

selectively chosen; at any rate, while the book bristles with learned allusions, a good many standard historical works dealing with religion in the early Roman empire from a less one-sided position fail to get mentioned at all. Smith combines an excess of detail from other periods with the broad-brush approach to his main subject, but the cost of the latter, especially when wielded to such devastating effect, is that Smith himself does exactly what he is criticizing in others, namely, to suggest similarity at the expense of actual difference.

Clearly, this reviewer was left feeling hesitant. For all the learning displayed in this book, and for all that his basic thesis about the terms of comparison is obviously correct. I wonder whether he has got the target right. That comparison, in religious matters, must be pursued with caution and attention to facts, is unexceptionable, and Smith has no difficulty in exposing those who have failed to follow this rule. But the comparison of early Christianity and mystery religions is only a small part, and not the most important part, of the question of the emergence of Christianity within the religious context of the Roman empire. Mystery religions are indeed attracting good scholars in their own right (recently, for instance, Walter Burkert and Richard Gordon). But they are no longer a major theme in the literature of Christian origins and that, perhaps, after Smith's book, is just as well.

AVERIL CAMERON

GEOFFREY KHAN: *Karaite Bible manuscripts of the Cairo Genizah*. (Cambridge University Library Genizah Series, Vol. 9.) xv, 186 pp., 16 plates. Cambridge, etc.: Cambridge University Press for Cambridge University Library, 1990, £55, \$85.

Traditional Jewish societies used Hebrew as their cultural language, and accordingly wrote in the Hebrew script. Even medieval Judeo-Arabic society which, in contradistinction to other traditional societies, also employed the cultural language of the gentile environment, viz. Arabic, as a rule used Hebrew characters even when writing Arabic. Yet, especially in Karaite circles, the Arabic script was sometimes used, and in the tenth and eleventh centuries, Karaites employed Arabic letters (often with Tiberian vocalization and Tiberian accents) to transcribe continuous biblical and florilegium texts, it seems for liturgical purposes. Dr. Khan (pp. 20–21), basing himself on a forthcoming paper, surmises that for the Karaites the impetus to transcribe the Hebrew Bible came from their polemical stance against the Rabbanites. It is difficult to take exception to Khan's summary in the absence of his unpublished paper. Yet *prima facie* this elegant thesis does not convince the present reviewer since it does not sufficiently take into account the fact that the same circles also wrote Arabic in Arabic characters. Khan relies, *inter alia*, on the alleged opposition of Karaites to *kaṭīb*, yet

this opposition was quite marginal (see Qirqisānī, cited by Khan p. 20, n. 66 and pp. 169 ff.). It seems to me sounder (though less elegant) to assume that *some* Karaites were more familiar with Arabic script and therefore preferred to use biblical passages written in Arabic letters for liturgical purposes. Since these assimilated Karaite circles used Hebrew in liturgy only, and liturgy in the main consisted of biblical passages, it is not surprising that it was biblical passages only, and not other Hebrew texts, that were transcribed into Arabic characters. Other Karaites, of course, were quite familiar with Hebrew writing, and it was not for them that these Bible passages were transcribed. Yet perhaps Khan's forthcoming article will elucidate this issue.

The first major publication of Hebrew Bible passages in Arabic transcription was that of R. Hoerning, who dealt with manuscripts of the British Library (see Khan, p. 2, n. 14). Now Khan has fitted together seventeen manuscripts from Genizah fragments, deciphered them, added the wanting diacritical points to the translations of passages of the Bible and their commentaries, and translated them, described minutely the method of transliteration in every manuscript and attached a synopsis of the transliterations (pp. 170–71), also stressing the importance of these transliterations for the history of Hebrew (pp. 11–16), and he has added accurate indexes. The result is a piece of excellent scholarship, carried out by an expert philologist, well versed in different cultures.

Some scattered remarks:

Typographically, the book is beautiful, but it is a pity that medial *ghayn* and *fā* are so similar.

p. 5, line 17: The dialectal realization of *jīm* as *g* developed in the eighteenth century in Cairo, rather than in Egypt in general, see Blanc [cited n. 23, where the passages quoted should rather be p. 4, n. 12; p. 17, n. 77; and p. 21, n. 99].

p. 19, line 5: The spelling of *ūw* as *uwu* is also virtually reflected in Biblical orthography, as is proved by the parallel spelling of *īy* as *iyy*.

p. 98, line 2: Through the blend of Hebrew *אדם* and Arabic *ادمى*, Arabic *ادمى* arose.

p. 103, verso 5: Here and very often Khan prefers an impersonal form of translation ('it is not on . . .', rather than 'he did not put it on').

p. 106, recto lines 4 ff.: The commentary is focused upon whether in Lev. 25: 3 'six years you shall sow your field and six years you shall prune your vineyard', the six years of sowing are identical or not with the six years of pruning. Translate accordingly: 'You shall engage [= *تسبب* perhaps the fifth verbal theme, i.e. *tatasabbab*; the passage cited from Dozy in n. 92 is not accurate] in pruning for a period of six years during the other six years [i.e. the six years of sowing; for the temporal use of 'alā cf. e.g. 'alā ḥimī ḡafatim' when he was off his guard]. . . [line 9] If it were the same years. . . [line 13] During the same six years . . .

ibid., verso lines 5 ff.: The commentator proposes that viticulture is forbidden in garden and the like, yet not in house enclosure. Therefore translate: 'As for *karmākā*, it is possible that the word is used according to its common usage (i.e., it refers) to fruit-gardens and the like. And whatever grows in a bowl or a garden in a house enclosure has its (own) standing in that Scrip-

ture disapproves of what is commonly understood as viticulture, without disapproving of the sowing of seeds in house enclosures.'

