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E. J. Bickerman, *The Jews in the Greek Age.*

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hand, she reports with keen interest that running water was used for wiping in Greco-Roman latrines.

Special magistrates were appointed to care for Greek fountains. Crouch is much more interested in the details of water engineering (i.e., management) than in those of water governance.

Crouch began her research in 1970 and soon learned that ancient Greek writers writing 400 years or more after the foundation and initial watering of Greek cities were not good sources for her research. There are problems with dates derived from archaeology, as she details in Chapter 2. The insights of present-day hydraulic engineers are useful, since the nature of water has not changed. There are numerous lacunae in available information, which Crouch points out. Her book is a call for more research, an example of how to write history despite the absence of relevant archives, and one model of how to do interdisciplinary research.

Corinne Lathrop Gilb

E. J. Bickerman, *The Jews in the Greek Age*. Cambridge, MA: Harvard University Press, 1988

Elias J. Bickerman was known during his life as one of the greatest scholars of Judaism in the Hellenistic period. Trained as an ancient historian, Bickerman was able to study Judaism from that insightful position. His provocative work on the Maccabean revolt *The God of the Maccabees* ranks as one of the most seminal monographs in the field this century.¹

The present work represents, in the words of Gerson Cohen's "Foreword," Bickerman's "final statement" on Judaism in much of the Seleucid period. This particular period was Bickerman's specialty: he published major works on the Seleucids from the *Institutions des Seleucides* of 1938² to his chapter on "The Seleucid Period" for the *Cambridge History of Iran*, published in 1983³ after his death. It was only natural that Bickerman, a formidable scholar of Judaism, would contribute much to the history of Judaism in the Seleucid period. Bickerman had begun this work

during the early 1960's as a contribution to a planned series of monographs on the history of Judaism. However, the work was not published at the time.

The most serious consequence of this delay is the loss of the apparatus. Bickerman decided that it was much too out of date to revise, so he planned on deleting it even before his death in 1981. Full annotation for a work like this would indeed be massive, but its usefulness can scarcely be imagined. Fortunately A.I. Baumgarten has included a select bibliography in topical sections, but this can hardly replace full annotation. It loosely follows the order of the chapters and gives a carefully selected literature for each of the topics.

The period covered in *The Jews in the Greek Age* is the heyday of Hellenism: the lifetime of Alexander the Great through the accession of Antiochus IV in 170 BCE, a span of about 150 years. This period is often overlooked in Jewish history because of the paucity of sources and the lack of any significant crisis. The early Hellenistic period represented, according to Bickerman, a significant continuity with the rather tolerant administrative practices of the Achaemenids. It was the Achaemenids, it will be remembered, that fostered the restoration of the temple made famous in the book of Ezra. By placing themselves in the position of successors to the Achaemenids, the Seleucids became heirs to a friendly relationship between the Jews and the government. Palestine was allowed a great measure of autonomy in its own affairs so long as the proper revenue was supplied to the central government. The Greeks were quite happy to maintain this situation.

Judaism was also respected greatly by the Greeks during the beginning of this period. Following earlier Greek writers like Hecataeus, Jews were seen as possessors of an ancient and learned tradition. Later, especially following the persecutions of Antiochus IV, this situation changed and Judaism was seen by the Greeks as a strange cult again. But Bickerman's work covers the period of the greatest direct friendliness between Greeks and Jews.

It is surprising, given these circumstances, to consider just how limited the interaction between Judaism and Hellenism was. Greek became an important language of administration especial-

ly in the Diaspora. It was very advantageous for Jews to learn Greek; this was not usually reciprocated by Greeks learning either Hebrew or Aramaic. The tatters of Jewish literature from this period show various similarities to Hellenistic literature. Certain motifs, for instance, that had rarely appeared in either literature before suddenly appear in both during the Hellenistic period. This could be due to influence (in either direction) or a simple change in general transcultural values.

Bickerman has attempted to keep the reader apprised of the complexity of the situation. The social structure of this period is liable to oversimplification by scholars, but Bickerman has generally acknowledged the differing levels of Hellenization and contact among the different classes. Bickerman is also keenly aware of the distinctions between the Jews of the Diaspora and those in Palestine.

The reader should be advised that many of Bickerman's interpretations are uniquely his; he does not always represent the consensus among scholars of the period. The reader can at least be assured that all of Bickerman's conclusions are carefully considered, but other perspectives on the materials he uses do exist.

One of Bickerman's greatest insights, first made in *The God of the Maccabees*, concerned the degree of the Hellenization of Jews in this period. Bickerman argued that Antiochus' decree against the Jews was supported by segments of the Jewish intelligentsia. This notion has not met with universal acceptance. Since the period covered by *The Jews in the Greek Age* immediately precedes the decree of Antiochus, this work may be seen as a prolegomena to Bickerman's theory on the Maccabees, the work in which he marshals all the evidence for the prior relationship between Judaism and Hellenism.

While Bickerman does make use of archaeological evidence, the framework of his book rests on the interpretation of literary materials. He is aware of the limits that this imposes, and rarely misses a chance to note the fragmentary character of the evidence. In this light, it is somewhat remarkable what a comprehensive picture Bickerman has produced.

Every student of Hellenism should read this book. It is easily the most accessible account of Judaism in this period, and as such should be at the top on any reading list. To be sure, one should

read other works by Martin Hengel⁴ and Arnaldo Momigliano⁵ to balance out the picture.

Bickerman's work is packed with insights that accomplished scholars could benefit from. It seems clear that there is much that needs discussion in this book. We can only regret that such discussion must go forward without the author, who had an unparalleled command of the problems involved.

William H. King

NOTES

1. Originally published as *Der Gott der Makkabaer. Untersuchungen über Sinn und Ursprung der makkabäischen Erhebung*, Berlin: Schocken Verlag/Jüdischer Buchverlag, 1937. English translation (omitting notes) by H.R. Moehring, Leiden: Brill, 1979.
2. Paris: Bibliothèque archéologique et historique 26.
3. Volume 3, 3-20
4. Especially his chapter, "Judaism and Hellenism," in Volume 2 of *The Cambridge History of Judaism*
5. E.g. the relevant chapters from his *Alien Wisdom. The Limits of Hellenization*, Cambridge, 1971.

Grant McCall. *Rapanui; Tradition and Survival on Easter Island*. 2nd edition, Honolulu: University of Hawaii Press, 1994.

Grant McCall is an Australian educated American anthropologist, who did his doctoral dissertation on Easter Island or Rapanui. His first view of the island was from the window of a LAN-Chile Boeing 707 in 1972. He was a graduate student accompanied by his wife, Julia, and an infant son. They stayed from 1972 until 1974 and returned in 1985 to 1986. His research was supplemented by other short visits. Initially he was instructed to select one topic of interest and focus his research on that theme. Other advisors suggested starting with kinship and then looking into other aspects of Rapanui life. He chose the latter