

General Introduction

David Thomas is a widely-regarded and much-beloved colleague and mentor within the community of scholars of Islam and Christian-Muslim relations, and also with respect to those of the Church of England and beyond involved in interfaith dialogue—in particular with Islam and Muslims. An Anglican priest, David has ever honoured his professional calling to the service of ministry within the Christian Church and, as John Davies' biographical sketch spells out, he has responded to a second vocational call to scholarship and teaching, with distinction. Beginning his university education with degrees in English literature and theology, David later embarked upon doctoral studies in Islam, becoming proficient in Arabic, and developing specialist interest in the historical intricacies of dialogical relations between Muslims and Christians. For nearly a quarter of a century he has taught and supervised students at Birmingham, first within the Selly Oak Federation, and then, following its merger, at the University of Birmingham where he has risen through the ranks to become Professor. Throughout, he has been not only an active researcher and writer, producing impressive books and articles, he has emerged as one of the leading lights of scholarly facilitators adept at building and fostering collegial relations, engaging others to work with him on one or more of his research and publishing projects. Deeply respected within both academia and church, as well as within the Muslim world, it is in tribute to his immense influence that this book has emerged; and the response of the contributors is a measure of the regard so many hold for him.

It was in early 2013, as a result of a conversation between four of his colleagues—the editors of this volume—that a proposal to honour David with a *Festschrift* as he approaches retirement from his university post took concrete shape. It was quickly endorsed and supported by Maurits van den Boogert, his publisher at Brill. The editors express to Maurits their deep appreciation for the support of Brill, and the licence given to produce this *Festschrift* without constraint on its size. One issue, that everyone involved has ever been mindful of, has been the matter of secrecy. The intention was to ensure David knew nothing of this book until it was published—no mean feat as he is the General Editor of the series in which it sits! At the time of writing this Introduction, just ahead of handing the completed manuscript over to the publisher, it seems to have worked; if it has not, David is not saying! So we are hopeful that at the launch and presentation, timed for 22 September, 2015, this will be a total surprise to him. In any event it will be an occasion of celebration in the context of a social evening during the course of the fourth annual meeting of the team

working on the CMR1900 project¹ for which David is the Principal Investigator, and whose brain-child it is.

This collection of essays commences with an introductory section comprising, together with this Introduction that gives an overview of the contributions, a biographical sketch contributed by JOHN DAVIES, a long-standing ecclesial colleague of David's, and a representative reminiscence and tribute provided by ALBERT SUNDARARAJ WALTERS, one of David's former doctoral students. There then follows, in three parts, 31 scholarly papers offered in tribute of someone who, in the words of Andrew Wingate, is 'a committed priest, a person with a gentle exterior, yet steely and purposive underneath; a good friend, with a sharp mind, and a Welsh sense of humour'.² When the *Festschrift* was first conceived, the thinking was to reflect three dimensions of David Thomas' academic and professional work—studies in and of Islam; Christian-Muslim relations; the Church and interreligious engagement. At the same time, invitees were given a relatively free hand to offer what they wished. Would that yield three roughly balanced parts? In the end it did, albeit not quite reflecting the initial plan, yet certainly those elements of David's work are nevertheless reflected within, and set in the context of a focussed theme—the character of Christian-Muslim encounters—cast within a broad chronological framework.

Part 1 comprises contributions that address issues in the study of Islam and Christian-Muslim relations up to the Middle Ages. It begins with the early Arab-Islamic expansion beyond Arabia which precipitated a counter-campaign of Christian propaganda that included apocalyptic writings. In 'Facing the Last Day through two narrative apocalyptic figures in the Coptic-Arabic "Apocalypse of Pseudo-Athanasius"' JUAN PEDRO MONFERRER-SALA edits and translates a text dating back to the early eighth-century and analyses its use of the motifs 'the four winds of heaven' from Daniel 7:2 and 'the eschatological banquet' from Revelation. The last of the winds is the Arabs, the Sons of Hagar, who ultimately perish at the great end time feast.

In 'The Holy Spirit in Early Christian Dialogue with Muslims' MARK BEAUMONT examines how several Christian theologians writing in the late eighth and early ninth centuries explain the doctrine of the Holy Spirit in dialogue with their Islamic context, as well as how the Zaydī Imam al-Qāsim ibn Ibrāhīm and Abū 'Īsā al-Warrāq refute this Christian doctrine. Beaumont concludes that

1 *Christian-Muslim Relations: A Bibliographical History 1500–1900*.

