

The Priest and the Great King: Temple-palace Relations in the Persian Empire, Lisbeth S. Fried, Eisenbrauns, 2004, 1575060906, 9781575060903, . Lisbeth S. Fried's insightful study investigates the impact of Achaemenid rule on the political power of local priesthoods during the 6th-4th centuries B.C.E. Scholars typically assume that, as long as tribute was sent to Susa, the capital of the Achaemenid Empire, subject peoples remained autonomous. Fried's work challenges this assumption. She examines the inscriptions, coins, temple archives, and literary texts from Babylon, Egypt, Asia Minor, and Judah and concludes that there was no local autonomy. The only people with power in the Empire were Persians and their appointees, and this was true for Judah as well. The Judean priesthood achieved its longed-for independence only much later, under the Maccabees..

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A Persian perspective essays in memory of Heleen Sancisi-Weerdenburg, Wouter Henkelman, Heleen Sancisi-Weerdenburg, AmГ©lie Kuhrt, 2003, History, 361 pages.

A Theocratic Yehud? Issues of Government in a Persian Province, Jeremiah W. Cataldo, Mar 1, 2009, , 240 pages. Among the variety of social-political reconstructions of Persian-period Yehud, one "consensus" stands out - one which states that the Jerusalem priesthood enjoyed a prominent

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Approaching Yehud New Approaches to the Study of the Persian Period, Jon L. Berquist, 2007, History, 249 pages. The long-held view that the Persian period in Israel (known as Yehud) was a historically derivative era that engendered little theological or literary innovation has been

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