Empire was deeply interested in the history and culture of ancient Greece, but unlike most of them he was in a position to contribute directly to the recovery of the remains of Hellas through patronage of archaeological projects, in particular of excavations on the island of Corfu. Furthermore, his engagement extended to the lands of the ancient Near East, then part of the Ottoman Empire, where he helped support German expeditions from his privy purse. Indeed, his particularly warm relationship with Sultan Abdul Hamid was instrumental in securing concessions to excavate at Assur and Babylon, among many other sites, for the Deutsche Orient-Gesellschaft (see p. 18 here for a full list).

Such engagement in antiquarian research on the part of a head of state, scarcely imaginable to an American today, was the subject of a conference held at the Bergische Universität Wuppertal in July 2012. This volume presents eight essays (all but one in German) written in connection with this gathering—by Suzanne Marchand, Matthias Steinbach, Dieter Vieweger, Julia Serr, and Marcel Serr, Sabine Mangold-Will, Lars Petersen, Thorsten Beigel, and Christoph Johannes Franzen.

In their introduction, the editors point out that Wilhelm's interest in Greece and Western Asia was part of a "lebenslanges politisches Legitimationsprogramm" (p. 12) intended to buttress his own claims to rule. In his own dilettantish efforts at scholarship, chiefly delivered as lectures to former courtiers attending his informal "Doorner Arbeits-Gemeinschaft" during his exile in Holland, but also as published in *Das Königtum im Alten Mesopotamien* (Berlin, 1938), Wilhelm sought to demonstrate that he was heir to a monarchical culture that arose in the Near East, spread to Hellenistic Greece, and was ultimately adopted in central Europe. He even draws a rather vague comparison between Hammurapi of Babylon and his own ancestor Friedrich Wilhelm I (*Das Königtum*, p. 27).

Other topics treated in this book include the monarch's 1898 state visit to Ottoman lands, during which he gave his well-known speech in Damascus proclaiming himself to be the protector of the world's Muslims; his quixotic decision to send a German expedition to uncover Baalbek; and his general relations with the intelligentsia of his realm, both before and after his abdication in November 1918.

Wilhelm II.: Archäologie und Politik um 1900 will be of interest not only to students of the intellectual history and diplomacy of "the long nineteenth century" CE but also to Assyriologists curious about how Germans came to play such a prominent role in the early history of our field.

GARY BECKMAN
UNIVERSITY OF MICHIGAN

Carl Friedrich Lehmann-Haupt: Ein Forscherleben zwischen Orient und Okzident. Edited by SEBASTIAN FINK; KLAUS EISTERER; ROBERT ROLLINGER; and DIRK RUPNOW. Classica et Orientalia, vol. 11. Wiesbaden: HARRASSOWITZ VERLAG, 2015. Pp. vi + 217, illus. €48.

At the time of his death in 1938 nothing suggested that C. F. Lehmann-Haupt's scholarly reputation would generate a fascinating memorial volume decades later. In his specialty, he had given up on finishing a lavish corpus of Urartian inscriptions, his interpretations of the grammar and content of texts in that obscure language challenged at the most fundamental level by a younger generation of scholars. His favorite student and erstwhile heir apparent to his academic post at Innsbruck, Fritz Schachermaeyr, turned his back on him. *Klio*, the journal Lehmann-Haupt founded in 1901 and edited for decades, did not even honor him with a formal obituary, presumably because of his putative non-Aryan status in post-Anschluss Austria. Yet this book, created from a series of lectures given at the University of Innsbruck in 2013, has far more to offer than updates on the fields in which he worked. The editors are to be praised for producing a book that goes well beyond the reputation of one particular scholar to embrace a whole era of formidable German scholarship and intellectual turmoil.

Carl Friedrich Lehmann, a near contemporary of Sigmund Freud, was born in Hamburg in 1861 and died in his summer home near Innsbruck in July 1938. In 1905 he added the surname of his wife, Therese Haupt (and only coincidentally that of his erstwhile teacher in Assyriology, Paul Haupt), to his own. Initially trained for the law, Lehmann was probably drawn to ancient history and Assyriology by the dynamism of that field in the 1880s and particularly by intellectual giants such as Theodore Mommsen. He studied for a year at Johns Hopkins and completed his dissertation in Berlin, where he also habilitated and held junior academic posts.

Lehmann-Haupt's first full professorial appointment was in Liverpool, which he left after only one year to return to Germany at the outbreak of World War I. For most of the war he held a professorship in Istanbul, but shortly before the end of the hostilities took up his final post in Innsbruck. Officially retired in 1932, he remained in Austria to greet the Anschluss, apparently with enthusiasm, despite the threat it posed to him on account of his partially Jewish ancestry.

Lehmann-Haupt's most enduring legacy is in his pioneering work in Urartian Studies, which were very much in their infancy when he took them up. In 1892 he began collaboration with Waldemar Belck, a chemist who became interested in Urartian inscriptions while working for Siemens AG in the Caucasus. Lehmann provided the cuneiform expertise Belck lacked, and the two traveled together in a remarkably productive

research voyage in Transcaucasia, Iranian Azerbaijan, and eastern Anatolia in 1898–99. In addition to recovering numerous inscriptions, this expedition renewed excavations at the Urartian site of Toprakkale, on the outskirts of Van. Rassam had initiated poorly supervised work there two decades earlier, but his finds lay buried in the British Museum until the 1950s, so the German project offered the first material from an indisputable Urartian context to be published. After falling out with Belck over rights to their discoveries, Lehmann-Haupt spent much of the remainder of his career detailing and expanding upon the finds from this single expedition.

