

relationship between Hittite and Latin; and the legends of Lydian-Etruscan migration may be based on the historical wanderings of the Peoples of the Sea about 1500–1200 B.C., but that would not bring the Assyrians to Italy. The author's confession—*Les Hétéens avaient-ils la coutume de brûler leurs morts? On ne s'est pas informé de ce fait capital*—shows him to be unacquainted with the results of the American excavations at Egri Kiöi, or the British work at Carchemish. Further, the treaty between Egypt and the Hittites is *not* one of the Tell el-Amarna documents as M. Zaborowski supposes; and we should like to know his authority for *Χεραῖοι*. Homer mentions *Κήρριοι* (*Od.* xi, 521), which is not the same thing, though the Hittites (*Ḫatti*) are no doubt intended.

Obituary Notices

Guillermo Foaquin de Osma.—Although, like most Honorary Fellows of the Society, Señor de Osma was known to but few of the ordinary Fellows, his sudden and unexpected death has made the world of archaeology and art much the poorer. He was killed on 7th February at the station of La Nègresse on one of his frequent trips from Madrid to Biarritz. It would appear that he opened the carriage door while the train was in motion, and the sudden application of the brake threw him on the platform, fracturing his skull, and he died without recovering consciousness on the following morning.

Señor de Osma was chiefly educated in England. After being at school at Brighton he entered at Pembroke College, Oxford, and took his degree in 1874. To this training, and to his constant relations with England and his English friends was due his perfect command of our language. He took the keenest interest, moreover, in English political developments and was a painstaking student of economic problems. His claims to recognition by our Society were naturally founded on other lines of study. Having passed some of his earlier years in the diplomatic service of Spain he finally entered the Cortes as deputy for Monforte, where, I believe, he had always a safe seat. In a former ministry of Señor Maura, the late premier of Spain, he took office as minister of 'Hacienda', a career for which by temperament he was not altogether well fitted. Meanwhile his 'hobby', in which he took constant and ever increasing pleasure, was the study and collecting of ancient examples of Spanish art. This taste was fostered not a little by his marriage with the daughter and only child of the Conde de Valencia de Don Juan, the director of the Armería Real in Madrid, and himself an enthusiastic collector of works of art. The Conde's apartment in Madrid was a veritable museum, and he was most generous in allowing students access to his possessions. At his death all his collections came to his daughter, and she and

Señor de Osma long discussed the question of how best to make use of the inheritance, which, joined to the collections of de Osma himself, made a museum of no small importance. It was finally decided between them to found an institute, perpetuating the name of the Conde de Valencia, and thus came into existence the 'Instituto de Valencia de Don Juan', a kind of Soane Museum, situated in the Calle de Fortúny in Madrid. The house is that in which Señor de Osma himself habitually lived, but enlarged to meet the necessities of the changed conditions. The foundation deed, constituting the house and its contents a trust for the public good, is, in point of fact, based upon the Act of Parliament of the Soane Museum, which I suggested to Señor de Osma as a model for the constitution of the establishment. This Instituto contains all the varied collections of Valencia and de Osma, historical and other manuscripts, works of art of all kinds, particularly the famous pottery of Spain, commonly called Hispano-Moresque, and in general anything that has a bearing on the past history or arts of the country. The historical manuscripts are of exceptional value and importance, and no history of the time of Philip II can be effectively undertaken without an examination of the material there. The Instituto was practically completed last year, when by good fortune I was able to see it under the guidance of my good friend, the founder. It is of some interest to state that in certain eventualities (not perhaps likely to occur) the whole of the collections and other property may revert to the University of Oxford, for which Señor de Osma had the warmest affection. He demonstrated this quite recently by handing over to the University a sum of £2,000 odd, the income of which was to defray the expenses of an Oxford man, the 'Osma student', in going to Madrid to work upon any matters of Spanish interest in connexion with the Instituto. This creates a perpetual bond, both of affection and advantage, between Oxford and Spain, entirely independent of governments or of political exigencies.

Señor de Osma's visits to England usually took place in the late summer, when the weather was best and many people were out of town. Hence, though he had a large and varied circle of friends, it was hardly possible for him to take part in the activities of the Society. To English travellers sent to him at Madrid he was the essence of hospitality, and would take endless pains to render their visits profitable and pleasant. He was a man of extraordinary vitality, full of resource, and seemed to be always in the highest spirits, in spite of the fact that for some years past he had suffered badly from gout and allied troubles. Men of his type, possessing so wide a range of practical and attractive qualities, are not common in any country, and Señor de Osma's death creates a gap both in his own country and among his many sincere friends in ours that is hardly likely to be filled for many years.

Among the publications of the Instituto two from Osma's pen are of special value, on the productions of the Spanish kilns in medieval times, and on the jet carvings chiefly connected with the pilgrimages to the shrine of St. James at Compostella.

C. H. READ.