontology and Institutional Design in Montesquieu and Rousseau’, *American Journal of Political Science* 54 (2010), 525–42. [↑](#footnote-ref-28)
29. Bruce Baum and Robert Nichols (eds), *Isaiah Berlin and the Politics of Freedom: ‘Two Concepts of Liberty’ Fifty Years Later* (London, 2012: Taylor and Francis). [↑](#footnote-ref-29)
30. ‘The Alleged Relativism of Isaiah Berlin’, Critical Review of International Social and Political Philosophy 11 (2008), 41–56. [↑](#footnote-ref-30)
31. ‘Pluralism, Relativism, and Liberalism’, *Political Research Quarterly* 62 (2009), 244–56. [↑](#footnote-ref-31)
32. *Political Theory* 30 (2002), 68–96. [↑](#footnote-ref-32)
33. Chapter 2 of his *Contemporary Theories of Liberalism: Public Reason as a Post-Enlightenment Project* (London, 2003: Sage). [↑](#footnote-ref-33)
34. Cambridge, 2002: Cambridge University Press. [↑](#footnote-ref-34)
35. George Crowder, *Isaiah Berlin: Liberty and Pluralism* (Cambridge, 2004: Polity). [↑](#footnote-ref-35)
36. 366 above, note 4. Some essays in this collection with a different focus are noticed in their places within this postscript. [↑](#footnote-ref-36)
37. John Gray, *Isaiah Berlin: An Interpretation of His Thought* (Princeton, 2013: Princeton University Press). [↑](#footnote-ref-37)
38. The 2009 Editor’s Symposium, San Diego Law Review 46 No 4 (2009). [↑](#footnote-ref-38)
39. *Review of Politics* 72 (2010), 599–625. [↑](#footnote-ref-39)
40. London and New York, 2004: Routledge. The compatibility or otherwise of pluralism with religious belief is the topic of chapters 11–13 of *The One and the Many*, by William Galston, Jinkins and Henry Hardy. [↑](#footnote-ref-40)
41. *Political Theory* 35 (2007), 121–46. [↑](#footnote-ref-41)
42. Cambridge, Mass., 2011: Harvard University Press. On politics see especially part 5. [↑](#footnote-ref-42)
43. ‘Isaiah Berlin’s “Minimum of Common Moral Ground”’, *Political Theory* 41 (2013), 61–89. Riley is working on a study of Berlin and others, provisionally entitled *Pluralistic Liberal Democracy: Isaiah Berlin’s Political Thought and Beyond*. [↑](#footnote-ref-43)
44. *From Pluralist to Patriotic Politics: Putting Practice First* (Oxford: Clarendon Press, 2000). [↑](#footnote-ref-44)
45. Available at <http://papers.ssrn.com/sol3/papers.cfm?abstract\_id=1723387>. [↑](#footnote-ref-45)
46. Princeton, 2002: Princeton University Press. Reviewed by David Miller in *History of Political Thought* 25 (2004), 365–7. [↑](#footnote-ref-46)
47. *Political Studies* 53 (2005), 100–23, and chapter 8 of *The One and the Many*. [↑](#footnote-ref-47)
48. In his The End of the Peace Process (London: Granta Books, 2002), 216–22. [↑](#footnote-ref-48)
49. In his Geography of Hope: Exile, the Enlightenment, Disassimilation (Palo Alto, 2008: Stanford University Press), chapter 6. [↑](#footnote-ref-49)
50. Chapter 3 of *The One and the Many*. [↑](#footnote-ref-50)
51. Dissent 57 No 3 (2010), 66–72. [↑](#footnote-ref-51)
52. *Jacob Talmon and Totalitarianism Today: Legacy and Revision* [History of European Ideas 34 No 2 (2008)], 220–38. [↑](#footnote-ref-52)
53. Nations and Nationalism 16 (2010), 559–78. [↑](#footnote-ref-53)
54. e.g. John Burnet, *Greek Philosophy, Part I: Thales to Plato* (London, 1914: Macmillan), chapter 4, ‘The Pluralists’. [↑](#footnote-ref-54)
55. Lauren J. Apfel, *The Advent of Pluralism: Diversity and Conflict in the Age of Sophocles* (Oxford, 2011: Clarendon Press). [↑](#footnote-ref-55)
56. Orlando Figes, *Natasha’s Dance. A Cultural History of Russia* (London, 2002: Allen Lane), 667–8. [↑](#footnote-ref-56)
57. Dordrecht, 2005: Springer. See 169–70, 188. [↑](#footnote-ref-57)
58. Toronto Slavic Quarterly No 19 (Winter 2007). Online at <http://sites.utoronto.ca/tsq/19/offord19.shtml >. [↑](#footnote-ref-58)
59. *Transactions of the American Philosophical Society* 93 No 3 (2003). [↑](#footnote-ref-59)
60. *Review of Politics* 62 (2000), 267–93. [↑](#footnote-ref-60)
