

PURPLE

granted that, as in the case of the stories of Abraham, Joseph, Moses, a few elements of mythic affinities may have found their way, in a very pale form, into the Esther story. There were doubtless, many such motifs, and narrators could not help using them.

This attempted solution of the problem of Purim (and of Esther) may be supported by a brief reference to a possible similar solution of the problem of the stories of Daniel. 'Daniel,' דניאל, in Ezek 14:14-20 is most easily explained as a corruption of 'Jerahmeel,' ירהמאל. It is by no means improbable (when we consider the extent to which the editorial transformation of certain literary works has gone in the OT) that the hero of the stories in our Book of Daniel was originally called by some popular mutilation of 'Jerahmeel' such as Carmeli, that 'Babel,' בבל, is a distortion of ירהמאל (Jerahmeel), that 'Nebuchadnezzar' comes from Nehrod (named after the great North Arabian hero—see Nitzan), and 'Belshazzar' from 'Baal, prince of Misur.' This is supported by the theory (see NERIAL-SHAREZER; OMADIAH [BOOK], § 5 ff.) that the Misrites took part in the siege of Jerusalem, and carried away captives from it, and, in fact, by the arguments already offered in the case of the Book of Esther. It may be added that the force of the evidence for the editorial resetting of biblical traditions is cumulative (see *Crit. Bib.*).

T. K. C.
For the literature of the subject, see Erbt, *Die Purimsgeschichte*, 1-5. For a discussion of the distinct Esther and Marduk stories and allied stories which afford more or less close parallels, see Erbt, 45-76. For the Babylonian parallels, see Zimmern, *Beiträge zur Kenntnis der Bab. Religion*. The indirect contributions of Winkler, *IOF*, 2101 192 351 381, note, etc., are to be read for their suggestiveness, but hardly account for all the facts.

C. H. W. J., §§ 1-5; J. G. F., § 6; T. K. C., § 7.

PURPLE. The two sorts of purple dye mentioned in the OT are called respectively אַרְגָּמָן, *argamān* (in 2 Ch. 27 [6] אֶרְגָּמָן) and תְּכֵלֶת, *tekēleth*. For *argamān* (a bright red kind) EV gives 'purple'; for *tekēleth* (a violet blue) the rendering is 'blue.' The two terms often occur together, like their cognates in Assyrian (*KAT* 154 f.). It is remarkable that there is only one biblical mention of purple stuffs of native Phœnician origin; but though it refers nominally to the time of Solomon, it can only be used for the third century B.C. (2 Ch. 26 [7] 13 [14]). According to Ezekiel (27) both purple-red and purple-blue stuffs were imported from the 'coastlands of Elishah' (*q.v.*), as if the Tyrians preferred expensive foreign to cheaper native products—an improbable idea, which of itself suggests that an examination of 'the basis of the view that Tyre is the city meant by Elishah is not superfluous' (see *Crit. Bib.*). Certainly the industry of preparing purple dye in Phœnicia must have been of great antiquity; the Phœnicians indeed were traditionally regarded as its inventors (cp PHœNICIA, § 1). To this day large accumulations of the shells of the purple-producing murex are to be found in the neighbourhood of Tyre,¹ and remains of the vats in which the dye was prepared are still found at Sidon. In Europe the S. Italian coasts (Elishah?) and those of Laconia and the Euripus, in Asia Minor the coast of Caria, and in North Africa the island of Meninx (SE. of Carthage) and the Gætulian coast are specially mentioned as, besides the Phœnician coast, sources of the murex (cp Plin. *H.N.* 96a).

It is not surprising that the costly purple stuffs were much in request for sanctuaries and sacred officers. Van Hoonacker (*Le sacerdoce Lévitique*, 341 ff.) takes the trouble to show that the purple and violet of the Jewish high priest's dress are no indication of a royal as distinct from the pontifical dignity. Other priests and high-priests wore purple—e.g., the chief priest of Hierapolis in Syria (Lucian, *De Syr. Dea*, 42), the priest of Zeus at Magnesia in Asia Minor (Strabo, 1464), the priest of Hercules at Tarsus (Athen. 554), and the Roman augurs (Serv. ad *En.* 7.612).² The blue purple seems to have been more used for sacred purposes than the red. See TABERNACLE.

Supplementing the article COLOURS (§§ 13, 15) we may draw attention to three biblical passages (about each of which there is

¹ The lat. Heb. name for the murex is מִרְיָן; in *Shabb.* 26a the collectors of the shells are spoken of (see Jastrow, *Lex.*).
² The references are from Dillmann-Ryssel (*Ex. Lev.* 342).

PUT

something new to be said) which are not specially there.

(a) In Cant. 3 to MT we read that the centre (AV RV, 'seat') of Solomon's gold palanquin was 'of purple,' obviously, however, that 'silver-gold-purple-love' combination. 'Purple' should be *argamān* = 'almug-love' should be 'ebony' (see LXX).

