

THE AMERICAN JOURNAL
OF
SEMITIC LANGUAGES AND LITERATURES

(CONTINUING "HEBRAICA")

THE PLURALIS INTENSIVUS IN HEBREW.

VOLUME XXI

JULY, 1905
BY AARON EMBER, F.H.D.,
Baltimore, Md.

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THE PLURALIS INTENSIVUS IN HEBREW.

BY AARON EMBER, PH.D.,
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A. Plural Expressions for Natural Objects.

The 'pluralis intensivus' was in all probability employed at first to denote the wide phenomena of nature. Several phenomena in the universe were designated in Hebrew by plural expressions because they inspired the Hebrew mind with the idea of *greatness, majesty, grandeur, and holiness*. A correct understanding of the 'pluralis intensivus' becomes thus of great importance in reconstructing the cosmological ideas of the ancient Hebrews.

In several passages in the OT the plurals יַמִּים 'seas' and נְהַרֹת 'rivers' are employed to designate The Universal Sea (Ὠκεανός), which was believed by the ancients to flow around the whole earth.¹ Cf. the Babylonian map in Notes on Ezekiel (SBOT) p. 100. We read in the beginning of Ps. 24 (vv. 1 and 2):

לַיהוָה הָאָרֶץ וּמְלוֹאֶתָּהּ תִּבֶּל וְיֹשְׁבֵי בָהּ:
כִּי־יְהוָה עַל־יַמִּים יִסְדָּהּ וְעַל־נְהַרֹת יִכְוֶנְנָהּ:

The world is JHVH's and the fulness thereof,
the world and they that dwell therein.

For He has founded it on The Great Sea (lit. *seas*)
and established it on The Great River (lit. *rivers*).

Duhm explains יַמִּים as a poetical plural for the prosaic יָם.
Baethgen understands both יַמִּים and נְהַרֹת as numerical plurals,

¹ Cf. the Chaldee paraphrase of Ecc. 1, 7: כל נחליא ומבועי מיא אזלין וננדין למי אוקיינוס דמסחר לעלמא כגושפנקא and flow into the Oceanus, which encircles the earth like a ring.'

referring the latter to the streams of the ocean (*cf.* Jon. 2, 4). These plurals must rather be explained as *intensive*, denoting *boundless extent*. See Notes on Ezekiel (Eng. transl.) p. 157, l. 22.

With regard to metre, the first section of the psalm (vv. 1–6) must be divided into three stanzas; each stanza comprises a couplet of two מְשָׁלִים, *i. e.*, double-hemistichs; each hemistich contains three beats. The couplet of two double-hemistichs, with three beats in each hemistich, is, according to Professor Haupt, the most common form of Hebrew poetry. See *Johns Hopkins University Circulars*, No. 163 (June, 1903) p. 54, col. 2. *Cf.* his remarks in *Crit. Notes on Proverbs (SBOT)* p. 33, l. 3, and *Book of Canticles* (Chicago, 1902) p. 19, last paragraph. The plural יַמִּים denotes The Universal Sea also in Gen. 1, 10; *cf.* Gunkel, *Genesis*, ad locum.

In a number of passages the pl. יַמִּים = הַיָּם הַגְּדוֹל The Great Sea, *i. e.*, the Mediterranean; *e. g.*, Gen. 49, 13, זְבוּלֹן לְחוּף יַמִּים, 'Zebulun will dwell on the shore of the great sea'; Judg. 5, 17, אֲשֶׁר יָשַׁב לְחוּף יַמִּים, 'Asher sat still on the shore of the great sea'; *cf.* also Deut. 33, 19; Ezek. 26, 17; 27, 4; Dan. 11, 45. The pl. יַמִּים is sometimes employed poetically for the sing. יָם, especially in the phrase הוֹל יַמִּים 'the sand of the sea'; *cf.* Jer. 15, 8; Job 6, 3, etc.

In Pss. 137, 1 and 89, 25 the pl. נְהַרֹת 'rivers' is equivalent to הַנְּהַר הַגְּדוֹל, *i. e.*, the Euphrates. We read in the first stanza of Ps. 137 (vv. 1 and 2):

שָׁם יִשְׁבְּנוּ	עַל-נְהַרֹת בָּבֶל
בְּזִמְרֵנוּ אֶת-צִיּוֹן :	גַּם בְּכִינֹנוּ
תְּלִינֵנוּ כַּנְּזֻרֹתֵינוּ :	עַל-עַרְבֵיבֹם בְּחוּמָהּ

By Babel's River
And tears were shedding
On willows there

there we sat
on Zion thinking,
our harps we hung.

The psalm falls into triplets of double-hemistichs, each hemistich containing two beats (2+2).

Ps. 89, 26.

וְשִׁמְתִי בְיָם יָדוֹ וּבְנְהַרֹת יַמִּינֵוֹ :

I will lay his hand on the sea,
on The Great River his right hand.

This verse pictures the ideal boundaries of the Davidic Kingdom. It is to extend from the Mediterranean to the Euphrates.¹

The plural נְהָרוֹת in these two passages is explained by some modern scholars² to mean the Euphrates and its canals regarded as branches. Duhm reads the sing. נְהָר in the second passage. The most probable explanation of the plural form נְהָרוֹת is, however, that it is *intensive* = The Great River, *i. e.*, the Euphrates.³

According to Haupt,⁴ אֲשֶׁר מֵעֵבֶר לְנְהָרֵי כוּשׁ Is. 18, 1 means *beyond the Great River Cush, i. e.*, the upper course of the Nile.⁵

In the same way Haupt explains יְאֵרֵי מִצְרַיִם (or יְאֵרֵי מִצְוֹר) Is. 7, 18; 19, 6; 37, 25 to mean *The Great River of Egypt, i. e.*, the Nile.⁶ Compare also יְאֵרֵיהֶם Ps. 78, 44. According to Marti (*Buch Jesaja*, p. 153) and others⁷ the pl. יְאֵרִים is used of the branches of the Delta. It is better, however, to explain it as *pluralis intensivus*. In Ezek. 29, 3–5 both the singular and the plural are employed to designate the Nile. Toy (in SBOT) is inclined to change the plurals to singulars, but this is unnecessary, as they may be explained as *intensive*.⁸ Compare Ezek. 30, 12.

