

# Taubenschlag, Rafał

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"The Jews in Egypt in the Hellenistic-Roman Age in the Light of the Papyri", V. Tcherikover, Jerusalem 1945 : [recenzja]

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cratis was dedicated to the actually reigning king. The article contains also considerations about the foundation and the development of Naucratis and the statute of the city (cf. on this article Welles, *American Journal of Philology* vol. LXXI 1 (1950) p. 109 ff.).

C. B. WELLES, *The Garden of Ptolemaïus at Panopolis* (Extr. from *Transactions of the American Philological Association* vol. LXXVII (1946) p. 192 ff.).

This article deals with the inscription published first by J. Milne, *Greek Inscriptions from Egypt* JHS 21 (1901) 286—290 N. X and by Guéraud, *Annales du Service des Antiquités de l'Égypte* 39 (1939) 279—303 pls. XL—XLIII. It is the object of the present paper to review the text in the light of Guéraud's edition. For the jurists the most interesting part are the five hexameters, translated p. 199 as follows: *Agrius feasts twice yearly the entire people of Pan the mountain dwelling at the solemn banquets of Phoebus, calling two men, rulers from each ethnos; and he is wont to glorify(?) priests of the ethnos and helpers for the libations to the number of a hundred, twice each year alike.* The terms are those of Egyptian public life. Without knowing the date of the inscription or the constitutional history of Panopolis it is possible only to speculate. The author discusses especially the meaning of ἔθνη. „*Whether the population was divided into tribes and demes which may be called ἔθνη or not, or what meaning we are to ascribe to that word of wide use, I cannot say*”. One remembers that ἔθνος could also be used of priestly group.

V. TCHERIKOVER, *The Jews in Egypt in the Hellenistic-Roman Age in the Light of the Papyri* (The Hebrew University Press Association, Jerusalem 1945).

This is an English summary of the Hebrew original. It gives its principal conclusions but omits the discussions and the main body of evidence, as well as references to the sources and to the modern literature. After an introduction the author deals with the settlement of the Jews in Egypt (Ch. I), the economic life of the Jews in Egypt (Ch. II), the taxes of the Jews (Ch. III), Jewish and Hellenistic Law (Ch. IV), the civic status of Egyptian Jews in the Roman period (Ch. V), the Jewish Revolt under Traian (Ch. VI). For jurists are ch. V and ch. IV the most interesting. The author states that every Jewish community could enjoy its

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