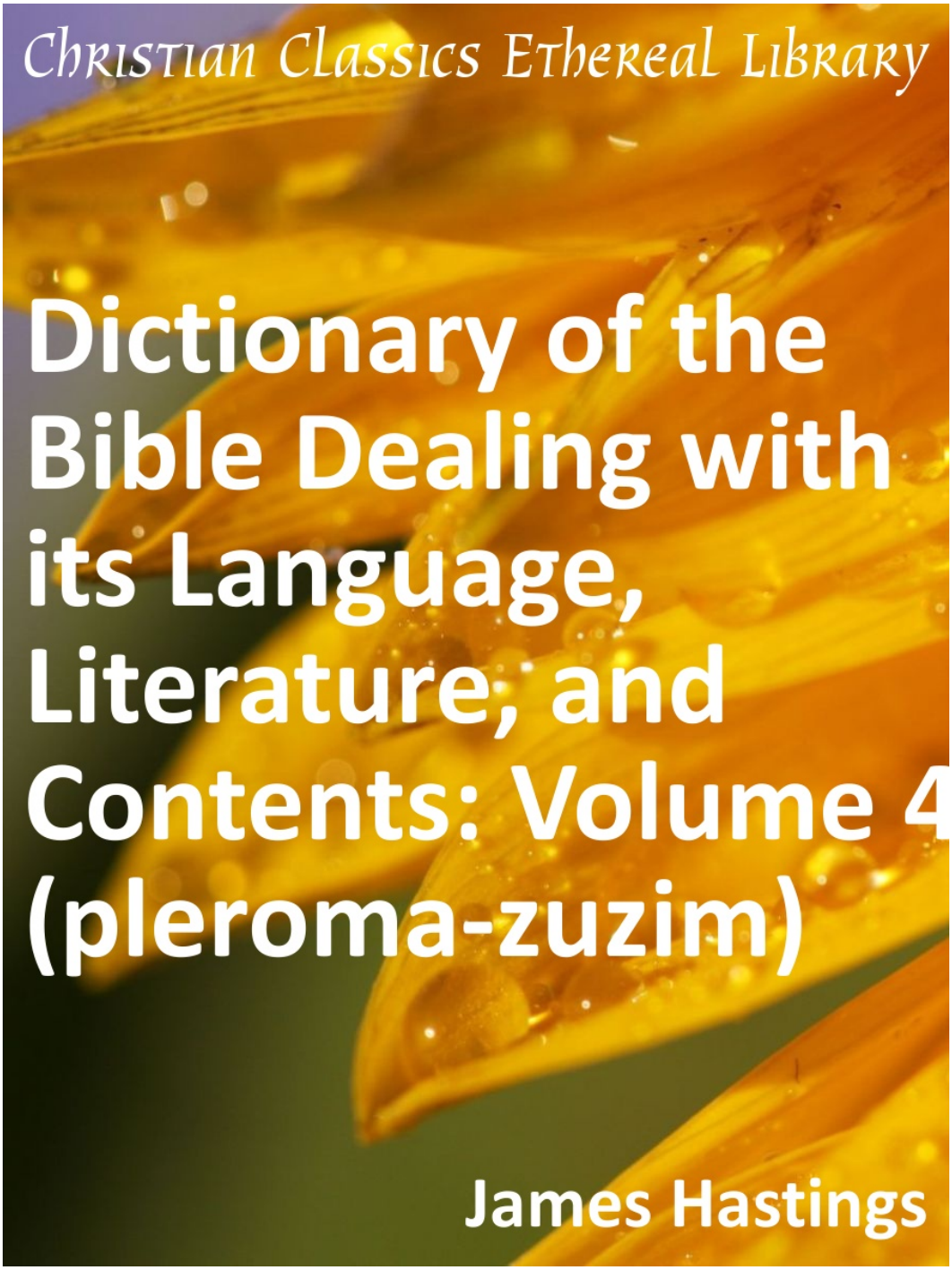
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Founding Publisher in Edinburgh

AND THE

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A

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DEALING WITH ITS

LANGUAGE, LITERATURE AND CONTENTS

INCLUDING THE BIBLICAL THEOLOGY

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VOLUME IV

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PREFACE

In issuing the last volume of the DICTIONARY OF THE BIBLE, the Editor desires to record his sense of the goodness of God in enabling him to carry it through to the end, and to beseech His blessing on the use of it, that His Name may be glorified. He desires also very heartily to thank all those who have been associated with him in its production. He thanks the Publishers for their confidence at the beginning, for the liberty they have left him, and for the perfect courtesy of all their intercourse with him. He thanks the Printers also, MESSRS MILLIKEN & COM, and their employees, for their skilful workmanship and their patient personal interest. And he thanks all the Authors. Chosen because they were believed to be able to give the best account of the subjects entrusted to them, they have done their work in such a way as to vindicate their choice, while the relations between them and the Editor have been most agreeable throughout. He thanks them all, but especially those with whom he has been most closely associated in the oversight of the work—Dr. JOHN A. SELBIE, Dr. S. R. DRIVER, Dr. H. B. SWETE, and Dr. W. SOMERVILLE. There is another, Dr. A. B. DAVIDSON, but he has passed beyond the reach of earthly gratitude.

