

predominantly went back to founders of Semitic origin; it was the dominant philosophy of the Hellenistic period. At the same time, eclectic mixing of the schools could be seen from the second century BC, to which philosophers of Syro-Phoenician origin contributed.

The penetration of Greek education is confirmed by the beginnings of a Jewish literature in Greek in Palestine, a literature which was above all interested in the Jews' own history. The anonymous Samaritan combined the biblical primal history with euhemeristically interpreted themes from the Babylonian and Greek theogony and made Enoch and Abraham bringers of culture to all the nations, whereas the priest and Jew Eupolemus depicted the Jewish national history with special stress on the sanctuary at Jerusalem. Jason of Cyrene, a Diaspora Jew, narrated the latest events of the Hellenistic reform in an extensive work and presented the struggle of Judas Maccabeus for freedom in the solemn manner of Hellenistic historiography, though in so doing he used a fullness of themes from Hasidic, Palestinian piety. The Hasmoneans attached importance to the circulation of Palestinian Jewish literature in Greek translations outside the mother country in the interest of strengthening the religious and national authority of the liberated, new Jewish state. This led to a certain amount of translation activity in Palestine itself.

On the whole, it emerges that Hellenism also gained ground as an intellectual power in Jewish Palestine early and tenaciously. From this perspective the usual distinction between Palestinian and Hellenistic Judaism needs to be corrected. Here it is not only used misleadingly as a designation of subject-matter and in a false contrast as a geographical concept,³⁵³ but tends to give a mistaken account of the new situation of Judaism in the Hellenistic period.

From about the middle of the third century BC *all Judaism* must really be designated '*Hellenistic Judaism*' in the strict sense, and a better differentiation could be made between the Greek-speaking Judaism of the Western Diaspora and the Aramaic/Hebrew-speaking Judaism of Palestine and Babylonia.³⁵⁴ But even this distinction is one-sided. From the time of the Ptolemies, Jerusalem was a city in which Greek was spoken to an increasing degree. The Maccabean revolt changed little here, and in the New Testament period between Herod and the destruction of AD 70 it must have had a quite considerable minority who spoke Greek as their mother tongue, as Greek inscriptions show. This minority not only consisted of people who had returned from the Diaspora, but also embraced groups of the native aristocracy. Here we come up against the type from which the strongest political, cultural and religious impulses stemmed, the Jews who moved with the same skill in both the traditional Jewish-Aramaic and the alien Greek cultural and linguistic areas. One example of this is offered by the bilingual Greek and Aramaic inscriptions on tombs or ossuaries in Jerusalem.³⁵⁵ The series of these Jewish '*Graeco-Palestinians*' begins with the Tobiads, like the tax farmer Joseph and his son Hyrcanus; the later high-priestly Oniads, like Onias III,