

translation of *engastrimuthos* in 1 Kgs 28:7 and conjures up for modern readers both the “foreign” and “negative” associations of Greek divination for early Christians. Specifically, the term refers to the woman Saul consults, the so-called “witch of Endor.” At issue in these early Christian texts: whether this woman *really* had the capacity to foretell the future by raising the dead. The book has two major sections: *Analyses* and *Texts and Translations*. Readers will encounter fresh translations of Origen’s *Homily 5 on 1 Kingdoms* coupled with Eustathius’s scathing rejoinder, *On the Belly-Myther, Against Origen*. Greer also provides an analysis of their theological contexts, while Mitchell focuses on the rhetorical character of the texts by tracing their use of a standard set of *topoi*. Particularly valuable is Mitchell’s demonstration that the *paideia* of Greco-Roman rhetorical schools shaped the exegesis of these two works. The *Belly-Myther of Endor* is a must for anyone interested in patristic exegesis.

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## History of Christianity (Modern)

**AMERICAN EVANGELICALS IN EGYPT: MISSIONARY ENCOUNTERS IN AN AGE OF EMPIRE.** By Heather J. Sharkey. Princeton, NJ: Princeton University Press, 2008. Pp. xvii + 307. \$39.50.

Sharkey’s remarkably well-researched survey of American Presbyterian Missionaries’ efforts in Egypt from 1854 to 1967 contains a mine of previously inaccessible resources and information covering over a hundred years of missionary activity. Her carefully documented yet sympathetic overview based on English and Arabic primary sources clearly reveals how the missionaries’ initial aspirations of evangelizing Muslims in Egypt had to be modified over the years to adapt to the political and religious realities they faced and the increasing restrictions they encountered. As time progressed and their original vision was understood and rejected by the Egyptian government and Muslim leadership, their whole approach had to be radically modified. Sharkey nevertheless clearly delineates the lasting impact of American missionaries, their school, institutions, and philosophy on Egyptian Copts, Catholics, Muslims, and the Evangelical Church to which they helped give birth. The book is replete with quotations from the missionaries that provide gems of insight into a bygone era. Beware, though: Sharkey’s style of making sweeping statements covering more than fifty years of history within one page will be confusing to the uninitiated reader. But anyone who desires insight into the dreams and visions of these missionaries and their lasting accomplishments will find this book an inspiring, encouraging, and unique resource.

Ramez Atallah  
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## Judaism: Hellenistic through Late Antiquity

**JOSEPH UND ASENETH: REVISION DES GRIECHISCHEN TEXTES UND EDITION DER ZWEITEN LATEINISCHEN ÜBERSETZUNG.** By Uta Barbara Fink. *Fontes et Subsidia ad Bibliam pertinentes*, 5. Berlin & New York: Walter de Gruyter, 2008. Pp. xi + 353. \$137.00.

The Jewish novel *Aseneth* exists in two Greek editions of different length. Both are ancient. On the question of priority Fink endorses the conclusions of C. Burchard’s (with the assistance of C. Burfeind and U. B. Fink) critical edition, *Joseph und Aseneth* (Pseudepigrapha Veteris Testamenti Graece, 5; Leiden: Brill, 2003), identifying the longer text as the more original, on stemmatological grounds. In addition to succinct reviews of research and an argument for the secondary character of the shorter text, Fink presents a revision of the longer Greek text, as well as a critical edition of the second Latin version. The debate is not over, as the shorter tradition continues to have capable proponents. This study is essential for research libraries and for scholars engaged with *Aseneth*.

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**THE STUDIA PHILONICA ANNUAL: STUDIES IN HELLENISTIC JUDAISM, VOLUME XIX.** Edited by David T. Runia and Gregory E. Sterling. *Studies in Hellenistic Judaism*, XIX. Atlanta, GA: Society of Biblical Literature, 2007. Pp. vii + 239. \$39.95.

This annual publication is dedicated to the study of Hellenistic Judaism and the *Umwelt* of Philo of Alexandria. This particular volume contains four sections: articles, a special selection of materials related to Philo and the Dead Sea Scrolls, an annotated bibliography, and a collection of recent book reviews. Sections one and two include contributions from J. E. Taylor, L. Saudelli, A. Dinan, J. J. Collins, F. García Martínez, H. Najman, K. Berthelot, and L. T. Stuckenbruck. Section three provides an annotated bibliography of literature concerning Philo from 2004 as well as a provisional bibliography spanning 2005-2007. And finally, in section four, recent publications by K. Schenck, K. Berthelot, R. Hirsch-Luipold, P. Lanfranchi, J. M. G. Barclay, M. A. Chancey, and J. Riaud are reviewed; in addition, the Microsoft Windows based software Bibleworks 7 (BW7) is highlighted. This edition is suitable for scholars of Hellenistic Judaism, the Dead Sea Scrolls, and philonic specialists.