61. History of Political Thought 31 (2010), 657–89. [↑](#footnote-ref-61)
62. *Review of Politics* 69 (2007), 79–105. [↑](#footnote-ref-62)
63. Chicago/London, 2002: University of Chicago Press. See 6, 201–2. [↑](#footnote-ref-63)
64. Journal of the History of Ideas 68 (2007), 635–58. [↑](#footnote-ref-64)
65. ibid. 659–81. [↑](#footnote-ref-65)
66. *Journal of the History of Ideas* 69 (2008), 339–47. [↑](#footnote-ref-66)
67. Trans. David Maisel (New Haven, 2010: Yale University Press). Originally published in French in 2006. [↑](#footnote-ref-67)
68. Contemporary Political Theory 8 (2009), 295–316. [↑](#footnote-ref-68)
69. ‘Masks of Freedom: An Examination of Isaiah Berlin’s Ideas on Freedom and Their Implications for Public Administration’, *Administrative Theory and Praxis*, 25 (2003), 545–88. [↑](#footnote-ref-69)
70. In *The One and the Many*, chapter 10. [↑](#footnote-ref-70)
71. *Cultural Diversity, Liberal Pluralism and Schools* (London, 2006: Routledge). Cf. id., ‘Must Liberal Support for Separate Schools Be Subject to a Condition of Individual Autonomy?’, *British Journal of Educational Studies* 48 (2000), 269–84. [↑](#footnote-ref-71)
72. *Independent*, 28 May 2009, ‘Independent Life’, 14–15. [↑](#footnote-ref-72)
73. *Guardian*, 14 April 2004, 20. [↑](#footnote-ref-73)
74. *Social Research* 67 (2000), 1117–35. [↑](#footnote-ref-74)
75. Bexhill on Sea, 2004: Egerton House. [↑](#footnote-ref-75)
76. Amsterdam and New York, 2006: Rodopi. [↑](#footnote-ref-76)
77. In W. R. Louis (ed.), *Still More Adventures with Britannia* (London/Texas, 2003: I. B. Tauris/Harry Ransom Humanities Research Center), 175–94. [↑](#footnote-ref-77)
78. In Edward N. Zalta and others (eds), *Stanford Encyclopedia of Philosophy*, at <http://plato.stanford.edu/entries/berlin/>. [↑](#footnote-ref-78)
79. Journal of the History of Ideas 66 (2005), 99–112. [↑](#footnote-ref-79)
80. Political Theory 31 (2003), 484–507. [↑](#footnote-ref-80)
81. Ed. Geoffrey Hawthorn (Princeton, 2005: Princeton University Press). [↑](#footnote-ref-81)
82. *American Political Science Review* 95 (2001), 283–95. [↑](#footnote-ref-82)
83. British Journal of Politics and International Relations 4 (2002), 25–48. [↑](#footnote-ref-83)
84. *Review of Politics* 71 (2009), 85–99. [↑](#footnote-ref-84)
85. *American Political Science Review* 98 (2004), 327–39. [↑](#footnote-ref-85)
86. *History and Theory* 41 (2002), 277–300. [↑](#footnote-ref-86)
87. *The Book of Isaiah: Personal Impressions of Isaiah Berlin* (Woodbridge, 2009: The Boydell Press in association with Wolfson College, Oxford). [↑](#footnote-ref-87)
88. *A Memoir: People and Places* (London, 2000: Duckworth). [↑](#footnote-ref-88)
89. A Life of H. L. A. Hart: The Nightmare and the Noble Dream (Oxford, 2004: Oxford University Press). [↑](#footnote-ref-89)
90. *Isaac and Isaiah: The Covert Punishment of a Cold War Heretic* (New Haven, 2013: Yale University Press). [↑](#footnote-ref-90)
91. In Dario Castiligione and Iain Hampsher-Monk (eds), *The History of Political Thought in National Context* (Cambridge, 2001: Cambridge University Press), chapter 7. [↑](#footnote-ref-91)
92. London, 1998: John Murray; New York, 2000: Farrar, Straus and Giroux. First published in German in 1996. For possible modifications of the account in this volume see Josephine von Zitzewitz, ‘That’s How It Was: New Theories on Anna Akhmatova and Isaiah Berlin, Her “Guest from the Future” ’, *The Times Literary Supplement*, 9 September 2011, 14–15. [↑](#footnote-ref-92)
93. In Jacques P. Leider, Jean-Marie Majerus, Michel Polfer and Marc Schoentgen (eds), Du Luxembourg à l’Europe: hommages à Gilbert Trausch à l'occasion de son 80ème anniversaire (Luxembourg, 2011: Éditions Saint-Paul), 559–69. [↑](#footnote-ref-93)
94. Oxford, 2009: Wolfson College. Foreword by Hermione Lee. [↑](#footnote-ref-94)
95. *Proceedings of the British Academy* 130 (2005), 3–20. This draws on and develops earlier essays from the same hand. [↑](#footnote-ref-95)