*** While this volume completes the DICTIONARY as announced, an Extra Volume is in preparation, to contain lectures and certain supplementary articles of importance.

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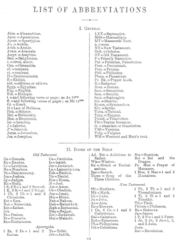

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178 PUTEOLI PYTHON

PUTEOLI ([illegible], modern Pozzuoli).—The great commercial port of Italy, in what is called now the Bay of Naples, but was at one time called the *Sinus Puteolanus*. It was at this port that St. Paul landed on his journey to Rome (Ac 28^{13}). There were already brethren there, and he and St. Luke were entreated to tarry with them seven days. Its name is of doubtful origin, but is attributed either to the putrid smell of the sulphurous springs close by, or to the wells (*putei*) of the place. Cicero, like St. Paul, landed there when he came from Sicily (*pro Planc.* 26). It was the resort of trade from all parts, notably from the East, and the corn supplies for the capital were landed here. Josephus speaks of himself as having landed there after being shipwrecked (*Vit.* 3), and gives its other name of Dicaearchia. There must have been a Jewish population in the place (cf. *Jos. Ant.* XVIII. vi. 4), and this may perhaps account for the presence of Christians there. Some of the ruins of the ancient mole, at which the apostle must have landed, are still in existence.

H. A. REDPATH.

PUTHITES ([illegible], B [illegible], A [illegible]).—One of the families of Kiriath-jearim, 1 Ch 2^{53}. See GENEALOGY, iv. 38.

PUTIEL ([illegible], [illegible]).—The father-in-law of Aaron's son Eleazar, Ex 6^{25} (P). About Putiel we hear nothing more in the OT, and the meaning of the name is uncertain. Gray (*HPN* 210) classes it amongst the late and artificial names characteristic of the lists of P and the Chronicler. It may be half-Egyptian half-Semitic (='he whom El gave,' see Dillm.-Ryssel, *Exodus*, *ad loc.*), but even if so, it will not bear all the weight of the argument that Hommel (*AHT* 293, 295) builds upon it in regard to the early history of Israel and the character of the Priests' Code.

J. A. SELBIE.

PUVAH.—See PUAH.

PYGARG ([illegible] *dishôn*).—*Dishôn* occurs only once (Dt 14^5). It is the fifth name in the Heb. list. In B of the LXX it comes third in order ([illegible]), [illegible] and [illegible] being left out, although AF reproduce these by [illegible] and [illegible]. Both Eng. VSS have adopted 'pygarg' for *dishôn*, but AVm has 'dishon or bison.' We have no certain knowledge of the animal intended by *dishôn*, except that it is to be inferred, from its position in the list, that it was an antelope. If, of the four antelopes found in the deserts contiguous to Pal., *Gazella Dorcas*, L., corresponds to *ṣĕbî*, *Antilope leucoryx*, Pall., to *tĕ'ô*, we may adopt *A. Addax*, Licht., for *dishôn*. This species is over 3½ feet high at the shoulders, and shaped like the reindeer. Its horns are spiral, 2½ feet long. Its colour is white, with the exception of a black mane, and a tawny colour on the shoulders and back. It is uncertain whether the fourth antelope, *Alcephalus bubalis*, Pall., is mentioned in Scripture (see UNICORN).

G. E. POST.

whether the *Putu-yaman* mentioned in the fragmentary annals of Nebuchadnezzar does not come in here. This 'Greek-Putu' is mentioned among remote countries in the midst of the sea, which aided Egypt under Amasis against the Babylonians, and this reminds Winckler of Nah 3^9. But the necessary addition *yaman* (Greek) shows that this country (Winckler supposes Lesbos, suitably to his restoration of the name of the prince, viz. [*Pitta*]*kos*, or Caria) is to be distinguished from the ordinary Put of the Bible, the Persians and Babylonians. Perhaps the Put of Ezk 27^{10} (ch. 38^5) might be explained after Winckler, so that we should have two countries called Put—one in Africa, another in the north.

