in the Roman Empire. Yet in Egypt there were Greeks living outside the three Greek cities, whom the Romans were obliged to consider too. They granted them certain privileges and inscribed them in a separate group of *οἱ ἀπὸ γυμνασίου* ("men of the gymnasium"). Adherence to this group opened the doors to a political career in the province (municipal offices, minor posts in the administration of the province, etc.). The result was that membership in the body of "men of the gymnasium" indicated not merely membership in a "cultured society", but was the first step towards the fulfilment of an active part in political and municipal life. Such a state of affairs brought about a new attitude towards gymnasium education. The anarchy of the Ptolemaic rule came to an end; the gymnasia ceased to be a matter of private initiative, and the enrolment of a young man to the ephebi was henceforth bound up with a thorough examination of the candidate. The latter had to answer a set of questions referring to the civic status of his parents, membership in the "men of the gymnasium" being a legal state transmitted by inheritance, like citizenship in a polis. It is easy to visualize the great influence of this new state of affairs upon Egyptian Jewry. The Jewish youth, hitherto entering the ephebi without much difficulty, was henceforth obliged to answer the dangerous questions : Who is your father? Who is your mother? The Roman Government and the city authorities were both anxious to keep Alexandrian citizenship free from any foreign influence, because membership in the body of Alexandrian citizens was in the Roman age connected with many privileges, and above all with the exemption from payment of the poll-tax. It was also the first step towards securing the rights of a Roman citizen.

Two documents of the early Roman period contain allusions to this new attitude towards the gymnasium education of the Jews : the "Papyrus of the *βουλή*" (*P. S. I.*, 1160) from the reign of Augustus, and the Letter of the Emperor Claudius to the Alexandrians (*S. P.*, 212). The first document is written by a spokesman of the Alexandrians; he emphasizes that the Council (if the Emperor will grant it to the Alexandrians) will not permit persons paying the poll-tax to be inscribed as ephebi, nor persons lacking Greek education to enter the ranks of citizens. Though Jews are not mentioned here, it is obvious that the warning is