

II. OBITUARY NOTICES.

August Dillmann.—On the 4th of July, 1894, the Royal Asiatic Society lost one of its most distinguished Foreign Members, August Dillmann. His title to membership was the fact that he was beyond all dispute the greatest master of one of the Oriental languages—of Ethiopic. His first publications, in the years 1847 and 1848, were catalogues of the Ethiopic manuscripts in the British Museum and in the Bodleian Library. His last publication, the close of which he did not live to see in print, was the fifth and concluding volume of the “*Biblia Veteris Testamenti Æthiopica.*” In between we find a considerable number of publications bearing upon the Ethiopic language and literature, enough to form the life-work of a vigorous scholar. Nevertheless this was but one part of Dillmann’s whole work, and, if I am not mistaken, not the part in which Dillmann himself recognized the accomplishment of the chief task of his life. The study of the Old Testament had led him to the Ethiopic language, and the Old Testament remained the real centre of his studies and of his labours. During the last twenty years of his life, as far as I heard him speak of his tasks and aims, his attention to Ethiopic seemed to be a special fancy to which he gladly came back as often as he could from the manifold labours in the sphere of Old Testament exegesis laid upon him by force of engagements previously entered into. In spite of this, the exposition and due appreciation of the Scriptures of the Old Testament appeared to him, without doubt, to be the chief object of his endeavours, not only in the chairs he held, but also in his literary activity. His interest in the Old Testament was by no means of a merely philological cast, but was primarily determined from a historical and theological point of view.

Christian Friedrich August Dillmann was born on the 25th of April, 1823, at Illingen, in Wurtemberg. In Wurtemberg he received his entire education, from the beginning of instruction in Latin to the close of his University terms at Tübingen. Entering upon the study

of theology and Oriental languages, he enjoyed particularly the impulse given by Heinrich Ewald, who at that time, after his dismissal from the professorship at Göttingen, had found shelter at Tübingen. Dillmann remained his steadfast and faithful pupil. As a student Dillmann was a member of the Tübingen "Stift," a foundation, the members of which live together under strict obedience to set principles. He retained all his life the grave and sometimes stiff manner of bearing that characterizes the pupils of this foundation. In his case this manner was softened, both by contact with different and more facile habits of life in his later positions outside of Wurtemberg, and especially by that ease of behaviour which purity and clearness of disposition and a feeling of sympathy towards other men tend under all circumstances to produce. After finishing his studies, Dillmann filled, for a little more than six months, during 1845 and 1846, a position in the practical service of the church as vicar at Sersheim, in the neighbourhood of his home. He never afterwards held pastoral office. So far as I know, apart from the observances of church habit, he held aloof with an unmistakable persistency from activity in movements that served ecclesiastical aims. This certainly was not from lack of interest in such movements, but because in a prudent self-restraint, based doubtless upon wise self-knowledge, he believed that he was destined to an exclusively literary activity. After taking the degree of doctor of philosophy at Tübingen in 1846, he spent about two years in Paris, London, and Oxford for the purpose of scientific work. Coming back he lectured at Tübingen for five years, from 1848 to 1853, at first as Repetent and then as Privatdocent and Extraordinary Professor of Theology, on the Old Testament and also on Oriental languages. Then followed a period of eleven years, from 1853-1864, in the University of Kiel, where, as an extraordinary and then as an ordinary Professor in the philosophical faculty, he lectured on the Old Testament and Semitic languages, and at the same time on Sanskrit. From 1864 to 1869 he taught in Giessen as a member of the theological faculty, and to this faculty

he also belonged in Berlin, as successor of Hengstenberg, during an activity of twenty-five years, from 1869–1894. Manifold honours were paid to him during this long career. The confidence of his colleagues placed him as rector at the head of the University once in Giessen and once in Berlin ; six learned societies elected him to membership.