(b) In 1 K. 22 to MT makes Ahab and Jehoshaphat robes of state 'in a threshing-floor' (see RV 106). The narrator really said was that they seated themselves at the entrance of the gate of Samaria (*in purple robes* for *hēgēren*; Kamph., Ki.). A writer in a Bible (Kielim, *III* 173 1268a) says that there is nowhere any use of purple robes by kings of Israel. If the fact made be accepted this will now be seen to need only. It would certainly be strange if so late as the time of Ahab robes were unused by the Israelitish kings. The Midianites are reported to have worn them (Judg. 8.26), and the Daniel (5.7 16 29) and Esther (8.15) speak of the gift raiment as a signal mark of favour from Babylonian kings.

(c) In Bar. 6.72, to heighten the effect of the sun-idolatry, it is said (cp Jer. 10.9) that the idols are seen 'as gods by the purple and . . . that rats upon them, רִשְׁתָּי נִשְׁתָּי הַמַּרְאָה' [BAQ]; i.e. 'a purpura quoque et EV 'bright purple,' RV 106 'purple and brightness,' to this passage (supposed to be desperate) is C where C has *μαρμαρίνους* for *ῥοῦ*. The writer of Bar. certainly translates from a Hebrew original; he confuses 'white marble' with *ῥοῦ* 'fine linen.' 'Purple and fine linen' is a natural combination (Ezth. 1.6 8.15 בָּרָךְ וְרִשְׁתָּי).

PURSE. 1. *ῥοῦ* is thus rendered only in 1 elsewhere it is translated 'bag.' See BAG, 2.
2. *ῥοῦ*, *ῥοῦ*, Lk. 10.4 etc. See BAG, 5.
3. *ῥοῦ*, Mt. 10.9 Mk. 6.8. See GIKLE, 2n.

PURSLAIN (תְּכֵלֶת), referred to in Job 66.

The general sense of the context is clear (see § 4); but expositors waver between 'white of an egg' and 'purslain' as the rendering of *hāllāmūth*. The first is not such a trifle as it may seem; the first reply to Eliphaz (see Job [Book], § 5) is so fine that cannot endure that our impression should be spoiled by the opening by the very poor sixth and seventh. It is one step towards the recovery of sense to call 'purslain' for 'white of an egg,' if this can be justified. First, as to 'white of an egg.' This sense is thought supported by the Talmudic *אֵיזֵי*, 'yolk of an egg' (*77* 10.12; *Abodā zārā*, 40a), as if the 'slime (?) of the yolk' were a natural phrase for 'white of an egg.' Next 'purslain.' For this the Syrian *h'lemta*, NH תְּכֵלֶת compared. It is true, this means not strictly 'purslain,' *anchusa*, Germ. *Ockenmaul* (see Löw, *Aram. Pflanzennomen.* no. 120), a plant such as only the poorest would eat, *borago*, which indeed is related to the *anchusa*. The reader, however, would gain nothing by the substitution *anchusa*; let us therefore conventionally retain 'purslain' and the correction, though it has been missed, lies at hand. Instead of AV's

Can that which is unsavoury be eaten without salt,
Or is there any taste in the white of an egg?
we should probably read thus,

Can I eat my morsel with leaves of mallow,
Or drink purslain broth?

'My morsel' is suggested by C (*ἀσπρος*); 'leaves of mallow' Job 30.4 (emended text), a passage fully explained elsewhere (see JUNIPER), which combines these two plants—mallow purslain (rather *anchusa*), as foods of the poorest and meagre class. Those who read *ῥοῦ* 5 and 6 together now, will be disappointed. Cp MALLOW.

The Hebrew is תְּכֵלֶת מִן הַיָּם אֲכָלָה בְּלֶחֶם מִן הַיָּם. The latter part occurs in a corrupt variant in *v.* 7d; on (which is misplaced) see Duhm.

T. K.
PUT. AV (twice) פִּתּוּט (פִּתּוּט) Gen. 10.6 1 C Jer. 46.9 Ezek. 27.10 30.5 38.5 Nah. 3.9 1² *φουδῶ* in Gen. [A] and Ch. [BA], also Judith 2.23, elsewhere *αἰθῶ* [BAQ] ex in Nah. *ῥοῦ* *φουγῶ* [BA]; AV has 'Libyans' once and 'Libyans' twice).

According to the present form of Jer. 46.9 Ezek. 27.10 30.5 38.5 Neh. 3.9, a people which, like Lud (Lydian

¹ From *ῥοῦ*; see LEATHER.
² On Ezek. 38.5 see PAKAN, and on Nah. 3.9 see LUBIM.
³ *ῥοῦ* BAQ also gives *φουδῶ*, where MT has *פִּתּוּט*, in 1.6. Probably *ῥοῦ* is the true reading.