

Yemen. But he recognized the limitations inherent in the relationship, particularly given the differences concerning Israel. Later, Badeau's *The American Approach to the Middle East* (Council on Foreign Relations, 1968) adopted the unfashionable view that Israel posed a problem for Washington in its relations with the Arab world and that a more even-handed diplomacy was therefore advisable.

Badeau came to Columbia University in 1964 as Director of the Middle East Institute and professor of Middle East studies. He later taught at Georgetown University before he retired in 1974. He struggled to reduce the dichotomy between disciplinary and area studies, a tension that still troubles the academic world. His keen mind and vivid anecdotes brought the Middle East to life, making his students eager to explore that region for themselves.

John S. Badeau lives on amongst his family, friends and students who remember his warmth and humor and who (hopefully) took to heart his advice to be concerned about "human situations and not merely a disembodied political process" (*Middle East Remembered*, p. 71), as well as his charge that "the ultimate education is the one that you give yourself" (*Ibid.*, p. 46).

I studied with John S. Badeau at Columbia University in the late 1960s and also had the special pleasure of having him serve as the minister for my wedding.

ANN M. LESCH  
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JAMES PITTS ALEXANDER, Journals Director at Cambridge University Press, passed away at 45 years of age on July 18, 1995, in Manhattan after an extended illness. The Middle East Studies Association, and those fortunate to work with him personally, have lost a friend.

Jim Alexander received the Oliver Storer academic scholarship to attend Columbia University, which he entered in 1967. During his subsequent career in publishing, Jim held positions at Pergamon Press, Haworth Press and Human Sciences Press. Most recently, Jim was actively engaged in a career in academic publishing as Journals Manager and, since 1993, Journals Director at Cambridge University Press. Jim Alexander served on the Copyright Committee for the Association of American University Presses and for the Association of American Publishers. He was also a member of the AAP Journals Committee.

Editors of the *International Journal of Middle East Studies*, the *Bulletin* and MESA executive directors who worked with Jim benefitted from his keen appreciation of the publishing business and the requirements of scholarship. We always appreciated Jim's thoughtful efforts to maintain the delicate balance between the two. His understanding lightened the weighty pressures of running and publishing scholarly journals. Jim Alexander was professional in his work, gentlemanly and gentle in his demeanor and a pleasure to know. We will miss him.

ANNE BETTERIDGE  
*MESA*

**Ernest Gellner** (1925-1995) died November 5th in Prague, the city his family fled in 1938 and to which he had returned in 1993 to head a Centre for the Study of Nationalism at the Central European University. In between, he served in the Czech Brigade, graduated with a first at Balliol and taught moral and social philosophy in the sociology department of the London School of Economics. At the LSE, he became attracted to social anthropology and, through mountaineering

in Morocco, to Berbers. The combination proved fertile and resulted in *Saints of the Atlas* (1969), in which Gellner systematically rethought politics beyond the state of a Middle Eastern periphery within the frames of modern philosophy; it was followed by *Arabs and Berbers* (edited with Charles Michaud, 1972) and *Patrons and Clients in Mediterranean Societies* (edited with John Waterbury, 1978), which brought together the work of younger scholars, and by his *Muslim Society* (1981), which pressed a naturalist perspective on politics and on religion in Islamic lands.

An avid controversialist, Gellner chose the stance of an Enlightenment puritan. He was a dedicated rationalist and philosophical naturalist. Embracing the English tradition from Hume to Popper, he excoriated the influence of Wittgenstein (*Words and Things*, 1958), then infiltrating linguistic philosophy into anthropology, and eventually all species of relativism as “cloud-cuckoo talk.” He was equally withering toward the idealisms of Western marxists and of Islamic fundamentalists. While giving no truck to special pleadings, he always paid his subjects the compliment of direct engagement and a philosopher’s dialogue—from Ibn Khaldun, whom he embraced, to Imam Khomeini and Edward Said, whom he found desperately wanting—and he worked to bring wider attention to the work of scholars in the Soviet Union and in the Middle East for whom marxism in the former case and Islam in the latter were practical conditions of their work, not just rallying points. Among these, he brought Anatoly Khazanov’s sweeping *Nomads and the Outside World* (1983) to the outside world. The past decade has seen a series of works on nationalism and spirited defenses of rationalism that between them marked out a position firmly, if skeptically, within the gains of modernity and its worldviews which he championed.

As an anthropologist, Gellner often achieved clarity and engagement at the cost of working with too few variables, which is also the style of Hume and Popper. It frequently seemed as if his embrace of a naturalist anthropological empiricism was for better examples to think with; from tribal segmentation to religious enthusiasm, whether maraboutic or ulamid, Gellner brought stereotypes vividly to life and into other debates. While neither conceptualization nor operationalization survived critiques by those more engaged in the cases than in drawing lessons, it must have been disappointing to one who debated and extended the ideas of those who came before that his own formulas were not similarly taken up. But his range was enormous, and he kept moving on, addressing national and international issues with verve and self-confidence. In all, the ramifying consequences of human action occupied his attentions more than its preconditions. To the former, he brought a sense for nuance joined to a logic of types, which seems to have told him that focusing on roots is methodologically one with apologetics and parochial in substance.

As a patron, Gellner had and continues to have a lasting influence in shaping the fields that he engaged into more cosmopolitan directions. First at the LSE, then at Cambridge where he moved to the William Wyse Chair of Social Anthropology in 1984, among Soviet bloc scholars whose work he promoted and lately in post-Soviet Eastern Europe, Gellner was a prodigious patron as both teacher and organizer and attender of conferences. His hallmark was to hold open the door through which he entered to others of ability and self-confidence to forge ahead. It was returning from a conference that he suffered a heart attack just short of his 70th birthday. A life well and fully lived will likewise be missed.

JON W. ANDERSON