



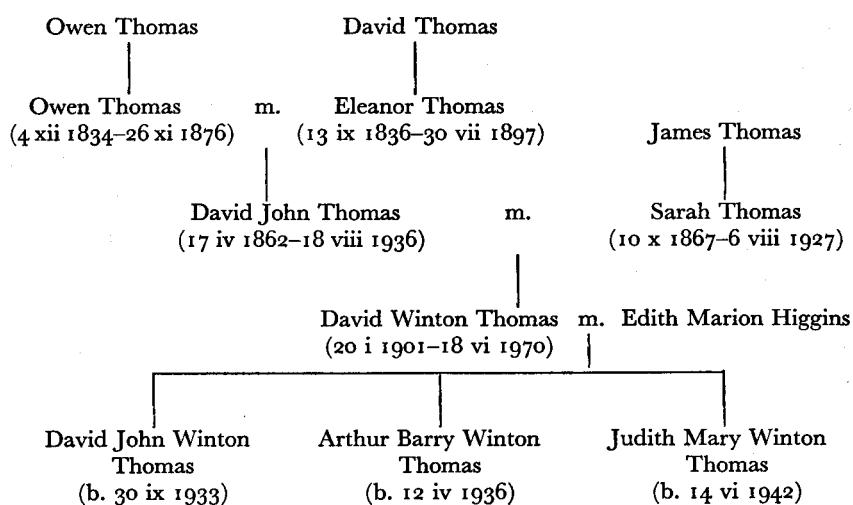
Photograph by W. Eaden Lilley, Cambridge

DAVID WINTON THOMAS

DAVID WINTON THOMAS

1901-1970

DAVID WINTON THOMAS, the subject of this memoir, was of Welsh descent on both sides, of which he remained very proud throughout his life. The genealogy of the family, however, is so seriously confused by the recurrence of the same name in unrelated but intermarried families that it can best be made clear by being set down in the following table:



Both the first Owen Thomas and David Thomas were farmers, but whether they were related seems not to be known. The second Owen Thomas, a school-master at Llandwrog, Caerns., married his wife Eleanor Thomas on 16 May 1856, and on his death he was buried at Bagillt. There their son David John Thomas, who had been born in the School House at Llandwrog in 1862 and educated at King's School, Chester and at Trinity College, Dublin, began his teaching career; but he left it in 1889 to become Vice-Principal of Winchester Training College. Then on 24 May 1891 he was ordained priest by the Bishop of Winchester (Dr. A. W. Thorold). He married Sarah Thomas, daughter of the Revd. James Thomas, who seems not to have been related to either of his parents; he had for fifteen years served St. Mary's Church at Briton Ferry, where Sarah was born on 10 October 1867, but had left it in 1884 to become Rector of

Llanwyddelan, Mont.; and their marriage was celebrated there on 11 July 1894. In 1897 the Revd. D. J. Thomas left Winchester to become Principal of the Home and Colonial Training College for Teachers in North London and on retiring from that appointment in 1925 became Vicar of Wolverton, Bucks. In his early days he had been a keen footballer and had a local reputation as a singer, being known as Dewi Twrog; in London he was prominent in educational matters and took part regularly in the annual Welsh Festival, of which he was Treasurer, at St. Paul's Cathedral. He had also been a Justice of the Peace and was made an Officer of the Order of the British Empire. His wife had died in 1927 at Wolverton, where he too died in 1936; and both were buried in Highgate Cemetery.