2 Revd Canon Dr Andrew Wingate OBE, Canon Theologian of Leicester Cathedral, founding Director of St Philip's Centre, Leicester, and former Principal of the College of the Ascension, Selly Oak Federation, Birmingham. Correspondence with the Editors.

as the eighth century passes to the ninth century, the Holy Spirit receives less attention in Christian apologetic to Muslims.

Next, EMILIO PLATTI in his 'Yaḥyā ibn 'Adī, disciples and masters: on questions of religious philosophy', highlights recent manuscript findings pertaining to the tenth-century Christian philosopher's views on causality, God's power, and the human act. Among other things, Platti shows that Yaḥyā ibn 'Adī adopts a traditional patristic view of human freedom rather than the deterministic views found within his Islamic milieu, and he observes that Yaḥyā's specifically philosophical treatises found today in Iranian libraries do not appear to have been available to medieval Coptic writers.

Writing on 'The Theme of Language in Christian-Muslim Discussions in the 'Abbāsid Period: Some Christian views', HERMAN TEULE traces the ambivalence of Christian writers toward the Arabic language between the ninth and thirteenth centuries, an ambivalence born out of Muslim claims to Arabic's unparalleled status as the language of Islamic divine revelation. Whereas some Christians lauded the virtues of languages apart from Arabic to undermine such Muslim claims, others embraced Arabic as their own cultural heritage in order to establish common ground for dialogue.

Then, in 'A Neglected Piece of Evidence for Early Muslim Reactions to the Frankish Crusader Presence in the Levant', ALEX MALLET examines the chapter on *jihād* in the 'Mirror for Princes' work *Tuḥfat al-mulūk*, which may have been written by al-Ghazālī (d. 1111). The text expresses anger against the sultan in Baghdad for his inactivity and calls on him to undertake *jihād* against the crusaders. Mallet takes this as evidence that Muslim sentiments against the early crusaders was likely stronger than scholars have previously supposed.

Fakhr al-Dīn al-Rāzī and Ibn 'Arabī were two of the greatest minds of the early thirteenth century, with the former well known for his rationalist theology and the latter for denigrating reason in favour of mystical intuition or unveiling. MUAMMER ISKENDEROĞLU, in 'Fakhr al-Dīn al-Rāzī and Ibn 'Arabī on the ways to knowledge of God: Unveiling or Reflection and Reasoning?' shows that al-Rāzī is in fact closer to Ibn 'Arabī than often thought since in his late work *Al-Maṭālib al-'āliya* he regards both reason and unveiling as paths to knowledge of God. However, al-Rāzī worries that unveiling can lead to error, and he therefore suggests that it must be controlled by reason.

CHARLES TIESZIN, in his "Can You Find Anything Praiseworthy in My Religion?" Religious Aversion and Admiration in Medieval Christian-Muslim Relations', looks for patterns in the negative and positive responses to Muḥammad and the Qur'ān in three Christian texts devoted to Islam. In the 'disputation of the monk Jirjī', a 13th century Melkite monk from Antioch, Jirjī is asked if he, as a Christian, can find anything praiseworthy in Islam. The text is compared with

the 9th century disputation of Patriarch Timothy I with the Caliph al-Mahdī, and with the 15th century preface to a trilingual edition of the Qurʾān commissioned by Juan de Segovia for the purpose of Christian-Muslim dialogue. Tieszin concludes that both Timothy and de Segovia move beyond aversion to Islam.

JOHN TOLAN'S 'The first imposition of a badge on European Jews: Henry III of England's 1218 mandate' examines the enactment by the English of Papal edicts which required Jews to wear a distinctive badge, resembling the Mosaic tablets of the law. The origin of the mandate is examined and questions are raised as to how rigorously it was enforced. This contribution illustrates in fascinating detail that the Christian west (Christendom) was choosing to identify, and thereby to separate, 'the other' within its borders. In so doing, it was acting in a similar way to the Muslim rulers in Mamlūk Egypt who, at a similar period were requiring Christians and Jews to wear distinctive badges as part of the *dhimmī* system.

