

PTOLEMY

(see JERUSALEM, § 26). He then carried away many Jews and Samaritans to Egypt, but being, as Graetz expresses it, 'the gentlest of the military followers of Alexander' his treatment of the Jews was by no means harsh; he set an example of leniency which was followed by his immediate successors. See DISPERSION, §§ 7, 15. Ptolemy was not allowed, however, to remain long in undisputed possession of Coelestria. His ambitious rival Antigonus east envious eyes on the coveted province; and at length his son Demetrius confronted Ptolemy with an army. The battle of Gaza (312) resulted in the defeat of Ptolemy. Subsequently, Antigonus and Demetrius made a combined attack on their enemy. Ptolemy was at first obliged to retreat, and the possession of Coelestria for a time remained doubtful; but at length in 301 Antigonus was severely defeated and lost his life at Ipsus. The kingdom was then divided between Ptolemy and his allies; he himself taking Egypt, while Seleucus received the greater part of Asia. This marks the beginning of the Seleucid era. See SELEUCIDÆ.

Ptolemy's kindly feeling did much to foster, if it did not start, the growth of the Jewish community at ALEXANDRIA (q.v.). See DISPERSION.

2. Ptolemy II., Philadelphus, 285-247 B.C., is alluded to in Dan. 11.6. His daughter Berenice was given in marriage to Antiochus II., Theos; see DANIEL (BOOK), § 7. In Philadelphus' reign Coelestria and Judæa again caused trouble, Antiochus IV. Callinicus instigating them to revolt. It was in this reign that Jewish literature, under the influence of Greek thought, began to undergo such an important development (see Hellenism, HISTORICAL LITERATURE); and it is commonly supposed that under the patronage of Ptolemy Philadelphus the Greek version of the OT was undertaken (see, however, TEXT AND VERSIONS AND DISPERSION, § 19).

3. Ptolemy III., Euergetes I., 247-222 B.C., who is alluded to in Dan. 11.7, was the brother of Berenice, wife of Antiochus II. His history is supposed to have been closely bound up with that of the adventurer Joseph, nephew of Onias. See, however, ONIAS, § 4.

4. Ptolemy IV., Philopator, 222-205 B.C., is alluded to in Dan. 11.11 (cp 3 Macc. 1.1-5). His reign marks the decline of the Ptolemies; for, as Cornill says, 'the fourth Ptolemy, a Louis XV. on the Egyptian throne... allowed everything to decay and rot, while at the same time in Antiochus III. incorrectly called the Great, the throne of the Seleucids had received at least an enterprising and energetic ruler.' Coelestria again became a bone of contention, and Ptolemy was roused from his life of luxury by the approach of Antiochus. Contrary to what might have been expected, Ptolemy contrived to ward off the attack; his adversary was severely beaten at Raphia (217), retired and gave up Coelestria. For this reign, cp ONIAS, § 4 f.

5. Ptolemy V., Epiphanes, 205-182 B.C., who is alluded to in Dan. 11.14 f., was only a child when he succeeded his father. He was still in his minority when Antiochus returned to the attack. This time Antiochus met with complete success; the Egyptians under Scopas were badly defeated, and Palestine and Coelestria became a province of Syria. Ptolemy Epiphanes married Cleopatra, daughter of Antiochus III. (see DANIEL (BOOK), § 7). On his death, Cleopatra held the regency during the minority of Ptolemy VI. (VII.), Philometor.

5b. Ptolemy [VI.], Eupator, 182 B.C. He died very soon after his accession to the throne.

6. Ptolemy VI. (VII.), Philometor, son of Ptolemy V. and Cleopatra, 182-146 B.C., is mentioned by name in the Apocrypha (see above). An attempt to recover for Egypt her Syrian provinces resulted in his defeat by Antiochus IV. Epiphanes near Pelusium (170 B.C.). After Philometor's younger brother had been proclaimed king in Alexandria, Antiochus made a second expedition

PUDENS

(169 B.C.) into Egypt. He besieged Alexandria without success. The two brothers, whose rivalry had been encouraged by Antiochus for his own purposes, then became reconciled. Thereupon, Antiochus proceeded to attack them both (168 B.C.); and he was again preparing to lay siege to Alexandria when he was stopped by the Romans, who compelled him to evacuate Egypt and consolidated, at least for a time, the peace between the two brothers. It was on his return from this campaign that Antiochus IV. Epiphanes began his persecution of the Jews. See, further, ISRAEL, §§ 70 ff., and SELEUCIDÆ; and on Ptolemy IV.'s attitude towards the Jews, DISPERSION, § 7 f. For Ptolemy's brother, PTOLEMY VII., Euergetes II., see also EUERGETES.