Not a few of the father's traits reappeared in his son David Winton Thomas, the future professor, who was born on 20 January 1901, at 10 Barnsbury Square, Islington, London. His education began at a small private preparatory school at Wood Green, whence he proceeded at an early age to the Merchant Taylors' School in London; here he reached the classical and Hebrew sixth forms, though already showing a leaning towards Hebrew under the guidance of the Revd. E. Spencer. There, according to the present Archbishop of York who followed him some years afterwards in the same school, 'his was a name, one with which to conjure in the Hebrew room'. In 1919 he won a Fish Exhibition to St. John's College, Oxford, and read first *Litterae Humaniores*, in which he was put in the Fourth Class (1922), and then the Oriental School, being my first or one of my first Hebrew pupils, in which he gained a First Class (1924). This result was indeed expected; for his main interest clearly lay in Oriental studies. Nonetheless, his classical training, such as few Orientalists of the present time have had, has stood him in good stead and has had a marked influence on his future studies. He was then awarded a Merchant Taylors' Senior Scholarship (1924-8) and during these years won a remarkable number of prizes and scholarships: the Junior Houghton Septuagint Prize (1921), the Pusey and Ellerton Hebrew Scholarship (1922), the James Mew Rabbinical Hebrew Scholarship (1923), and the Hall-Houghton Syriac Prize (1924), as well as the Kennicott Hebrew Scholarship (1923) and Fellowship (1928). Meanwhile he had taken the degree of B.A. in 1923 and became a Special Assistant in the Oriental Department of the Bodleian Library, while tutoring occasional pupils at his old College. Finally, he proceeded M.A. in 1927.

At this point he broke off his connection with Oxford for a few years in order to widen his experience. First, in 1926 he went out to Khartoum in the Sudan as Adviser to the Government and Arabic Lecturer at Gordon College in Khartoum. Next, he returned in 1927 to spend a year studying under Professor K. Budde at Marburg where, besides advancing his Hebrew studies, he perfected his knowledge of the German language. Lastly, in the autumn of 1928 he went out to the U.S.A. on a Research Fellowship in the University of Chicago. One day while there the police, seeing one of his pockets bulging as he walked near the station, swooped down on him as a 'gangster', only to find a small Hebrew Bible in his pocket!

This period of foreign travel and study was cut prematurely short by an event of quite a different sort. In 1929 the Professorship of Hebrew at Durham University fell vacant through the resignation of the Revd. A. Guillaume, and I amongst others was invited to suggest who might be a suitable successor. With the support of Prof. J. M. P. Smith of Chicago, I put forward the name of Thomas; and this of course raised the question of an interview in England which would compel resignation from the Fellowship at Chicago. I wrote to him at once, telling him that I had mentioned him to the Electors and, after some correspondence on the risk of resigning his prospects in the U.S.A., I had become sufficiently assured to advise him to throw up the job there and come home for the interview. He took my advice and I waited on tenterhooks for some weeks until I was relieved by the welcome news that he had been unanimously elected. Nevertheless, I still regard this as the most anxious experience of my tutorial life!

Thomas remained for nearly eight years at Durham, where he was attached to the Faculty of Divinity; for there was at that time no Oriental School but only a lecturer in Hebrew and the Old Testament in that Faculty. A separate Oriental School was only established after his departure as a result of the Scarbrough Commission and the support of the Gulbenkian Foundation. Naturally, however, Thomas had turned the minds of many of his students in the direction of Hebrew Studies, while winning for himself a name in the wider world of scholarship. He took the greatest possible pains not only with the brilliant scholar but also with others to whom scholarship was simply a means of obtaining a degree of some sort; and he won their affection not only for the care which he devoted to their work but also for the interest that he took in their personal problems.

He used, too, to send on some of his best students, after taking their degrees, to Oxford for advanced study; and it is scarcely a fortnight since I was talking to one of them (June 1971), the Revd. F. Bussby, now a Canon of Winchester Cathedral, who spoke enthusiastically of all that he had done for him. Another, T. W. Thacker, after a period as Assistant Hebrew Lecturer at Bangor, became Reader at Durham in 1937 and in the following year succeeded Thomas as Professor of Hebrew; he too has often told me of the enthusiasm which Thomas had aroused in so many of his students. At the same time he shrank from and indeed made no effort towards any cheap popularization of the subjects that he taught and remained to the end conservative in his views on the place of Hebrew as a subject of study within the framework of an academic education. Teaching, however, did not occupy all his time, to the exclusion of all other interests. He found time to be a member of the Council of Durham Colleges and to serve on the Court and Senate of Durham University, which at that time included Armstrong College at Newcastle, which now has its own charter as a separate University. He also played a part in many of his students' activities, not only as a keen musician interested in serious music but also as one well acquainted with the 'hit-records' of some of the 'pop-groups', to the delight of his students and the astonishment of some of his colleagues at High Table (although he never performed himself), but also as a lover of games. He greatly enjoyed watching boys and undergraduates playing football and boxing or engaged in other sports on television, and he listened regularly to programmes on current events, modern problems of various kinds and religion. So far as I know, he never indulged in boxing but was an enthusiastic Rugby footballer, both at school and college and even afterwards. An amusing story, which is true (so far as Professor Thacker can find out), that the Council of Durham University had to ask him to desist from playing so dangerous a game lest he should injure himself; for they were well aware of his value, which was increased by the lack of competent Hebraists, and were naturally anxious not to run the risk of losing his services even for a short while if anything serious should befall him. Thereafter, he gave up playing but maintained his interest in the game by acting as referee when the need arose.

