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Wonderful Things: A History of Egyptology. 2: The Golden Age: 1881–1914. By Jason Thompson. Cairo: The American University in Cairo Press, 2015. Pp. xiv + 374. $39.95.

The second volume of Jason Thompson's projected three-volume history of Egyptology is as impressive as the first (*Wonderful Things: A History of Egyptology*. Vol. 1: *From Antiquity to 1881*. [Cairo: The American University in Cairo Press, 2015]). Drawing on a wide range of published secondary and primary sources as well as extensive archival research, he engagingly recounts the history of the emerging discipline of Egyptology in both Europe and North America and in the field—Egypt.

Since Jaromir Malek's foreword and the author's introduction to vol. 1 have already situated *Wonderful Things* in relation to previous historiography, vol. 2's preliminaries are brief: a page each for the preface, a chronology of ancient Egypt, a map of ancient Egypt, and one of Nubia. The prefaces to both volumes explain that because even a limited selection of illustrations from the rich trove available would have overwhelmed the text, a supplementary volume of illustrations and a video series are envisioned. Even so, the reader loses a great deal by not having illustrations in near proximity to relevant portions of the text. Thirty-one pages of endnotes and thirty of bibliography—the separate bibliography for each volume is handy—conclude vol. 2.

Gaston Maspero's arrival as director-general of the Egyptian Antiquities Service in 1881 and his retirement in 1914 bookend vol. 2 and Thompson's "Golden Age" of Egyptology. The British occupation of Egypt in 1882 soon after Maspero's arrival reinforces the beginning date, and World War I—more than his retirement two months earlier—marks the end of the era in Egyptology and much else. Nevertheless, the periodization leaves one wondering whether the gold of Tutankhamun, whose tomb was discovered in 1922 and inspired the title *Wonderful Things,* should be cut out of Egyptology's "golden age."

Maspero's two terms as director-general (1881–86, 1899–1914) and those of three other Frenchmen during the interregnum-—Eugène Grébaut (1886–92), Jacques de Morgan (1892–97), and Victor Loret (1897–99)—provide the chronological frameworks for about half of the chapters. The titles of chapters 6 and 7 highlight directors' tenures: "Loret's Interlude" and "The Return of Maspero," and chapters 1, 3, and 8 implicitly set their temporal limits by directors' tenures. These five chapters may be considered first.

Chapter 1 plunges directly into Maspero's succession in 1881 upon the death of Auguste Mariette, the founding director-general of the Antiquities Service. Maspero arrived amidst the financial and political turmoil which climaxed with Great Britain's colonial occupation of Egypt in 1882. Three of this chapter's leading actors reappear throughout the volume: Maspero, Flinders Petrie, and Britain's Egypt Exploration Fund (EEF). All made impressive discoveries during Maspero's first term. Without him,

British colonial rulers might well have dislodged the French from the Antiquities Service; as it was, the French directed it down to the 1952 revolution. Petrie, sometimes digging for the EEF and sometimes on his own, revolutionized excavation techniques and published his results with exemplary promptness.

As discussed in chapter 3, Grébaut's (1886–92) police-raid approach to illegal antiquities exports was a tragic failure; the British Museum's E. A. W. Budge boasted of his feats in smuggling out antiquities. The EEF did pioneering epigraphic work in fast-perishing tombs in Middle Egypt. Egyptological amateurs Charles Wilbour, an American, and Rev. A. Sayce, Professor of Assyriology at Oxford, leisurely conducted research from Nile-sailing houseboats (*dahabiya*s) outfitted with impressive libraries.

Chapter 6 reviews Victor Loret's brief directorship (1897–99). He was a poor administrator, but Thompson calls for greater appreciation of his high standards in excavating the Valley of the Kings tomb of Amenhotep II with its cache of royal mummies. "The Return of Maspero," the title of chapter 7, also implicitly sets the time frame (1899–1914) for chapters 8 and 13. In cooperation with Lord Cromer, Britain's powerful agent and consul-general from 1883 to 1907, Maspero reined in Franco-British rivalry, welcoming Britons into the Antiquities Service and letting foreign excavators keep half their finds. Maspero opened Cairo's new Egyptian Museum in 1902. Antiquities Service excavations at Karnak emphasized conservation, not just discovery.

One of chapter 8's "New Players in the Game" was Howard Carter. Maspero's recommendation of the young archaeologist to Lord Carnarvon set up the partnership which eventually led to Tutankhamun. The expeditions of E. Schiaparelli, an Italian, and Ludwig Borchardt, a German, gave their countries more regular presence in the field. Borchardt founded the German archaeological institute in Cairo. At the Institut français d'archéologie oriental du Caire (IFAO), É. Chassinat emphasized fieldwork while also establishing a printing press. Chapter 13 briefly reviews the scene leading up to Maspero's retirement in 1914.

The remaining seven chapters (2, 4, 5, 9, 10, 11, 12) are defined more by a theme than by the terms of directors-general. Chapter 2 traces the rescue of the "heretical" pharaoh Akhenaten and Queen Nefertiti from oblivion, beginning with the discovery of cuneiform tablets in Akkadian at Tell El-Amarna in 1887. Amarna's religious revolution, unorthodox art, and perceived patterns of family life widely captured popular imaginations.