In one of the two contributions in this volume devoted to Lehmann-Haupt's achievements in Urartian studies, Stephan Kroll, an archaeologist whose own fieldwork in the area began in the 1960s, reviews the achievements of this fieldwork. Lehmann-Haupt was such an enthusiastic observer of everything, not just archaeological remains, that Kroll judges his writings as an underutilized resource even today. While the archaeological work was hardly up to scientific standards, it was indisputably effective and the materials dispatched to Berlin and Istanbul are still available for modern researchers.

In the second of the Urartian chapters, Mirjo Salvini, who has just completed a four-volume corpus of Urartian texts vastly larger than the one Lehman-Haupt aspired to produce, puts the century-old philological work in context. He explains how a misreading of a stock phrase in royal inscriptions, now translated "under the protection of Haldi," led Lehmann-Haupt to believe that the Urartians named themselves after their chief god Haldi. Thus "Chaldia," "chaldisch," and "Chaldäer" confused the lexicon of ancient Near Eastern studies for decades. This aside, Lehmann-Haupt was quite accurate in his recording of Urartian inscriptions. Salvini treats his epigraphic discoveries in the order in which they were made, updating the reader on modern historical interpretations. There can be no doubt that the contribution of Lehmann-Haupt in bringing these texts to light was a major accomplishment.

The essays on the broader intellectual world of Lehmann-Haupt's scholarly career, however, are what commend this book to a wider audience. Christopher Lehmann-Haupt, the author of a chapter on his grandfather Carl Friedrich (hereafter C. F. where the shared surname might cause confusion), is well known in American literary circles for, among other things, his long service as the daily book reviewer for the *New York Times*. His deeply personal essay on his rediscovery of his grandparents, who died when he was five years old, is absolutely spellbinding. Emigrating in 1929, Christopher's father, Helmut, had a distinguished career at Columbia University as a rare book expert and served as one of the "monuments men" who helped recover art and manuscripts looted by the Nazis. Christopher traveled with his father to Austria both before and after the War, journeys he had largely forgotten when he began working on a memoir shortly before he was invited to participate in this seminar and volume as the senior surviving member of the family.

Christine Riccabona adds an important dimension with her chapter on the writings of Therese Lehmann-Haupt, whom she admits she had never heard of before doing the research for this presentation. Not much of Therese's writing survives and she was hardly part of any feminist vanguard action that would attract modern curiosity. She wrote a light-hearted bit of utopian science fiction on where women would be in five hundred years, in which her protagonist travels to the future via hypnotism and finds women doing all the work while the men lounge around. She is delighted to return to her own world. Therese wrote stories to be enacted as children's plays, particularly in a Christmas setting, and she also did a certain amount of travel writing as she accompanied her husband to Greece. One can't help wondering if, in their close relationship, Therese did not do a lot to shape C. F.'s writing. He did, after all, publish his most substantial work, the multi-volume *Armenien Einst und Jetzt* as a travel book. Therese was extremely self-effacing, so we will never know.

Other chapters fill out various aspects of Lehmann-Haupt's career. Angelika Kellner presents a straightforward biographical outline, adding formal detail of dates, places, and appointments to reinforce the narrative of Chistopher Lehmann-Haupt. Stephan Rebenich gives us a chapter on the influence of Mommsen, not so much in terms of personal relations between the two men, but rather in the towering influence that Mommsen had in the field of ancient history and how that inspired someone like Lehman-Haupt, whose interests were tangential to the dominance of Classical, and particularly Roman, history. Martina Pesditschek's chapter takes up the case of C. F.'s relationship with his most noteworthy student, the Nazi sympathizer Fritz Schachermeyr, who was almost a member of his household in Innsbruck. After the Second World War, Schachermeyr quite disingenuously represented C. F.'s "Prussian" and his own "Austrian" outlook as underlying the break between them rather than anything related to National Socialism, but Pedistschek isn't buying this.

Indeed, the catastrophes faced by both Jews and Armenians shaped the contours of C. F.'s intellectual journey. Hans-Lukas Kieser's chapter "Armeniermord, Shoah und das Ehepaar Lehmann-Haupt. Ein Kontextualisierung" suggests that his knowledge of eastern Anatolia was not put to any good use during the First World War. While in Istanbul, C. F. more or less bought into the regime's position that the Armenians were acting in collusion with the Russians. After the war, in both his private correspondence and to a lesser degree in his publications, he lamented that he was not more effective in

intervening. Therese was with him in Istanbul, and after the war published an account of the travails of an Armenian child. Riccabona speculates that this might contain material that C. F. felt he couldn't publish himself.

As a staunch German nationalist, C. F. welcomed Germany's takeover of Austria, but Nazi racial policies would doubtless have destroyed him had he not died of a heart attack in the summer of 1938. Therese committed suicide a few months later. In discussing Lehmann-Haupt as a case of frustrated assimilation, Nikolaus Hagen makes clear that despite generations of Protestantism and the fact that Lehmann-Haupt was never a practicing Jew, the anti-Semitic attitudes in Germany that would classify him as Jewish in 1938 probably dogged his entire career.

PAUL ZIMANSKY
STONY BROOK UNIVERSITY