In 1938 Dr. S. A. Cook, Regius Professor of Hebrew at Cambridge, died, and Thomas, his obvious successor, followed him in the Chair which he was to hold for thirty years; but his election

to a Fellowship of a College was unduly delayed owing to the outbreak of the war in 1939. At this juncture he passed through a course at the training school of the National Fire Service at Rottingdean and presently became an officer engaged full time in this service, having been put in charge of all the buildings of the University and Colleges. This involved taking charge of some thirty trailer pumps and cars, the arrangements for and supervision of about a hundred fire-guards on duty every night in the various buildings and the daily administration of the Joint University Scheme. Further, for five years after the war he was an active member of the local Refugee Committee.

After the war he settled down happily into academic work, which was to remain the principal occupation of his life; and many students have recalled with deep gratitude not only how interesting and helpful they found his lectures and other teaching but also the unstinting assistance which he gave them in many other ways, such as his continued delight in their eventual success in life. Not a few of them have won names for themselves and some have attained professorial chairs in Hebrew and kindred subjects, and their successes filled him with pride and joy. Their names are too many for this brief record.

He was also Honorary Curator of the collection of Hebrew manuscripts collected by Schechter in Cairo and acquired by the University in 1898, and he devoted considerable time and energy to the task of finding suitable scholars to arrange and draw up a detailed catalogue of these important but sadly neglected documents.

In 1943, after a considerable delay due to the war, he was elected a Fellow of St. Catharine's College, which delighted him. The Master writes that his attendance at College Meetings was exemplary and his willingness upon occasion to sit on committees, notably as President, i.e. Vice-Master (1965-8), was devoted; he held no other offices in College, however, being unable as a Professor to undertake any. He dined regularly in Hall, so long as his health allowed him to do so, and rarely failed to attend chapel, 'although his beliefs were never in conformity'. On his retirement from his professorship, therefore, he was very happy to become an Emeritus Fellow of the College; this is a statutory right for anyone who has been a Fellow for so many years as he had been.

As well as his duties in Cambridge he undertook, so far as time allowed, a certain amount of external work. For example, he represented Cambridge at the Oriental Congress in Istanbul

in September 1951, and he examined frequently for other Universities (Oxford, Manchester, Leeds, Durham, Edinburgh, Liverpool, Bristol, and London). He was also an active member of the Society for the Study of the Old Testament, serving on its various committees on a number of occasions and becoming President for 1963, its Jubilee Year; he also contributed over a hundred notices to the Book-list, containing brief outlines of the contents and estimates of the value of most of the new books on the Old Testament poured out annually by publishers, which the Society issues every year.

The number of his other works is long; but there is no need to draw up a detailed account of them here, as they are duly listed in the complimentary volume entitled *Words and Meanings* edited by the Revd. Prof. P. R. Ackroyd and the Revd. B. Lindars on the occasion of his retirement from his Professorship in 1968 (s. pp. 217–28); this volume contains also an excellent photograph. On the same occasion a special number of the *Journal of Semitic Studies* (vol. xiii, pp. 3–161) was dedicated to him. The two volumes consist of twenty-eight articles contributed by English and foreign scholars on subjects to which he had devoted his life. These, as the Archbishop of York says in his Preface (pp. vii–viii) to *Words and Meanings*, bear eloquent witness to the position which he had won for himself ‘in the rank of experts’ in the elucidation of the Old Testament and how much the Society owed to ‘his leadership and guidance’.