He enjoyed these honours much and heartily, as appeared especially at the celebration of his seventieth birthday. But work in and of itself was for him a greater pleasure than all such results of work. There has seldom been a life so full of labour. He scarcely knew what holidays were. The words of the Psalmist, that what is precious in life is labour and toil, were truer of him than of many other, even scholarly, labourers. When as a young man, just after finishing my university course, I made Dillmann's acquaintance, what impressed me most was not the extremely gentle way in which he brought his demands to bear, in the private lessons in Ethiopic which he kindly gave me, but the strict discipline of work that he enforced upon himself, and this impressed me almost painfully. One who approached him for the purpose of learning, received at first the impression that he had no interest in life aside from his work, but this impression was only just when compassed by many limitations. The love of his family testifies that as a husband and father he knew how to lavish affection to a rich degree. The same was the manifold experience of the writer of these lines, even after he had advanced from being a pupil to being a fellow-worker. Never on visiting him, or in writing to him, did I refer to anything that concerned me personally without meeting on his part with hearty and refreshing sympathy. I can judge of him only from a single, quite definite side. I saw him but a very few times outside of his study, and never in intercourse with other men of his own age. Nor did I ever hear a regular lecture from him, for, apart from the above-mentioned private lessons, I only took part in exercises of interpretation in Syriac under his direction. Everywhere here a never-failing accuracy and clearness were

pre-eminent; he was strict in demanding from the pupil grammatical correctness, and he was impatient of carelessness. Those who heard his regular lectures have always lauded that same exactness, and he fascinated, by the value and thoroughness of the material presented, all students who were inclined to learn. Doubtless even those who cherished no such inclination came finally to respect what he wrought out and laid before them, and the method in which he laid it before them, that is to say, the avoiding of all superfluity, even though he, not merely from natural bent but just as much of set purpose, shut out everything like brilliancy or beauty of discourse that could bribe a student.

This method, which showed itself in the man, is manifested also in his writings: Dillmann was, as a whole, a man of the most thorough unity of nature, in whom everything fitted together, and in whom you could clearly perceive the common kinship of all the elements. His Ethiopic grammar (1857) is a model of clearness, not only because of the incomparable regularity of the Ethiopic language itself, but also because of the exemplary treatment of it on the part of the author. A thorough study of this work is adapted to impart, even to one less gifted in that respect, an understanding and a love for grammar. The same conscientiousness and perspicuity which Dillmann had evinced in the treatment of the interesting language, appear also in his discussion of the much less enjoyable Ethiopic literature. He illuminated unwearingly the abstruse delineations of the book of Enoch, piercing into their most hidden recesses. The numerous essays that Dillmann furnished for the publications of the Academy of Sciences at Berlin are also models, particularly those that treat of out-of-the-way and narrowly limited questions, as, for example, the inquiry about "Baal with the feminine article" (1881), which is final in its kind. As early as the year 1869 Dillmann supplied a new commentary on the Book of Job for the "Brief Exegetical Handbook of the Old Testament," published by Hirzel. During the last twenty years of his life, after the first treatment of Genesis for the same

collection in 1875, he busied himself to a still greater extent in the sphere of Old Testament exegesis. He often sighed under the yoke of this commentary work. The whole of the Pentateuch, Isaiah, and, as the last exegetical service, Job in a new edition, were issued by him. These commentaries are universally acknowledged to be a repertory of exegesis, a store of stupendous material, collected with unwearied industry. Their exegetical insight and tact are universally conceded. Perhaps a later day will value also the critical procedure of these commentaries more than the present day does. Dillmann worked unceasingly, and was glad to learn even from those whom he opposed. Nevertheless, he did not cease to place a by no means to be despised veto upon the newest construction of Old Testament literary history. To the view that during the last twenty years has spread in ever wider circles, namely, that the ceremonial law of the Pentateuch was a creature only of the post-Exilic time, Dillmann up to the end was able to allow only a very limited truth. The so-called Priestly Codex stood with him in essentials as pre-Deuteronomic. This opposition to the construction of the newest criticism of the Pentateuch is merely a single manifestation, and one that especially catches the attention, of the adverse position that Dillmann in general held towards the modern criticism of the Old Testament. The whole method of this criticism was uncongenial to him—its procedure with the text, its proofs for the dates given. He remained more conservative than the modern critics, not from dislike to novelties—for he himself joined in many a one—but from a greater self-restraint in judgment and a stronger need of firm reasons for decisions than others have. How far correct perception was furthered by the boldness of the other side, a boldness that often was not destitute of genius, and how far by Dillmann's cautious prudence, must be left by his fellow-workers to a future decision.

