directed against them, as well as against the Egyptians. In the second document all persons enrolled as ephebi until the reign of Claudius are granted Alexandrian citizenship, whereas Jews are forbidden to take part in the contests presided over by the gymnasiarchos or the kosmetes. This prohibition is to be understood only on the assumption that the Jews had no access at all to the gymnasia, the contests being an integral part of the gymnasium education.

The prohibition of gymnasium education for Jews was not an expression of the anti-Semitic sentiments of the Romans, but rather a logical outcome of the principles of Roman Government in the Orient. The division of the whole population of the Eastern provinces into two elements—Greeks, enjoying various privileges, and "natives", devoid of any rights—left no room for a third element. As to the Alexandrians, it is easy to understand why this policy seemed a right one to them; it helped them to get rid of men whose opinions and beliefs were foreign to their own. We must not forget that the Greek polis was not only a political, but a cultural and religious community as well. The Jews strongly opposed this Roman and Alexandrian policy in a long struggle for civic rights. This struggle reached its climax in the reign of Caius Caligula and ended in complete failure in the time of Claudius.

3. *The Emperor Claudius and the Jews.*—There are two documents (besides *Ant.*, XIX, 280 sqq.) dealing with the policy of Claudius towards the Jews in the first year of his reign : his Letter mentioned above and the fragments of the "Acts of Isidoros and Lampon", concerning the trial of these two Alexandrians before the Emperor. This trial is commonly supposed to have been held in 53 A. D.; yet the opinion of the minority, placing the date of the trial in the year 41 B. C. seems to me to be correct. The following reasons may be advanced in favour of the year 41 : 1) Agrippa, the King mentioned in the trial, may certainly be identified with Agrippa I, whose interest in Alexandrian affairs is well attested to, and not Agrippa II, whose connection with Alexandria is dubious; 2) There is reason to believe that Isidoros, who visited Rome at the end of 40, was still there in the spring of 41; 3) The desire of Claudius to avenge his friends Theon and Macro, who were sentenced