In his scholarly work he was always ready to co-operate with other scholars. Possibly his commentaries on *Haggai and Zechariah* in the *Interpreter's Bible* (1956) and on *Micah* in *Peake's Commentary on the Bible* (1962) come nearest of his many publications to independent works. His original articles in periodical and other composite publications, however, are well thought out contributions to scholarship, exceeding one hundred in number, enough indeed for several separate volumes. The vast majority deal with textual, linguistic, and philological problems of the text of the Old Testament and of the Hebrew language, in which every problem stirred his mind; his contributions, mostly original but occasionally intended as advances on or fully working out the implications of previous scholars' suggestions, are marked by extreme accuracy and unusual sobriety of judgement. Amongst the odd articles are biographies of a few Hebraists: e.g. H. M. J. Loewe (one of his teachers at Oxford), S. A. Cook (his predecessor at Cambridge), T. H. Robinson, H. H. Rowley, W. R. Smith, and S. R. Driver, and some one

hundred and twenty-five reviews as well as a few miscellaneous articles of a general type; all give proof of his industry and wide reading. In addition to all this work he was joint-editor of half a dozen *Festschriften* and other composite works; these were labours requiring great unselfishness in spending much time on other people's work and often considerable tact in extracting contributions from reluctant or dilatory contributors. All his editorial work was marked by the same meticulous care as that which he devoted to his own writings, even when they were works of popularization rather than of pure scholarship.

Two other scholarly works to which he devoted much time and thought cannot be omitted from any account of his life. When the New English Bible was first mooted, he was of course invited to join the Panel responsible for the Old Testament; he naturally joined it but attended very few meetings, as he was soon afterwards invited to become Hebrew adviser to the group (which included T. S. Eliot and C. S. Lewis) preparing, under the chairmanship of the Archbishop of York, a revision of the Psalter in the Book of Common Prayer (published in 1961-3). He found, however, working with both groups too much while he was still fully engaged in professorial duties and, to our (and especially my own) lasting regret, he felt himself bound to leave us for the other undertaking. His services to this work, to which he added a slim volume of philological notes explaining the reasons for and the sources of any strikingly new interpretations, were invaluable, as his colleagues have all testified, and will never be forgotten. Here, as Dr. Henn has written, 'his passionate interest in words and his sense of poetry and rhythm, had full scope. I suspect that it was his ruthless common sense, his knowledge of the Middle East, and his insistence on verbal accuracy within the terms of the Commission's brief that left its mark on the Revised Psalter'; and he goes on to say: 'He was not a lover of theological controversy, especially when, in his view, the integrity of language ran the slightest risk of being modified to suit doctrinal preconceptions.' I can support this whole-heartedly; for I cannot remember a single occasion during our long and intimate friendship on which we may have plunged into such controversies. This however does not mean that he had no interest in theological questions but that he avoided public controversy on such subjects, feeling himself not adequately qualified to enter into them. Far otherwise, he often discussed problems of this sort not only in the circle of his own family but also with colleagues and students, especially Welshmen

who showed any interest in them. Indeed, he would even invite wandering Mormons and Jehovah's Witnesses who turned up at his front-door into his study and hold lengthy discussions with them. Further, Dr. Henn goes on, 'Scholarship he saw as a field of steady expansion of knowledge; he had no use for the dramatic and flashy that so often exploits "discoveries", and his work on the Scrolls was intended, in some degree, as a counter to this.' Here the writer is referring to a public lecture which Thomas gave on the Scrolls from Qumrân and which is still remembered for the sane and lucid account which he gave on these remarkable documents, which not a few persons have used to get quick but shallow reputations as scholars.