WOLF WILHELM COUNT BAUDISSLIN.

Marburg in Hessen, December 14, 1894.

Dr. S. C. Malan.—On the 25th of November last there passed away, at the advanced age of eighty-two, the Rev. Solomon Cæsar Malan, D.D., who was without doubt by far the most accomplished Oriental linguist in England. He was, however, not an Englishman by birth, but a native of Switzerland, born at Geneva in April, 1812. He came to England in 1833, and entered the University of Oxford as a member of St. Edmund Hall in that year. His early bent for the acquisition of many languages is illustrated by a story told about his matriculation examination. Being but imperfectly acquainted with English at that time, he is said to have asked leave, with perhaps a touch of the self-confidence of youth, to write his answers in French, German, Italian, Spanish, Latin, or Greek. Before leaving his native country he had also acquired some knowledge of Sanskrit as well as Hebrew. He accordingly gained the Boden Sanskrit Scholarship in 1834, only one year after the election of the first Boden Scholar and two years after the appointment of H. H. Wilson to the newly-founded Chair of Sanskrit at Oxford. This success he followed up in 1837 by winning the Pusey and Ellerton Hebrew Scholarship. In the same year he took his degree after obtaining a second class in *Literæ Humaniores*, and left for India on being appointed Senior Classical Professor at Bishop's College, Calcutta. Here, as Secretary of the Asiatic Society of Bengal, Mr. Malan became personally acquainted with the Under-librarian, Alexander Csoma de Körös, the founder of Tibetan studies in Europe, and lost no time in availing himself of his teaching. De Körös thought so highly of Mr. Malan's attainments that he presented all his Tibetan books to his pupil when the latter left India. These volumes, forty in number, are now the property of the Royal Hungarian Academy of Sciences, to which Mr. Malan gave them.¹ The MS. volume, however, on which De Körös' Tibetan Dictionary, published in 1834, is based,

¹ See J.R.A.S. 1884, p. 492 ff. Some further information as to Mr. Malan's Tibetan studies will be found in Duka's *Life of Alexander Csoma de Körös*, p. 142 (Trübner's Series), and in Schiefner's *Tibetan Tales* translated by Ralston, p. xii. (*ibid.*).

was presented by Mr. Malan to the Indian Institute, in the library of which it may now be seen.

Ill-health obliged Mr. Malan in 1840 to resign his appointment at Calcutta and to return to England. In 1842 he visited Palestine, where he spent some months. In the following year he took a curacy in Hampshire. Here the Rev. R. Chenevix Trench, subsequently Archbishop of Dublin, was associated with him as his fellow-curate. In 1845 he was appointed Vicar of Broadwindsor, Dorsetshire, a living which he held for forty years. He also held a rural deanery (1846-53) and a prebendaryship (1870-5). When the late Sir H. Layard went to explore the ruins of Nineveh, Mr. Malan took the opportunity of accompanying him thither, between May and July, 1850. In 1880 the University of Edinburgh recognized the merit of his theological writings by conferring upon him the degree of D.D. The last nine years of his life Dr. Malan spent in learned retirement at Bournemouth.

Though Dr. Malan's studies ranged over a very wide linguistic field, his interests were by no means limited to those studies, but extended to several other subjects as well. Thus he devoted a good deal of time to natural history. His activity in this direction resulted not only in a valuable collection of birds' eggs, which he presented to the Museum at Exeter, but also in "A Systematic Catalogue of the Eggs of British Birds," published in 1848. He was, moreover, a good artist. During his visit to Palestine he made numerous sketches, from which he painted several large water-colours. These were exhibited and sold for the Patriotic Fund at Burlington House after the Crimean War. They are said to have attracted considerable attention. Among the purchasers were Mr. John Murray and the late Mahārāja Dhuleep Singh. He also published in 1856 a treatise entitled "Aphorisms on Drawing." Bookbinding was another art in which he acquired skill. Several of the works presented by him to the Indian Institute at Oxford were bound with his own hand, among others the MS. volume of his "Notes on the Book of Proverbs."

