

effects as the loss of the warrior goddesses, a new view of the king's relationship to God, and the decline of the warrior culture. This change had already happened by the time that writing blossomed in Israel in the eighth century.

Smith covers an astounding amount of material in this book, often looking at texts in great detail. The endnotes are very full (244 pages!), to the point of almost being stand-alone dictionary articles. However, it seems to me that the author has included a large amount of extraneous material; while helpful for greater knowledge of the texts being studied, the book could have been a lot shorter. I also think that extra space could more profitably have been given to strengthen several areas.

In the last chapter Smith explores the reason for the change in warrior culture in the tenth century, but his final conclusion is very short and could helpfully have been explored in more depth. Smith's thesis about the change in warrior culture including a shift from synergism in warfare between the human and divine to monergism (such as expressed in Exodus 15) is also fascinating, but it needs more study, especially in relation to the dating of Exodus 15. He is unwilling to date Exodus 15 to Iron I, but devotes only one note to the topic (pp. 383–84). Given that he disagrees with the standard method of dating texts, it would have been profitable to spend at least a few pages looking at Exodus 15 to show that it is indeed a later text, as well as providing more data to demonstrate the trajectory from synergism to monergism.

Despite those critiques, the book is a great addition to the material on warfare in the ancient Near East and helpfully advances the discussion in particular by framing the topic as warrior culture, drawing together diverse pieces of evidence and thinking well about the relationship of culture, history, and ideology.

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Job 1–21: Interpretation and Commentary. By C. L. SEOW. Illuminations. Grand Rapids, Mich.: WILLIAM B. EERDMANS PUBLISHING CO., 2013. Pp. xxviii + 971. \$95.

The Hebrew book of Job is widely acknowledged as a literary masterpiece, but a commentary that is attuned to the book's ancient Near Eastern context, literary artistry, and philosophical and theological complexity, as well as the traditions of the book's interpretation and reception, is a rare treat. The first installment of Choon-Leong Seow's new commentary on the book of Job is illuminating in each of these areas—remarkable for its erudition, patient scholarship, and the clarity of its exposition.

Seow's commentary on Job 1–21 is the inaugural volume for the new Illuminations commentary series (with Seow himself as general editor). The commentaries in the series are meant to be broadly accessible, but without sacrificing anything of the critical rigor one expects from a full-scale academic commentary. Thus, each commentary is divided into "interpretation" sections, which furnish the author's comprehensive understanding of the chapter or passage under discussion in fluid and non-technical prose, and "commentary" sections, which supply the requisite evidence (philological, textual, historical, etc.) upon which the interpretation is based, as well as closer engagement with other scholars' positions.

One of the features that sets the series apart from other major commentary series is the integration of insights from each book's reception history—or, in Seow's preferred terminology, its "history of consequences." The series thus seeks to provide a comprehensive reference for students and scholars of biblical writings by fusing three different kinds of commentary (traditional historical-critical, literary or thematic, and reception history) into one resource. Can this be done well and still be "accessible and enjoyable" (p. xii)?

If Seow's inaugural contribution is representative of the rest of the series, the answer is a resounding "Yes!" The volume is eminently readable, and I noted only a handful of grammatical or typographical errors. The running translation is fresh and judicious, backed up in the commentary sections with

discussion of various scholarly positions and Seow's mastery of comparative Semitic philology. All non-English terms are transliterated, making the volume's most intricate discussions accessible to a fairly broad audience. The four indices at the end of the volume certainly enhance its utility.

The monograph-length introduction to the volume contains ten standard introductory topics: Texts and Versions; Language; Integrity; Provenance; Setting; Structure; Artistry; Theology; and History of Consequences. Each of the topics explored adds to the overall interpretation of the book. Although Seow rightly points out at the beginning that "Job is more than the biblical book," and that it is rather "a tradition that antedates the book and that has been interpreted, debated, retold and debated from antiquity to the present . . ." (p. 1), he nevertheless begins with text-critical considerations, a move that privileges the MT (Aleppo Codex) as the original or at least earliest extant iteration of the Job tradition. Seow's discussion of the book's language points to two archaizing features: conservative orthography (e.g., the absence of internal *matres lectionis*) and a somewhat eccentric vocabulary. The paleo-Hebrew script and archaistic orthography of 4QpaleoJob support the argument that the archaisms are a literary effect, for Seow deftly argues for Job's provenance in late sixth- or early fifth-century Yehud.

These observations on the text and language of the Hebrew book of Job set the stage for probably the most controversial aspect of Seow's interpretation: the fundamental integrity of the book. Where many scholars have posited literary gaps and editorial inconsistency, Seow argues for literary artistry. There is an apparent seam between the prose prologue (Job 1–2) and the poetry that follows (Job 3–42:6), for instance, the former displaying Job the patient, the latter characterizing Job as impatient. Seow rejects the common scholarly suggestion that the prose frame is the work of an editor who collated the poetic sections. Instead, he defends the view that the prose and poetry should be conceived as an artistic whole. Historically, Seow points to a number of ancient Near Eastern texts in which poetic content is enclosed in a prose frame. But Seow also sees in the narrator's switch to poetry a literary device that signals the beginning of Job's third trial—the first two were deliberated in heaven, this one on earth. The verdict is still out whether Job (and, by implication, humans) really can "fear God for naught" (Job 1:9); it is the poetic section that will prove the most extended trial of Job's piety.

