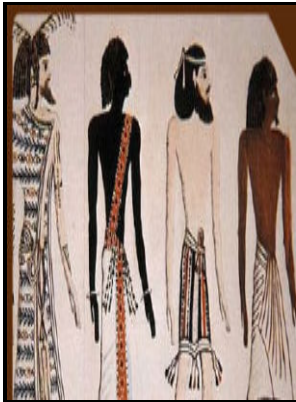


Ethnicity in Ptolemaic Egypt

J.C. Gieben - Ptolemaic Kingdom



Description: -

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Egypt -- Ethnic relations -- History.

Ptolemaic dynasty, 305-30 B.C.

Ethnicity -- Egypt -- History. Ethnicity in Ptolemaic Egypt

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Dutch monographs on ancient history and archaeology ; Ethnicity in Ptolemaic Egypt

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‘Because I am Greek’: Polyonymy as an Expression of Ethnicity in Ptolemaic Egypt. *Studia Hellenistica* 55

Among other thinkers associated with the Library or other Alexandrian patronage were the mathematician c. Early in 331 BC he was ready to depart, and led his forces away to. It is a double temple with two sets of structures dedicated to two separate deities.

‘Because I am Greek’: Polyonymy as an Expression of Ethnicity in Ptolemaic Egypt. *Studia Hellenistica* 55

Bearers of bilingual double names were also more frequent in the Fayyum, which is to be expected according to Coussement, since the region had a high percentage of tax- Hellenes in the 3rd century. There is no reason to believe that the *πολιται* referred only to the citizens of Alexandria, as the editor of P. Manning, *The Last Pharaohs: Egypt Under the Ptolemies, 305—30 BC* Princeton, 2009.

Social Unrest and Ethnic Coexistence in Ptolemaic Egypt and the Seleucid Empire*

Abstract The study of ancient states brings a historical perspective to the creation of official identities. Even some priests of Egyptian gods remained fiscally privileged, and since many priests were landowners, they benefitted from the Roman fiscal regime on land, despite degradation of the economic situation of Egyptian temples.

062: Ptolemaic Egypt

Now vanished, the lighthouse was reckoned as one of the for its unsurpassed height perhaps 140 metres or 460 ft ; it was a square, fenestrated tower, topped with a metal fire basket and a statue of Zeus the Savior. But we also can see the tensions between the Greek and Egyptian communities, which could explode in bouts of violence and rebellion.

Ethnicity, occupation and tax

Immigrants from all origins came to serve the Ptolemies in exchange for money, land, and new opportunities and benefitted from strong power relations vis-à-vis the rest of the population.

Identity, Burial Practice, and Social Change in Ptolemaic Egypt.

Immigrants represented about 5% of the population and came from Cyrenaica, Greece, the Aegean, Macedonia, the Balkans, Asia Minor, and Judea, with a few others from the Levant and the western Mediterranean. He died in 51 BC, leaving the kingdom to his ten-year-old son and seventeen-year-old daughter, and , who reigned jointly as husband and wife. The benefits mainly went to immigrants and their descendants, who often were soldiers or had become tax- Hellenes or citizens of one of the Greek cities in Egypt.

‘Because I am Greek’: Polyonymy as an Expression of Ethnicity in Ptolemaic Egypt. *Studia Hellenistica* 55

When the Persians took over Egypt, Naucratis remained an important Greek port and the colonist population were used as by both the rebel Egyptian princes and the Persian kings, who later gave them land grants, spreading Greek culture into the valley of the Nile. Ptolemy, a who was one of Alexander's most trusted generals and confidants, and declared himself. The vast Seleucid Empire, by contrast, brought together Greeks, Persians, Babylonians, Bactrians and, from the second century, Jews.

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