Dr. Malan was also a voluminous writer on religious subjects, about twenty-five publications of a theological character having proceeded from his pen. Several of these were, however, connected with his favourite Oriental and linguistic studies. Besides translations of devotional works from the Russian (1859) and Welsh (1887), he published "A Preparation for the Holy Communion, translated from Armenian and other Eastern originals" (1863), and a "Life of St. Gregory, translated from the Armenian" (1868). His treatise on "Repentance" is chiefly from Syriac sources (1866), and another translation is from Ethiopic originals (1882). He also published a translation of original documents of the Coptic Church (1872). Three of his treatises deal with Chinese religion and language (1855-6).

The closing eight or nine years of his long life were devoted to the publication of his *magnum opus*, the Old Testament Proverbs, illustrated with all the wealth of linguistic and Oriental knowledge which he had acquired by long and assiduous study. This was his "Original Notes on the Book of Proverbs," the first volume of which appeared in 1889 and the third towards the close of 1893, within a year of his death. In this book he utilised the garnered linguistic acquirements of a lifetime. The completion of the work before his decease must have been a source of great satisfaction, to the aged author. The materials for the book he had been collecting for nearly sixty years, having begun when still an undergraduate at Oxford. It comprises 16,000 notes, consisting chiefly of illustrations culled from thirty-seven languages, nearly all of which are Oriental. These parallels were at first all copied in the original characters into a manuscript volume, which may now be seen under a glass case at the Indian Institute. That volume shows that Dr. Malan was a master of Oriental calligraphy. His writing of the Devanāgarī character few have probably ever seen equalled; and his Chinese hand it would be hard to excel.

The evidence of Dr. Malan's "Notes" proves that he knew about forty languages. The Bodleian possesses a MS. volume of his containing Prayers and Psalms, in which over

eighty languages and scripts are said to be represented. His linguistic acquirements were therefore astonishing, and can only have been surpassed by an Adelung or a Mezzofanti. That he knew several languages well is shown by the translations referred to above; but that, with so wide a range, he could have attained a high standard of scholarship in any one of them, is doubtful. Those who have devoted themselves to a scientific study of language are well aware that the intellectual limitations of even the most gifted render it impossible for any man to learn half a dozen languages thoroughly. For a scientifically philological knowledge implies so extensive a historical acquaintance, not only with the grammar but the national thought represented by a language, that a lifetime is hardly enough to devote to the study of one alone. Had Dr. Malan concentrated his powers he would doubtless have acquired the eminence as a scientific scholar which he actually attained as a linguist.

The course of Dr. Malan's diversified studies led to the formation of a valuable Oriental library of about five thousand volumes. Hardly any Eastern language in which books have been printed is unrepresented in it. When the Indian Institute was founded more than ten years ago at Oxford, Dr. Malan most generously presented it with his library. Even since the important collection of Oriental books recently given by Sir M. Monier-Williams has been added, the Malan books still constitute nearly, if not quite, half of the Indian Institute library. Thus Oxford men have a special reason to cherish the memory of Dr. Malan as a benefactor of his old University. It must have been a great sacrifice to him to part with his books, for he was evidently much attached to them. Two or three hundred of them he still retained till within the last year or so, when, owing to failing eyesight, he gradually sent them to the Institute by instalments. The last box arrived in Oxford only a few weeks before his death. In a letter of October 8th, 1894, dated from Bournemouth, and addressed to the writer of this notice, Dr. Malan wrote: "I send you my very last box of books, a very small one, but it contains

my volume of MS. notes on the Proverbs, which Sir M. Monier-Williams wishes to keep in the Indian Institute. I also enclose a relic well worth treasuring, viz. the portrait of Alexander Csoma Körösi, the founder of Tibetan literature in Europe. I received from him my first lessons in Tibetan at Calcutta in 1837." Although he must have been nearly blind when he penned this letter, the handwriting is still remarkably bold and clear, showing no trace of the infirmity of old age.

