the civil administrators, such as the strategi of the districts, were enrolled in the army or joined up as volunteers. Fear and consternation reigned among the Greek families, whose members, fighting at the "front", were exposed to the hostility of the Jews. Bad news of a defeat seriously affected overstrained nerves, whereas good news revived courage, and the days of victory were fixed as permanent festivals. The roads were not safe, and fields, estates and houses were burnt down or devastated. The fertile soil became desert, and thirty years after the revolt signs of the devastation were still to be seen in Egypt. The hatred for Jews reached its climax. The Jews were styled "impious" (ἀνόσιοι) even in official papers, and from this expression we may assume that the Jews, during the revolt, gave vent to their anger not on men alone, but on the gods as well. And, indeed, we learn from Appian that the Jews destroyed the τέμενος of Nemesis in the vicinity of Alexandria, and inscriptions from Cyrene tell us of the devastation of a temple of Apollo with the buildings attached to it. This intolerance can easily be understood if we assume the revolt to have been connected with a revival of Messianic hopes, so common among the Jews in the years 70—135 A. D. The unexpected appearance of a "King" (*i. e.* Messiah) in Cyrene perhaps gave the first impetus to the whole movement.

CHAPTER VII.

NAMES OF THE JEWS.

In the Hellenistic-Roman period the Jews used to call themselves by Hebrew, Semitic, Greek, Egyptian and Roman names. The choice of names, though seemingly arbitrary, is in reality bound by custom, imitation and tradition, and the examination of the names used by a people at a certain stage of its history can, therefore, serve as an important chapter in the study of its cultural development. Hebrew names were in common use among the Jews from the beginning of the Hellenistic period until the Arab conquest. The most common name was Shabbetai (see below). Second place may be given to Simon; about thirty persons in the papyri named Simon can claim Jewish origin. Yet it must be