Greek cities ; 3) citizens of the three Greek cities in Egypt enjoying their own jurisdiction ; 4) members of numerous communities (πολιτεύματα) granted their own jurisdiction on a limited scale and subject in all other cases to the Hellenistic law. In the Roman period a fifth group was added, namely, the Roman citizens, whose legal affairs were conducted in accordance with the principles of Roman law. Such a variety of juridical status of the population enabled the Jews as well to adapt themselves to the conditions of Hellenistic life. The Jewish people in Egypt as a whole could not enjoy a juridical organisation of its own, because the autonomy of such great ethnical units could not be acknowledged in Egypt from the political point of view. Every Jewish community, however, could enjoy its autonomy on a reduced scale, like every other *politeuma* in Egypt. The principal privilege granted the Jews by the Kings was the right "to live in accordance with their own laws", *i. e.* in accordance with the law of the Bible.

We have very few instances in the papyri of the existence of Jewish communities in Egypt (cf. *W. Chr.*, 193). In the Byzantine age we can distinguish between three different groups of men within the community : the heads of the community, the "elders" (evidently members of a council of elders) and the "holy community", *i. e.* the people (see the article by Cowley, *J. E. A.*, 2, p. 209 sqq.). Synagogues are mentioned in ten different places in Egypt. Among other institutions we hear of an "archive" (notarial office) (*B. G. U.*, 1151, I) and a tribunal (Tosephta, Ketuboth, 2, 1) in Alexandria. It is, indeed, undisputed, that Jews enjoyed their own judical organisation, particularly in Alexandria, yet this fact is by no means confirmed by the papyri, except the reference to the above-mentioned "archive" and an obscure hint of a marriage contracted in accordance with Jewish law (*P. Ent.*, 23). On the contrary, the papyri show us that the Jews acted in accordance with the principles of Hellenistic common law. The papyri of Fayum, from the IIIrd and IInd centuries B. C. (particularly *P. Tebt.*) and of Alexandria, from the reign of Augustus (*B. G. U.*, IV) give the following evidence : 1) The documents dealing with Jews are drawn up in the usual manner of Hellenistic documents. No details are omitted, not even the full titles of the Kings, referring to their divinity ; 2) the documents were as a rule