

Jeanne also shaped my own personal and professional development. I first met her in spring 1998, when I was affiliated with the Centre d'Etudes Maghrébines à Tunis (CEMAT) during a preliminary research trip in Tunisia. Jeanne was a critical sounding board. Jeanne was far more than the director of CEMAT to me. She was an honorary grandmother to my children, a relationship that took root when she accompanied me to an ultrasound examination in Tunisia when I was pregnant. From that point onwards, Jeanne had a special relationship with my son and, later, my daughter. Her passing is a profound loss for us, as it is for many others.

Jeanne was fortunate to have a wonderful family and, of course, Khaled, Mouna and Ramzi were truly privileged to have such a wonderful person in their lives. She was immensely proud of her children, who brought her endless joy and never ceased to amaze her with their achievements. May they find comfort in the fact that Jeanne lived a rich and rewarding life and touched the lives of so many others. ✨

Melani Cammett
Brown University

Zeev Rubin **1942-2009**

ON MAY 29TH, SHORTLY AFTER A SERIES OF COMMUNICATIONS where, with his usual delightful charm, Zeev Rubin had finalized his participation in the ASPS sponsored “mini-conference” at MESA on late antique Iran, his colleagues received a shocking message from Dr. Effie Habas (Rubin): Zeev Rubin, one of the most prolific scholars of antiquity, a humanist, a great colleague, and a dear, loving friend, had passed away. Words do not do justice either to his remarkable career, or to the void he has left behind amongst his army of admirers, colleagues and friends.

Zeev Rubin led a remarkable life spent in studying late antiquity, a fascinating period of our collective history. Throughout his life Zeev was busy lighting lamps, not only for those around him, but also to shine on the history of classical Rome, on Byzantium, on Christianity in Palestine, on mass movements in late antiquity, on the conversion of the Visigoths to Christianity, on Judaism and Rahmanite Monotheism in the Himyarite kingdom, and furthermore, on Sasanian monarchy, on Greek and Middle Iranian in documents of Sasanian anti-Roman propaganda, on the reforms of Khusrow Anushirwan, on Ibn Muqaffa...the list is unending. Zeev Rubin

was born in Natanya, Israel in 1942. In 1966, he received his BA in English literature and in history from Tel Aviv University, *summa cum laude*. Immediately upon completion of his studies, the Tel Aviv University sent him to Oxford for further studies. By 1971, when he obtained his doctorate from the Brasenose College of Oxford, Zeev Rubin had gone through his first academic metamorphosis. He had taken up history, a discipline that would become one of his main passions in his future career. Writing his dissertation under the supervision of P.R. L. Brown and then of Fergus Miller, on the “Supernatural and Religious Sanction of the Emperor’s Rule under the Severi AD 193-217,” he had become steeped in Roman history.

When he returned home to Tel Aviv, he also returned to his home institution, Tel Aviv University, where he spent four decades, becoming full Professor of history in 1995. In the meantime, however, he had basically run through the gamut of Oxford institutions as a member, and through a range of specialties: as senior *Litterae Humaniores*, he became Common Room member in Brasenose, Wolfson, and Corpus Christi Colleges of the university. These were for many years a home away from home for him. Wolfson became one of his permanent homes overseas. He also established ongoing associations with SOAS in London, and was for many years a professorial research associate at the university. Latest on this itinerary, to my knowledge, was SOAS. The last time I saw him was in St. Andrews, at a conference on Sasanian historiography and Iranian nationalism. He was, as usual, the charm of our gathering.

Iranists know what a skewed picture this is of Zeev Rubin’s remarkable academic career. After the initial stage of his career, through which he navigated with his knowledge of Greek, Latin and native Hebrew, Zeev Rubin began to delve into the early Byzantine history and the history of Christianity in Palestine up to the Arab conquests. At this stage and, as he himself put it, “in order to gain direct access to some of the most important sources for this subject,” he studied Syriac. But Rubin had an insatiable aptitude for pursuing what were for him uncharted territories and so, when studying Byzantine history involved him in Sasanian/Byzantine relationship, Zeev Rubin changed focus, only to become, besides a Classicist and a scholar of Byzantine history, and Christianity and Judaism, also a remarkable Iranist. As he later, cheerily, remarked about his Classicist colleagues, with his customary companion sense of humor: “some of these people repent along the way!”

To that purpose, mid-way through his career, he began what would be considered dreadful for many of his colleagues: “I devoted much time to the study of Arabic, New Persian and Middle Persian.” Zeev became an Iranist

in order to study Sasanian social and economic history, and to examine the sources of the Iranian national tradition. Later he also became interested in the history of the Himyarite realm in Southern Arabia as it engaged the interests of the Byzantines and the Sasanians, and in the history of Judaism in the Himyarite kingdom and its role in the rivalry of those two great powers of late antiquity. In order to facilitate this research, Zeev began studying Old Ethiopian (Ge'ez) and Inscriptional South Arabian.

One of Zeev's passions was the care, dedication and concern that he showed for cultivating and encouraging a younger generation of scholars, including myself. His many colleagues, and his loving partner in life, Dr. Effie Habas Rubin, have already begun the daunting task of collecting his multifarious publications which they hope to publish in a multi-volume compendium in the near future. The deep contributions of humanists of Zeev Rubin's stature and nature have made of us better men and women with far better knowledge of history. It is this army of admirers and colleagues that stand alongside Zeev Rubin's four loving children and his remarkable wife, Dr. Effie Habas Rubin, to become his torchbearers for posterity. ✧

Parvaneh Pourshariati
The Ohio State University