Arab Christians transmitted an apocryphal history of the thirty pieces of silver that Judas received in exchange for betraying Jesus (Matthew 26:14–16). As the story goes, Abraham's father Terah minted the silver coins, which were then passed down through the generations until they came into the possession of the Jews who gave the coins to Judas. RIFAAT EBIED, in 'An Arabic Version of the Treatise on the Origin and History of the Thirty Pieces of Silver', edits three Arabic versions of this fascinating story from several manuscripts copied between the fifteenth and nineteenth centuries, translates the first version into English, and provides as well an edition in Syriac with its translation.

The final contribution of Part 1 takes us to the fourteenth century which, in Egypt, was a particularly difficult time in Christian-Muslim relations with spasms of violence and sharp polemics. In 'Debating According to the Rules: A Conversation about the Crucifixion in *al-Ḥāwī* by al-Makīn Jirjis ibn al-'Amīd', MARK SWANSON examines a portion of the large *al-Ḥāwī* written in the 1390s by the Coptic monk al-Makīn Jirjis, and he outlines Jirjis' rules for the fair and disciplined use of scripture in Christian-Muslim discussion. Swanson concludes that Jirjis' rules are not without value today in thinking thorough how to speak about the religion of the other.

Part 2 presents a collection of essays traversing a variety of themes and topics that broadly span the period from early modernity up to the present day. We begin with LUIS BERNABÉ PONS who, in his 'Islamic anti-Christian polemics in 16th century Spain: the lead books of Granada and the gospel of Barnabas', examines Muslim Morisco anti-Christian polemical works (*rudūd*) written at the time that the Moriscos faced increasing persecution. Pons looks at the lead books of Sacromonte, Granada, discovered at the end of the 16th century and

compares them with the *Gospel of Barnabas*, the Italian and Spanish texts of which can be dated to the early 17th century. He concludes that they go beyond the limits of *tahrīf* in their response to oppression.

STANISŁAW GRODŹ in 'Islam: an (almost) redundant element in the Polish-Lithuanian/Ottoman Encounters between 16th and 17th centuries?' examines the significance of the Jagiełonian dynasty (1387–1572), which is often overlooked in Western Europe. During this period the Polish-Lithuanian Commonwealth controlled territory from the Baltic to the Black Sea, acting as *antemurale Christianitatis* (the bulwark of Christianity), defending Europe from the threatening wave of Islam. Grodź explores the role that the Commonwealth played in the 16th and 17th centuries, when it appeared to stand aloof from what was happening to its southern neighbours, not heeding the call of Pope Leo X to lend support. He also looks at the resultant fascination with literature concerning Islam that arose during the period.

CLAIRE NORTON, in her '(In)tolerant Ottomans: polemic, perspective and the reading of primary sources', argues that just as negative early modern depictions of the Ottomans fulfilled specific, often polemical, functions, more modern narrations are similarly based upon readings of the extant primary sources that are informed by specific metanarratives in which Islamic states and cultures fulfil a particular role or function. The key arguments for Ottoman tolerance as articulated by Ottoman scholars are summarised, but her principal point is to demonstrate how primary sources can be read in diametrically opposite ways. The view amongst many contemporary writers is that Islam and Muslim communities are intrinsically hostile to non-Muslims leading to greater intolerance and misunderstanding.

In his contribution on 'The Hadith in Christian Muslim Dialogue in 19th century India', ALAN GUENTHER examines the writings of two Anglican missionaries, T.P. Hughes (1838–1911) and Edward Sell (1839–1932). Both trained for service in India at the Church Missionary College in Islington, with little previous education. Both made major contributions to the Western understanding of Islam in the late 19th century in the form of Hughes' *Dictionary of Islam* (1885) and Edward Sell's *Faith of Islam* (1880). The approach to *Hadith* was to examine how they were understood in contemporary India, in contrast to the better known William Muir, whose focus was on their origins and what information they contained about the life of Muḥammad. Both Hughes and Sell studied the revival groups in India, sitting alongside Indian adherents, thus gaining an understanding that was unclouded by the Orientalist approaches that were then so prevalent.

In 'Muslim Responses to Missionary Literature in Egypt in the Late Nineteenth and Early Twentieth Centuries', UMAR RYAD highlights common themes

in Muslim polemical writings, namely mounting defences against modern Christian missionary attempts to prove the authenticity of the Bible on the basis of the Qurʾān, attacking the reliability of the Qurʾān's transmission, and undermining the soundness of the *ḥadīth* tradition. The Muslim polemicists responded by defending the reliability of their sources and impugning the authenticity of the Bible and refuting traditional Christian views of Christ. To make their cases, these writers drew not only on pre-modern anti-Christian polemics in Arabic and western historical criticism of the Bible but also on other western writings drawing parallels between Christianity and ancient paganism.

