

# Taubenschlag, Rafał

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"On the History of the Jews of Fayum during the Hellenistic Period", V. Tcherikover, "Magnes Anniversary Book", Jerusalem 1938 : [recenzja]

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autonomy on a reduced scale like the other *politeumata* in Egypt. The principal privilege granted to the Jews by the King was the right to live in accordance with their own Law i. e. in accordance with the Bible. The papyri show, however, that the Jews acted in accordance with Hellenistic common law. The explanation of that may be found in the weakness of Jewish national institutions at the beginning of the Ptolemaic period. In Ch V. we find very interesting remarks on the prohibition of gymnasium education for Jews and the Jewish struggle for civic rights which reached its climax in the reign of Gaius Caligula and ended in complete failure in the time of Claudius.

V. TCHERIKOVER, *On the History of the Jews of Fayum during the Hellenistic Period* (*Magnes Anniversary Book, Contributions by Members of the Academic Staff of the Hebrew University*, Hebrew University, Jerusalem, 1938 see also p. XXXV an English extr.).

The archives of Zenon contain several papyri in which occur the names of Jews. The study of names is important from the cultural point of view: the choice of names bears witness to the rapid process of adaptation of the Egyptian Jews to the conditions of life in exile; for side by side with Hebrew names (Samuel, Ishmael, Johannes) we meet also Greek names (Alexandros, Antigonos) and even an Egyptian name (Pasis). A few names (Zibdis, Bargathes, Natinas, Chanunaios) testify to the Syrian origin of their bearers, but there is no evidence that they were necessarily Jews. Pap. P. Zen. 59.762 is important from the religious point of view, since in it is mentioned a Jew who obtained the Sabbath.

HENRIK ZILLIACUS, *Untersuchungen zu den abstrakten Anredeformen und Höflichkeitstiteln im Griechischen*. (*Soc. Scient. Fennica, Comment. Humanarum Litterarum* XV 3 [1949]).

This very interesting study — preceded by a preface — investigates the Greek courtesy expressions and titles. The author analyzes epic and dramatic works (p. 10—30), epistolography (p. 38—50), the development of the Roman formulae of addressing persons and Roman titles (50—58), the Greek ecclesiastic epistolography especially in the IV cent. A. D. (58—82), letters and documents on papyri provenient from the Byzantine period (82—96). The jurist is interested in the attributes and formulae