

and *Progress* (with J.F. Mugno, 1976) and *Oil and Turmoil: America Faces OPEC and the Middle East* (1982).

Dan Rustow was a kind and generous person with a towering intellectual mind that was shaped by a profound knowledge of history, social change and politics. He made a major contribution to the study of Middle East politics in general, and Turkey in particular. He will be sorely missed by all those who had the opportunity to know him personally as his students, colleagues and friends.

SABRI SAYARI

*Georgetown University*

MARILYN ROBINSON WALDMAN (1943-1966) died in the early hours of July 8 of complications from cancer. She was a member of MESA throughout her professional career, served on the Board of Directors and chaired the Ethics Committee in 1982-1985. She was nominated for President of MESA in 1987.

Marilyn graduated from high school in Dallas, Texas, in 1960 and earned a B.A. in African History at Radcliffe in 1964. In 1964-1965 she began the study of Arabic and Islamic history at S.O.A.S. She earned first the M.A. in Islamic History in 1966 and the Ph.D. in the same field in 1974 at the University of Chicago, where she worked with Marshall Hodgson. Her entire teaching career was spent at The Ohio State University. She published *Toward a Theory of Historical Narrative: A Case Study of Persico-Islamicate Historiography* in 1980 and co-edited six volumes from 1973 to 1992. Much of her most creative scholarship and many of her penetrating insights were presented in papers at conferences and symposia. Dozens of these were later published as articles or chapters in books. Her most important work, nearly completed at the time of her death, is a comparative study of prophets, titled *Inviting Prophets and Entertaining Comparisons*. Her husband and closest colleagues wish now to carry out Marilyn's wishes to have the book published.

Marilyn Waldman belonged to and was active in several professional societies, including the American Academy of Religion, the American Society for the Study of Religion, the Middle East Studies Association, the Society for the Scientific Study of Religion, the Harvard-Berkeley Comparative Ethics Seminar and the World History Association. She received many honors and awards along the way. Perhaps the most poignant and fitting was the College of Humanities Exemplary Faculty Award this past year, in recognition of her extraordinary career contribution to the Ohio State and the profession in research, teaching and service. She made hundreds of appearances before civic and religious groups, and she was instrumental in bringing Jewish, Christian and Muslim groups in Ohio together to discuss their differences constructively as well as their common concerns.

Conferences and symposia were the venues where Marilyn was at her creative best. On such occasions, as well as in the classroom, she liked to begin with a story, believing that we present ourselves to others most revealingly through the narratives we tell. It was in commentary on and summing up the work of others that she excelled in particular, using wit, unusual texts (such as

nursery rhymes) and firm logic to bring coherence and clarity to scholarly colloquia. She personally planned and conducted several conferences and colloquia that helped scholars set agendas for their own work. In the mid-1980s with Charles Long, Marilyn convened three informal seminars that brought comparative historians of religion and Islam specialists together to explore such themes as the frontiers of religions and the boundaries that separate religious communities from each other and relate them to each other. Many of the ideas and papers discussed at those seminars were later published by the 15 or so participants, reflecting Marilyn's undeniable influence on their work. I and many of my acquaintance owe much to Marilyn Waldman for the gentle yet powerful guidance that she offered tirelessly to students and colleagues. She frequently saw where we were headed with our ideas and projects more clearly than we did at first.

In addition to her appointment in History, Marilyn built the Center for Comparative Studies at Ohio State, which later became the Division of Comparative Studies in the Humanities. This was to become a model for similar programs at many other universities across the country, to which Marilyn served in many cases as consultant. Within the Division at Ohio State, she established a Religious Studies Program that exemplified her philosophy of comparative, interdisciplinary, humanistic scholarship.

Marilyn Waldman is survived by her husband Loren and her daughter Amy, who gave birth to their first grandchild, Jeremy Aaron, in August. She is survived as well by a grateful generation of scholars and students in history, religious studies, Middle East studies and comparative studies, on many of whose lives and scholarship she had an uncommonly powerful, humane and personal effect.

RICHARD C. MARTIN  
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EMILE HABIBY (1921-1996) died in May in Nazareth. When I last saw Emile in Haifa in January 1996 in the editorial offices of *Mashārif*, the literary and cultural journal he founded, he did not look his usual self. He had thinned considerably. Gone was part of the laughter and love of life he always carried on his face and in his voice, and he was finding it difficult to write. When I expressed concern, he said: "I am seventy five years old. Isn't that enough? All my friends have already died. I have had a long life. Why shouldn't I die?" He was suffering from cancer, from which he died on May 2nd.

Emile was indeed over seventy, and he had a great life: as a person, as a writer, as a political activist. He was a founder of the Israeli Communist Party and served in the Knesset for two decades, eventually breaking with the party over ideological issues. Habiby also parted with some Arab intellectuals when he accepted the Israel Prize (he had earlier accepted the Jerusalem Prize for Literature from the PLO).

But politics are fickle. A stronger tie bound Emile Habiby to the Arab intelligentsia: a common love for the Arabic language and Arab culture. For Habiby, as for many Palestinian writers who live in Israel, correct knowledge of Arabic is more than grammar. It is an assertion of identity, a politics of sorts.