INTRODUCTION.

The introduction consists of a brief survey concerning the development of papyrology with special reference to its importance for the history of the Jews in Egypt. Jews are mentioned in various publications of papyri, and particularly in the following collections : The Flinders-Petrie Papyri ; the Archive of Zenon ; the "Enteuxeis" from Magdola ; the Tebtunis Papyri ; the Ostraca from Upper Egypt in the Hellenistic period (included in the collections of Ostraca published by Wilcken and Tait) ; the Alexandria Papyri (in *B. G. U.*, IV) ; the Oxyrhynchos Papyri ; the correspondence of Apollonios, the strategus of Apollinopolis-Heptakomia ; the Edfu Ostraca ; the Acts of the Alexandrian Martyrs.

It is at times no easy task to distinguish between a "Jewish" and a "non-Jewish" papyrus. The papyri containing the word "Jew" or "Jewish" are very few in number, as are the documents referring to events or institutions connected with Jews, or coming from places known to be Jewish settlements. In most cases it is the proper name of a person which enables us to conclude whether the papyrus is "Jewish" or "non-Jewish". Hence the importance of a careful study of the proper names in the papyri, which serves as a preliminary and necessary step towards composing a *Corpus Papyrorum Judaicarum*. The Jews in the Hellenistic-Roman period were called by Hebrew, Semitic, Greek, Egyptian and Roman names. A Hebrew name is the surest testimony to the Jewish origin of its bearer, but even here we meet with difficulties, as in the names Shabbethai (cf. chap. VII) and Simon (which may also be a Greek name) ; in the Byzantine age the Biblical names are commonly used by the Christians. Among the Greek names we note the theophoric names, such as, Dositheos, Dorotheos, Theophilos, etc., as being widely spread among the Jews ; yet it would be false to consider every man named Theophilos a Jew. As to the other names (Greek, Semitic, Egyptian, Roman and even Hebrew in the Christian period), it is obvious that we have no means of distinguishing between a Jew and a non-Jew, if there are no precise indications in the document concerning the nationality of the man.