PYRAMID.—Simon the Maccabee is said to have erected a magnificent monument to his parents and his (four) brothers at Modein. This consisted partly of seven pyramids ([illegible]), six set up one opposite another, with the seventh (intended apparently for Simon's own monument) probably standing by itself at one of the ends, 1 Mac 13^{28} (cf. *Jos. Ant.* XIII. vi. 6). Pyramid-graves are, of course, most familiar to us in Egypt, but they were not uncommon elsewhere. There is probably a reference to such graves in Is 14^{18} 'all the kings of the earth, all of them, lie in honour, each one in his own house.' The Bible contains no certain special allusion to the pyramids of Egypt, the reference in Job 3^{14}, which has been conjectured, being very doubtful (see Dillm. *ad loc.*).

PYRRHUS ([illegible]: lit. 'fiery-red').—Amongst the companions of St. Paul who accompanied him on his last journey to Jerusalem from Philippi was Sopater of Beroea, who in the RV is described as 'son of Pyrrhus' (Ac 20^4). The word [illegible] is omitted in TR in accordance with the later authorities, but it is read by all the different classes of older documents (ℵABDE vulg. boh. sah. Or.), and must clearly have formed part of the original text. Blass (*ad loc.*) points out that this is the only case in the NT in which a patronymic is added after the Greek fashion, and that perhaps it implies that Sopater was of noble birth.

A. C. HEADLAM.

PYTHON.—The reading [illegible] in Ac 16^{16} is attested by the overwhelming evidence of ℵABC* D*. The inferior reading [illegible], found in C²D² EHLP, is easily explained. The accusative form was not understood. Hence the more intelligible construction with the genitive (cf. Lk 4^{33}). The reading [illegible] is obviously the right one (so Lachm. Tisch. WH, Blass).

The name [illegible] as a Greek term must be connected with that of the district [illegible] in Phocis, which lay at the foot of Parnassus where the town Delphi was situated. Its geographical association with the Delphic oracle over which Apollo presided gave rise to the adjective [illegible] as an epithet of Apollo. His priestess was called ἡ [illegible]. Also the name [illegible], derived from this local connexion, was bestowed on the serpent whom the god was believed to have slain when he took possession of the Delphic oracle. According to Apollodorus (I. iv. 1) this oracle was formerly in possession of the goddess Themis, and the mysterious chasm, from which the intoxicating and inspiring exhalations issued, was guarded by this serpent, whom Apollo destroyed. The connexion of the serpent with wisdom and soothsaying is based on demonology (see MAGIC in vol. iii. pp. 209 (footnote), 210). Cf. Gn 3^1, Mt 10^{16}.

In the present passage it is clear that what is implied is that the girl was considered to be possessed of a soothsaying demon. In the language of the OT [illegible] would probably be called a [illegible] (1 S 28^7). The word [illegible], however, is employed by itself to convey this meaning, and is reproduced in the LXX by [illegible] (Lv 19^{31} $20^{6.27}$). The Syriac version on Ac 16^{16} renders by [illegible] 'soothsaying spirit' (lit. 'spirit of soothsaying'). See art. SOOTHSAYING; cf. also *Necromancy* under SORCERY.

OWEN C. WHITEHOUSE.

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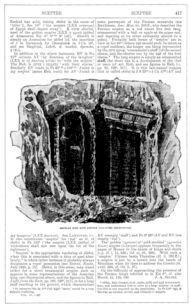

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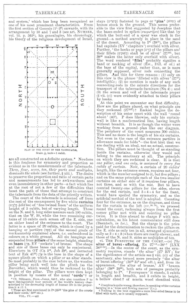

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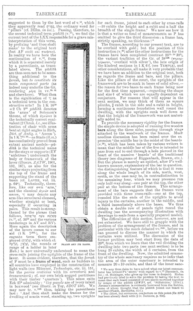

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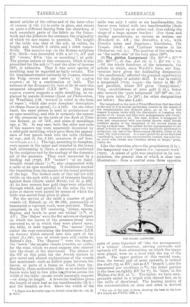

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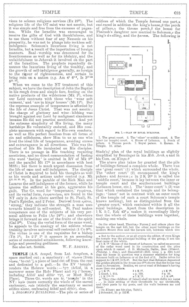

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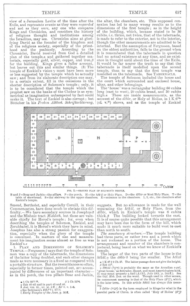

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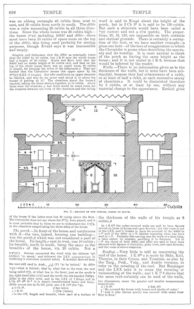

