arises when we consider the fact that not all persons bearing that name in the papyri can be regarded as Jews. We thus find in the Fayûm village Karanis (171/174 A. D.) 13 persons named Shabbethai, though there are no other Hebrew names in the long lists of the inhabitants of the village (see *P. Michigan,* IV). The same picture is presented to us in Theadelpheia (*B. G. U.,* IX; *P. Columb.,* 1), and it may clearly be stated that in many other places in the Roman period this name occurs as a single Hebrew name among the great number of Egyptian and Greek names. In almost all these cases the Hebrew name ("Shabbethai") is transcribed not as Sabbathaios, or Sambathaios, as is usual in the Hellenistic period, but Sambathion, and it might be suggested that this latter name was derived from the Egyptian "Sambas", and not from the Hebrew "Shabbethai". Yet this suggestion cannot be supported if we consider the following facts : 1) both endings *-αῖος* and *-ίων* are merely two different suffixes of the same root *Σαμβαθ-* ; 2) we have instances from the Roman period as well of "Sambathions" being definitely Jews (*e. g. S. B.,* 5817), and on the other hand we have at least one instance of a Sambathaios (written incorrectly Sambatheios) being a member of a purely Egyptian family (*P. Hamb.,* 60); 3) we know that some persons called "Sambathions" were members of a religious community in Tanais on the sea of Azov [1], and there can be no question of any influence of an Egyptian name on persons living so far from Egypt. We shall find the true solution to the problem if we consider the fact that in several parts of the Roman Empire various names of persons, buildings, religious cults, etc. were derived from the Hebrew word "Shabbath". Yet the persons or groups of persons who used these names were not Jews, although the influence of Judaism upon them is obvious. Compare, for example, the following instances : 1) the persons named "Shabbethai" in Rome (cf. Frey, *Cor. Insc. Jud.,* No. 68 +, 69 +, 95 +, 63 +, 71 +) who are certainly not Jews ; 2) the building called *Σαμβαθεῖον* in Thyateira which cannot be taken for a synagogue ; 3) the god *Σαββατισλής* worshipped by a sect of *Σαββατισλαί* who cannot be identified with the Jewish God ; 4) a sect of worshippers of *θεὸς ὕψισλος* in Tanais,

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[1] E. Schuerer, *Stzb. Preuss. Akad.,* 1897, XIII.