Chapter 4's "New Horizons" are primarily Petrie's and de Morgan's rediscovery, beginning during the latter's directorship (1892–97), of the little-known Predynastic and Early Dynastic eras. Petrie initially attributed his finds at Naqada to an unknown race of First Intermediate Period invaders and only grudgingly conceded de Morgan's recognition of these remains as Predynastic. Petrie elaborated his brilliant scheme of dating by pottery sequence. Thompson argues that de Morgan deserves more recognition for his standards of excavation than he has received. Most of the archaeological discovery of Egypt's Greco-Roman millennium—the subject of chapter 5—came after 1881. The EEF's Bernard Grenfell and Arthur Hunt dug up at Oxyrhynchus papyri which helped lay the foundations for the emerging discipline of papyrology. Petrie discovered life-like portraits on Roman-era mummies. Italian scholars stood out in papyrology, directing the Graeco-Roman Museum and excavating in and around Alexandria.

A third of chapter 9, "The Berlin School and Its Rivals," is devoted to German prominence in philology, particularly with Adolf Erman. Another third of the chapter considers whether, in the absence of centralization and much state support, one can speak of a "British school" of Egyptology. Brief discussions of France (already treated extensively), Austria-Hungary, Russia, the Netherlands, Scandinavia, and Italy follow, then five pages on Egyptians and Egyptology.

Two whole chapters (10 and 11) finally satisfy readers likely to be wondering about the absence thus far of Americans other than Charles Wilbour. The first two-thirds of chapter 10 are on the pre-1881 period and might have fit better in volume 1. Chapter 11 describes the rush of fieldwork and institutionalization of Egyptology in the United States from 1899 to 1914. Egyptologists George Reisner, James Henry Breasted, and Herbert Winlock stand out; Phoebe Hearst, the Rockefellers, and Theodore Davis provided millionaire patronage; and the Boston Museum of Fine Arts, Metropolitan Museum of Art, Harvard University, University of Chicago, and University of Pennsylvania offered key institutional support.

In chapter 12, "Attention Turns South"—to Nubia. In Upper (Sudanese) Nubia, John Garstang's University of Liverpool excavations in 1909 finally solved the mystery of the location of Merroë—the

capital of the kingdom of Kush mentioned by classical writers. Around the turn of the twentieth century, Lower or Egyptian Nubia came to the fore with an archaeological salvage campaign necessitated by the building and then heightening of the first Aswan Dam.

Thompson is most at home in nineteenth and early twentieth-century British Egyptology, with late-arriving American Egyptology a close second. For France, Germany, and Italy, he draws effectively on secondary studies, with occasional forays into primary sources. The EEF, Petrie, and Carter at times receive almost field season-by-season attention. Well-chosen quotations and striking anecdotes make their personalities and achievements come alive.

The sequence in *Wonderful Things* closely tracks the trajectory of Western Civilization surveys in American colleges: ancient Egypt; Greece; Rome; the Middle Ages; the Renaissance; the Enlightenment; the French Revolution and Napoleonic Empire; the nineteenth-century rise of European nation-states, industry, and science; the "new imperialism" of the late nineteenth century; America's rise to global power; World War I; etc. Except for sidelining the rest of the ancient Near East (since the pharaonic heritage is his central theme), Thompson more or less follows the standard Western Civilization sequence.

Pharaonic Egyptians become the first Egyptologists, reviving archaic literary forms and artistic styles and restoring earlier monuments. Greeks are captivated by Egypt's already ancient religion, customs, and monuments; Roman Egyptomania ranges from carting off trophy obelisks to worshipping the goddess Isis; during a "Medieval Hiatus" (Thompson's term), Muslim and European travelers and scholars speculate on hieroglyphs and pharaonic civilization; the Renaissance's classical revival encompasses Egyptomania as well as Greece and Rome; Enlightenment Europeans enlist pharaonic civilization for their own purposes; in the wake of the French Revolution, Napoleon's expedition rediscovers Egypt; and so on.

Although challenged since the 1960s by the new World History and other alternative frameworks, the Western Civilization paradigm has survived and adapted. Consciously or unconsciously, many histories of other scholarly disciplines besides Egyptology also follow the Western Civilization track. For Egyptology, the fundamental loss of the ability to read hieroglyphs for centuries and then the decipherment in the 1820s almost irresistibly call forth a tripartite paradigm of ancient light—medieval darkness—modern renaissance. The decipherment (for which Thompson, unlike Jean François Champollion, gives some of the credit to Thomas Young) resembles a Copernican or Darwinian breakthrough to modern science. And the towering Western figures of vol. 2's "golden age"—Maspero, Erman, Borchardt, Breasted, and Reisner— did indeed lay the intellectual and institutional foundations for today's Egyptology.

