

complaining, feeling that he had to carry on with the task of bringing the heritage of the Classics to the Hebrew reader of today. He found solace in applying to himself the teachings of ancient wisdom, and transformed the last years of his life through his ability to transmit to others the riches and happiness that his years of learning had given him.

Nathan Spiegel received many prizes and honours, among them the Israel Prize, and was an Honorary Member of the Israel Society for the Promotion of Classical Studies.

M.A.

Yehuda Landau (1928-1995)

Yehuda Landau was born in Wilno and brought to Israel as a child. He was brought up in Tel Aviv, where he was one of the more outstanding pupils in his school. His teacher of Greek and Latin at school was Dr. — later Prof. — Hayim Rosén, and it was in his school days that he became an avid reader of philosophical texts. Once he was caught by others, during the interval between lessons, reading Fichte; and for many years his nickname among his friends was Fichte.

At the Hebrew University of Jerusalem, Landau studied philosophy, Biblical studies, and Classics. He began to teach classes in ancient philosophy while still doing his MA, which he obtained with distinction. An extended version of his MA thesis — on Plato's *Philebus* — was published as a long article in the Hebrew philosophical quarterly *Iyyun*, and won a prize offered by David Ben Gurion for the best study on Plato published in Hebrew in those years.

He wrote his doctorate under the supervision of the late Shlomo Pines. While preparing his thesis, he spent some years at the university of Lille, working with the distinguished philosopher and historian of philosophy, the late Eric Weil. There he met his wife Elizabeth, and they were married a few months before they returned to Israel. Their daughters, Michal and Naomi, were born a few years after they settled here.

On his return, he was invited by the then rector of Tel Aviv University and its first professor of Classics, Benzion Katz, to teach ancient philosophy in the new university. His position was shared between the departments of Classics and Philosophy, and he was soon promoted to the rank of Associate Professor in both departments. He was a thorough, devoted and extremely patient teacher, who made his students read their texts closely and showed them that Greek philosophy, far from being antiquated, was interesting and very much alive. Early in his long career at Tel Aviv, he spent two years as a visiting professor at the University of Pennsylvania, where his courses included some early modern philosophy.

His book *The Desire of Matter Towards Form in Aristotle's Philosophy* was published in Hebrew in 1972. It is a paradigmatic example of a proper study of Aristotle, always keeping close to the words of Aristotle himself and drawing on various parts and aspects of his acroamatic writings to explain a concept which Aristotle himself uses frequently but never explains. After that, he published little,

devoting most of his time to the great project of a translation — for the first time ever — of the whole of Aristotle's *Physics* into Hebrew, with an extensive commentary. In preparing this work, he read widely, not only in ancient philosophy and physics, but also in modern physics. Some of this work was committed to writing, and it is hoped that those portions of Landau's *Nachlass* will see the light of print.

J.G.

Binyamin Shimron (1913-1995)

Professor Binyamin Shimron was born in Vienna in 1913. He joined the Socialist Zionist youth movement while still at high school. He remained faithful to the two ideals of the movement all his life: service to society and service to his country. It was therefore natural that shortly after the Anschluss Shimron immigrated to Palestine, a dream which he had been unable to fulfil earlier. He began his studies at the Hebrew University in history, classics and Jewish studies; at the same time he became active in the student organisation and in the Hagana. During the Second World War, when the leadership of the Yishuv called for volunteers to join the Palestinian units who fought with the Allied forces, Shimron was among the first to interrupt his studies and join up in 1942. In 1945, after service in Egypt and Europe, he returned to Jerusalem to complete his studies and graduated with a master's degree. He was able then to fulfil the other goal of his youthful ideals: with his wife, Martha, also a Viennese, he became a member of Kibbutz Ein Gev, where he also taught at the local and regional schools. After the War of Independence and the establishment of the State of Israel Shimron returned to university in 1953 to resume his studies for the Ph.D. degree; he continued to teach in high school in Rehovoth before joining the Department of Classics in Tel Aviv University shortly after its establishment.

Binyamin Shimron belonged to the second generation of classicists in Israel. In his academic career he followed in the footsteps of his teacher, Professor Moshe Schwabe, who founded the Classics Department at the Hebrew University in Jerusalem. It was easy for him to do so, because Prof. Schwabe combined research with dedication to the dissemination of knowledge of all aspects of classical culture.

In his research, Shimron dealt mainly with two topics: the social and economic history of classical and hellenistic Sparta, and Greek historiography. His book, *The Spartan Revolution 243-146 BC* (New York/Buffalo, 1972), and the many articles he published on the subject, were an important contribution to the understanding of the economic and social history of Sparta and of the attempts at reform in the third and second centuries BC. The intricacies of these reforms and the accompanying constitutional changes which aimed at the revival of the power of Sparta were expounded and interpreted against the background of Spartan traditions and the rise of Rome. Shimron then turned to the study of Herodotus. After several articles he published the monograph, *Politics and Belief in Herodotus (Historia Einzelschriften, Heft 58, Wiesbaden 1989)* in which he not only discussed Herodotus' historical methodology and conception of politics but also examined the historian's critical