PETER RIDDELL takes us into the realm of Islam in Southeast Asia with his 'Three pioneering Malay works of Quranic Exegesis: a comparative study'. Noting the prolific activity of exegetical activity that has taken place, here he investigates three examples of extended *tafsīr* in the Malay language that originate a century or more ago. Observing that the authors of these works had close links to Sufism, he concludes that these three commentaries have had a lasting impact that has contributed to the upsurge in Quranic exegesis in the Malay-Indonesian world since the mid-20th century.

We remain in the Asian context as PENIEL RAJKUMAR discusses 'Christian-Muslim Engagement in Contemporary India: Minority Irruptions of Majoritarian Faultlines'. His focus is what he refers to as 'minority-identified' interreligious dialogue between Christians and Muslims, and he argues that this dialogue both represents and is a space for solidarity, mutual sustenance and the safeguarding of secularism. Both Indian Christians and Indian Muslims are currently caught in the tendency for India to manifest an overtly religious dimension aimed at reinforcing the secondary-citizen status, as often ascribed by fundamentalist Hindu majoritarianism to them. His close and detailed exposition of this situation concludes with advocacy of the dialogue of an expansive and inclusive 'with-discourse', posited as a relevant form of Christian-Muslim engagement in a context where minorities may need to take up a politics of 'withstanding' (in the sense of resilient resistance) and a 'politics of standing with' (in the sense of solidarity).

In 1915 Alphonse Mingana published a study arguing that the Umayyad caliph 'Abd al-Malik (d. 704) and his governor al-Ḥajjāj ibn Yūsuf (d. 714) collected the Qurʾān into book form for the first time. This thesis undermined both traditional Muslim accounts dating the collection of the Qurʾān much earlier, and the German scholarship of Mingana's day that accorded those accounts greater reliability. GORDON NICKEL'S 'Scholarly reception of Alphonse Mingana's "The Transmission of the Qurʾān" one century on' observes that Mingana's article remains a key point of reference in academic debate over the

Qur'ān's origins, and he explains why scholars continue to differ over Mingana's radical conclusion.

'The role of religious leaders in promoting reconciliation in the Sudan' by SIGVARD VON SICARD, was originally given as a paper at a consultation on Post-Conflict Justice and Reconciliation in Sudan, organized by the Sudan Inter-Religious Council (SIRC). This was held in Khartoum at a critical time during the period following the comprehensive peace accord which led to the creation of South Sudan. The concept of Scriptural Reasoning is introduced and demonstrated by the use of texts from the Bible and the Qur'ān to teach on the topic of leadership as applied to the given situation in Sudan. Von Sicard notes that it was whilst in the Sudan that David Thomas first experienced a call to reconciliation which has become a hallmark of his pastoral and academic life.

JOHN AZUMAH'S contribution, 'Patterns of Christian-Muslim Relations in sub-Saharan Africa', presents an overview of these encounters. Encounters in different situations are examined in order to exemplify the range of such meetings. The host and guest dimension is examined, using as an example the reception of the followers of Muḥammad who went to Abyssinia (Ethiopia) for safety, before the move to Medina. The section examining encounters in Conquest and Conflict includes an account of the Portuguese support of the Christian ruler against a Muslim usurper in Abyssinia during the 16th century. Encounters during Colonial times include both colonial and missionary activity, with Samuel Crowther, a freed slave who became the first African bishop, as one of the examples. Finally, the range of encounters in independent Africa and the challenges of nation states and failed states are examined.

We conclude Part 2 with a contribution by DAVIDE TACCHINI on 'Italian Islam: Imam and Mosque Today' in which he gives a close discussion of the meaning of the term *Imām* and the function of the Imam in respect to the mosque and the leadership of community prayers. He includes an examination of the figure and meaning of Imam in Shi'ism before turning to a general discussion of the contemporary figure of the Imam, especially within Western and European contexts, and with particular focus on the situation of Italy. He concludes with the observation that there is a desperate need for trained leaders in Italian Muslim communities and notes developments in this regard that have taken place elsewhere, as well as the recent emergence of an Italian programme designed for the formation of Muslim religious leaders.

