Men and Sarapis. No definite system in the adoption of Greek names can be stated. It is commonly held by modern students that the choice of a Greek name was based either on a translation of the Hebrew name into Greek (*e. g.* Tanhum-Paregoros), or on a similarity in the sound of the word (*e. g.* Abtalion—Ptollion). Yet this was by no means systematic, and it would be false to assume that in each case the adoption of a Greek name was made in accordance with fixed rules. The double names in the papyri show us that the Greek name bore no connection with the Hebrew (see f. ex., *B. G. U.*, 715 : "Joses, named also Theophilos"; *P. Tebt.*, 818 : "Theodoros, son of Theodoros, called also Samuel"). It is worth noting that the great majority of translated names (like Tanhum-Paregoros, or Zaddok-Justus) were the result of deliberation by the well-educated men, not a creation of the people itself, and were used especially in Palestine. As to the Jews of Egypt, it is possible that at the beginning of the Hellenistic period they, too, endeavoured to find the Greek names best corresponding to the Hebrew ones. Soon, however, the Greek names were included in the collection of usual Jewish names, so that a new-born child was named after his father or grandfather, and no question arose as to whether this name was Hebrew or Greek.

The group of Egyptian names is smaller than those mentioned above, yet it is of special significance, the use of Egyptian names revealing to us the gradual assimilation of the Jews among the natives. This process of assimilation did not bring about the creation of cultural values, like assimilation among the Greeks, and could not be traced, therefore, in literary sources. Papyri and ostraka alone revealed this important fact. Egyptian names used by Jews include the following : Pasis, Seos, Petesuchos, Horos, Paus, Petos, Seuthes, Paabos, and the woman's name Thermutharion.

Jews called by Roman names were Roman citizens, and these we have already discussed above.

A special problem arises in connection with the name of Shabbethai, mentioned nearly 90 times in the papyri and 15 times in Greek inscriptions from Egypt. It was the most common name of the Egyptian Jews. This fact in itself should not surprise us, Shabbethai being a rather common name in other lands of Jewish dispersion as well. The difficulty