

## PURITES

**PURITES** (פּוּרִיתִים), 1 Ch. 23 AV, RV PUTHITES (p. v.). See also SROBAL.

**PUL** (פּוּל; פּוּלָא [BAQME] פּוּלָא [NO\*]; in *Africam* 1s. 66 19, correct reading פּוּלָא. See PUT, n. 2.

**PUL** (פּוּל; פּוּלָא [BAL], 2 K: פּוּלָא [B], פּוּלָא [A]. פּוּלָא [L], 1 Ch.). In 2 K. 15 19 we read that 'Pul, king of Assyria, came against the land (of Israel)'; the historical points raised by this statement are considered elsewhere (see MENAHEM). In 1 Ch. 5 26 the captivity of certain tribes of Israel is ascribed to an impulse divinely given to 'the spirit of Pul king of Assyria, and the spirit of Tiglath-pileser, king of Assyria.' The language of the Chronicler (we are not here concerned with the historical contents of his statement) led to the supposition that Pul was a different person from Tiglath-pileser III., and several suggestions were made—such as that he was the general of that king; that he was a pretender to the Assyrian throne; and that he was a Babylonian ruler (Berossus<sup>2</sup> represents Pul as a Chaldean king) who in troublous times had obtained possession of the Euphrates valley, and descended thence upon Syria and Palestine—'Assyria' might be a scribe's error for 'Chaldea.' This explanation received likewise a certain amount of support from the Canon of Ptolemy, which gives χιλιετος and πόρος (Ukin-zēr and Pul) as having reigned, together, five years, namely, from 731 to 726 B.C. The likeness between Pul and Poros was naturally taken as a confirmation of the theory.

No king Pūlu, however, is mentioned in the Assyrian inscriptions, and the Babylonian Chronicle only speaks of Tiglath-pileser, whose reign in Babylonia lasted two years, making, with the three years of Ukin-zēr, the total of five years given by the Canon of Ptolemy. A second ruler of either country seems, by these statements, to be excluded. There is, therefore, hardly a doubt that the two names indicate one and the same person, and this is confirmed by the fact that the Babylonian Canon (from which the Canon of Ptolemy was to all appearance copied) gives the name of Pūlu or Pul after that of Ukin-zēr, with the same length of reign as that of Tiglath-pileser, namely, two years (728-726 B.C.). Oppert (*PSBA*, 1898, pp. 43 ff.) says that there were two rulers named Pul, the earlier being more than thirty years anterior to the Pul who was the Poros of the Ptolemaic canon 'the antagonist of Tiglath-pileser, whom he turned out from Babylon at least once if not twice.' In order to make room for the earlier Pul he places a gap of 'just forty-six years (the reign of several monarchs), between Asur-nirari and Tiglath-pileser his successor (the Pūlu of the Babylonian canon).

There is more than one possibility as to the reason why this king bore two names. As Pūlu occurs in the Babylonian Canon, the question naturally arises whether he may not have received that name on account of the Babylonian opinion of his character (cp Ass. *būlu* 'wild animal'). It is more probable, however, that, as Pūlu is otherwise known (Tablet K. 8143 [Johns, *Assyr. Deeds*, 860], col. 2, l. 15) as a personal name in the inscriptions of Assyria, it was his original name,<sup>3</sup> exchanged for that of Tiglath-pileser on his coming to the throne on account of the memories connected with those of his predecessors who bore it.<sup>4</sup> Nothing is

<sup>1</sup> [Schr. (*KA* 7<sup>th</sup>) 239, n. 1] remarks that the Chronicler blends the statement of 2 K. 15 29 (which refers to Tiglath-pileser) and 2 K. 17 (which refers to Shalmaneser).]

<sup>2</sup> Alex. Polyhistor in Eusebius, *Arm. Chron.* 14.

<sup>3</sup> Prof. Cheyne (in *TIGLATH-PILESER*) suggests that the Poros of the Canon of Ptolemy may preserve the more correct form—i.e., Būr, 'child,' the second part of the name, which would naturally be the name of a god (e.g., Nīnib, in accordance with the usual explanation of Tiglath-pileser), having been dropped. Cp Būr-Ramman, Būr-Sin. See, however, E. Meyer, *Ent.* 30.

<sup>4</sup> Another case of a double name is that of Tiglath-pileser III.'s successor, Shalmaneser IV., who is called Ululāa (Elulāus, 'he of the month Elul') in the Babylonian Canon. As a personal name Ululāa is more common than Pūlu, and may likewise have

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known of the early life of this king; but the suggestion that he had been a general in the army of his predecessor on the throne of Assyria, Asur-nirari, is probable as any other.

The Greek forms Phaloch and Phalos seem to suggest that the translators had an idea that the word was connected in some way with the element *phal* in the form Thaglatphallasar (see *TIGLATH-PILESER*).

