including men called Sambathion, who were not Jews, but members of a syncretistic cult; 5) a group of men called *σύνοδος Σαμβαθική* in Naukratis which was probably a Greek association. All these names were derived not from the name of a Phrygian goddess Sambethe whose existence was suggested by W. Schulze, without sufficient proofs (see his article "*Samstag*", *Kleine Schriften*, p. 281), but from the Hebrew "Shabbath". We may thus conclude that there were some groups among the pagan population of the Empire who learned Shabbath observance from the Jews, and we know from the Tanais inscriptions that some of them used to call themselves "Sambathion". It is quite clear, therefore, that the "Sambathions" of Karanis, Theadelpheia, etc. were not Jews, but Egyptians observing the Shabbath. Mostly women were called by that name (*Σαμβάθιον*) whether because the performance of the Shabbath rites at home was essentially a woman's duty, or because it was dangerous for a man to proclaim his observance of Jewish rites at a time when Jews were severely persecuted by the Roman Government in Egypt.

CONCLUSION.

The conclusion presents a brief survey of the development of Egyptian Jewry from the beginning of the Hellenistic period down to the Arab conquest. The cultural features of this development (assimilation on the one hand, devotion to religion and national customs on the other) are especially emphasized, in so far as this can be done on the basis of papyrological evidence alone, without the use of literary sources.