the money-lenders are not bankers, but private persons lending their money on occasion.

8. *Slaves.*—The number of slaves in Egypt could not have been very large, as all the hard work in the fields was performed by the free native population. Slaves were chiefly employed as house-servants, and it may therefore be assumed that their conditions of life were not very bad. Jewish slaves were brought into Egypt as prisoners of war (*Letter of Aristeas,* 12-14) and, perhaps, as an article of trade between Syria and Egypt (compare the purchases of slaves made by Zenon in Palestine and Transjordan). Among the papyri mentioning Jewish slaves only one presents any interest : *P. Oxy.,* 1205, containing a deed of liberation of a female Jewish slave with her two children (291 A. D.). The liberation is performed in a specific manner known in Roman law as a *manumissio inter amicos.* The ransom is paid by the Jewish community in Oxyrhynchos.

Conclusion.—The economic life of the Egyptian Jews was far from being uniform, unlike Jewish life in the Ghettoes of Christian Europe. They were not confined to a Ghetto and were engaged in all kinds of work and business. They did not avoid hard work, such as, agriculture, cattle-breeding and handicrafts, and we shall probably be right in considering the great majority of Egyptian Jews as men of small income, earning their daily bread by the sweat of their brows. Secondly, we find Jews in the King's service (in army and administration) who are probably wealthier and live in better conditions; both these sources of income cease, however, in the Roman period. We do not know if there were many rich Jews in the villages; we know of some house-owners among the Jews (*P. Lond.,* II, 258; III, 1119 *c; P. Oxy.,* 335; *B. G. U.,* 854), but this fact is of no importance, all fellahin being "house-owners" of their miserable huts. Wealthy Jews—merchants, ship-owners, money-lenders—were settled in Alexandria, and their standard of living was doubtless very high. Unfortunately, we have no instances in the papyri of men practicing the liberal arts, no teachers, writers, judges, physicians, etc., but it is obvious that they played a considerable part in the life of so great a community as that of Alexandria.