

with Muslims of every description, or of enriching his data for the study of Islamic culture and mysticism. It was the mature deposit of these contacts that distinguished his *Annuaire du Monde musulman* from the general run of statistical compilations, and that gave to his lectures and conversation their unforgettable qualities of depth and fervency. At the same time he showed as eager a concern with the spiritual life of the Eastern Christian (especially Uniate) Churches, which found expression in *Les Mardis de Dar el-Salam*, and latterly also with the pacifism of Gandhi, in whom he discerned a kindred spirit.

Inevitably, in the overheated political atmosphere of today, some of these activities seemed, to those who did not know him, to involve a certain ambiguity and led to the kind of misunderstandings I have already mentioned. But of the deep love and respect that he inspired among Muslims it is for Muslims to speak. For us, the lesson which by his example he impressed upon the Orientalists of his generation was that even classical Orientalism is no longer adequate without some degree of committedness to the vital forces that have given meaning and value to the diverse aspects of Eastern cultures.

H. A. R. GIBB.

D. S. RICE (1913–1962)

DAVID STORM RICE who died on 19th April of last year at the age of forty-nine had earned an outstanding reputation in Islamic archaeology. He was born in Vienna, and educated in Haifa. After completing his Arabic studies at the École Nationale des Langues Orientales Vivantes and the École Pratique des Hautes Études of the Collège de France, he joined the French Institute of Damascus then under the directorship of Robert Montagne. At the latter's suggestion, Rice undertook the study of the dialects and customs of the three Aramaic-speaking villages in the Anti-Lebanon and lived for eight months of 1936 among the villagers. His book, *Études sur les Villages Araméens de l'Anti-Liban* for which he was awarded the degree of Docteur-ès-Lettres in the University of Paris, appeared in 1939 and displayed those gifts which set their stamp on all his subsequent work: a linguistic flair, accurate observation, imagination and an historical sense, and considerable powers of presentation and self-expression. The book was illustrated with

photographs of his own making and these reveal an artistic sensibility that made him far more than a mere recorder. It may have been due to these qualities that he was attracted to the history and more particularly the material and artistic monuments of the Islamic world; and he had already begun to work and publish in this field when war broke out in 1939. He then joined the British Army where his abilities were soon recognized and he had a distinguished career as a Field Security Officer in East Africa, North Africa, Italy and Germany.

After the war he served with the Allied Control Commission in Germany and then returned to civilian life in order to resume his scholarly interests. In 1947 he was appointed Lecturer in the History of the Near and Middle East at the School of Oriental and African Studies in the University of London and in 1950 Reader in Islamic Art and Archaeology. His achievements were given official recognition when in 1959 he was granted the title of Professor.

His years at the School of Oriental and African Studies were spent in teaching and research entailing much travelling in foreign parts and three strenuous seasons of field archaeology. His publications were many and various; most were illustrated with his own photographs and line drawings of a very high order. His preferred method was the study of a single object *à fond*; by exploring its every element — formal, iconographic, epigraphic and technical — he sought to establish its historical milieu and artistic significance. His elucidation and interpretation of inscriptions were masterly; his re-discovery and re-assessment of objects contributed to knowledge and clarified many a problem. His knowledge of Islamic metalwork was unrivalled; and his monographs, *Le Baptistère de Saint Louis* (Paris, 1951) and *The Wade Cup in the Cleveland Museum of Art* (Paris, 1955), are admirable examples of his approach. In recent years he had been engaged in preparing a publication of Islamic antiquities in Italian public and ecclesiastical possession; and, in his last lecture before the Society, gave some foretaste of this rich body of material.

Close to his heart was his project of excavating on the great ruin site of Harran in south-eastern Anatolia. A preliminary survey in 1951 was followed by two expeditions in 1956 and 1959 when he was principally concerned in elucidating the structural history of the Great Mosque. He was planning further excavations and looked forward eventually to producing an archaeological history of that ancient city.

Rice was elected Fellow of the Society in 1946 and had served on the Council since 1960. He was elected a Fellow of the Society of Antiquaries in 1952 and in 1957 became a Doctor of Literature in the University of London. By his untimely death Islamic archaeology has lost a scholar of rare attainments and promise.

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