

as it is mentioned in the various sources, becomes very clear to the reader and one can get a good insight into the condition of the remains to which the authors refer, at least those that seemed important enough to them to mention. The necropolis of the city seems to be a part of the collective memory, as Kahl points out (p. 1). One of the most important aspects of the book is the fact that in some of the travel reports, buildings, architectural features, etc., that are now destroyed are described, so that these statements are sometimes the only sources that can be used for restoring Egyptian monuments as they looked in antiquity.

After a short introduction concerning the aims of the study and the sources it is based on (pp. 1–5), Kahl gives a summary of the motivations of the travelers (pp. 7–10) and Orientalism in general (pp. 11–18). In these chapters, the available sources of the travelers are quoted, presenting the individuals' very own statements, which is one of the advantages of the book.

The two main chapters with elaborations follow. The third chapter deals with the city of Asyūt itself (pp. 19–58). Kahl collects the travelers' sources with a focus on their own views. This chapter is divided into their own reports about their arrival in Asyūt (pp. 19–29) and especially the effect of this on the European and American wayfarers (pp. 29–33). An important aspect is the focus on the population of Asyūt (pp. 34–39), which reveals an (often) negative view of the lives and the conditions during the last centuries. Other subchapters deal with antiquities in general (pp. 39–42), chapels and baths (pp. 42–44), economic features (pp. 44–55), and the route from the city of Asyūt to the necropolis (pp. 56–58).

The fourth chapter can be described as the focus of the book (pp. 59–148). Kahl examines *en detail* the different sources on the various parts of the necropolis of Ġabal Asyūt al-Ġarbi. It begins with references to the modern cemetery (pp. 59–64) and the position and function of Ġabal Asyūt al-Ġarbi (pp. 64–77). The various positions of the descriptions are clearly arranged in tables for a quick overview. From an archaeological perspective, the subchapters about the acquiring and the destruction of the necropolis (pp. 77–95) and the descriptions of various tombs (pp. 95–147) are the most important. After a short introduction to the history of the region of Ġabal Asyūt al-Ġarbi, the travelers' descriptions of the site and of conditions at different points between 1516 and 1888 are listed. Through the impressive depictions, such facts as the use of the site as a quarry, the looting of the tombs, and even vandalism become vivid for the reader.

The book points out interesting facts for anyone who is concerned with the history of archaeological sites and their despoilment. One can assume that a survey of travel accounts of other Egyptian sites would shed an equivalent amount of light on the (wrong)doings during preceding centuries. The tombs of the region of Ġabal

Asyūt al-Ġarbi (pp. 95–147) are mentioned *in extenso*, with a complete bibliography of archaeological reports and excavation reports, as well as their description in the travelers' accounts.

The last chapters provide the reader with a bibliography for the site of Asyūt (pp. 149–70) and a selection of the primary sources (pp. 171–348) upon which the book is based. It is important to note that if one wants to read and understand all of the travelers' accounts, the reader must have some knowledge of many different languages, such as English, French, German, Italian, and Polish. In the reviewer's opinion, sources in Polish or in Italian could have been given as an original source, but a translation of some of these texts would make it easier to work with the sources. A considerable number of figures and photographs (pp. 350–438) from the preceding centuries and from today complete the book and also the journey of the reader into this past era.

With his book, Kahl provides the reader with a deep insight into the situation of the city of Asyūt and especially the site of Ġabal Asyūt al-Ġarbi. The book can be recommended wholeheartedly to anyone interested in the topic. Hopefully, travellers' accounts for other Egyptian sites will be published in the future to shed new light on the history of destruction of monuments during the past centuries. The various topics which Kahl has chosen from the accounts deserve special mention—not only archaeological facts, but even the wildlife (pp. 91–92) and the travellers' feeling of superiority (pp. 142–47). It is significant to note that the scientific work of Kahl is translated into Arabic by Youssef Mohamed at the end of the book.

CHRISTOFFER THEIS
ÄGYPTOLOGISCHES INSTITUT, HEIDELBERG

The Tears of Re: Beekeeping in Ancient Egypt. By GENE KRITSKY. New York: OXFORD UNIVERSITY PRESS, 2015. Pp. xiii + 133, illus. \$29.95.

One of the major achievements of *The Tears of Re: Beekeeping in Ancient Egypt* is the way in which the author succeeds in animating the ancient texts and images using his vast entomological knowledge. Seals and scarabs, papyri, and wall reliefs are discussed alongside traditional beekeeping methods in modern times and in archeological evidence to paint a rich history of bees and beekeeping in ancient Egypt in a concise and accessible manner. The multitude of sources are examined through a variety of approaches, which the author enumerates in the introduction to his book; we must become, he states, archeologists and historians while using entomology, chemistry, microbiology, paleography, and mythology. The last sticks out in this list, and its inclusion reveals one of the book's main weaknesses

in its construction of simple narratives of ancient Egypt, to which its treatment of texts and images is key.