Part 3 explores some current issues and looks to the future, and not just with respect to Christian-Muslim relations. For it is in this part that other aspects of David Thomas' life and work—as a theologian and interfaith practitioner, for instance—also come into play. JØRGEN S. NIELSEN, in 'The current

situation of Christian-Muslim relations', gives a masterly overview of emerging challenges and signs of hope in today's world. The current situation is set within its historical context with a particular focus on relations between Arab Islam and Europe. The development of dialogue initiatives is sketched out and their changed role following the September 2001 attacks is examined. With the increase of both inter- and intra-religious conflict, dialogue has become politicised and Nielsen concludes that there is a need to prevent the political processes from taking over completely.

DAMIAN HOWARD, in his 'The Future of the Christian-Muslim Past: reflecting with Charles Taylor on interreligious relations', examines the work of the Canadian political philosopher, Charles Taylor. Having asked the question 'why bother with the past encounter of two religious communities?' Howard answers it by declaring that an understanding of past encounters is an absolute pre-condition for the promotion of healthy relations between the two religions. He explores these past encounters through an analysis of Taylor's *A Secular Age*, reflecting on how Christian and Muslim theologians have dealt with the concept and reality of modernity. Howard concludes that the people of modernity, be they Christian, Muslim or profoundly secular, share a sense of the past and consequently a sense of the present. He commends Taylor's ultimate aim, to commend communion, to encourage us to taste the other in ourselves.

In 'Ecumenical and Interreligious dialogue: Towards a more interpersonal and spiritual engagement', RISTO JUKKO discusses the similarity and dissimilarities of the forms of ecumenical and interreligious dialogue undertaken by the World Council of Churches and the Roman Catholic Church during the 20th century. Whether ecumenical or interreligious—including Christian-Muslim, dialogue—he concludes that the aim is not to search for unity, but to look for mutual encounter, understanding, cooperation and common ground so that, as human beings, we may seriously consider the social and relational nature of our own human 'being' as such. Ecumenical and interreligious dialogues have mutually informing possibilities as well as limits. Instead of pursuing dialogues with old forms and methods, there are some new ways to learn from, and for, these dialogues which constitute a step forward and also aids theological reflection.

ANDREW SHARP, in his 'Orthodox Christians, Muslims, and the Environment: the case for a new sacred science', notes how leaders from these two communities have been long-standing champions of the care of the environment. They have also experienced and responded to modernity in similar ways and have raised important questions that could bring fresh perspectives to the issues and debates surrounding global warming and the worldwide ecological crisis. A common theme has been the notion that we are facing less of an eco-

logical problem than a crisis of knowledge, in terms of how we envisage the world and so relate to it. Sharp discusses their perspective on the need for a new worldview or a new ‘sacred science’ on the order of nature, and discusses how it might come to bear upon their future dialogues and common work in the field of ecology.

MICHAEL IPGRAVE’S ‘Provocation and Resonance: Sacramental Spirituality in the context of Islam’, presents and explores two complementary motifs to describe the encounter between Christians and Muslims at the level of spiritual experience: respectively, ‘provocation’ and ‘resonance’. The former describes a dynamic of interaction, the second indicates a potential for dialogue. A case for ‘provocation’ as part of Christian-Muslim encounter is made through revisiting the primary paradigm of the Christian-Jewish relationship; Catholic sacramental spirituality in contact with Islam provides one instance of what such provocation might look like. Despite the apparent aridity of the theme of the sacramental in Islam, it is possible to discern dimensions of Islamic experience which resonate with sacramental spirituality. If a renewed sense of the importance of the sacramental is one consequence for Christians of the provocation of Islam, it must be asked how this sense of the sacramental resonates with an Islamic spirituality.

In January 2002, George Carey, then Archbishop of Canterbury, welcomed some 40 Christian and Muslim scholars and leaders—David Thomas among them—to Lambeth Palace to investigate the potential of a sustained dialogue. Called *The Building Bridges Seminar*, this proved to be the launch of an annual meeting alternating between Christian- and Muslim-majority contexts. In ‘Getting to Know One Another’s Hearts: The Progress, Method, and Potential of the Building Bridges Seminar’ LUCINDA MOSHER discusses the history and lays out the *Building Bridges* method as ‘a distinctive enterprise in inter religious conversation’ and ‘an exercise in appreciative conversation’. It describes the pedagogical applications of the wealth of resources this ongoing project of ‘getting to know one another’s hearts’ has generated, thus the method’s potential for local or regional use.