Matthew R. Hauge  
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## Judaism: Modern

**HEBREW, GENDER, AND MODERNITY: CRITICAL RESPONSES TO DVORA BARON’S FICTION.** Edited by Sheila E. Jelen and Shachar Pinsker. Bethesda, MD: University of Maryland Press, 2007. Pp. 291. \$25.00.

This collection is designed to introduce the work of Hebrew writer Dvora Baron (1887-1956) to an English language audience. Born in the town of Ouzda in the Russian Empire's Pale of Settlement, Baron was the most prominent female author of Hebrew literature in the early twentieth century. Despite or perhaps because of her status as a woman writer in a predominantly male sphere of national culture, Baron has yet to find a place of her own in the academic canon. The editors of this important collection are determined to correct this scholarly wrong and to create a space and place for Baron in the growing body of studies of Hebrew and Jewish literatures and cultures. The academic articles in this volume revolve around four major themes in Baron's works: questions of gender, the East European *shtetl*, the use of traditional Jewish texts in modern literature, and Baron's relationship to modernism. These academic chapters are complemented by English translations of three of Baron's better-known short stories. This is an excellent collection which makes a significant contribution to the study of modern Hebrew and Jewish literatures. The volume will also be of much interest to scholars and students of these topics as well as those interested in minority literature, women writers, gender studies, and modern Jewish culture.

Scott Ury

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**THE POLITICS OF JEWISH COMMERCE: ECONOMIC THOUGHT AND EMANCIPATION IN EUROPE, 1638-1848.** By Jonathan Karp. Cambridge: Cambridge University Press, 2008. Pp. x + 379. \$80.00.

This original and thoroughly researched book carefully analyzes debates surrounding the place and role of "the Jews" in the economy of early modern Western Europe. The end result is a convincing, fresh and careful analysis of three related but potentially explosive topics that are rarely dealt with appropriately in academia and beyond: Jews, money and modernity. The book center on in-depth analyses of different thinkers and their observations on the economic, social, and political changes taking place around them. Karp examines both well-known debates in the history of modernizing Jewry and lesser-known thinkers and controversies. In all cases, Karp artfully shows how debates on the changing nature of economy and society in seventeenth-, eighteenth- and nineteenth-century Europe were linked to and influenced by parallel discussions of the place of "the Jews" in these contexts. This is a convincing, learned and path-breaking analysis of several different, yet related, fields that adds significantly to the study of early modern Europe, the birth of modern economic and political thought, and the place and role of "the Jews" in all three of these discourses.

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**WRESTLING WITH GOD: JEWISH THEOLOGICAL RESPONSES DURING AND AFTER THE HOLOCAUST.** Edited by Steven Katz, Shlomo Biderman, and Gershon Greenberg. New York: Oxford University Press, 2007. Pp. xii + 689. Cloth, \$149.00; Paper, \$39.95.

Among the anthologies of "post-Holocaust" writings, this volume is uniquely broad in scope. The volume's chief advantage is its attention to thinkers whose theologies of the Shoah (Holocaust) have commonly placed them outside the boundaries of postwar American Jewish thought. The anthology's first section is devoted to ultra-Orthodox writings, including two-hundred pages of sermons originally delivered in Yiddish and other pieces that have long been inaccessible or unknown to a broad audience. Given how many of the ideas expressed by the thinkers in this section have been tacitly excised or marginalized from the "canon" of Jewish post-Holocaust theology, the inclusion of these authors represents a welcome and necessary shift in the perception of the literature overall. Another section of the book brings the writings of thinkers living in Palestine and then Israel during and after the Holocaust to a wider readership. The final section gathers excerpts from better-known figures, but also includes important essays that are not always easy to track down. A biographical sketch, an introduction to each selection, and bibliography for each entry provide useful contextualization. This volume is likely to become the standard anthology for years to come.

Mara Benjamin

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**ENLIGHTENMENT IN THE COLONY: THE JEWISH QUESTION AND THE CRISIS OF POSTCOLONIAL CULTURE.** By Aamir R. Mufti. Princeton, NJ: Princeton University Press, 2007. Pp. xiii + 325. Cloth, \$57.50, Paper, \$20.95.

*Enlightenment in the Colony* presents a two-pronged argument. First it takes Jewishness to be the paradigmatic mode of inhabiting minority status in the modern state. Second, after articulating this claim, Mufti analyzes the partitioning of India as another instance of this struggle to create meanings for minorities and the majority in the context of the modern nation-state and citizenship. Through explorations of classic *Haskalah* texts and Western European literature depicting Jews, Mufti explores the political devices of situating Jews as a minority. With the structure of the Jewish Question and its attendant discourse as his framework, Mufti analyzes constructions of Muslims as a minority in postcolonial India. For Mufti, the very mechanisms that allowed the constructions of the particularity of Jews in Europe also allowed postcolonial Indian discourse to construct the particularity of Muslims in pre- and post-partition India. Furthermore, in its development, each nation-state deployed such rhetoric in setting the contours of citizenship and defining itself as a modern nation. Mufti's critical textual eye takes his work beyond a simple analogy comparing Jews and Muslims to an ultimately compelling portrait of

the structure of minoritizing discourse, which should force scholarly reconsideration of the “crisis of minority” and its relationship to global modernity.

