to death by Caligula as a result of the accusation of Isidoros, is quite understandable immediately after the assassination of Caligula, but not twelve years thereafter ; 4) The dispute about the problem of Jewish rights in Alexandria fits the year 41 better than 53.

On the basis of literary and documentary sources, the following sketch of what happened in 41 can be drawn up : At the end of 40 the Jews were in a very sad plight. The anti-Semitic outbreak in Alexandria two years earlier not only paralized the economic development of the Jews, but threatened the very existence of the Alexandrian community. The delegation to Caius, consisting of three important members of the community, with Philo at the head, was met with scorn on the part of the Emperor, so that Apion, the head of the Greek delegation from Alexandria, could be quite certain of his victory over the hateful Jews. Yet on January 24, 41 A. D., Caligula was assassinated, and the reign of Claudius promised the inauguration of a new epoch, the Emperor showing a sincere desire to return to the principles of the rule of Augustus. Fresh hopes were cherished by Jews as well. Particular importance could be attached to the fact that the Jewish King Agrippa, clever and artful as he was, won the friendship of the new Emperor in a few days. Impressed by Agrippa, Claudius consented to hear the complaints of the Alexandrian Jews, and it may be suggested that he received the delegation of Philo which was probably still residing at Rome. At the same time he heard the claims of the Greeks, probably represented by Apion. This was the first examination of the Jewish question before Claudius, mentioned by him in his *Letter*, l. 87-88. With regard to the Jewish question, as well as to many others, Claudius returned to the policy of Augustus. He sanctioned the ancient privileges of the Jews and permitted them to live in accordance with their own laws. An edict was drawn up, which was handed over to Agrippa, who was to publish it in Alexandria upon his return home via Egypt. This edict, with some interpolations, is preserved by Josephus in *Ant.*, XIX, 280 sqq. The "victory" of the Jews provoked great agitation among the anti-Semites. Their leader Isidoros, seconded by his friend Lampon, took the initiative and called Agrippa to court. Agrippa's position was very embarassing. Isidoros, perhaps, was not so dangerous an enemy (he acted not as an official representative