In ‘Anglican Interreligious Relations in Generous Love: Indebted to and moving from Vatican II’ RICHARD SUDWORTH discusses the Anglican Communion’s theology of inter faith relations as articulated in this 2008 document. In his foreword, Archbishop Rowan Williams notes the significance of Vatican II in shaping Christian accounts of faithful and generous ways of relating to other faiths yet also notes that ‘the situation has moved on, both in theology and practical relations between communities’. Sudworth explores resonances with Vatican II within *Generous Love*, in particular the seminal encyclical, *Nostra Aetate*, as well as areas of departure. The theological and practical shifts hinted

at by Williams will become apparent in the resistance to any all-encompassing schema of theology of religions in favour of a consolidation of the theological impulses to good relations. And the concrete realisation of good relations between communities of faith remains a continuing challenge that ever needs to be fleshed out in local terms.

DAVID CHEETHAM, in his 'The Interfaith Landscape and Liturgical Places', explores the Anglican use of 'space' in liturgy and the ways in which such liturgical aspects might be utilised in the description of meeting between different religious traditions. Drawing on a Christian theology of place as articulated by Bishop John Inge and other contemporary thinkers (architectural, philosophical and theological), Cheetham attempts to outline a novel form of engagement that stresses style, performance and good craft.

DOUGLAS PRATT, in 'Textual Authority and Hermeneutical Adventure: Three 21st century Christian-Muslim dialogue initiatives', looks at the Building Bridges seminar series, the Theologisches Forum Christentum-Islam, and *A Common Word between Us and You*. The first is an Anglican initiative, the second an Ecumenical German initiative, both of which were begun in 2002, and the third was a letter sent in 2007 from Muslims leaders to Christian leaders which has sparked a raft of responsive conferences and interventions. These three initiatives are introduced in turn and their approach to Christian-Muslim dialogue is explored. Pratt concludes they demonstrate the way theological dialogue between Christians and Muslims demands both close attention to and respect for the authority of scriptural texts and also, in order to advance mutual understanding, a requisite openness to the possibilities inherent in hermeneutical adventuring. This contribution complements that of Lucinda Mosher, with its focus on the Building Bridges initiative, and sets it within a wider context of other initiatives.

Our concluding contribution, by CLARE AMOS, 'Transfiguring Mission: From Arabic Dallas to Interfaith Discovery', does two things. First, it echoes something of this book's introductory tribute to David Thomas by way of including a measure of personal reminiscence and, in the process, re-echoing this theme which other contributors have varyingly expressed. To this extent Amos brings us full circle: a reminder that this is a Festschrift in honour of a highly respected colleague. Second, in honouring David, she, as with all contributors, has attempted to offer a substantial piece of scholarly work. The colleague we honour is a first-rate scholar; he should be honoured in kind. Amos does just that with her reflection on the relationship between 'mission' and 'interreligious engagement', arguing for an appropriate sense of the 'transfiguration' of mission arising out of a deep theological consideration of the biblical transfiguration motif.

We have included, at the end of this *Festschrift*, a bibliography of David Thomas' published output. Along with his listed sole-authored books, edited and co-edited books, book chapters and articles, we have also noted his many other editorial contributions, including being the General Editor of the HCMR series in which, courtesy of our publisher, we have been able to include this tribute volume to him. We live in an era where the work of an academic is now regularly assessed in terms of research productivity, most usually for the purposes of institutional funding. However configured, such assessment most typically encompasses three dimensions of research work: published outputs, contribution to the research field, and evidence of peer esteem and impact. It is clear, on the basis of his own publications; his nurturing of doctoral students—many of whom are now emerging, if not already leading, as scholarly figures in their own right—and his facilitating of the scholarly research outputs of others; together with the obvious esteem in which he is held—this very *Festschrift* bears testimony to that—and the very significant and wide-ranging impact, directly and indirectly, of his work that Professor David Thomas scores highly in all respects. It is our earnest hope that David continues to enjoy a productive and stimulating scholarly life, beyond the days of institutional commitment, for many years to come.

Douglas Pratt, Jon Hoover, John Davies & John Chesworth
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