

42. Leiden: E. J. Brill, 2002. Pp. xii + 546. \$163.00, ISBN 90-04-12326-1.

Each detailed exegetical discussion in this volume is aimed at the demonstration of a two-fold thesis: 1) formative Judaism believed that its original state, its truly adamic nature, was angelic; and 2) this conviction was rooted in the temple cult, where human beings, through worship, transcended ordinary dimensions of space and time and were transferred from mortality to divinity. In fact, the substance of the book is more modest—to demonstrate that this description characterizes the Qumran community. In the first three chapters, in which Fletcher-Louis explores angelomorphism in formative Judaism more generally, his argument that Noah and the high priest were angelomorphic figures falters occasionally from strained exegetical inferences and incautious references to literary texts of uncertain date. In the subsequent nine chapters, his argument accelerates, as Fletcher-Louis musters more systematically and convincingly data from the Dead Sea Scrolls to demonstrate his thesis that the worshipping community at Qumran experienced, in the present, angelomorphic existence. His far-reaching evidence includes the *Hodayot* and other liturgical texts, the *War Scroll*, and, in particular, the *Songs of the Sabbath Sacrifice*, to which he devotes four chapters because he discerns in it “the fullest, most sustained expression of an anthropology which takes the righteous up into the divine life and that of the angels.” Although Fletcher-Louis is at times inattentive to currents that run counter to his thesis, he analyzes in prodigious scholarly detail numerous texts in the Dead Sea Scrolls, all of which appear in a thirty-nine page index of sources.

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TORAH IN THE MOUTH: WRITING AND ORAL TRADITION IN PALESTINIAN JUDAISM, 200 BCE - 400 CE. By Martin S. Jaffee. New York: Oxford University Press, 2001. Pp. xi + 239. \$49.95, ISBN 0-19-514067-2.

No concept is more defining of the literature of early rabbinic Judaism than that of two Torahs having been revealed to and transmitted by the people of Israel since the revelation at Mt. Sinai: one written (scripture) and the other oral (“in the mouth,” as here rendered). Jaffee’s book is the fullest and most sophisticated treatment of this duality of written text and oral tradition to appear to date. Several features of Jaffee’s treatment distinguish it from its predecessors and should establish the terms of future inquiry: 1) He brings to bear cross-cultural perspectives from the most recent of orality studies, which have the effect of deconstructing the very orality-literacy duality, and emphasizing, rather, the performative interpenetration of literary and oral modes of tradition composition and transmission. 2) He places rabbinic textual enunciations of the idea and practice of “Torah in the mouth” within a broader historical continuum, especially in com-

parison and contrast to their second-temple Jewish scribal and social antecedents, notably the Dead Sea Scrolls and the Pharisees, as well as differentiating between the variegated evidence of earlier (“tannaitic”) and later (“amoraic”) Palestinian rabbinic sources. 3) He contextualizes the ideologies and practices of scribal and oral literacy within the social settings of their respective religious communities, especially stressing their pedagogical functions in discipleship circles, drawing on analogues from the surrounding Greco-Roman cultures. This book is must reading for anyone interested in rabbinic literature, the history of ancient Judaism, and the role of orality in traditional societies and cultures.

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Judaism: Medieval

A JEWISH ARCHIVES FROM OLD CAIRO: THE HISTORY OF CAMBRIDGE UNIVERSITY'S GENIZAH COLLECTION. By Stefan C. Reif. New York: Curzon (Routledge), 2000. Pp. xx + 277; plates. \$27.95, ISBN 0-7007-1312-3.

Over the past century the manuscript treasures of the Genizah collection at Cambridge University have elicited no small amount of intellectual interest and curiosity, from both scholarly and popular audiences. This invaluable manuscript collection has resulted in a large amount of technical, scholarly output; the number of popularly oriented publications on the collection is surprisingly quite small. This work, written by the curator of the Genizah collection for the past twenty-five years, is designed to satisfy the appetite of the general readership to learn more about the history, acquisition, contents and significance of the Genizah collection; and it succeeds in doing so in remarkably intelligent fashion. This is a book that will appeal to virtually anyone interested in the Genizah collection and one from which most readers will learn something new. The first four chapters describe the intriguing history of the Ben Ezra synagogue in Fustat, which amassed the manuscript hoard over a period of one thousand years, as well as to the developments resulting in the acquisition of the collection by Cambridge University at the beginning of the twentieth century. Particularly useful and interesting is the author’s description of the gradual, developing interest in Hebrew and Jewish studies at Cambridge University in the late medieval and early modern periods, thus providing an historical context within which to situate the university’s acquisition of the collection. Quite fascinating, moreover, are Reif’s biographical sketches of the major personalities involved in the acquisition—S. Schechter, C. Taylor, F. Jenkinson, M. Gibson, and A. Smith.

Chapters five through nine highlight some of the interesting manuscripts in the collection that pertain to many fields and topics in the study of Judaism: Bible; Talmud and Rabbinics, marriage, Karaism; and liturgy, to name but a few. The descriptions are well written and often are accompanied by photographs. The tenth chapter delineates five major periods of development in the history of the collection over the past century. This work will be of value to any readership or library interested in the study of Judaism.

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JEWISH MESSIANISM IN THE EARLY MODERN WORLD. Edited by Matt Goldish and Richard H. Popkin. Millenarianism and Messianism in Early Modern Europe, 1. Dordrecht: Kluwer, 2001. Pp. xix + 238. \$93.00, ISBN 0-7923-6850-9.

The ten essays in this volume focus on the relationship between Jewish and Christian messianism in early modern Europe. Beginning with I. Abrabanel, one of the most influential Jewish messianic thinkers during the expulsion of the Jews from Spain, the essays explore aspects of Converso messianism and the thought of I. Cohen de Herrera, a Converso kabbalist. Other essays examine how the Sabbatean movement in the 1660s aroused the interest of Christians and how Christian missionaries used its failure as propaganda to convert Jews in Germany. Some Christian kabbalists saw kabbalistic teachings not as a means to convert Jews but as a form of “kabbalistic enlightenment,” which would lead to a universal wisdom. At the same time, J. Kemper, an apostate from Judaism, was formulating a highly conversionary form of Christian Kabbalah. Both of these trends in Christian Kabbalah are explicated. Concluding in the eighteenth century, the Frankists in Offenbach and the adventures of S. Falk, better known as the Baal Shem of London, are discussed. This volume is a major contribution to the understanding of Jewish and Christian messianism in early Modern Europe. It can be highly recommended to libraries and scholars of early Modern European intellectual history.

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Judaism: Modern

JEW, TURKS, OTTOMANS: A SHARED HISTORY, FIFTEENTH THROUGH THE TWENTIETH CENTURY. Edited by Avigdor Levy. Modern Jewish History Series. Syracuse, NY: Syracuse University Press, 2002. Pp. xxx + 395; illustration, map, tables. \$34.95, ISBN 0-8156-2941-9.

This volume provides valuable, balanced coverage of recent research on Ottoman Jewish life, by seventeen leading US, Israeli, Turkish and European scholars. Key articles cover politi-