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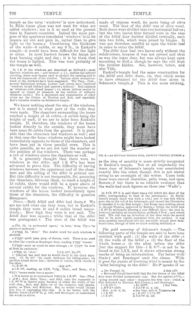

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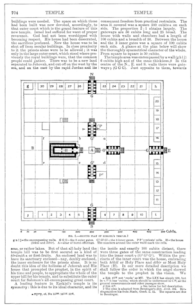

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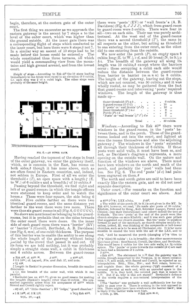

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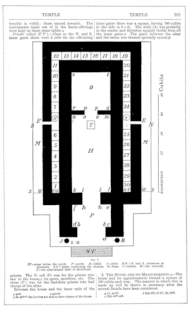

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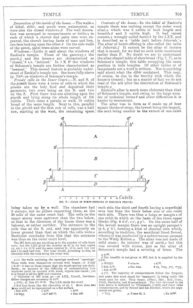

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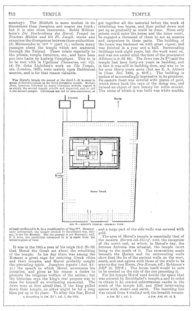

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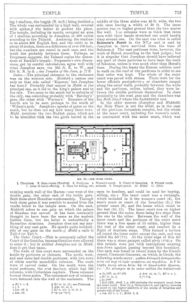

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ORDER OF TRIBES.

	Genesis.			Exodus.	Numbers.						Deut.		Josh.	Judges.	Ezek
	29-35.	46.	49.	1.	1^{5-15}.	1^{20ff}.	2. 7. 10.	13.	26.	34.	27.	33.	13ff.	5.	48.
1	Reu.	Reu.	Reu.	Reu.	Reu.	Reu.	Jud.	Reu.	Reu.		Sim.	Reu.	Reu.	*Eph.*	Dan
2	Sim.	Sim.	Sim.	Sim.	Sim.	Sim.	Iss.	Sim.	Sim.	Jud.	Levi	Jud.	Gad	*Ben.*	Ash.
3	Levi	Levi	Levi	Levi	Jud.	Gad	Zeb.	Jud.	Gad		Jud.	Levi	*E. Man.*	*Machir*	Nap
4	Jud.	Jud.	Jud.	Jud.	Iss.	Jud.	Reu.	Iss.	Jud.	Sim.	Iss.	*Ben.*	Jud.		Ma
5	Dan	Iss.	Zeb.	Iss.	Zeb.	Iss.	Sim.	*Eph.*	Iss.	*Ben.*	*Jos.*	*Jos.*	*Eph.*	Zeb.	*Eph*
6	Naph.	Zeb.	Iss.	Zeb.	*Eph.*	Zeb.	Gad	*Ben.*	Zeb.	Dan	*Ben.*	Zeb.	*W. Man.*	Iss.	Reu.
7	Gad	Gad	Dan	*Ben.*	*Man.*	*Eph.*	*Eph.*	Zeb.	*Man.*	*Man.*	Reu.	Iss.	*Ben.*	Reu.	Jud.
8	Ash.	Ash.	Gad	Dan	*Ben.*	*Man.*	*Man.*	*Man.*	*Eph.*	*Eph.*	Gad	Gad	Sim.		Levi
9	Iss.	*Jos.*	Ash.	Naph.	Dan	*Ben.*	*Ben.*	Dan	*Ben.*	Zeb.	Ash.	Dan	Zeb.	Gilead	*Ben*
10	Zeb.	*Ben.*	Naph.	Gad	Ash.	Dan	Dan	Ash.	Dan	Iss.	Zeb.	Naph.	Iss.	Dan	Sim.
11	*Jos.*	Dan	*Jos.*	Ash.	Gad	Ash.	Ash.	Naph.	Ash.	Ash.	Dan	Ash.	Ash.	Ash.	Iss.
12	*Ben.*	Naph.	*Ben.*		Naph.	Naph.	Naph.	Gad	Naph.	Naph.	Naph.		Naph.	Zeb.	Zeb.
13													Dan	Naph.	Gad
14															
Omissions.				Joseph omitted as in Egypt.	Levi.	Levi.	Levi, mentioned in 2 after Gad.	Levi.	Levi.	Eastern tribes.		Simeon.		Judah and Simeon.	
Remarks.									Cf. Nu 1^{20ff}.					Machir = Man. Gilead = Gad. Zeb. is repeated.	

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