

na, och i ordningsmaktens och rättsväsendets organisation, ger samtidigt användbara insikter i dåtidens samhälle. Tesen om moderniseringsprocessen är hårt driven och innebär vissa risktaganden, men framstår i grund och botten som bärkraftig.

Mathias Cederbohm

Josef Eskhult, *Andreas Norrelius' Latin Translation of Johan Kemper's Hebrew Commentary on Matthew: Edited with Introduction and Philological Commentary*, Studia Latina Upsaliensia 32 (Uppsala: Acta Universitatis Upsaliensis, 2007), 568 pp.

This dissertation is a polyglot's dream. Written in English by a Swedish doctoral student, it is a philological study of a Latin translation of a commentary on Matthew that was originally written in Hebrew by an ex-rabbi who used the Syriac version (the Peshitta) of the Greek Gospel as the basis for his commentary.

Johan Christian Jacob Kemper (1670–1716) was born Moses Aaron to Jewish parents in the city of Kraków. As a young man he received a thorough training in Talmudic studies and went on to become a rabbi. His disappointment following a failed prophecy that the Messiah would arrive on earth in 1695 led to a spiritual crisis for the young rabbi and a year later he converted to Lutheranism, was baptised, and renamed. For a short time thereafter he taught at the University of Altdorf in Bavaria where he came into contact with students from Sweden. He eventually moved there and in 1701 began to teach Hebrew at Uppsala University. Much of Kemper's scholarship centered around the Kabbalah and he wrote several commentaries on the Zohar. In 1702 he produced a Hebrew translation of Matthew, the synoptic Gospel with the most references to the Old Testament, along with a commen-

tary a year later entitled *Me'irat 'Enayim* (Enlightenment of the Eyes).

Eskhult's dissertation makes a strong case that this last work deserves to be set in a number of larger contexts such as post-Reformation rabbinical studies, the history of the Kabbalah, Pietistic interest in the conversion of the Jews, 'philosemitism' in the Baroque period, and the rich tradition of Hebrew philology at Lutheran universities. It is a fascinating work. Kemper combines traditional Jewish exegetical techniques such as *gematria* and *notarikon* with the traditional Kabbalistic emphasis on levels of meaning and Christological hermeneutical principles. Along with Abraham Calov, for example, Kemper interprets many of the Psalms, including Psalm 72, as direct and literal Messianic prophecies *in type*, that is to say, without allegory and without any more immediate historical application (p. 79–80). Of special interest are his frequent references to the Targumim, Jewish prayer books, and the Talmud to illustrate Judaic elements in the Gospel of Matthew such as the parables and proverbs.

Kemper's commentary was translated into Latin as *Illuminatio eulorum* by one of his students, Andreas Norrelius (1679–1749). Norrelius grew up in the parish of Norrby (the origin of his Latinised surname), where his father, Olof Kråke, was a Lutheran clergyman. He enrolled at the University of Uppsala where he studied Latin, Greek, and Hebrew and wrote a dissertation on early Jewish schools. After graduating with a Master's degree in 1710 and pursuing further studies in the Netherlands, Norrelius returned to Uppsala to teach in the Faculty of Philosophy. In the following years, he applied several times without success for a professorship at the same university, and was finally appointed chief librarian in 1735. Sometime after 1747 the now elderly Norrelius completed his Latin version of his late teacher's unusual scholarly undertaking. Whether his translation of a Hebrew commen-

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author of 12 books of epigrams Book XI takes as its theme the Saturnalia and the freedom the festival bestows on the poet N
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