(l. 77/78)[1], *i. e.* against the Jews. He announces several restrictions of the political life of the Alexandrian Jews, without giving any justification for such a step. At the end of the passage, as if to crown the whole Letter, appear the striking characteristics of the Jews as a people "fomenting a general plague for the whole world" (ll. 99/100). The real importance of the Letter, however, is not confined to threats, but consists in the precise definition given by Claudius to the rights of the Jews. He urges the Alexandrians not to disturb the Jews "in the exercise of their traditional worship but to permit them to observe their customs" (ll. 85/86), *i. e.* he confirmed the religious and national rights of the Jews. But he forbade the Jews to take part in the games and to seek additional rights "in a city not their own" (l. 95), *i. e.* he deprived them of all hopes of obtaining Alexandrian citizenship and of being on equal terms with the Greeks. In this sense, it may be said that the Letter of Claudius put an end to the "emancipation" of the Alexandrian Jews. As for the famous words relating to Jews "fomenting a general plague for the whole world", it is false to connect them with the Claudian prohibition of the admission of Jews from Egypt and Syria to Alexandria, as is generally assumed. They served as a conclusion for the whole passage dealing with Jews. The stopping of immigration was merely an emergency measure aiming at the rapid suppression of the Jewish riot, whereas the words regarding "general plague" refer to the revolutionary movement amongst the Jews directed against Rome, and now beginning to manifest itself in several places (Palestine, Antiochia, Rome itself). It may be assumed that Messianic hopes played a considerable part in this movement, although there is no reason to identify it with Christianity.

4. *Roman citizenship.*—Roman citizenship could be obtained in three different ways : by enfranchisement from slavery, by serving in the Army and by a personal grant from the Emperor. Like all inhabitants of the Empire, Jews also used all these ways ; yet that of army service was not a common one, Jews being infrequently enrolled in the Roman army.

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[1] The translation (here and later) is that of H. J. Bell in his first publication of the *Letter of Claudius* (*Jews and Christians in Egypt*, 1924).