ibid., verso lines 12–13: *fī tadā'if* (p. 100, 12–13) simply denotes *fī* (see E. Fagnan, *Additions aux dictionnaires arabes*, Alger, 1923 s.v.); translate accordingly: 'the contents of which are communicated in the interpretation'.

p. 107, verso 5: Khan translates *sā'ir* by 'rest'; it should be rendered 'all'.

ibid., n. 96, lines 7–8: Khan renders חסב **מא אסתקר מע אלטאלב להרא אלחפסיר** 'as was the agreement with the man who commissioned this commentary'; translate: 'as it is established with those [in the original, in singular] who study this commentary'.

p. 115, lines 2–3: *واذاه جايعا/عطشاننا* cf. my *Grammar of Judaeo-Arabic*, p. 153, lines 5–6.

ibid., line 6: *يحيه* is a printer's error for *يخبره*.

p. 119, line 2: *ג* is represented by *כֶּ* even when *ג* is not doubled (as Gog *כֶּוֹג* p. 115, line 12).

p. 121, line 5: For *فان* not before a noun cf. my *Grammar of Judaeo-Arabic*, p. 220. The same applies to p. 122, line 7a.

p. 122, line 9a: *اسلم* read *اسلم*.

ibid., line 10b: *غرضه* read *عوضه*; translate: '(it was not) his intention (to hurt him)'.

JOSHUA BLAU

DANIEL CARPI: *Between renaissance and ghetto: essays on the history of the Jews in Italy from the 14th [to the] 17th century*. [iv], 303 pp. Tel Aviv, University Publishing Project, 1989. [in Hebrew]

YACOV BOKSENBOIM: *Letters of [the Da] Rieti family: Siena 1537–1564*. [ii], 358 pp. Tel Aviv: Chaim Rosenberg School of Jewish Studies, Tel Aviv University, 1987. [in Hebrew].

Both of the books reviewed here were published by the University of Tel Aviv. They belong to a larger project of the University's Department of Jewish History: the reconstruction of the history of so-called Diaspora Jewry which has as its particular emphasis the publication of texts and documents. The two volumes under review are devoted to specific areas relating to the history of the Jews in Italy in the Renaissance and Counter-Reformation. (It should be noted that the English subtitle of Carpi's book—*Essays in the history of the Jews in Italy in the 14th. and 17th. centuries*—is incorrectly translated and that the English title-page of Boksenboim's work refers to 'Rieti family' rather than to 'the Da Rieti family'.)

Daniel Carpi's volume contains a collection of ten of his articles published in various journals over the last twenty years. With one exception, they were all written in Hebrew. As Carpi states in his foreword, all these articles

reflect in different ways typical features of Jewish life in Italy during this period. They cover essays on money-lending, Jewish physicians, the expulsion of the Jews from Bologna and the inquisitional trials of the Bolognese Jews, enactments of the Venetian Jewish community, and the charitable work of Jewish communal organizations known as 'confraternities' (*hevrot*). A short bibliography is appended to each article.

Carpi's system of treating all these various subjects is uniform. In each case, he presents new data which for the most part he unearthed from the Italian archives. Thus, for example, in his first essay on the Jewish money-lenders of the small Tuscan town of Montepulciano, he justifies his adding to the plethora of writings on money-lending on the grounds of the particular importance of the documentation. There are continuous records both in Latin and Hebrew, amongst which there is the earliest known Hebrew minute-book (its first entry is dated 1409–10), which is one of the few preserved in entirety.

One of the few professions open to Jews throughout their history was medicine. Padua was the foremost centre for the training of Jewish physicians. Carpi devotes two of his articles to famous Jewish doctors who attended the University of Padua. The famous Rabbi and author on the rhetoric of the Bible (Nofet Zufim), Judah Messer Leon, had an outstanding career as doctor. Notarial documents record that in 1469 he received a *privilege* from Emperor Frederick III to teach medicine and to confer the medical degree on Jewish students. While other Jews graduating from the university were permitted to pursue their profession generally only among their fellow Jews, Messer Leon was accorded exceptional honour and acquired all the rights which were accorded to Christians, '*legendi, docendi, glosandi et curandi et omnes alios actus doctorales faciendi et exercendi*'. The purpose of the article on the other Jewish doctor, Jacob Mantino, who received his medical degree in 1521, was to focus on some hitherto unknown details about his life. Mantino is renowned for his Latin translations of works of the Aristotelian–Averroistic corpus. He dedicated one of his translations to Pope Leo the Tenth. His advice was sought by Henry VIII's ambassador Richard Croke, who came to Venice in the hope of receiving ecclesiastical agreement to the dissolution of his King's marriage to Catherine of Aragon. Carpi discovered documents in the Paduan archives which record that Mantino was engaged in yet another occupation, money-lending, for two years of his life.

The sixth article of the volume testifies to the increasingly deteriorating situation of the Jews after the Council of Trent. In 1569, the large and affluent Jewish community of Bologna, one of the Papal States, was issued with an edict of expulsion. Prior to the expulsion, the Pope ordered his inspectors to assess the total value of every Jew's estate and to impose an additional levy on the Jewish community. A number of wealthy Jewish bankers were put on trial by order of the Pope. Carpi reconstructs how this papal legislation affected the community through Papal bulls and a hitherto unpublished Hebrew document listing the duties and obliga-