

# Taubenschlag, Rafał

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## "Scripta Hierosolymitana", V. Tcherikover, Jerusalem 1954 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

171—174, we obtain some measure of the appalling shrinkage of population that had taken place in this area between the third quarter of the second century and the early years of the fourth. This shrinkage is not surprising when we recall that at about the same time the number of those liable to the land tax at Theadelphia had declined to a mere 25.

V. Tcherikover, *Scripta Hierosolymitana* (Publications of the Hebrew University Jerusalem vol. I, Studies in Classics and Jewish Hellenism, Jerusalem 1954).

Sabbathai, usually transcribed in Greek as Sabbathaios, or Sambathaios was a very common name among the Egyptian Jews in the Ptolemaic period. In the Roman period, especially in the second century A.D., the name, now written Sambathion, is no less common, but now it is no longer confined to Jews. We find it as the only Hebrew name to appear in a purely Egyptian environment, as in the Fayûm villages Karanis, Theadelphia, Philadelphia, the metropolis of the Hermoupolite district, the Mendesian district and elsewhere.

Sambethe or Sambathis = Jewish Sibyl = the goddess of the Sabbath was worshiped by the Sabbath-observers. The Sabbath-observance by Jews was so conspicuous a usage that it could easily be adopted by non-Jews as a separate rit, without any further religious consequences. The name indicates that their parents were particularly devoted to Sabbath observance and were anxious to see this devotion perpetuated by their children. It is a well known usage practised by many peoples that children are named after their fathers and grand-fathers. Thus a name, once entered in a family, remains in it for many years. Such was the fate of the name Sambathios. Now a man, named Sambathios after his grandfather need not necessarily have been a Sabbath observer. In this way the name lost its significance and became a regular name for Egyptians.

A. Calderini, *Oi êπι ζένης* (*J.E.A.* 40 [1954] 19—22).

In the first line the author remarks that the existence of ζένοι and then of the êπιζένοι in Egypt was proved by several quotations which he assembled from the preserved documents and which