His letters proved that he continued to take a lively interest in Oxford to the last. But he often seemed to look back with regret to the days of sixty years ago, having little sympathy with the changes which the University has undergone in recent times. The influx of lady students was perhaps the innovation to which he was most opposed. He also often expressed strongly conservative views regarding a practical question of scholarship, the transliteration of Oriental languages in Roman characters. This he regarded as a kind of barbarism, and could hardly bear to look at a book in which an Eastern language was thus degraded.

When a scholar is suddenly carried off in comparative youth and the midst of achievement, there is naturally more "sadness of farewell." Dr. Malan's friends, on the other hand, though they cannot but mourn his loss, have the consolation of knowing that death only came when his life's work was done, and approaching blindness had cut him off from the companionship of the books he loved so well.

ARTHUR A. MACDONELL.

Heinrich Karl Brugsch.—The death of Heinrich Karl Brugsch—or, as he was usually called, Brugsch Pasha, to distinguish him from his brother Emil—marks an epoch in Egyptology. With him passes away almost the last of the older savants, but the younger school which followed has to a great extent been built upon the results of his labours. It is difficult for us who luxuriously consult our "Denkmäler" in our own libraries, or turn over the leaves of our newly acquired "Origines," to

realize the uncertain and tentative state of Egyptology in the earlier decades of this century. The discoveries of Young and Champollion had, it is true, afforded the clue to the deciphering of the hieroglyphs, but the Demotic script still remained a dead letter, and even men like Passalacqua, whose interest in Egyptology had led them to make costly collections of antiquities or conduct excavations in the Nile Valley, were the exponents of the wildest theories concerning the "inner meanings" which the monuments were supposed to conceal.

It was in such times—the early days of 1827—that Heinrich Brugsch was born in Berlin at the Barracks of the "White Uhlans," in which corps his father was a non-commissioned officer. The future savant is said to have owed his passion for Oriental travel to his interest, at the early age of eight, in an old family Bible adorned with woodcuts, and in an illustrated book of travels published by a German Missionary Society! Before he was ten he had devoured a translation of Herodotus, and, in his own words, "would have given half Berlin in exchange for one Theban tomb." His repeated visits to the Royal Collection of Egyptian Antiquities attracted the attention of Passalacqua. The studious boy was constantly observed copying hieroglyphs from the monuments, and Passalacqua introduced him later to Lepsius and Alexander von Humboldt, the latter of whom remained his patron and friend to the day of his death.

Meantime Brugsch had been sent to the Gymnasium, where he found himself in the same class with von Caprivi and the two Princes von Reuss. All his spare day hours and often half his nights were devoted to Egyptology. From the study of the Demotic contracts in the Berlin Museum, and the Gnostic papyri of Leyden, he had, before his eighteenth year, drawn up a Demotic grammar in Latin which was printed at von Humboldt's expense. The whole treatise was written out by Brugsch himself in his exquisite handwriting, such a thing as Demotic type being then unheard of. The work attracted the attention

of the learned. It was favourably reviewed by Emmanuel de Rougé in the *Revue d'Archéologie*, and on the very day of the appearance of the critique it was read by King Frederick William IV., who at once showed his appreciation of the young author by providing the funds for his three years course at the University of Berlin. Subsequently, to further his archæological studies, the King also paid his expenses to Paris. Brugsch was here brought into contact with Lenormant, E. de Rougé, and de Saulcy, whose exclamation—"Voyez ce gredin de Brugsch, il nous plante nous tous"—at a sitting of the Institute, showed the friendly and appreciative spirit with which he was received in the French capital.