Scholars have also found it difficult to defend the integrity of the book in light of the fact that in the third so-called speech cycle one of the friends (Zophar) has no speech, while Job seems to contradict positions he had taken earlier (Job 28). Again, Seow addresses this problem by positing literary artistry: the dialogue continues to pick up steam, emotions run high, and the whole dialogue begins to deteriorate, at least until Elihu intervenes. It is an interpretation that has much to commend it. Seow's reading of the first two speech-cycles, for instance, supports the thesis. Eliphaz's first speech is cautious and centered on hope, that of Bildad is a little more daring, emphasizing rather the hopelessness of the impious, and Zophar's speech seems to boil up out of aggravation, a stronger hint of accusation in his words. After Job has spoken his mind (with a wealth of verbosity), the friends seem to determine that he is guilty, for they all remind Job of the recompense of the wicked in the second speech-cycle.

Seow will not convince everyone with these kinds of arguments, of course. Within the bounds of this volume, he has not set forth any ancient analogies for the kind of dialogical disintegration he proposes in Job. The tendency toward the book's integrity is something of a *modus operandi*. "There are all sorts of literary tensions within the book," writes Seow. "Hence, instead of performing textual surgeries to suit modern preconceptions of coherence, it is necessary to give the ancient narrator-poet the benefit of the doubt and to grapple with those dissonances and asymmetry that may well be part of how the book means" (p. 38). If no analogies from antiquity are forthcoming might not "textual surgeries" be appropriate? Similarly, Seow claims, "without the prose tale, the poetry lacks context; without the poetic middle, the story lacks theological depth and vibrancy" (p. 29). While the poetry certainly depends on the prose for context, the notion that the prose tale "lacks theological depth and vibrancy" without the poetry is every bit as much a "modern preconception" of the theological and literary requirements of a text as the notions of literary coherence Seow attempts to counter. It is refreshing, nevertheless, to read a commentary with preconceptions strikingly different from those of the textual surgeons whose operations have dominated interpretation of Job in the past century. These preconceptions lead Seow to buck an even more widespread consensus among scholars when he argues that even the Elihu speeches are part of the original artistic vision of the work. I doubt Seow will be

able to convince all his readers in the second volume that Job 28 does not harbor a number of textual displacements, and that the Elihu speeches are not an editorial interruption, but this reviewer at least is eager to see how his argument will unfold.

Finally, we should not fail to mention Seow's extraordinary work on the book of Job's history of consequences. The introduction presents a sizable compendium (nearly 150 pages) of the book's "Jewish," "Christian," and "Muslim" consequences. Every chapter also includes a box on that chapter's history of consequences. But Seow's deployment of insights from Job's history of consequences extends throughout his commentary, in which he draws on the Targums, *Testament of Job (T. Job)*, various Rabbinic and Medieval Jewish commentators, as well as Christian interpreters like Augustine, Gregory the Great, and Thomas Aquinas, and Muslim accounts of Job, but also on Lord Byron, Gerard Manley Hopkins, Joni Mitchell, and Sinead O'Connor, just to mention a few. Such breadth is quite impressive, even as it strains the bounds of the three explicitly religious categories under which Seow has filed them in the introduction. Such breadth sometimes comes at the cost of precision—in his summary of *T. Job*, for instance. Seow claims that in *T. Job*, "Blame for Job's suffering is placed squarely on Satan; there is no suggestion whatsoever of God's complicity in the tragedy" (p. 118). In fact, when Baldas (= Bildad) asks Job who afflicted him, he answers simply, "God" (*T. Job* 37.3–4). Such minor oversights notwithstanding, Seow displays mastery over a truly impressive range of sources and media from the history of Job's reception.

In brief, Seow's new volume is a very fine commentary, introducing an important new series. Between the ubiquitous linguistic insights from Seow's undeniable proficiency in ancient Near Eastern literature and Semitic philology, the shrewd literary judgments that fund his interpretation, and the fount of humane learning contained in this commentary, no reader will come away without having greatly profited.

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The Archaeology of Cyprus: From Earliest Prehistory through the Bronze Age. By A. BERNARD KNAPP. Cambridge World Archaeology. Cambridge: CAMBRIDGE UNIVERSITY PRESS, 2013. Pp. xx + 640 (illus.). \$38.99 (paper).

In the four decades that have passed since Bernard Knapp completed his doctoral thesis (1979), archaeological research on Cyprus has greatly advanced our knowledge about the earliest human presence on the island and the subsequent millennia in which agricultural villages became established and the first urban settlements arose. Concurrently, the long-favored art-historical and culture-historical approaches to the study of Cyprus's past have been augmented, if not entirely supplanted, by scientifically informed field methodologies and problem-oriented research designs. Meanwhile, a vibrant and contentious theoretical literature concerning the economic, sociopolitical, and ideological transformations that took place during the 10,000 years preceding the Cypriot Iron Age has burgeoned. Comprehensive, long-term overviews of Cypriot prehistory have been scarce, however, and while students entering the field in the past decade will have benefited from admirable prior works by Steel (2004) and Knapp (2008, 2010), Knapp's newest effort provides an updated and well-researched synthesis of both archaeological evidence and theoretical discourse in Cypriot archaeology.

In the first two chapters Knapp describes the physical landscape in which the prehistoric occupation of Cyprus was established and the historical and interpretive contexts in which archaeological research has been undertaken. In chapter 1 (Introduction) he criticizes the longstanding propensity of archaeologists to interpret key aspects of Cypriot cultural development in terms of external factors—migration, diffusion, and colonization. He defines his alternative approach as one that focuses upon issues of materiality and identity ". . . to show how people used material 'things' consciously to fashion an insular identity (or identities) and to establish distinctive, island-specific social, economic and political