broader question of the relations between Rome and Alexandria. This fusion of various interests is to be found, for example, in the fragments of anti-Semitic literature known as "Acts of Alexandrian Martyrs". The fragments are composed as if they were official records of law-suits between Jews and Greeks before the Emperor's court in Rome; in reality they are free compositions of unknown authors, although based on actual events, so that many historical facts are preserved therein. The main purpose of these fragments is to incite hatred against the Roman Emperors or to ridicule them; the hatred against Jews is merely a matter of subordinate significance. The "Acts" describe the Roman Emperors as the truest allies of the Jews, and under the influence of the Jews the emperors are permanently in conflict with Alexandria and its best representatives. What could be the origin of such a legend? We can point out three main causes: 1) At the end of the Hellenistic period the Jews were partisans of some of the Ptolemaic Kings and their friends the Romans, whereas the citizens of Alexandria were champions of a national policy and resisted the growing influence of Rome in Egypt. The Jews desired a strong centralized administration, for only such a Government, and not that of a free Greek polis, could keep their privileges intact and guarantee the autonomy of Jewish communities. The Alexandrians, therefore, had a well-founded case to accuse the Jews of helping the Romans to suppress the freedom of their mother-city. 2) The famous trial of Isidoros and Lampon before Claudius ended with the execution of the Alexandrians; hence the impression that in the law-suits between Jews and Greeks the Emperors upheld the cause of the Jews. This impression was false, because in many cases referred to in the "Acts" the Emperors inflicted heavy punishments on the Alexandrians, though the Jews were by no means involved in the trial. 3) The Jews appeared to the authors of the "Acts" as the traditional enemies of the Alexandrians. For purposes of propaganda it was an ingenious trick to paint the Roman Emperors as favouring the Jews, thus arousing in the reader double hatred to Rome. Hence the description of the Roman Senate as being full of Jews; the curious idea of representing Claudius as the son of a Jewess (or as influenced by a Jewess); the story of the Empress Plotina conducting propaganda in the interest of the Jews among the members