Alexander and Ptolemy I Soter; yet the first of the Greek papyri relating to Jews (*P. Hib.*, 96 and some of the *Zenon Papyri*) date from the reign of Ptolemy II Philadelphos, whereas the Jewish inscriptions from the Necropolis of Ibrahimje in Alexandria can be vaguely ascribed to the reign of the first two Ptolemies. Jewish emigration from Palestine to Egypt can be traced from the beginning of the Hellenistic period to the end of the IIIrd century B. C.; it seems that the stream of emigrants was particularly high in the time of Antiochos Epiphanes and the first Hasmoneans. We have no evidence of Jewish emigration from the end of the IIIrd century to the reign of Claudius, but the lack of evidence does not imply the non-existence of the fact itself. Claudius stopped the immigration of the Jews into Alexandria; yet it was merely an emergency measure. On the conclusion of the wars of 70 and 135 A. D. many Jews were brought into Egypt as captives. After this time we have but few notes on Jews entering Egypt (as in *P. Oxy.*, 1205), and it may be assumed that the deterioration of the social and economic conditions of the Egyptians Jews gradually resulted in the reduction, if not the total cessation, of Jewish immigration into Egypt.

From the point of view of the Egyptians, the immigration of the Jews was but a part of a far greater immigration of Syrians. As it happened, they did not discern between a Jew and a Syrian, the cause being perhaps the lack of a special name for Southern Syria. "Palestine" mentioned already by Herodotus, was not in official use until the IIIrd century A. D., and the places inhabited by Jews were included in the larger geographical unit of "Syria and Phoenicia" (Letter of Aristeas, 22; SB 8008). We learn from *P. Petr.*, III, 7 that the Hebrew language was taken in Egypt for "Syrian" (*i. e.* Aramaic), and the author of the Letter of Aristeas even warned his readers specially not to commit this error (11). The settlements of the Syrians were scattered all over Egypt; we know of at least eight [1] settlements named "Syrian Villages", and of a number of "Syrian quarters" in various towns, to say nothing of numerous villages whose Semitic names (like Magdola) point to their Syrian inhabitants. The Syrians were engaged in various occupations and are mentioned in

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[1] Cf. Henne, *Sur trois nomes du Delta, Actes du 5e Congrès de Papyrologie*, p. 151.