*Sarah Imhoff*  
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**LAMENTATIONS OF YOUTH: THE DIARIES OF GERSHOM SCHOLEM 1913-1919.** Edited and translated by Anthony David Skinner. Cambridge, MA: The Belknap Press of Harvard University Press, 2007. Pp. 374. \$39.95.

An invaluable contribution to the studies of religion, modern religion, and modern Jewish and German thought and culture, Scholem’s youthful diaries are both scintillating and tiresome. They illuminate the cultural-spiritual world of a towering figure in the academic study of Judaism, and into the early twentieth century German-Jewish Renaissance, and German intellectual, “anti-esthetic,” expressionist youth culture. Drawing young Scholem into Judaism is anarchy and sheer enormity (Talmud as a gigantic, collapsed structure; mysticism and the great abyss; messianic creation of a new heaven and earth; Chagall and cubism; knowledge, mathematics and the truth of Torah). The diaries present the ridiculous world of smart, easily romanced young people, evidenced especially by Scholem’s storied friendship with Walter Benjamin, a friendship not untouched by insecurity and cruelty. Critical readers might, on the basis of this volume, seek to reconsider the very project of intellectual hagiography. One might also come to reconsider and finally to historicize the very project German-Jewish Renaissance and twentieth century Jewish thought and culture in both the U.S. and Israel, so much of which found its intellectual moorings in Scholem’s Germany, rooted in the tendentious, judgmental, megalomaniacal, pretentiously self-dramatizing meanderings of an adolescent, which the reader is now asked to consider seriously. An imperfect cultural artifact, this too is German-Jewish renaissance and modern Judaism.

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**AESTHETICS OF RENEWAL: MARTIN BUBER’S EARLY REPRESENTATION OF HASIDISM AS KULTURKRITIK.** By Martina Urban. Chicago, IL: University of Chicago Press, 2008. Pp. xiii + 238. \$32.00.

In this important contribution to a now burgeoning study of modernist esthetics in early twentieth-century German Judaism and cultural renewal, Urban shows how Buber’s turn to Hasidism constituted cultural critique (against modern individualism) and Jewish renewal. She highlights how the modern impulse to create anthologies was a platform from which to rewrite and reshape cultural memory by culling the best and most beautiful parts of a tradition as its deepest “inner truth”. Urban’s study is singular in the seriousness with which she treats her material,

insisting that Buber’s early work, based on poetic form and its cultural renewal, was not “subjective” and “antino-mian”, as Buber’s critics have always thought. Urban convincingly frames the esthetics of Jewish renewal as anti-metaphysical and anti-historicist discourse ala Nietzsche, with Hasidism acting as a vital bridge between Apollonian form-appearance-illusion and Dionysian ecstatic experience (*Erlebnis*). Long dismissed as romantic piddle, Buber’s early hasidica is brought into deep conversation with the German cultural and intellectual currents that were contemporary to him. A deeper immersion into the Hasidic tales as told by Buber and the art-historical and poetic milieu at the fin de siècle (*Jugendstil*, Expressionism, the artists E. M. Lillien and L. Ury) would have lent greater range, heft, and visual dimension to this impressive monograph.

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## Africa

**EVANGELICAL CHRISTIANITY AND DEMOCRACY IN AFRICA.** Edited by Terence O. Ranger. Evangelical Christianity and Democracy in the Global South Series. Oxford: Oxford University Press, 2008. viii + 267. \$29.95.

Ranger provides the context for the essays in this book, which is part of the series on evangelicals and democracy, written by African scholars. The idea of democracy here includes participation in elections and the establishment of an open political culture in church and state. C. Imo argues that the growing demands for Sharia law by Muslims in Nigeria energized evangelicals to get involved in politics. J. Karanga argues that Kenyan evangelicals called for democracy and justice in spite of the fact that President D. A. Moi resisted political dissent. In Zambia where President F. Chiluba defied opposition and declared Zambia a Christian nation, I. Phiri argues that evangelicals did not contribute significantly to the democratic movement. I. Mukonyora argues that in Zimbabwe, some Christians resisted participation in politics, but Christians who called for participation in politics worked to empower people through capacity building programs, mediation, and reconciliation because Christians are the light and salt of God on earth. T. C. e Silva argues that the few evangelicals in Mozambique have trained citizens for activism although those churches do not practice democracy in their own institutions. In the last study, A. Balcomb argues that evangelicals have played a complex and an ambivalent role in promoting democracy in South Africa. These essays are well researched and the scholars provide well-informed perspectives on evangelicals and politics in Africa during the movement to democracy.

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