

for Safavi historians; a review article of Lockhart's *The Fall of the Safavi Dynasty* (*JAOS* 1962) is not only a model of meticulous scholarship and careful criticism, but also a devastating exposé of the ethnicist assumptions that have pervaded orientalism; and collaboration with an art historian and friend, Stuart Cary Welch, produced *The Houghton Shahnameh* (2 vols., Harvard) in 1981.

Martin published most significantly, however, as a teacher and colleague. The most demanding of mentors and kindest of men, he had a presence that drew the passionate and intellectually ambitious like a magnet. Through his seminars and conversations over dinner or over the telephone, he articulated with great learning a broad and cohesive vision of Muslim societies in the post-Mongol era, a field that was largely terra incognita for most of his contemporaries. The strength of that vision was repeatedly acknowledged by the late Marshall Hodgson in *The Venture of Islam*. Its depth and breadth is attested by the number of careers, formed or nourished by contact with Martin Dickson, that have been devoted to expressing in detail its inspirational force.

At Martin's funeral service, held in Brooklyn on May 17, 1991, John Livingstone aptly described him as "the sun around whom so many of us revolved." For many of us who came of professional age in the last three decades, whether we were living in a Middle East a shared love of which brought us to him, or pursuing careers in this country, Martin was an anchor and a pole. We still is and, as the *ustad-i kamil*, will be so for our students.

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ILSE LICHTENSTADTER

ON MAY 23, 1991, Ilse Lichtenstadter (until 1944 Lichtenstädter) died in Boston. Dr. Lichtenstadter was born in Hamburg, Germany on September 10, 1907. She studied at the Universities of Hamburg and Frankfurt-am-Main. At the University of Frankfurt she was a student of the Professor of Semitic Philology, Josef Horowitz (1874–1931), an authority on early Islamic historiography, pre-Islamic poetry, and Qur'anic studies. Horowitz's research in these areas inspired that of Dr. Lichtenstadter, commencing with her published doctoral dissertation, "Das Nasīb der altarabischen Qaṣīde," still the standard study of this topic. Horowitz was the son of a renowned orthodox rabbi and made extensive use of his Jewish learning in his studies on the Qur'an. Like other Jewish students of Horowitz, most notably S. D. Goitein, Ilse Lichtenstadter became interested in the relations between Jews and Muslims, on which she published several papers.

Following the award of her doctorate in 1931, Dr. Lichtenstadter received a fellowship from the *Notgemeinschaft der Deutschen Wissenschaft*.

In 1933 with the rise of the Nazi regime to power, she left Germany for England. There she served for two years as Librarian of the Oriental Department of Queens' College, Cambridge University before enrolling in Oxford University in 1935. In the same year her *Women in the Aiyām al-'Arab* appeared as a Royal Asiatic Society Prize Publication. In this monograph Dr. Lichtenstadter extended the research on the role of women in pre-Islamic Arabia that she had begun in her work on the *nasīb*. In 1937 she received a second doctorate (D.Phil) from Oxford University with a partial edition of *Kitāb al-muḥabbar* of the Baghdadi philologist Muḥammad ibn Ḥabīb (d. 245/859), an important source of information about the pre-Islamic and early Islamic periods. Dr. Lichtenstadter continued to work on this text under the guidance of G. Levi Della Vida, and in 1943 her complete edition was published in Hyderabad, India.

In 1938 Dr. Lichtenstadter came to the United States, where she worked until 1945 as Cataloguer for the outstanding Judaica collection of the Jewish Theological Seminary in New York City. In 1942 she joined the Asia Institute, founded in New York City by Arthur Upham Pope, as Lecturer on Arabic Literature and Islamic Culture, becoming an Assistant Professor in 1945 and Professor in 1951. With the demise of the Asia Institute for lack of funds, Dr. Lichtenstadter assumed lectureship positions at New York University (1953–1959) and Rutgers (1959–1960), before going to Harvard in 1960 as a tenured Lecturer on Arabic in the Department of Near Eastern Languages and Literatures and the Center for Middle Eastern Studies, then headed by Sir Hamilton Gibb. In 1974 she retired from teaching at Harvard University, becoming Lecturer on Arabic Emerita. She was also Professor Emerita of the University of Frankfurt-am-Main. After her retirement Dr. Lichtenstadter continued to live in Cambridge until the time of her death.

Like her mentor Horovitz, who regarded the seven years he had spent in India as the happiest period of his life, Dr. Lichtenstadter attached particular importance to her travels in the Muslim world. Beginning with a trip of three months' duration to Cairo in 1947, she visited different parts of the Muslim world, especially Egypt and Pakistan, on numerous occasions, including a seven months' stay in Egypt in 1950–51, five months of which were spent in an Egyptian village, where she studied the position of women and the elementary education of girls. Her understanding of and sympathy for contemporary Muslim society were noted by Sir Muhammad Zafrulla Khan in his foreword to her book *Islam and the Modern Age* (1958).

At Harvard Dr. Lichtenstadter introduced several generations of students to classical Arabic. Pursuing a method of instruction far removed from that of contemporary proficiency-based teaching, she sought to bring her students right from the outset into contact with important works of Arabic literature. Whatever the criticisms that can be brought against such

a method, it had the considerable advantage of showing her students the rewards that lay ahead of them in their study of this difficult language. In the hope of introducing a wider readership to Arabic literature, Dr. Lichtenstadter in 1972 assumed the general editorship of the Library of Classical Arabic Literature (Twayne Publishers, Inc.), a series in which several great works of Arabic literature were published in annotated translations. In 1974 her own *Introduction to Classical Arabic Literature* appeared, the second half of which consists of translated selections.

The teaching and scholarship of Ilse Lichtenstadter were imbued with reverence for the language and culture of the Arabs as well as for the Orientalist tradition in which she and her teachers and closest colleagues had been trained. It was her conviction that a common humanity made it possible for those of one culture to understand the thoughts and feelings of members of another, even one far removed in time or place from their own.

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EDWARD E. AZAR

PROFESSOR EDWARD E. AZAR, Director of the Center for International Development and Conflict Management at the University of Maryland (College Park) died on 18 June 1991 after a long struggle with AIDs. Born in Lebanon on 2 March 1938, Ed received his B.A. from the American University of Beirut (1960) and worked for ARAMCO for four years before traveling to the United States to pursue graduate studies in political science. He obtained his Ph.D. from Stanford University in 1969 and taught at Michigan State University (1968–1971) and the University of North Carolina (1971–1981) before joining the faculty at the University of Maryland.

An active member of the International Studies Association, in which he served as vice president in 1985, Ed was also an editor of *International Interactions* (1972–1987) and associate editor of *Peace Science Journal* (1980–1991). Ed helped pioneer the application of quantitative analysis to international conflict issues, globally and in the Middle East. His development of the computerized Conflict and Peace Research Data Bank (COPDAB) systemized the collection and evaluation of data on international and domestic events. COPDAB contributed to the analysis of the quantity and quality of interactions among states and served as a tool for testing Ed's seminal conceptualization of protracted social conflict. Ed defined such conflict as hostile interaction within or between states that extended over long time periods with sporadic outbreaks of open warfare. The conflict had such high stakes that diplomatic or even military resolution was rarely possible. Moreover, political and social forces had strong incentives to maintain the status quo, since the benefits from the conflict were clearer