The book surveys the evidence for bees and beekeeping in ancient Egypt through thirteen chapters following an introduction. The first six chapters are organized chronologically from prehistory to Roman Egypt. Bees appear in script in early Dynastic times (ca. 2900 BCE), but the first evidence for beekeeping comes from the Fifth Dynasty (ca. 2446–2389 BCE) in scenes from the solar temple of Niusere and the pyramid temple of Unas; similar scenes later appear in elite tombs of the New Kingdom and the Saite Period. The images are cursory and difficult to understand, but the author offers an informative interpretation regarding the practices involved in the treatment of bees and their products. The early images show royal interest in bees and in the state administration of honey and bees, to which titles like Overseer of Beekeepers also attest. This interest continues throughout the main periods of Egyptian history, as detailed in the subsequent chapters. Among these, the first millennium is most poorly represented, and whether this is due to the scarcity of evidence is regrettably not discussed. The next six chapters are organized thematically, introducing additional sources dealing with such issues as honey and healing, the bee hieroglyph, or the use of beeswax in magic.

Speaking to the importance of bees and honey in ancient Egypt, the book occasionally misses opportunities to discuss the complexities of the material it presents. The full extent of responsibilities signaled by titles, for example, is extremely difficult to grasp when taken out of the context in which they operated (see Quirke 2004). Their etymologies or literal meaning often provide a tricky path to their interpretation. In addition, only singular individuals are known to hold relevant titles from most periods of Egyptian history (only an official by the name of Nykare, for example, in the Old Kingdom). Any attempt at reconstructing the administration is thus fraught with numerous difficulties, which should be discussed explicitly. It is also noteworthy that kings, officials, and artists sought inspiration in the art of their contemporaries and their predecessors and sometimes made these connections intentionally (see, for example, Laboury 2017). A more thorough discussion of what we can actually learn from idealized images would have been helpful to a non-specialist in contextualizing the material at hand.

The book provides its reader with an important corpus of evidence for bees and beekeeping in ancient Egypt, and its discussion of beehives from Tel Rehov (tenth to early ninth century BCE) and modern-day Egypt are truly illuminating. However, some of the ancient sources would have benefited from consulting their more recent editions. The book speaks, for example, of archers protecting honey collectors, thus providing evidence for the harvest of wild honey. The quoted translation was done by the father of American

Egyptology, James H. Breasted, but since then, the text in hand *papyrus Harris I* has received more thorough attention. In the most recent translation, the word *pd.t*, which could indeed mean ‘bow(men)’, is discussed and more adequately translated as ‘crew’, showing comparable sources (Grandet 1994). Thus, instead of beekeepers and archers facing wild animals, one could simply consider a crew of beekeepers at work. A similar question arises regarding an official bearing the title Sealer of the Honey from the First Dynasty (p. 7). The source is Newberry’s publication from 1905, but the bee hieroglyph in this title is now understood to write the “King (of Lower Egypt),” with no specific reference to honey (Wb 5, 638.12–14). Both mistranslations lead to considerable problems in the narrative offered by the book regarding the bee’s importance: one is the earliest evidence for royal interest in honey, and the other is the sole source of harvesting wild honey.

Chronological considerations are especially lacking in the discussion of the bee’s place in mythology, to which the title of the book refers. The name *Tears of Re* relates to a text inscribed on *papyrus Salt 825*, in which bees came to exist from tears shed by the sun god Re. Because of their connection to this god, the book states, bees were sacrosanct in ancient Egypt and a pervasive cultural motif. A closer look at the text suggests, however, that not only were bees tears of Re, but that his sweat became flax; and when Shu and Tefnut wept in the same occasion, they produced incense, while Horus produced myrrh. Since flax isn’t specifically tied to Re or incense to Shu and Tefnut, it is hard to claim that bees were inherently tied to the sun god. It is even more significant to note that the text dates to the Ptolemaic Period, and therefore might only represent notions prevalent in its time, but not throughout Egyptian history, as readers of Kritsky’s book might assume.

The book ends on a dark note. After reveling in the history of bees in ancient Egypt, it makes a final and interesting argument. The author argues that the devastation of bee communities around the world and specifically in Egypt is tied to the adoption of modern beekeeping techniques. Kritsky thereby ties the subject of beekeeping in ancient times back to modern days, thus making his rich and engaging discussion ever more relevant even today.

NIV ALLON
METROPOLITAN MUSEUM OF ART

REFERENCES

- Grandet, Pierre. 1994. *Le Papyrus Harris I, BM 9999*. Cairo: Institut français d’archéologie orientale du Caire.
- Laboury, Dimitri. 2017. Tradition and Creativity: Toward a Study of Intericonicity in Ancient Egyptian Art. In *(Re)productive Traditions in Ancient*

Egypt, ed. T. Gillen. Pp. 229–58. Liège: Presses universitaires de Liège.

