

charges a dead person with a message to his parents whom he will soon join in Hades.

Page 102 (no. 159 *b*, col. ii): in line 5 the name of the speaker, Appianos, appears to be wrongly repeated; unless indeed ἀποκρίτωρ τίτι has been omitted before it, as could easily have happened. To make Appianos pronounce his own name is to spoil the verve of the interchange; nor does it tally with the preceding question.

Enough of these details. Notwithstanding minor blemishes this is still a fine book and evidence of much labour and thought. It is not the editors' fault that—not to mention the vast collection of monotonous ostraka—there is not much thrill in reading the following "Various Documents of the Early Roman Period", which largely show Jews engaged upon the same kind of day-to-day business as their contemporaries and that the all-too-obscure story of the pernicious Jewish rising under Trajan is only faintly illuminated by the evidence collected in the final section. But the question previously raised is herewith posed again: could not the effort and expense lavished on this *corpus* have been, or still be, employed to produce something even more valuable? For example, few will turn to this volume to read through the—largely identical—wording of about 250 ostraka extracted from a complete and well-produced edition, even though their text is here, in a number of instances, corrected and a few new ones have been added. What this vast selection teaches is by no means insignificant; but it could have been, and in fact has been, summarized on a few pages. Would it not have been sufficient to illustrate this summary by typical samples and for the rest to refer the reader to the standard edition? Again, there are six items (no. 418 *a-f*), all of them scrappy, which variously refer to the famous Tiberius Julius Alexander; the last consisting of one line, deleted in a papyrus, which may have contained his name. No. 418 *c* too consists of one line only; this however is the beginning of his great edict—"one of the most important documents for the study of Roman Egypt" (Fuks, p. 189)—the first forty lines of which have appeared on this papyrus, affording a check on the inscription found at El Kargeh. It has not here been reprinted, "since the papyrus copy does not add anything of importance to our knowledge of the text and the edict has nothing to do with Jews or Judaism". But items like the "Engagement of a wet-nurse" (no. 146), a "Loan of barley" (411), or a "List of clothes" (415) are considered to be relevant, if only the name of a Jew occurs in them, be it ever so obscurely (see p. 185). It sets one wondering.

Since the plan for the *C. Pap. Jud.* apparently is fixed unalterably, I continue to hope for a supplementary volume, in which its editors would gather such evidence as has been excluded from the present work, papyri as well as inscriptions, and perhaps even the documents quoted by Josephus, with a critical commentary such as they have proved themselves eminently able to give.

G. ZUNTZ

J. KATZ, *Exclusiveness and Tolerance. Studies in Jewish-Gentile relations in medieval and modern times.* (Scripta Judaica, III.) 1961. Pp. xv+200. (Oxford University Press, London. Price: 21s.)

This clear-headed and informative book by a Professor of the Hebrew University of Jerusalem, the third in the series *Scripta Judaica* issued under

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the auspices of the (now) London Institute of Jewish Studies, sets out, with much novel and illuminating detail, the development within European Jewry of the idea of Toleration (toleration, be it noted, not of Jews by Christians but of Christians by Jews) from the high Middle Ages till the full civic emancipation of European Jewries in the nineteenth century. The first seeds were sown in the contacts of the earliest talmudic rabbis with the pagan world when some Aggadic teachers were moved to insist, in spite of the empirical facts, on the basic humanity of all men; and some of these hints, slowly moulding opinion, developed into isolated and individual Halachic pronouncements, often in opposition to the normal and accepted. These remained, as it were, "recessive" and biding their time until, under the exigencies of practical situations, they could be called upon to emerge and, in the hands of the bolder thinkers, appeared as "dominant" and became the norm. Professor Katz has earned our particular gratitude for having drawn his material from the legal writers of the Eastern ("Ashkenazic") Jewish world rather than, as has been usual, the Sephardi. The one exception to this, the chapter on the Provençal Maimonidean, Menahem Ha-Meiri, is a gem in itself.

This is a distinguished book, finely rendered into clear and forceful English. *Utinam sic et omnes.* LEON ROTH

JEAN-ROBERT KUPPER, *L'Iconographie du Dieu Amurru dans la glyptique de la Ire dynastie babylonienne.* (Académie Royale de Belgique, Mémoires (Lettres), Tome LV, fasc. 1.) 1961. Pp. 4+79+IX plates. (The Royal Academy, Brussels. Price: Belg. Fr. 80.)

M. Kupper has done a good service in establishing the identity of the god Amurru in the iconography of the First Dynasty of Babylon and in collecting the literary evidence of his place in the Babylonian pantheon. As might be expected, this is a sound and scholarly inquiry into the personality of a rather shadowy figure amongst the gods of the Old Babylonian period.

The popularity of this god at the time of the First Dynasty of Babylon is demonstrated by some three hundred dedications on cylinder seals. This coincides with the appearance on the seals of a deity holding a crooked stick, or the object may be shown alone in the field or on the back of an animal, usually a gazelle. There is sufficient evidence from the seal inscriptions, including those of a special dedicatory type, to identify the god Amurru, in all probability, with the god of the crooked stick. This distinctive object varies considerably in size and shape, often splaying out at the extremities, and sometimes showing lines of binding round the lower part of the stick. This is a characteristic feature of the sacred tree on Mittanian seals and is to be found earlier on certain standards on seals of the Old Babylonian period, as the author points out. Another curious fact about this crooked stick is the variety of ways in which it may be held. This may be by the middle, or end of the stick, or it may be leant against the shoulder. The crook may face away from or towards the holder. There are instances in which the object appears doubled, on the back of an animal facing different ways or leant against either shoulder by the god. This suggests that it is a ceremonial object and not a weapon or object of utilitarian use, such as a throwing stick or shepherd's crook. It is sometimes too small for a shepherd's crook and at other times too large for a throwing stick; it is in any case not the shape