Nevertheless, the Western Civilization model can fall prey to tunnel vision and an assumption of onward and upward progress (after a medieval setback) moving westward to culmination in contemporary northwestern Europe and the United States, if not primarily the latter. What would histories of Egyptology written from world history, subaltern, feminist, decolonizing, modern Egyptian, African, or Asian perspectives—rather than from European or Western perspectives—look like? Thompson gives credit to recent attempts in some of these directions. He clearly notes the colonial context of his 1881–1914 golden age. He counters earlier neglect of women by emphasizing the centrality of Amelia Edwards to the early EEF and by bringing artist and copyist Nina Davies out of the shadow of her well-published husband Norman de Garis Davies. Thompson briefly mentions unsuccessful early efforts to found a school of Egyptology for Egyptians and sympathetically notes the difficulties faced by Ahmed Kamal, the one Egyptian Egyptologist who won a sliver of recognition during this colonial age. And for all his attention to the usual "giants of Egyptology" (not Thompson's words), he avoids a "great man" version of history, noting the quirks and flaws of famous Egyptologists and bringing in second-tier figures and even the nearly forgotten.

Even so, this reviewer would have preferred more attention to the colonial context which permeated every aspect of Thompson's "golden age" of Egyptology. Did colonialism and the disciplinary golden age necessarily have to go hand in hand? How did modern Egyptians perceive, participate in, or suffer from exclusion from this emerging discipline whose only laboratory was their own colonized land? Stephen Quirke's *Hidden Hands: Egyptian Workforces in Petrie Excavations Archives, 1880–1924*

(London: Duckworth, 2010) would have made a useful addition to the bibliography; it makes a start at coming to grips with some of these questions. Vol. 3 of *Wonderful Things* will inevitably pay more attention to Egyptian nationalism, which became much more visible and assertive in the national uprising of 1919 in the wake of World War I.

In conclusion, even without volume 3, *Wonderful Things* already constitutes a masterful survey of a vast field. No one seriously interested in the history of ancient Egypt and of the discipline devoted to its study can afford to neglect this impressive work.

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Contesting Antiquity in Egypt: Archaeologies, Museums and the Struggle for Identities from World War I to Nasser. By Donald Malcolm Reid. Cairo: The American University in Cairo Press, 2015. Pp. xxii + 491, illus. $59.95.

The history of Egyptology in our time can be divided into two periods: before Donald Reid and after Donald Reid. Histories of the first period—a long twentieth-century prologue to historical criticism of a quintessentially nineteenth-century discipline—basked in the glow of Egyptology's great European heroes well into the postcolonial era. They bequeathed a narrative that was, among other things, largely blind to modern and living Egyptians into the very late twentieth century. Many scholars today are busy probing the shadows of those outsized European legacies for the stories behind the legends. The introduction to Reid's pioneering research in this field first appeared here in the pages of *JAOS* more than thirty years ago with an article entitled "Indigenous Egyptology: The Decolonization of a Profession?" (vol. 105 [1985]: 233–46). By the time his first full-length study on the history of Egyptology appeared in 2002, with the publication of *Whose Pharaohs? Archaeology, Museums, and Egyptian National Identity from Napoleon to World War I*, the question mark had moved auspiciously from subtitle to title. This time the question shot straight to the heart of the matter: who has the greater claim to Egypt's archaeological legacy, Egypt or the West? With this question, Reid framed the first generation of the critical history of Egyptology. What are we to make of the question mark's disappearance in this, the long-awaited sequel to *Whose Pharaohs?* Has the question finally been answered?

Like its predecessor, this book turns our attention away from the shopworn tales of Egyptology's giants toward the remarkable and poignant experiences of others around them. The leading chapters provide a bridge from the nineteenth-century world of *Whose Pharaohs?* to the very different world that emerged from the Great War, picking up the story on the other side of 1914. The stars are all still here, of course—names like Napoleon, Champollion, Mariette, Petrie, Carter, Borchardt, Breasted, and Reisner are to the history of Egyptology what oxygen is to life on earth—but with Reid we see them in their correct historical proportions.

We see also several brilliant and inspired Egyptians, whose Sisyphean struggles for a foothold in the archaeology of their homeland during the colonial era are no less significant for the drama inherent to their portrayal. We see, for instance, Ahmad Kamal, the tragic hero of Egyptian Egyptology, growing old as he labors over his mammoth dictionary of ancient Egyptian in Arabic—a single letter's entries costing him over a thousand pages of sweat—only to see its publication blocked by the French director of the Antiquities Service just months before the end of his life.

Then we see Selim Hassan and Sami Gabra, the second generation of Egyptian Egyptologists, stalking Kamal's ghost through the twists and turns of a revolutionary age. The contrast between these two men, both products of the avant-garde "generation of 1919," could not have been sharper—with Gabra the proud scholar who flourished in the international milieu of interwar Egyptology to Hassan's flamboyant nationalist who antagonized his European contemporaries—but together their professional paths span the history of modern Egypt's cultural institutions from European occupation to full Egyptianization. The discovery of Tutankhamun's tomb in 1922, the same year that Egypt achieved partial