Quirke, Stephen. 2004. *Titles and Bureaux of Egypt, 1850–1700 BC*. London: Golden House.

Aristocrats and Archaeologists: An Edwardian Journey on the Nile. By TOBY WILKINSON and JULIAN PLATT. Cairo: THE AMERICAN UNIVERSITY in CAIRO PRESS. 2017. Pp. xv + 144, illus., maps. \$29.95. [Distributed by Oxford University Press]

In December of 1907 Spencer Compton Cavendish, the fifth Duke of Devonshire, and a small party of family and friends embarked on a Nile cruise that began at Bulaq, the port of Cairo, and reached as far south as the Rock of Abusir in the Sudan. This was in no way unusual at a time when Egypt had become the winter destination of choice of the affluent for relief from the chill of England and its attendant ills. What was different about this voyage was that the participants included the Duke's personal physician, one A. F. R. Platt, who happened to be an amateur Egyptologist. Platt had previously visited Egypt. His letters to his wife describing this cruise form the basis for this book.

The doctor's letters were called to the attention of Egyptologist Toby Wilkinson by Julian Platt, one of his descendants, but it was not the letters that caught his attention at first but rather the way in which they had been preserved. The box that contained them had been decorated with careful copies of tomb paintings and with two inscriptions in hieroglyphs (included as the end papers of the book). These were in the nature of a dated dedication to his daughter, "Year 13 month 8 day 30 under the Majesty of George, fifth of that name"; the names of the dedicatee and family, "the maiden Violet, her mother was the mistress of the house, Mable, her father the physician Ferdinand"; and even a curse on one who might harm the box. Wilkinson was immediately intrigued because the inscriptions were composed by a person with "near professional knowledge of hieroglyphic writing."

Dr. Platt's letters to his wife at home were a general account of the cruise, the daily routine aboard the steamer, the personalities involved, and the social niceties observed. He accompanied members of the group to sites but he also had time to return to excavations he had previously visited to witness the ongoing progress of the work. His letters give an informed picture of the archaeological activities in Egypt at the beginning of the century. He remarked on the clearance of the Temple of Dendera since his last visit and on the number of new tombs exposed in the Valley of the Kings. He was able to meet and sometimes be guided at various sites by most of the Egyptologists involved, a veritable list of the important scholars and archaeologists at work at the time, ranging from Flinders Petrie

to the young Alan Gardiner and the American George Reisner, whom Platt found "not highly polished." He described a chance encounter with Winston Churchill, who was returning downriver from Uganda. Churchill visited the Duke on board, accompanied by his secretary, Eddie Marsh (better known later for his literary and poetic activities). Churchill and Marsh entertained the travelers with photographs and descriptions of their experiences in the south.

Of particular note was the time Platt spent on the west bank at Luxor with Howard Carter. Carter had recently been dismissed from the Antiquities Service and was without an income. He was supporting himself with the sale of his watercolors of tomb paintings and reliefs. He invited Dr. Platt to lunch at what is still known as "Carter House" and Platt later managed to interest the Duke of Devonshire in buying a painting. Fourteen years later Carter would become the most famous Egyptologist in the world with the discovery of Tutankhamun's tomb.

To explain the context of Platt's letters, a map, a detailed itinerary of the voyage, and family trees of the participants are included. Wilkinson has provided an explanatory introduction to "Ferdy's tale" that addresses the circumstance of his interest in the letters, the modes of travel utilized by the well-to-do in Egypt in the Edwardian Period, the rigors of class division observed, and the archaeological scene in Egypt at the time. In the appropriate places there are text boxes with thumbnail biographies of archaeologists and other prominent individuals encountered. There is also a chapter on the future lives and careers of the passengers, a select bibliography, acknowledgements, photograph credits, and index.

This work, with letters and explanatory material, provides a thoughtful insight into the then vanishing tradition of the Nile cruise enjoyed by the English upper class at the turn of the century. The personal record of a turn of the century tour of Egypt, while not as detailed as many accounts of the time, brings a new sensibility to the experience. Dr. Platt was a knowledgeable observer and his observations are immediate and interesting because they describe a vanishing tradition as well as an unusually productive period in Egyptian archaeology.

WILLIAM H. PECK
DETROIT, MICHIGAN

Wilhelm II.: Archäologie und Politik um 1900. Edited by THORSTEN BEIGEL and SABINE MANGOLD-WILL. Stuttgart: FRANZ STEINER VERLAG, 2017. Pp. 140, illus. €39 (paper).

Like many upper-class Germans educated in the late nineteenth century, Kaiser Wilhelm of the German