

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

practices” (p. 2). In chapter 2 he presents a short history of archaeological exploration on Cyprus and the historical biases that have affected it. He also addresses the chronological schema of Cypriot archaeology, voicing his well-known objections to the use of Bronze Age period designations based on pottery typology and seriations and his own preference for the terms “Prehistoric” and “Protohistoric” Bronze Age rather than the more widely used Early, Middle, and Late Cypriot periods, each with their own tripartite sub-periods and further divisions.

The most dramatic recent discoveries in Cypriot archaeology pertain to the earliest eras of the island’s prehistory, the Epipaleolithic and Early Aceramic Neolithic (EAN) periods, of which Knapp presents a studious and detailed overview in chapter 3. While claims for Paleolithic occupation remain disputed, the evidence for at least seasonal Late Epipaleolithic visits to Cyprus has mounted since the initial discovery of human activity at Akrotiri *Aetokremnos*. There, in the tenth millennium Cal B.C., people probably from the Levantine mainland may have hunted indigenous Pleistocene fauna (pygmy hippos and dwarf elephants) as well as pigs that were introduced onto the island. A number of other undated sites with microlithic tool assemblages have also been identified in both coastal and inland areas that were frequented by fisher-foragers as the Younger Dryas climatic event brought on colder, drier conditions and diminished resource availability in the Levant. Investigations of ninth-millennium sites such as *Ayia Varvara Asprokremnos* and *Ayios Tychonas Klimonas* have revealed occupations characterized by semi-subterranean circular structures, lithic assemblages comparable to those of Levantine PPNA sites, and a peculiar reliance on a single species of fauna, the small Cypriot wild boar. In the context of rising sea levels and coastal flooding thought to have affected mainland areas, it is likely that mobile foragers visited these and other locations in Cyprus repeatedly, setting the stage for the more permanent and evidently well-planned eighth-millennium colonization of the island by farmers, who brought with them the typical Neolithic complex of cultivated or domesticated cereals and legumes, herds of cattle, sheep, goats, and pigs, as well as deer for hunting. Thus, as has also become apparent in the Aegean, the establishment of the first EAN agricultural communities on Cyprus took place after many centuries of exploratory voyages and periodic visitations.

The Late Aceramic Neolithic (LAN; seventh–sixth millennia B.C.) and Ceramic Neolithic (CN) periods (fifth millennium) are covered in chapter 4, in which Knapp proposes to examine how insularity, distance, ecological and climatic factors, and social choices affected Cypriot communities. The LAN witnessed the floruit of the so-called Khirokitia Culture, named for the most famous site of the period, which displays much continuity with the preceding EAN in settlement architecture (monocellular circular houses) and subsistence, although the cattle introduced by the EAN settlers did not survive. Knapp presents a thorough survey of LAN habitation sites, material culture, and mortuary practices, with a protracted discourse on the unresolved question of whether Khirokitia became exclusively a mortuary center late in its history. He also discusses the evidence for gender and social organization, along with the scale and significance of external contacts, arguing that while the latter must have been ongoing, the contrasts between the LAN in Cyprus and contemporary sites in the Levant may reflect intentional decisions people made to forge an island identity.

The LAN was followed by an apparent hiatus in the island’s occupation (or at least of archaeological evidence for it) of several hundred years duration, from which some have inferred a total collapse of settlement, while others, including Knapp, hypothesize a reversion by surviving communities to a more mobile foraging lifestyle. Although the settlements that later emerged in the CN contrasted with earlier communities in their agglomerative sub-rectangular architecture, their lack of intramural burials, and their use of pottery (although low-fired gray wares have been observed at EAN sites), Knapp emphasizes the continuities in the lithic and bone industries as well as the paucity of imports in the CN as evidence for local redevelopment. Nevertheless, he notes, “we have to assume that there was always some movement of people, as well as an exchange of goods and ideas” (p. 192). Yet another phase of settlement abandonments and discontinuity is evident at the end of the CN, the possible causes of which (e.g., social tensions and settlement fissioning, environmental degradation, earthquakes) continue to be debated.

The Chalcolithic period (fourth to mid-third millennia B.C.) and its dynamic transformations in settlement and social practices are covered in chapter 5, which is divided into two broad chronological sections: the Early–Middle (EChal–MChal) and Late Chalcolithic (LChal) periods. In the first section

the author examines the evidence for household and community structure from the excavated settlements with their distinctive round houses and pit-and-tunnel complexes, as well as the evidence for a changing subsistence economy, showing a greater emphasis on animal husbandry (pig, sheep, and goat) in comparison to the CN, when hunted deer provided a substantial percentage of the meat consumed. The social implications of distinctive mortuary treatments, pottery types, picrolite figurines and ornaments, and the earliest use of copper in Cyprus are discussed, as is the evidence for ritual and feasting, gender and the individual body, social inequality, and, once again, the construction of a “distinct island identity” (p. 245).