Other persons of the name of Ptolemy mentioned in the Apocrypha are: (1) One of the 'friends' (see FRIEND) of Antiochus Epiphanes, who took part in the campaign of 166 B.C. We learn, further, from 2 Macc.

4. Other Ptolemies. — not a very trustworthy authority, yet our only one—that he was son of Dorymenes (445),—probably that Dorymenes who opposed Antiochus the Great on his occupation of Coelestria (Polyb. 361),—that he was surnamed Macron (10.12), that he had been entrusted with the government of Cyprus by Ptolemy Philometor, but had abandoned the island and withdrawn himself to Antiochus Epiphanes, who rewarded him with the governorship of Coelestria and Phœnicia. His policy of 'observing justice towards the Jews,' and endeavouring 'to conduct his dealings with them on peaceful terms' led to his being impeached before Antiochus Eupator, the successor of Antiochus Epiphanes, with the result that he poisoned himself (10.12 f.). This Ptolemy is not to be confounded with the Ptolemy of Megalopolis, son of Agesarchus, who lived at the court of Ptolemy IV. Philopator, and wrote a history of that king.

2. Son of Abubus, and son-in-law of Simon the Maccabee, whom with two of his sons he murdered (1 Macc. 16.11-16; cp Jos. Ant. xiii. 7.4-8).

3. Father of LYSIMACHUS, 1.

4. Son of DOSITHEUS, 4; along with his father he carried to Egypt the 'epistle of Pharaoh' alluded to in Esth. 11.1.

PUAH (פּוּאָה, or [Gen. 46.13, Nu. 26.23, AV PUA; RV PUAH], פּוּאָה; פּוּאָה [BAFL]), father of TOI.A.¹ an Issacharite judge (Judg. 10.1), whence both names appear in post-exilic lists as 'sons' of Issachar (Gen. 46.13, AV PHUVAH פּוּחָא [L], 1 Ch. 7.1-7 [B], Nu. 26.23 AV PUA, -אָ [L]; ethnic id. פּוּחָא, PUNITES, פּוּחָאֵי [B]-אֵי [A] -יָי [F], -יָאֵי [L]). The name is possibly to be read for פּוּחָא (see PHURAH) in Judg. 7.10 f.

PUAH (פּוּחָא; פּוּחָא [BAL]), the name of one of the Hebrew midwives in Egypt (Ex. 1.15).

PUBASTUM (פּוּבַּסְטֻם), Ezek. 30.17, AV^{ms}, EV Pt-BESETII (q.v.).

PUBLICAN (ΤΕΛΩΝΗΚ), Mt. 10.3. See TAXATION, ISRAEL, § 90.

PUBLIUS (ΠΟΠΛΙΟΣ), the 'chief man' (πρωτος) of Melita (see MELITA, § 3), who received and entertained Paul and his companions after the shipwreck, and whose father was cured of his fever by the apostle (Acts 28.7-8).

Later traditions named him the first bishop of the island, and bishop of Athens after the demise of Dionysus; and according to Jerome (*Vir. Ill.* 19) he died a martyr's death.

PUDENS (ΠΟΥΔΗΚ [Ti. WH]) joins in Paul's salutation to Timothy (2 Tim. 4.21). Even if these salutations belong, at any rate, to a Pauline element in the epistle, we have no right to assume that this Pudens is the husband of the Claudia (Quintilla) who appears in an inscription in *CIL* 6.15.666. See CLAUDIA, and cp Lightfoot, *S. Clement*, 176-79.

The name occurs in the list of the 'seventy' given by the Pseudo-Hippolytus; and in that of the Pseudo-Dorotheus it is said that Pudens, Aristarchus, and Trophimus suffered martyrdom at Rome along with Paul. In the apocryphal *Acts of Praxedis and Pudentiana* (his daughter's) Pudens figures as a disciple of Paul; in later Roman tradition, he comes into the Peter-legend, and is represented as a senator, and as entertaining Peter at his house on the Viminal.

¹ It is perhaps noteworthy that while Tola means the *Crocus illicis*, the source of the crimson dye, Puah is the *Kubia cinctorum*, Linn., another source of a red dye (*Ldw. Pflanzennamen*, p. 251).