of the Senate, and the like. There is no sense in looking for historic truth in stories like these, as they are composed with one aim only, namely, to impress the reader with certain ideas put forth by the author. Yet it is worth noting that the legend concerning the "alliance" between Rome and the Jews took deep root among the readers, and there are scholars even today who believe in its veracity.

2. *Gymnasium education and the question of civic rights.*—Every young Greek in Greece was brought up in the gymnasium of the polis. The termination of this course of study was the prerequisite to citizenship. The Greeks transferred this important institution to Egypt as well as to other countries; in the Ptolemaic period even villagers received gymnasia of their own. Private initiative played an important part in the establishment of the gymnasia. The existence of village-gymnasia may be taken as proof of the fact that education in the gymnasia was not reserved for "citizens" only (there were no citizens in the villages), but was available to all who wished to make use of it. We may assume that things were different in Alexandria, where the gymnasia were doubtless controlled by the King and the authorities of the polis. Yet the state of anarchy, so strong towards the close of the Ptolemiac period, probably prevailed in civic affairs as well, and it is to be expected that the city's authorities themselves were not always certain who was to be considered a citizen, and who not. Hence the possibility for Jews as well to enter gymnasia and after completing them to be inscribed as citizens. It was, of course, only Jews of considerable wealth who tried to take this course, the imitation of the Greek forms of life being so characteristic a trait of the well-to-do Oriental. In so far as the Hellenistic age is concerned, it may be stated, that the efforts of Jews to enter gymnasia were not so much a question of deriving any political advantage but rather a cultural tendency.

The Roman conquest changed the whole situation immediately. From the very beginning of Roman rule it was the Greek population which was chosen by Rome to serve as a basis for its government in the Orient. "A Greek" in the eyes of the Romans was identified with "a citizen of a Greek city", the civic status and not the nation determining one's place