His visit to Paris and his conversations with de Rougé convinced Brugsch that Demotic was governed by the same rules as the hieroglyphs, that in many cases he had been wrong, and had translated as letters certain signs which were, in fact, syllables, and lastly, that the Egyptian language, in its evolution from the Pyramid Texts to its latest development in modern Coptic, demanded a detailed and careful classification. To supply this want Brugsch conceived the idea of his great Demotic-Hieroglyphic Dictionary. This task he undertook soon after his visits to Leyden and Turin, although he did not actually begin to publish till 1868, continuing to bring out the work at intervals up to 1880.

In the year 1853, at the invitation of Mr. Harris, whose name has become immortalised by the papyri he discovered, Brugsch made his first visit to Egypt, all his expenses having been paid by the King, who had just at that time provided also from his own funds for the costly work of publishing Lepsius's "*Denkmäler*." Early in that season Mariette had made his great discovery of the Serapeum, and the large number of Demotic texts brought to light there yielded a rich harvest to Brugsch, who had begun to be regarded as the Champollion of Demotic. The two savants formed a fast friendship, which only terminated with the death of Mariette in 1881.

Egypt in 1853 was a very different place from what it is to-day. There were then no public museums, the principal antiquities being in the hands of private individuals, Mr. Harris at Alexandria, Clot Bey and Herr von Hüber in Cairo, having the richest collections. Part of von Hüber's collection was subsequently sold for several thousand pounds to Saïd Pasha, and formed the nucleus of the Bulak Museum, now removed to Gizeh. Railways and steamers being then unknown in Egypt, the journey between Cairo and Alexandria was accomplished in a Nile boat, and took several days. Brugsch, on reaching the capital, was introduced by the Prussian Consul-General to the Viceroy Abbas I., and we may note in passing that the interpreter at the interview was a young Armenian named Nubar, the present Premier of Egypt.

For months Brugsch and Mariette occupied the house still pointed out to tourists at the Serapeum, and worked indefatigably by day at the excavations and by night at the deciphering of texts. The enormous interest excited in Paris by these finds aroused the Viceroy's jealousy, and he forbade the exportation of any more monuments. Brugsch has left us an amusing account of Mariette's defence of the Serapeum against the besieging efforts of the Viceregal troops, and of the detention of Abbas's envoy in a tomb while the valuable objects were conveyed by a caravan to the Nile, *en route* for the French capital.

After a lengthy visit to Thebes, Brugsch returned to Europe, and as a result of his stay in Egypt published "Reports on a visit to Egypt," followed by "The Monuments of Egypt," the success of which obtained for him the post of Assistant Director, under Lepsius, of the recently opened Egyptian Museum in Berlin.

Mariette now begged him to come out to Cairo to assist him in arranging the Bulak Museum, in the completion of which Saïd Pasha, who had succeeded Abbas as Viceroy, was much interested. An expedition to Upper Egypt followed, the Viceroy providing a steamer and funds for excavations, during which Mariette and Brugsch worked

together on the best of terms. Brugsch copied afresh the texts previously collected by Champollion, Rosellini, and Lepsius, and being a good draughtsman, his plans and drawings of buildings were excellent and accurate. His researches during the season 1857–58 were fully described in his “*Recueil de Monuments Egyptiens*,” published on his return.

By the death of Alex. von Humboldt in 1859, Brugsch lost his most enlightened patron and friend. Von Humboldt possessed the king's ear, and, had he only lived, probably his country would never have made the strange blunder of sending so distinguished an Egyptologist as Brugsch, in the capacity of Vice-Consul, to so uncongenial a spot intellectually as Teheran. Such, however, was the case. Brugsch, with characteristic industry, learned Persian in a month's time, and early in 1860 accompanied Baron von Minutoli and the rest of the Prussian Embassy to the Court of the Shah. Here he made the acquaintance of Sir Henry Rawlinson, then English Ambassador at Teheran, and had his attention drawn to the study of Assyriology. In company with Baron von Minutoli and five other Europeans, Brugsch made an expedition to Hamadan (Ecbatana) and the Persian Gulf; but the party were attacked by cholera, to which Brugsch all but succumbed at Persepolis, while Minutoli became its victim. Brugsch, after returning home, was appointed Prussian Consul-General at Cairo—an uncongenial post which left him but small leisure for his archæological studies. He returned to Germany in 1868, and during a visit to Paris was offered a Professorship at the Collège de France by Napoleon III., on condition of his becoming a naturalized Frenchman. This, however, was too great a price to pay, and he accepted from his own Government instead the post of Professor of Egyptology at the University of Göttingen.