As already said, the bulk of his learned work was philological in the sense that he was always seeking to determine the exact meaning of Hebrew words. This is no easy task. There is no vast Hebrew literature behind or beside the language of the Old Testament like that which throws light on the language of and the allusions in the Greek New Testament; the vocabulary itself is small and full of rare words, many occurring only once or very rarely in the extant text, its use was spread over something like a thousand years, and the Jewish scholars who long afterwards stabilized the text worked when it was a dead language, lingering on in use only in school and synagogue. Thus the Old Testament is a unique field for searching out and, if possible, establishing as exactly as possible the sense of unique or rare words and distinguishing many which have hitherto been commonly confused. In this work Thomas displayed splendid enthusiasm and uncanny skill; and on the very last occasion on which we met, we had been discussing an uncertain passage (Isaiah 8:7-8), and his last words as he left me were that he hoped to lay before me his solution of the difficulties at our next meeting, which to my lasting regret was destined never to take place. One example will show what this task is. Hitherto in all the current dictionaries, translations, and commentaries the Hebrew *yāda'* 'knew' had been made to include any number of totally incongruous meanings; but his knowledge of comparative philology had led him to the conclusion that two distinct Hebrew words had been wrongly subsumed under the same root, the one corresponding to the Syriac (*y*)*īda'* 'knew' and the Arabic '*aida'a* 'showed' and the other to the Arabic *wada'a* 'left, let be, bade farewell' and *wadu'a* 'was quiet, peaceable, submissive' (for *w* commonly becomes *y* at the beginning of Hebrew words). Even the eminent Nöldeke, in a note on this word, missed the

distinction, although it solves the difficulties of a number of passages in the Old Testament which have commonly been given up in despair or rendered by sheer nonsense when they have not been merely removed by the process known as 'emendation'!

One other work remains to be mentioned. Many years ago, in conjunction with other scholars, e.g. the late Professor H. H. Rowley, he started helping me to collect material for the projected new edition of the Hebrew Dictionary generally known as 'B.-D.-B.' after the names of the three editors (F. Brown, my father, and C. A. Briggs), which had originally appeared in parts between 1891 and 1907 and was fast falling out of date, thanks to the general advance in Semitic philology and to the ever-increasing collections of Accadian (Babylonian and Assyrian) texts, which were throwing a flood of light directly on these and on the cognate languages as also on the customs of the neighbouring Semitic, and especially the Hebrew, nations and to the growing number of other texts, chiefly Aramaic and Phoenician, recovered by archaeologists during the last hundred years; and the recent discovery and decipherment of large numbers of cuneiform texts written in an unknown Semitic language at Ugarit near the modern Râs-aš Šamrah (i.e. the Promontory of Fennel) on the coastal plain near Beirut, have added much to our knowledge of the Old Testament. After the war he was officially invited by the Clarendon Press to join me as co-editor and eventually to become editor-in-chief of the dictionary; in this capacity with characteristic generosity he undertook the laborious task of sorting out and sifting the slips, deciding which entries ought to be retained and which might be disregarded, and writing them up in an interleaved copy of the original edition. For such work he was in almost every respect ideally suited. He knew all the cognate Semitic languages, including Ethiopic (of which the original editors seem to have known little if anything at first hand, as he did), some naturally not so well as others; so his acquaintance with those written in cuneiform scripts came to him only by way of the transcriptions of professional Assyriologists. In all that he did he was careful and accurate, cautious too (if at times almost too cautious) in accepting what was new; but these were ideal qualifications in a lexicographer. As Professor Emerton, his successor at Cambridge, has so well said: 'His extensive knowledge, his balanced judgement, together with his self-discipline, made him ideally suited to the work of a lexicographer, and it is sad he was unable to complete