[Another view is proposed in *Crit. Bib.*, where evidence is produced to show that in the case of the names of some foreign kings with whom Israel came into contact there has been a confusion of traditions. 'Pul,' it is there held, was really of the southern Asshur (in N. Arabia), which is supported by the fact that N. Arabia exercised a constant pressure, sometimes friendly, sometimes adverse, on the Israelitish states. 'Phaloch' (פּוּלָח) may be a corruption of 'Jerahmeel'; cp *Phaloch* (פּוּלָח) in *Literature*.—G. Rawlinson, *Five Great Monarchies*, 2. *ZDMG* 25 453 ff.; *COT* 1219 ff.; Müdter-Delitzsch, *Bab. u. Ass.* 182; Sayce, *Assyria, its princes, etc.* 3. Smith, *History of Babylonia*, ed. Sayce, 114, and 213 (1893) ed. Sayce, 111; Hommel, *GBA* 639 ff.; *PSBA*, pp. 193 ff.; *JASA*, 1887, pp. 656 658 665 673 (Babylonian Chronicle, lines 19-26) [Schr. *AGF* 422-400; *KA* 7<sup>th</sup>, 238 T. G.

**PULPIT**, EVmg. 'tower' (מִנְדָּה; ΒΗΜΑ; Neh. 84). Read perhaps מִנְדָּה, 'raised platform,' the word used in a similar context in Neh. 9 STAIRS).

**PULSE** (RVmg. 'herbs') is the rendering in Dan. 1 of פּוּלָא and, ib. 16, of פּוּלָא. If the reading correct, פּוּלָא should be = פּוּלָא (Is. 61 11, cp Lev. 1). The form פּוּלָא would seem to be a diminutive which occurs in the Talmud, and may be borrowed from Aram. פּוּלָא (Nöid. *Mand. Gr.* 140). The meaning assigned is 'garden herbs'; the context is thought to suggest that fruits or uncooked vegetables are meant (so, e.g., Bertholdt, Marti). The expression, however, is vague and hardly probable.

Cheyne suggests (*Crit. Bib.*) that פּוּלָא (Dan. 1) is a corruption of פּוּלָא, 'barley-meal,' and פּוּלָא (Dan. 1) of פּוּלָא, 'barley.' The phrase פּוּלָא occurs in 2 S. In the same passage of 2 S. EV gets over the difficulty which repetition of פּוּלָא occasions by rendering it first 'parched (corn) and then 'parched (pulse).' But פּוּלָא simply means 'parched grain'; the second פּוּלָא is most probably a scribe's error.

**PUNISHMENTS**. See LAW AND JUSTICE, §§ 11-14.

**PUNITES** (פּוּנִיתִים), Nu. 26 23. See PUAI, i.

**PUNON** (פּוּנֹן), Nu. 33 42 f. See PINON.

**PUR** (פּוּר), Esth. 3 7 9 26. See PURIM.

**PURAH** (פּוּרָה), Judg. 7 10 f. AV PHURAH (p. v.).

**PURIFICATION, PURIFYING**. See CLEAN AND UNCLEAN. The words are:—

1. פוּרָה, *pharah*, *pharah*, Lev. 12 4 6 2 Ch. 30 19 N 12 45.

2. פוּרָה, *pharah*, Nu. 8 7 (ἀγνισμός) 19 9 17 (ἀγνισμα). agrees with RV, however, 'water of) expiation,' 'a offering'; so Dillmann. Cp פוּרָה, Lev. 8 15 (EV 'purification'). Ezek. 43 22 f. (EV 'cleansed'), etc. Cp SACRIFICE.

3. פוּרָה, *pharah*, *pharah*, Esth. 2 3 9 12.

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4. פוּרָה, Acts 21 26 (cp v. 24) 24 18; ἀγνισμα, Jn. 11 55. Ex. 19 10 for פוּרָה. Cp פוּרָה Josh. 8 5 1 S. 16 5 2 S. 11 4, 'to sanctify oneself.'

5. פוּרָה, *pharah*. Of the 'washings' before meals, Jn. 26 Mt. 15 2; see MEALS, § 5. Of special 'purifications,' Mt. 14 Lk. 5 14 22. פוּרָה repeatedly of leprosy (e.g., 8 2 f.). On the 'questioning about purifying,' Jn. 3 25, JOHN THE BAPTIST, § 6.

**PURIM** (פּוּרִים, Esth. 9 26; פּוּרִים [B<sup>h</sup>vid. A] פּוּרִים [N<sup>h</sup>ca]), a feast of the later Jews to further the observance of which is the purpose of the book.

been the original name of its bearer. (Winckler (*GBA* 221) on the case of Asur-bāni-pal, the Kandalanu of the Babylonian list cp col. 451.)

<sup>1</sup> On the form, cp Barth, *NE* 42.