In the second part of the chapter Knapp considers the possibility that Cyprus had become “a society in the throes of a demographic crisis” (p. 246)—as suggested by the mortuary evidence for high rates of infant mortality, possible hiatuses in occupation at the settlements of Lemba *Lakkous* and Kissonerga *Mosphilia* in the southwest, and the discovery of a hunting station at Politiko *Kokkinorotsos* that could indicate the adoption of a more mobile lifestyle (or merely a heretofore unrecognized aspect of the broader subsistence economy). Whether MChal communities fissioned and dispersed because of conflicts over incipient concentrations of social power or serious demographic challenges remains unknown, but the evidence from the even fewer excavated LChal settlements and mortuary complexes suggests that the tensions of unequal resource concentration, e.g., the “Pithos House” and the mortuary enclosure at Kissonerga *Mosphilia*, continued to play out subsequently, despite what Knapp calls “deep-seated alterations in Late Chalcolithic society” (p. 250).

Foreshadowing the theme that dominates his next chapter, he disputes the notion that the many evident changes in LChal material culture—pottery with Anatolian affinities, the presence of two stamp seals and numerous conical stones that might have been used as counters, possibly imported faience beads (also present in the preceding period), and the first appearance of chamber tombs on the island—attest to migrations or colonizations from abroad, arguing instead for the role of “hybridisation practices” resulting from incidental contacts with foreign merchants or travelers (p. 255).

Chapter 6 is devoted to the Prehistoric Bronze Age (PreBA; ca. 2400–1700 B.C.), encompassing the Philia, Early Cypriot, and Middle Cypriot I–II periods in conventional terminology. This is an era in which major changes in social life and material culture took place, including a large-scale expansion of settlement throughout the island, the appearance of multi-roomed, rectangular house forms, extramural cemeteries of rock-cut chamber tombs, the introduction of equids and the reintroduction of cattle, the inception of plow agriculture, the establishment of a metallurgical industry, and the appearance of the distinctive Red Polished pottery tradition, new weaving practices, and new forms of symbolic representation.

Here Knapp departs from his previous format of reviewing the archaeological evidence for settlement before addressing specific topics of theoretical interest, leading instead with the debate over whether these changes resulted from an organized colonization of Cyprus by people from Anatolia (see, most recently, Webb and Frankel 2011) or whether, as Knapp argues, “some new people or practices arrived” (p. 275) and underwent processes of “hybridisation” within local communities. While there can be little doubt that new cultural practices and material forms, once introduced onto the island, rapidly developed on a uniquely Cypriot trajectory, the social and logistical implications of establishing a metallurgical industry that was much more extensive and complex than the very limited copper-working seen in the Chalcolithic, the transformation of agricultural practices through the use of draft animals, the reestablishment of a permanent, successful breeding population of cattle, and fundamental changes in the habitus of everyday life—household/village structure, domestic economy, diet, and food preparation techniques—should not be minimized. Moreover, given the periodic demographic contractions that characterized earlier millennia of Cypriot prehistory, it is very likely that immigrants from the mainland found in Cyprus an open frontier in which older “indigenous” communities were widely dispersed and perhaps not unwelcoming. “Hybridisation” most likely took place, but the expansion of settlement that occurred in the PreBA may have entailed a greater influx of population than Knapp is willing to acknowledge.

Unfortunately only a few PreBA habitation sites have ever been excavated, and much of the available evidence for the period comes from cemeteries. Knapp reviews the data from excavations at the settlements of Marki *Alonia*, Sotira *Kaminoudhia*, Alambra *Mouttes*, and Politiko *Troullia*, and then

turns to a discussion of metallurgy, agricultural production, and indications of external contact in pottery and metal finds. He next considers mortuary practices, focusing on the evidence from north coast (Bellapais *Vounous*, Lapithos *Vrysi tou Barba*, and Karmi *Lapatsa* and *Palealona*) and central/inland sites (Deneia and Nicosia *Ayia Paraskevi*). The reader should be aware, however, that sizable mortuary complexes in the south have also been excavated and published in recent years, most notably in the vicinities of Psematismenos and Kalavastos (Todd, ed., 1986, 2007; Georgiou, Webb, and Frankel 2011).