the task that he had set himself.' In fact, he died suddenly when he was on the point of having completed the preparation of very nearly half the work for the printers; but the dictionary, when finished, will be almost as much his achievement as that of any of his colleagues. Professor Emerton then goes on to say: 'The same gifts, combined with his force of character, made him an effective teacher, and he will be remembered by his pupils as one who lectured clearly, helped them to understand the most complicated problems, and kindled their interest in Hebrew and the Old Testament, nor will they or his friends forget his sense of humour', and he continues: 'One of Thomas' main contributions . . . was his help in promoting international co-operation among scholars. He was for a time chairman appointed by the International Organization for the Study of the Old Testament to superintend the preparation of a critical edition of the [Syriac] Peshittâ Old Testament, and he was a member of the advisory committees both of *Vetus Testamentum* and of the *Z[eitschrift für die] A[lttestamentliche] W[issenschaft]*. He was well known to scholars of many nations as a friend, and those visiting Cambridge could always be sure of a welcome from him and Mrs. Thomas at their home. He will be mourned as a friend as well as missed as a scholar' (s. *Z.A.W.* lxxxii [1970] vi). Another international work in which he took part was the preparation of yet another edition of R. Kittel's much used *Biblica Hebraica*, of which in 1968 the volume entitled *Liber Jesaiae* came from his hands.

His work at Cambridge, however, was not purely literary. He found time to serve as a member not only on the Boards of the Faculties of Oriental Studies and Divinity, on both of which he took his turn as chairman, but also on the Boards of Research Studies and of Extra-Mural Studies, and he served for a period of three years (October 1955–December 1958) on the Council of the Senate. His service on these bodies was no sinecure, as he always gave himself unsparingly to any tasks which he undertook; yet he looked back with pleasure to the occasion on which he and another member induced the Board of the Faculty of Divinity to change the date of one of their meetings that it might not clash with a visit of an International Rugby team to Cambridge!

He had now been for eight years Professor of Hebrew at Durham and for thirty years Regius Professor of Hebrew at Cambridge, and the value of his work was widely recognized, as the honours conferred on him show. He became an M.A. of

Durham University by incorporation from Oxford in 1930 and received the degree of Honorary D.D. at Durham in 1965 and of the University of Wales in 1968. This last gave him especial pleasure on account of his Welsh connections. He had indeed expressed a wish that his library should go to the University of Wales without expressing any conditions; and, when the Registrar consulted Mrs. Thomas, she suggested Bangor, where they have been gratefully accepted and are being kept together with a special book-plate indicating the source from which they came; the reason for her choice of this place was that all his father's relations came from Caernarvonshire, that his grandparents had been married in the Cathedral at Bangor, and that there his Welsh honorary doctorate was conferred on him. Finally, in 1966 he was elected a Fellow of the British Academy, which in 1969 awarded him the Burkitt Medal for Biblical Studies; both these honours he greatly prized not only for his own sake but also for that of his College.

Thomas enjoyed a singularly happy domestic life. He was one of five children and is survived by two brothers and one sister. In 1932 he married Edith Marion Higgins from Meols in Cheshire, whom he had met at Durham where she was Lecturer in Botany. In due course they had two sons and one daughter. He had always been called Winton by his own family and personal friends, partly perhaps because his father was called David and the use of the same Christian name might be a cause of confusion on occasion in the family; he was known as 'Dave' only in the United States! He also gave Winton as a third Christian name to all his children, although it was not part of his surname as often supposed, in order to have an additional means of identification in view of the large number of relations, both paternal and maternal, who had the same surname as himself. So he liked to be called and commonly was called Winton by friends and colleagues in Cambridge, although not one commonly addicted to the indiscriminate use of Christian names between persons however closely or loosely associated; nor did he and I, although we had worked together for years, ever use them between ourselves. Mrs. Thomas, too, has told me how, coming herself from a non-clerical family, she was terrified when the time came to meet a host of clerical relations all named Thomas; these included his maternal grandfather and father and all his uncles on both sides of the family and the husbands of all his aunts! He delighted in the company of his children and grand-children, as indeed of all young

