PART ONE

JEWISH IDENTITY AND JEWISH UNIVERSALISM
‘JUDEAN’ OR ‘JEW’? HOW SHOULD WE TRANSLATE IOUDAIOS IN JOSEPHUS?

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Issues of “Who is a Jew?” in antiquity have been prominent in general on the agenda of scholarship for the past twenty years.1 But this paper has a particular point of departure as well, namely, a misunderstanding a few years ago that turned out to be the tip of an iceberg. I will first explain the particular misunderstanding, then move to the larger iceberg of which it is a part, and finally present my position on the issue.

The misunderstanding was as follows. In the late 1990s I was honored by Prof. Steve Mason, of York University in Toronto, with an invitation to a conference he was organizing on “Flavius Josephus in Flavian Rome.” In the invitation, he asked me to prepare a paper about Judaeans in Rome. I immediately wrote back to Prof. Mason and told him I was honored by the invitation but had my doubts about the topic, as I wasn’t sure there was much data available about Judaeans in Flavian Rome. I didn’t realize that I ought to point out to him that I took the term ‘Judaeans’ to refer to people from the land called Judaea, so I was not looking at all the manifold evidence about Jews in ancient Rome but, rather, only for information on Judaean immigrants, exiles, tourists, diplomats and the like. He urged me to try, but I found very little at all, and therefore spoke, eventually, on a somewhat different topic (see n. 33). It was only much later that I discovered that when Mason