nians", "Persians", "Cretians", etc., which could be applied to men of various origins. There are two reasons for this exclusive use of the Jewish ethnicon : 1) the Jews, until the reign of Ptolemy VI Philometor (180-145), did not serve in separate Jewish units, but were distributed among various regiments, so that there was no possibility for a non-Jew to be assigned to a Jewish unit and in consequence be called a "Jew"; 2) the ethnicon "Jew" had a religious connotation as well, and a non-Jew could not be styled a Jew when he was not a proselyte. In the reign of Philometor an important reform concerning the Jewish army was inaugurated by the King : Jewish soldiers were settled on the "Land of Onias", they formed a Jewish unit and served under the command of Jewish generals. From this time on we can speak of a "Jewish army" in Egypt. Unfortunately, we learn of this reform from Josephus only; the papyri cease to give us evidence regarding Jewish soldiers at the particular moment when their voice would be of the utmost importance.

While it was not possible for a non-Jew to be styled a Jew, there was no prohibition for Jews to enter a "pseudo-ethnic" group of soldiers and to be styled "Persians" or "Macedonians". Jew-Persians are mentioned in the following papyri : *P. C. Z.*, 59003 ; *P. Tebt.*, 815, fr. 5, ll. 10-27 ; *B. G. U.*, 1106, 1134 ; *S. B.*, 7341 ; *P. Hamb.*, 2. Only the "Persian" in *P. C. Z.*, 59003 was a real soldier, all the others belong to the "Persians of Epigone", who became in the beginning of the Roman period not only a pseudo-ethnic, but also a pseudo-military group.

As for the Jew-Macedonians, we hear of their existence in Alexandria from Josephus (c. *Ap.*, II, 36 ; *bell. Jud.*, II, 488 ; *Ant.*, XII, 8), and his evidence is confirmed by that of the papyri from the time of Augustus (*B. G. U.*, 1132, 1151, I). When our sources speak of "Macedonians" without any further specification, their purpose is to designate the Macedonian army; as applied to Alexandria, the "Macedonians" are the garrison of the town. It thus follows that the Ptolemies assigned the Jews (not the whole community of Alexandrian Jews, of course, but a single military unit) to this important part of the Macedonian army, whose duty it was to defend the King and to keep order in the capital. It may be assumed that this important event in the history of the Alexandrian Jews took place at the time of Philometor, his reign being the