

PROFESSOR EBERHARD SCHRADER.

PROFESSOR EBERHARD SCHRADER was born on the 5th of January, 1836, at Brunswick, and educated at the High School or *Gymnasium* there. He then took up Protestant theology, and, studying Oriental languages under Heinrich Ewald, gained an academical prize in 1858. The degree of Doctor of Philosophy was conferred on him in 1860.¹ After filling the position of professor at Zurich (1862), he passed on to Giessen (Hesse) in 1869, Jena in 1872, and finally Berlin in 1876. Though he began his career as a specialist in Biblical criticism and history, it is as an Assyriologist that he is best known, and his works in that field will be quoted for many years to come. In 1872 he published an important work, *Die Assyrisch-Babylonischen Keilinschriften* (Leipzig), and his oft-quoted *Keilinschriften und das Alte Testament*, of which a second edition was issued ten years later, and an English translation, by Professor Owen C. Whitehouse, of Cheshunt College, in 1885. In this work the author traversed the whole Hebrew text of the Old Testament, quoting and commenting upon all the wedge-inscriptions of Babylonia and Assyria which bore upon it. In 1874 appeared *Die Höllenfahrt der Istar* (Giessen), which was also well received.

In 1876 a criticism of the results of Assyriological research was published by Alfred von Gutschmid, Professor of Classical Philology at Jena, under the title of *Neue Beiträge zur Geschichte des alten Orients.—Die Assyriologie in Deutschland*, which attracted considerable notice, and called forth Schrader's most important work, *Keilinschriften und Geschichtsforschung*, which was considered to be a complete vindication of the position taken up by Assyriologists in general, whose champion he thus became.

¹ Later on he took the degree of Doctor of Divinity, and also became a Privy Councillor.

Professor Schrader was also an industrious contributor to the learned journals of Germany, especially the Transactions of the Prussian Royal Academy of Science, of which he was a member. In 1889 appeared the first volume of a series of texts of which he was editor, namely, the *Keilinschriftliche Bibliothek*, to the earlier portion of which he contributed. This series, which contains translations by all the most known German Assyriologists, is a work of considerable value, and it is a matter of regret that something similar does not exist in English. "The Records of the Past," under the able editorship of Professor Sayce, would have supplied, in a measure, something analogous, but the work was said not to pay, and the second series stopped at the sixth volume.

Of all the German Assyriologists, Professor Schrader was not only the most liberal-minded, but also the gentlest. Enthusiastic to defend the study which he had founded in his native land, as his replies to A. von Gutschmid show, he was never hasty to attack, and in that respect was in marked contrast to certain of the younger school of Assyriologists, and also to one older than himself, of whom it was facetiously said that, "when a new head popped up, he gave it a tap to send it down again." Schrader, who considered that he had reason to be offended with this scholar's treatment of him, happened on one occasion to be in Dr. S. Birch's room at the British Museum when he entered, and, seeing the Berlin Assyriologist, advanced with extended hand, all confident that he would take it. Schrader, it is said, was at the moment in the act of taking off his overcoat, and, instead of grasping the proffered hand, he simply bowed politely, for how could he shake hands with another when his own arms were behind him in the sleeves of the garment? Tall and broad of frame, and with a face expressing determination almost to severity, it nevertheless did not take the

stranger a moment to see that he had before him one of great kindness of heart, combined with integrity, common-sense, and a faculty for taking pains. At the same time, it was the face of a simple-minded man, hence his great popularity and the respect in which he was held.

Though history and chronology were the things which he studied most, he also devoted himself to other branches of Assyriology. His *Höllenfahrt der Istar* contains specimens of Assyrian poetry, and in all his books philology occupies an important place. In addition to the sibilants and the question of the pronunciation of *aa* and *ia*, Schrader also discussed whether Akkadian (now called Sumerian) was really a language or not (*Zeitschr. der Deutschen Morgenländischen Gesellschaft*, xxix, 1875), and wrote upon the origin of Babylonian culture (Royal Academy of Berlin, 1883). But a hard trial, not long after he had founded the *Keilinschriftliche Bibliothek*, clouded the last years of this worthy scholar, and, though he continued to edit that work, the days of his activity were over long before the end came. For thirteen years he might have described himself, like Nabû-balatsu-iqbî of old, as being "as the men who are dead and at rest" (*ummanātu ša mtu-ma pašhu*¹), and though wheeled out from his home in the Kronprinzen-Ufer to take the air in the Sieges-Allee, his life must have become as a burden to him, when, on the 3rd of July last, he passed away, and, as the family-announcement of his death says, "he fell softly asleep after long and severe sufferings, borne with great patience and resignation." Assyriologists are sorry to lose the Father of Assyriology in Germany, but rejoice for his own sake that he is gone.

T. G. PINCHES.

¹ Letter of Nabû-balatsu-iqbî in vol. iv of the *Cuneiform Inscriptions of Western Asia*, pl. 40 (53), col. ii, l. 18.