people. He was not mechanically minded and enjoyed jokes in the family centred round the efforts of his sons to explain to him such things as gears and the function of cog-wheels, although he had possessed and driven a car in Durham but had given it up shortly before leaving that place. His relaxations were quite different. The day could hardly be said to have started until he had solved the crossword puzzle in the *Times*, and his wife likes to recall a morning when she called him, and he sleepily answered 'I wonder why *vim* is in the accusative case!' Indeed, apart from his professional work, words always fascinated him. His other recreations, inherited from his father, were a life-long interest in Rugby football and in fact in most games including boxing, as well as in music, singing and opera. He himself has left behind on record that he was an Oxford Greyhound and played both tennis and Rugby for his College; he played Rugby for the London Welsh for a season or two and took part in an Anglo-Welsh Trial Match at Newport in 1924. He was therefore very proud when his younger son Barry, now (1971) Senior Surgical Registrar at St. Mary's Hospital, London, also played for the London Welsh and for Cambridge University, the United Hospitals and the Barbarians. His elder son, who is now on the financial and administrative side of Canadian Shell, though not such an outstanding athlete as his father and brother, obtained his school-colours both in cricket and hockey and his house-colours in Rugby football; and, when doing his national service, he represented his regiment at hockey and also put the weight, for which he was awarded an inscribed tankard. His daughter Judith, though like her mother not a player of games and unlike both her parents not a doctor, is in some sense in touch with her medical brother's profession, being personal secretary to the Professor of Anatomy at Cambridge.

Last but not least comes his gift for friendship and his loyalty to his friends and colleagues. Amongst many of whom he often spoke were his tutors at St. John's, Professors G. A. Cooke and D. S. Margoliouth and Dr. H. M. J. Loewe, under whom he laid the foundations of his future scholarship at Oxford; he also spoke kindly of Professors K. Budde and R. Otto under whom he had studied in Germany, as well as Professors Breastead, Powys Smith, Sprengling and W. C. Graham with whom he had worked in Chicago. At the same time I cannot refrain from recalling a friendship and partnership in various undertakings which resulted from the happy chance of his having come to Oxford and lasted for half a century. He remembered, too,

and kept up with any number of former pupils and took great pride in their achievements, especially of those who have obtained recognition and eminence in those studies to which he had introduced them. The list is too long to quote, and in any case the mention of some names and the omission of others, even by sheer forgetfulness on the writer's part, can only be invidious; and Thomas himself would have been sadly grieved by any such apparent lapse which might easily be attributed to forgetfulness or discrimination on his part.

By temperament he was singularly unruffled. He was never known to lose his temper even in the most trying circumstances; but this does not mean that he was never angered by cruelty, injustice, disloyalty or incompetence, and even then his first reaction seemed always to be to find reasons, if not excuses, for behaviour that he deplored. He had a gift for turning away wrath and could tell people unpalatable truths if he thought them necessary without giving offence, rather indeed with the result of making new friends. Even when criticizing others, his judgements were unfailingly as fair as they were charitable. A teetotaler for reasons of health, he enjoyed good company, especially that of a High Table. As a colleague, as I who had worked with him for thirty or forty years knew personally, he was as generous with his help as he was unassuming and modest in putting forward his own arguments in the discussion of knotty problems.

The end came suddenly and painlessly. Although he possessed a fine constitution, as his early addiction to games had shown, he became diabetic as time went on, but the disease had been kept at bay for several years by skilful treatment and careful dieting; possibly no one, not even he himself, knew how serious it had recently become. On the 17th of June last year he suddenly collapsed in a street in Cambridge and was conveyed home; and the doctor, whom his wife had called in, immediately advised removing him to Addenbrooke's Hospital (founded by a former Fellow of that name of his own College in 1704), where he died about noon on the following day, the 18th of June, without having fully regained consciousness.

G. R. DRIVER

Sources of information (besides personal memories):

Mrs. Thomas (4 Grantchester Road, Cambridge);

Prof. E. E. Rich (Master of St. Catharine's College, Cambridge);

Prof. A. F. L. Beeston (Laudian Professor of Arabic and Fellow of St. John's College, Oxford);

Revd. Prof. J. A. Emerton (Regius Professor of Hebrew, Cambridge);

Obituary notices:

- (i) by Dr. T. R. Henn (formerly Master) in *St. Catharine's Society Magazine* in September, 1970 (pp. 22-3, with photograph);
- (ii) in the *Times* (*a*) unsigned on 20 June (p. 12 col. *g*); (*b*) by the Archbishop of York on 24 June (p. 12 col. *h*); (*c*) by Prof. E. Ullendorff of the School of Oriental and African Studies, London, on 30 June (p. 12 col. *h*).