Knapp follows the work of this reviewer (Keswani 2004, 2005) closely in concluding that the increasing elaboration of burial practices and tomb architecture, along with the costly display and disposal of metal and ceramic grave goods, represents the importance of mortuary celebrations as foci for competitive display and the negotiation of social status (p. 321), even though the existing settlement evidence does not attest to any marked degree of social hierarchy. Nevertheless, it is Knapp's contention that "some social group maintained a significant amount of control over an increasingly status-oriented society" (p. 322).

The chapter concludes with an overview of the characteristic pottery, small finds, ceramic figurines, and coroplastic representations on pottery and their implications for aspects of social structure, gender relations, and identity construction. The reader is cautioned that the statement about the chronology of White Painted pottery (p. 323, specifically that all examples of White Painted III–V belong to Knapp's Protohistoric Bronze Age, MC III–LC I) is not correct (see the standard text, Åström 1972, pp. 172–90).

Chapter 7 is concerned with the "Protohistoric Bronze Age" (1750/1700–1100/1050 Cal B.C.), the era in which Cyprus/*Alashiya* became a significant player in eastern Mediterranean politics and the copper trade, the first towns arose on the island, and the presence of elite groups is abundantly attested in settlement and mortuary evidence. Knapp presents a brief discussion of settlement patterns and the monumental architectural complexes at the major town sites, focusing on the evidence from the ProBA2 and 3 periods (LC II–III). He devotes surprisingly little attention to the formative and crucial ProBA1 (MC III–LC I) period, when a number of fortresses and fortified settlements were built in both coastal and inland regions, and important exchange and interpersonal contacts with people from the Levant and Egypt were clearly taking place (e.g., Courtois 1986; Peltenburg 2008; Crewe 2012; Keswani 2012: 192–95).

Subsequent sections focus on mortuary practices, representations of gender, agriculture, pottery production, the organization of copper metallurgy and long distance trade, and the sociopolitical organization of the island overall. The reader will derive a wealth of knowledge from Knapp's synthesis of both evidence and debates relating to this material, but as in almost any large undertaking, a few errors and misstatements have crept in. For example: the statement (p. 358) that there is virtually no evidence for storage at Morphou *Toumba tou Skourou* is incorrect (Vermeule and Wolsky 1990: 109–10; House B, Room 3); Enkomi Cypriot Grave 24 did not contain a wealthy elite burial (p. 382; cf. Keswani 2004: 237–39, Table 5.9d); males and females were not invariably buried in separate tombs at Akhera, Kalavastos, or *Toumba tou Skourou* (as implied on p. 389); and I have never discussed the possibility of a regional pottery workshop at Athienou *Bamboulari tis Koukounninas* (p. 402). As to the issue of whether Cyprus/*Alashiya* was ever a unified, islandwide polity controlled by a single king, as Knapp asserts (privileging documentary references that might be less definitive than he thinks when considered in their social context and in relation to the archaeological data), this is a debate that will no doubt continue for many years to come.

In the final portion of the chapter, Knapp considers the transition to the Iron Age in Cyprus and the problems of relating evidence from archaeological strata (e.g., destruction levels, or the lack thereof) and forms of material culture such as pottery to written or mythological references to ethnic migrations (Sea Peoples, Aegean colonists, etc.), noting the often propagandistic characteristics of diplomatic and literary texts (pp. 449–50). With regard to the debate over Aegean colonization, Knapp argues for a "relatively small-scale or low-key migration" (p. 469) attended by his recurrent theme of "hybridisation" in pottery, carved ivory, glyptics, faience, iconography, and mortuary practices. While the process of "hybridisation" in art forms scarcely seems open to dispute, one might contend that this constantly used buzzword is more descriptive than explanatory, and that future discussions might focus more productively on the specific social processes by which people of different geographic origins interacted to create "hybridity."

Knapp has produced an introduction to the prehistory of Cyprus that is epic in scale, one that will be useful to students of Cypriot archaeology and professionals working in other regions for many years in the future. (Scholars with a particular interest in the third millennium may wish to consult as a companion volume Peltenburg, ed. 2013.) The closing appendix by S. W. Manning, who synthesizes all of the radiocarbon dates from Cyprus between ca. 11,000 to 1050 Cal B.C. and places them in a dating model using a Bayesian analysis with OxCal software, is an invaluable contribution to the archaeological literature.

Whatever flaws have been noted above (along with numerous proofreading faults), Knapp is to be congratulated for bringing together a mammoth quantity of data and theoretical debate in a well-organized presentation format that is consistently readable and intellectually stimulating.

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