ways in which gentiles could show allegiance to Judaism (pp. 163-167, reinstating the God-fearers) but wrong to suggest that this entailed any fuzziness on the question of "who is a Jew". The social implications of keeping the Law drew clear boundaries around Jewish communities in the diaspora regardless of the cultural or theological tendencies of each individual. If Collins's main questions about Jewish identity can be tackled, it must be through a firmer grasp, based on archaeological and inscriptional evidence outside Egypt, of the distribution of the Jewish communities around the Mediterranean and the role of other minority communities in Hellenistic and Roman cities. A direct assault on the literature armed only with an agenda of preconceived problems will never persuade those who are unhappy about the preconceptions.

In the meantime, it is also fundamental for any such study to know what the literature says, when it was written and where. To such questions students will find a careful and informative guide in this book. They will also find numerous sage comments on the nature of Jewish life in the diaspora, for it is indicative of Collins's sensitivity to the problems inherent in his subject that almost every objection voiced in this review may be found presented somewhere in the author's own text in qualification of his main arguments. His revelation by careful scholarship of the complexities of the evidence and of some of the theoretical questions surrounding the topic provides an excellent introduction to an important field.

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With the appearance of part IV of the Complete Concordance to the works of Josephus, the enterprise is now complete (apart from a second supplementary volume at present in preparation). The first supplement, an excellent Namenwörterbuch by the late Professor A. Schalit of Jerusalem, appeared in 1968, and in 1973 came the first of the four Münster sections produced by K. H. Rengstorf and his changing team of collaborators. B. Justus and H. Schreckenberg have, along with Rengstorf, been associated with all four volumes. The team, and above all Rengstorf, merit our thanks for their resolute labours and our congratulations for bringing them to so prompt and effective a conclusion. They are to be praised for their remarkable accuracy; a list of Addenda and Corrigenda will appear in the forthcoming Supplement II, to put right the occasional, inevitable errors found in the four parts and in Supplement I; that is a measure of the author's punctiliousness. That Supplement is also to treat the sections of Contra Apionem (II, 51-113) which survive in Latin alone.

The Concordance is indisputably a thing of beauty and each volume is a pleasure (if also something of a weight) to handle, whether for consultation or for browsing. The latter can be a highly instructive activity due not only to the quality of the layout and the generous spacing but even more to the full range of meanings provided (in English and German) for words of any importance and to the fact that we are given not bare references but the surrounding phrase or clause, except with prepositions and particles. It is thus possible to make from this volume alone a
preliminary review of, say, Josephus' understanding of the concept of *phusis* or of the idea of *philia*. On another level the Concordance will draw to our attention aspects of the characteristic language of Josephus, for example (this is not unfamiliar in Greek of the period) some of his more picturesque coinages, like *philothaamosunē* — rendered in German as “Schaulust” and in English, less adequately, as “inquisitiveness”, “curiosity” (why? Liddell and Scott’s “fondness for shows” is in fact correct).

I have expressed in previous reviews (*JJS* XXV, 2, 1974, 326-7; *JJS* XXVIII, 2, 1977, 208-9; *JJS* XXXII, 2, 1981, 231) regret at the editorial policy of offering unclassified lists of instances for complex concepts instead of striving to group them to some extent according to different sense or uses. But it would be churlish to re-open that discussion now, and appropriate simply to say that, as ever, Josephus has been fortunate: few classical authors, whatever their stature, have been served so well. Students of language, religion, history, literature and philosophy will all find ready answers to important questions here, and there will be occasions when their researches are transformed by the Concordance. It is especially because Josephus is so multi-faceted an author that the provision was justified.

Volume IV is dedicated to the Westfälischen Wilhelms – Universität, and the whole project has been aided by grants from the Minister für Wissenschaft und Forschung des Landes Nordrhein – Westfalen.

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The present volume is a considerably enlarged and updated English version of the author's earlier Hungarian work, *Magyarszági Zsidó Feliratok* (Jewish Inscriptions in Hungary), 1960. It falls into four main sections.

The first of these deals with evidence relating to the Jews of Roman Pannonia from the third century A.D. onwards. To finds made at excavations in Esztergrom (Solvá), Óbuda (Aquincum), Dunaujváros (Intercisa), etc., we may now add a glass-ring discovered at Pécs (Sopianae), decorated with Jewish symbols. An amulet with the image of a *menorah* has been unearthed at Dombóvár. Further relics include a synagogue inscription in Latin from Eszék (Mursa); a tombstone fragment with Hebrew characters from Čelarevo – Cséb (Ciglana); and several bricks bearing Jewish symbols which have given rise to much scientific debate. It was known already before Scheiber’s work that Palestinian-Syrian legions camped on the banks of the Danube. Now he demonstrates that some of the Roman citizens of Pannonia journeyed to Palestine. For example, Lucius Valerius Valerianus, who began his political career in Pannonia, turned up in Palestine as *praepositus* in 176, or perhaps somewhat later.

The second section, viz., the mediaeval sources, leads us into Hungarian history proper. Scholars concerned with Khazar documents will be interested to read of a ring, found at Elend, inscribed with Hebrew characters dating to the eleventh century, and of thirteenth-century Hungarian coins minted with Jewish cooperation. The most important fresh gain in relation to mediaeval times consists,