

# Rafał Taubenschlag

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"Philo on Jewish citizenship in Alexandria", H. A. Wolfson, "Journal of biblical literature", 63, 1944 :  
[recenzja]

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The Journal of Juristic Papyrology 3, 156

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1949

Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

CLAIRE PRÉAUX, *Les Grecs en Egypte d'après les archives de Zénon*, Bruxelles 1947.

Not seen.

O. W. REINMUTH, *The Ephebate and Citizenship in Attica and Egypt* (*Transactions of the American Philological Association* 78 (1947) pp 433—434).

Not seen.

R. TAUBENSCHLAG, *Citizens and non-citizens in the papyri* (*Scritti in onore di C. Ferrini* III 169 ff), Milano 1948.

Vide my *Law* II 18 ff.

H. BERVE, *Das neue Bild der Antike. I Bd. Hellas. II Bd. Rom*, Leipzig 1942.

In the first volume F. Zucker's article *Die Bevölkerungsverhältnisse Ägyptens in hellenistisch-römischer Zeit* I 369 ff deserves the attention of the papyrologists.

H. A. WOLFSON, *Philo on Jewish citizenship in Alexandria* (*Journal of biblical literature* 63 (1944) pp 165—168).

Not seen.

H. I. BELL, *Antisemitism in Alexandria* (repr. from the *Journal of Roman Studies* 1941 pp 1—18).

This paper deals with the relations between Jews and Greeks in Alexandria, that long protracted racial animosity commonly known as antisemitism. Before coming to the subject proper, the author gives interesting remarks about the position of the Alexandrine Jews; especially about the controversy whether the Jews were citizens of Alexandria or not. But it is now known that the Jews as a body did not possess the citizenship of Alexandria though single members of the race were from time to time granted the privilege. They did however enjoy some of the rights held by citizens, they were generally known as Ἀλεξανδρεῖς (see however my *Law* II 2018), and they possessed substantial powers of self-government which — in some respect — were superior to those of the citizen-body itself; at least in later times, when Alexandria lacked a Senate. There seems to have been a superior and inferior class within the community which was governed at first by elders and later by an official known as „genarch” or „ethnarch”. In Roman times we hear of a γερουσία or council of elders probably containing 71 members. The author points out that during the