mark or imprint of his hand was thus carved below the line of text that mentioned him and his name was written beside the carved hand. That is as far as the work of Uriyahu went.

But Oniyahu was not content to leave the matter there. He wanted to add his share of writing to the inscription even though he could not write well or at all. He did not need to be able to write well, however, because the letters that he wanted to copy, which referred to himself, were all there before him, and all he had to do was to attempt to write them down again. This he did in various places where he could fit them in. But since he was not so skilled a writer as Uriyahu, his letters did not come out nearly as well as the originals. Thus we find in line three the work of Oniyahu in the duplicate letters, and we find his work again in the duplicate words in lines five and six. This inscription is thus the work of two persons, one skilled in writing—Uriyahu the Judahite and Yahwistic master—and one not so skilled in writing—Oniyahu, the Egyptian servant who worshipped other gods and also wrote over Uriyahu’s original inscription.

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A NOTE ON THE “THREE DAYS” OF 1 MACCABEES X 34

In the year 152 B.C.E., the Jews of Palestine were involved in a long-standing struggle to free themselves from the Seleucid kingdom to the north. Although the original goal of the Hasmonean revolt had been to secure the right to practice their religion according to their ancestral laws, it now had a more ambitious objective: political autonomy. In that same year, two men, Demetrius I and Alexander Balas, were contending for the Seleucid throne. Ironically, both were in need of the support of their enemies, the Jews, and of that of the leader of the Jewish revolt, Jonathan Maccabee. The Jews controlled strategic military territory vital to the chances of either would-be king. In order to secure Jewish support, both men wrote letters, either to the Jewish people or to Jonathan. 1 Macc. x preserves these letters with little modification. Each letter promises the Jews various general or specific boons and exemptions if they will throw their support to the letter’s author. Con-
tained within those promises is a puzzling portion which this note seeks to elucidate.

The portion in question is x 34, a part of the letter from Demetrius, which reads as follows: 2 καὶ πᾶσαι οἱ ἔορται καὶ τὰ σάββατα καὶ νομηματίαι καὶ ἡμέραι ἀποδεδειγμέναι καὶ τρεῖς ἡμέραι πρὸ ἐορτῆς καὶ τρεῖς ἡμέραι μετὰ ἐορτῆς ἔστωσαν πᾶσαι [αἱ] ἡμέραι ἀτελείας καὶ ἀφέσεως πᾶσι τοῖς Ἰουδαίοις τοῖς οὐσίν ἐν τῷ βασιλείῳ μου. "And all the festivals and sabbaths and New Moons and appointed days, and the three days before a festival and the three days after a festival—let all the days be days of freedom from sales taxes 3 and exemption from custom duties and tolls 4 for all the Jews in my kingdom." 5

At least two elements in this portion point to the conclusion that Demetrius had Jewish advisors 6 who aided him in drafting a document tailored to win Jewish endorsement. The phrase ἡμέραι ἀποδεδειγμέναι is one indication, for it is unknown in Hellenistic texts regarding pagan festivals; yet it appears here in a document drafted by the Seleucid chancellery. The phrase has a Hebraic cast, and probably corresponds to μετετάργημα. 7 The full list of holidays in the verse is likewise strangely biblical for a Seleucid document. 8 It betrays Jewish influence. These elements not only indicate that Demetrius had Jewish advisors, but suggest further that he was seeking to grant requests the Jews had previously made known to him. Contacting Demetrius' advisors, the priestly elite in Jerusalem had apparently informed them of the measures which would be especially pleasing to themselves as the overseers of the temple economy.

The involvement of the temple emerges from the fact, agreed upon by all commentators on the verse, that x 34 has to do with pilgrims traveling there. 9 Exorbitant taxes on goods they might bring along, such as tithes or livestock, discouraged potential pilgrims from coming to Jerusalem. Since these taxes were assessed not only upon entrance to the city, but also each time the traveler passed a toll post, they could add up to a significant sum. In some cases, the pilgrim would pay ten percent of the value of his goods each time he paid the tax. 10 Understandably, this situation concerned the priestly elite in Jerusalem. They were interested in getting the taxes reduced or abolished. Lower taxes would encourage more pilgrims to make the journey, resulting in more income for the temple economy.