

as Jean Denis and Nikita Eliséeff. He then took classes at the École Pratique des Hautes Études (today's EHESS) from Jean Sauvaget. The war brought a significant break in his life as he joined the French army in 1939, and the Resistance after the defeat of 1940. In August 1944, Robert Mantran was among the Resistants participating in the liberation of Paris. He then left for Damascus where, together with Nikita Eliséeff, he conducted epigraphic research under the supervision of Jean Sauvaget. After a brief stay in Beirut, he moved on to Istanbul, where he became a *pensionnaire* of the French Archeological Institute, and taught from 1947 to 1952 at the Galatasaray high school. His long stay in Istanbul was an occasion for intensive research in the libraries and archives of the city, in view of the preparation of a history of Istanbul in the seventeenth century. He was recruited by the Centre National de la Recherche Scientifique (CNRS) in 1952, and in 1955 was invited to Tunis in order to work on the publication of an inventory of local collections of Ottoman documents.

After some years of teaching at the University of Tunis, Robert Mantran returned to France in 1961 and set up the framework of a center for Arab, Ottoman, and Turkish studies at the University of Aix-en-Provence. He obtained his PhD (*doctorat d'état*) in 1963. Under his energetic leadership and thanks to his friendship with historians such as Fernand Braudel, Georges Duby, and Ömer Lütfi Barkan, Aix-en-Provence soon developed into one of the major intellectual centers of research and scholarship on the Mediterranean, Arab, Ottoman, and Turkish worlds. He also was a founding or active member of a number of research centers and scientific journals (Centre de Recherches sur l'Afrique Méditerranéenne, Institut d'Études Méditerranéennes, Institut de Recherches et d'Études sur le Monde Arabe et Musulman, *Revue de l'Occident Musulman et de la Méditerranée*, *Revue du Monde Musulman et de la Méditerranée*, and so forth). A visiting professor at the University of Mexico and UCLA, Robert Mantran became professor emeritus following his retirement in 1985. In 1990 he was elected member of the Académie des Inscriptions et Belles Lettres. His major publications include: *Règlements fiscaux ottomans* (1951, in collaboration with J. Sauvaget), *Histoire de la Turquie* (1952), *Turquie* (1955), *Trésors de la Turquie* (1959, in collaboration with M. de Saint-Pierre), *Inventaire des documents d'archives turcs du Dar el-Bey* (1961), *Istanbul dans la seconde moitié du XVII<sup>e</sup> siècle* (1962), *La vie quotidienne à Constantinople au temps de Soliman le Magnifique* (1965, 1990), *Les régimes politiques des pays arabes*, (1968, in collaboration with Maurice Flory), *L'Eurasie, XI<sup>e</sup>-XIII<sup>e</sup> siècles* (1982, in collaboration with G. Duby), *L'expansion musulmane (VII<sup>e</sup>-IX<sup>e</sup> siècles)* (1986), *Histoire de l'Empire ottoman* (1989), *Les grandes dates de l'islam* (1990), and *Histoire d'Istanbul* (1996).

As a former student of Robert Mantran, I wish to express my deepest gratitude to this great man, whose knowledge and erudition, combined with an extraordinary modesty and kindness I will always remember with the greatest emotion and respect.\*

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**Constantine Zurayk**, an internationally acclaimed Arab intellectual who inspired the Arab national movement, died in Beirut on 12 August 2000 at the age of 91. Born in Damascus on 18 April 1909, Zurayk received his B.A. from the American University of Beirut (AUB), his M.A. from the University of Chicago, and his Ph.D. from Princeton University. Except for a short period (1945-47) when he served as minister of Syria in Washington, DC and Syrian delegate to the United Nations, Zurayk spent his professional life in aca-

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\* My most sincere thanks to Professor André Raymond, friend and colleague of Robert Mantran, who has been kind enough to provide me with the information on Robert Mantran's career which will appear in his obituary in the *Revue du Monde Musulman et de la Méditerranée*, pp. 89-90.

demia. He taught history at AUB between 1930 and 1945, and from 1947 to 1949. He served as Vice President of AUB between 1947-49, as Rector of The Syrian University (1949-52), and again as Vice President of AUB from 1952 to 1954. He was Acting President of AUB between 1954 and 1957. Although he was honored to serve in the diplomatic service and academic administration, he felt, as he said a few years ago, that these positions were not intellectually rewarding and were keeping him away from the teaching of history. He was Distinguished Professor of History at AUB from 1956 to 1977; during this period he held visiting appointments at Columbia University in 1965 and at the Center for Contemporary Arab Studies of Georgetown University in 1977. During four decades of teaching history, his writing focused on the philosophy of Arab history and its effect on politics and society. He authored numerous books in Arabic, including *National Consciousness* (1939), *Facing History* (1959), and *In the Battle for Culture* (1964).

Zurayk was also an 'activist intellectual.' He founded a cultural club, *al-Urwa al-Wuthqa*, at AUB to promote a common secular and liberal Arab identity. Its members included numerous students who subsequently became active in the Arab National Movement and its offshoots. The Arab-Israeli Conflict helped turn the club into a political forum. Zurayk also was deeply concerned and preoccupied with the Palestine Problem. His book *The Meaning of Disaster* (Arabic, 1948) attributes the Arab defeat (*al-Nakba*, catastrophe or disaster) by Israel in 1948 to socio-economic causes in the Arab world. The Arab defeat in 1967 prompted him to write *The New Meaning of the Disaster* (Arabic, 1967), in which he argued that the main question is how to transform Arab society "from an emotional, whimsical, mythological and poetic society into an active, practical, intellectual and scientific society."

Meanwhile, Zurayk had been unhappy with the way the Arab-Israeli Conflict was being represented around the world. In 1963, together with Walid Khalidi, Burhan Dajani, Sami Alami, and others, he founded the Institute for Palestine Studies (IPS), a research and publication center in Beirut specializing in the Palestine Problem and the Arab-Israeli Conflict and its peaceful resolution. He was the chairman of IPS from 1963 to 1984, during which time it established branches in Paris, London, and Washington, DC. He remained active in the Institute's work until his death, as honorary chairman and a leading member of the executive committee.

The last years of Zurayk's life were divided between Beirut and Washington, DC. To the end, he remained active and mentally alert, compiling and publishing his papers and writing editorials in the Arabic press. He had also begun to gather material for a book on character, collecting writings on civic duty, spirituality, ethics, manners, knowledge, and other such issues by world philosophers and statesmen. He hoped to translate these writings and write a long introduction aimed at Arab youth. Though this work was not completed, his life exemplified the very attributes he sought to advance.

One of the most memorable characteristic about him is that while he was an intellectual and moral giant of his times, he was always kind and humble. He treated students and interns with the same deference and cordiality as he did world leaders.

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