It was at this period that he devoted most of his time to his great dictionary. He copied with his own hand the entire 3146 pages, containing some 8000 words in Hieroglyphic and Demotic, using a special ink for the

reproduction of the work by process. The first published sheets excited the greatest interest: it is true that many mistakes were pointed out by his critics, but Brugsch was undaunted, and in the second edition corrected them all; errors in place-names being rectified by the subsequent publication of his "Geographical Dictionary."

His stay at Göttingen was, however, a short one, as in 1870 he again went to Egypt, at the invitation of Ismaïl Pasha, to assume the direction of the Egyptological School at Cairo, and astonished the Ulemah by lecturing in excellent Arabic on the hieroglyphs. He also was constantly in demand to accompany the many Royalties who visited Egypt to inspect the monuments. In 1873 Dr. Brugsch acted as Egyptian Commissioner-General at the Vienna Exhibition, and also organized the Egyptian Section at the Philadelphia Exhibition of 1876. After the fall of Ismaïl Pasha, Brugsch returned to Berlin, where he delivered at the University a series of lectures on Egyptology. Tewfik, on his succession, raised him to the rank of a Pasha.

In 1880 Brugsch again visited Cairo, and was with Mariette in his last hours. The story of Brugsch's opening the Pyramid of Metesouphis, and of his bringing the mummy of that king to Cairo to please the dying savant, is well known to the readers of his latest book, "Mein Leben und mein Wandern," which was only published last year.

During the season 1882-3 he accompanied Prince Frederick Charles of Prussia on a journey through Egypt and Syria (Palmyra), Greece and Italy, producing on his return an account of the expedition, entitled "Prinz Friedrich Karl im Morgenlande." Two years later he was sent by the Emperor as Envoy Extraordinary to Persia, during which visit he wrote "Im Lande der Sonne," and also translated into German verse a collection of Persian poems, which he entitled "Die Muse in Teheran."

It is impossible in so short a space to give any adequate account of his numerous works. His "Geographischen Inschriften alt-ägyptischer Denkmäler," in 3 vols. (1857), was the first great work of its kind, and its three indices

and careful arrangement show the grasp the author had of his subject. His "Thesaurus Inscriptionum" contains, in the last volume, an enormous number of bi-lingual inscriptions of the Ptolemaic period, and also valuable notes on Egyptian Astronomy. It was followed by a work on Egyptian Religion and Mythology, and by his "Ægyptologie," which is a compendium of learning on all Egyptian subjects. As early as 1861 he had started, and for some time continued to edit, the "Zeitschrift für ägyptische Sprache und Alterthumskunde," but on his appointment as Consul at Cairo he handed the work over to Lepsius.

Brugsch's great characteristics were, indomitable industry and the completeness with which he carried out all he undertook. No one ever collected more materials than he: it was inevitable in such an unsettled life and working at the rate he did that mistakes should occur; but he was indefatigable in correcting them, and never allowed himself to be embittered by adverse criticism or by the jealousy of rivals. His commanding but kindly countenance (resembling, as the King of Sweden remarked, "ein vermildertter Bismarck") will long be missed in Cairo, where he was very popular. His opinion of the English occupation of Egypt is remarkable, coming, as it does, from one who had received his dismissal from his official position in Cairo at the hands of an Englishman. Only a few months before his death he wrote as follows: "British activity, combined with necessary severity, has worked almost incredible wonders. The European standard, as understood by England, has been applied to Egypt, resulting, in my opinion, in a real blessing to the country."

M. L. McCLURE.