

# Taubenschlag, Rafał

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"Οί ἐπὶ ξένης", A. Calderini, "J. E. A.", 40, 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 ξένης* (*J.E.A.* 40 [1954] 19—22).

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

appear in each century from the III until the IV A.D.. Principally the expression ἐπὶ ξένης is significant not as much in the Ptolemaic era when its examples are but few and not particularly important but chiefly in the Roman era. It is worth taking into consideration the usual forms and the antithesis of this expression in order to elucidate its meaning: one time the antithesis is the ἰδέα, the other time the antithesis is made between ξένης and ἰδιος τόπος. The conclusion is that ξένης means an alien place but not a foreign one, what means a place situated in some not so far a distance, from the native one where everybody was inscribed. The author assembles in the chronological order a detailed list of cases where the individuals are said to be ἐπὶ ξένης.

### ADMINISTRATIVE LAW

M. Amelotti, *La posizione degli atleti di fronte al diritto romano* (SDHI XXI [1955] 124—156).

The opportunity to write this article was given by a Florentine papyrus published as PSI XIV 1422. In this text an *athletes* applies to the emperor to be appointed in the Egyptian administration as κῆρυξ. The author examines the legal position of the *athletai* making to a large extent use of the papyri (SB 4244; BGU 1074; 1073; Lond. 1178).

J. F. Gilliam, *The Roman Military Feriale* (repr. from the *Harv. Theol. Rev.* XLVII, No. 3, 1954).

This article deals with three things: first it discusses the purpose of the military Feriale when it was established, as it probably was, by Augustus; secondly — he considers the distribution of the occasions in the Feriale and hence to some extent their value as breaks in the soldier's routine; finally he examines three sections of the text which deserve close study.

H. I. Bell, *Graeco-Egyptian Religion* (*Museum Helveticum* X, fasc. 3/4, [1953] 222—237).

In this essay consecrated to the history of Graeco-Egyptian religion one will find many remarks on questions which can inte-