of Alexandria, but at his own peril); but Ti. Claudius Balbillus, a friend of the Emperor and the head of the Alexandrian delegation which had just arrived in Rome, was ready to appear at the trial and to give Isidoros his support. The Alexandrian delegation, moreover, brought news of fresh riots in Alexandria, and the Greeks accused the Jews of being the aggressors this time. The sentiments of the persons surrounding the Emperor began to turn in favour of the Greeks. But it was not the intention of Claudius to give support to the leaders of the Alexandrian demagogues, and Isidoros and Lampon were accordingly sentenced to death. Agrippa left Rome for Palestine. Meanwhile, the state of affairs in Alexandria became even more confused. The Jews, immediately upon receipt of the news of the assassination of Caligula, took the offensive against the Greeks, being supported in their actions by their compatriots from Egypt and from Palestine. These disturbances entirely changed the attitude of Rome towards Jewish affairs : Jews, and not Greeks, now deserved punishment. A second Jewish delegation left Alexandria for Rome, and now had to work in a political atmosphere by no means favourable to it. Agrippa was away; Claudius, influenced as he now was by his Greek friends, was very angry with the Jews, who had dared to trouble him with two delegations in so short a time (cf. his *Letter*, l. 91). Nevertheless, he agreed to meet again with both Jews and Greeks (the latter were represented by Ti. Claudius Balbillus and his delegation) and to hear the arguments of both sides again : that is the ἀντικατάστασις referred to in his *Letter*, l. 75. This time it was not the question of Jewish rights in Alexandria which was discussed before the Emperor, but a far more dangerous one, namely, responsibility for the renewed outbreak of hostilities in Alexandria. Unwilling to aggravate the situation, Claudius did not consent to hold a new investigation of the case, yet he was convinced of the culpability of the Jews and his attitude towards them was now imbued with hardly dissimulated hatred and wrath. These sentiments can be perceived clearly in the famous passage of his *Letter to the Alexandrians*, dealing with the Jewish question (ll. 73-104).

In this passage Claudius emphasizes that he reserves for himself "an unyielding indignation against whoever caused this renewed outbreak"