In a number of passages in the OT (Ex. 15, 5. 8; Is. 63, 13; 78, 15; 106, 9) תְּהוֹמוֹת (pl. of תְּהוֹם 'abyss,' 'deep')⁹ is *pluralis intensivus*, = The Great Deep. In nearly all these passages the plural refers to the Red Sea. In Ps. 78, 15 it is used of the subterranean waters.¹⁰

Ps. 106, 9.

וַיִּגְעַר בְּיַם־סוּף וַיַּחֲרֵב וַיּוֹלִיכֶם בַּתְּהוֹמוֹת כַּמְדָּבָר׃

He rebuked the Red Sea and it was dried up,
He led them through the Great Deep as through pasture land.

¹ Cf. Josh. 1, 4.

² Baethgen and others.

³ See Haupt's note in Wellhausen's translation of the Psalms, p. 182, l. 30.

⁴ See Crit. Notes on Isaiah (SBOT) p. 108, ll. 50 ff.

⁵ Cf. the article on Cush in Cheyne-Black's EB and Cheyne's *Critica Biblica*.

⁶ Cf. Egyptian 'i o(t)r'o' the great river, *i. e.*, the Nile.

⁷ Cf. W. Max Müller's article on the Nile in Cheyne-Black's EB.

⁸ بحر 'sea' is used of the Euphrates and the Nile. The Babylonians called the Persian Gulf *nāru marratu*.

⁹ Cf. Assy. *tāmtu, tāmdu*.

¹⁰ Cf. Gen. 49, 25 'the deep that coucheth beneath.'

pare צִיּוֹן הָרַרִי Ps. 133, 3; הָרִי שְׁמֵרוֹן Am. 3, 9; עָרֵי קְדֻשָּׁה (of Jerusalem) Is. 64, 9.¹

The pl. הַרְמוֹנִים Ps. 42, 7, lit. 'the Hermons' is *intensivus*, being equivalent to The Gigantic Hermon.² The plural is usually explained, however, to refer to the triple peaks of Mount Hermon.³ If this explanation is correct it would be rather a strange way of expressing the several peaks of Mt. Hermon. The explanation is forced and very improbable. The plural is more likely *intensive*, denoting the gigantic size of the mountain.

We shall now discuss the *intensive* use of the various plural expressions in Hebrew denoting 'heaven,' especially שָׁמַיִם,⁴ which is the most common of these terms. Before doing this, however, it will be necessary to consider the question as to whether the idea of a plurality of heavens was familiar to the ancient Hebrews. Some scholars⁵ have recently answered this in the affirmative, on the following grounds, viz.: (a) the conception of a sevenfold division of the heavens among the Babylonians; (b) the invariable use of the pl. form שָׁמַיִם, the general word for 'heaven' in Hebrew; but more especially, (c) the phrase 'the heaven of heavens' (שָׁמַיִ הַשְּׁמַיִם) which occurs in several passages in the OT (Deut. 10, 14; 1 Ki. 8, 27; Ps. 148, 4).

These grounds are, however, by no means convincing; they are not even quite correct. There is really no explicit reference to a series of heavens in the Assyro-Babylonian Literature; still less to a sevenfold division of the heavens.⁶ The meaning of the so-called 7 tubuqâti⁷ is by no means certain; while the plural forms šame and šamâmu in themselves do not prove anything, inasmuch as they may be explained as *intensive plurals*. Nor

¹ Cf. on עָרֵי יְרוּשָׁלַיִם Isa. 40, 9, p. 227.

² Cf. Dietrich, *Abhandlungen zur hebr. Grammatik*, p. 18; Haupt's note in Wellhausen's translation of the Psalms (in SBOT) p. 182, l. 30.

³ Smith, *The Historical Geography of the Holy Land*, New York, 1895, p. 477, note 1; Baethgen, Duhm, etc.

⁴ The form שָׁמַיִם is to be explained with Haupt (see Crit. Notes on Isaiah (SBOT) p. 157, l. 18 ff.) as a remnant of the old 'plural of the accusative.' The oldest form must have been šamâma. By dissimilation we get šamâmi, and by epenthesis of the final *i* we have šamâimi, from which, by dropping the final short vowel, we get šamaïm. In the same way we must explain the plurals מַיִם, עֲהָרִים, עֲרָבִים, and מְתָנִים (Cant. 1, 1). Cf. Haupt, *Book of Canticles* (Chicago, 1902) p. 57, n. on מְתָנִים; cf. also Crit. Notes on Kings (SBOT) p. 270, n. 4, and the references there given.

⁵ Cf. Salmond's article on 'Heaven' in Hastings's *Dictionary of the Bible*, Vol. 2, p. 321b, below; Cremer's article on *Himmel* in Herzog's *Realencyclopädie*, and KAT³, p. 615. See also Duhm, *Psalmen*, p. 300, n. on Ps. 148, 4, and Baethgen, *Psalmen*, p. 432, n. on the same passage.

⁶ See KAT³, p. 615, second paragraph.

⁷ *Ibid.*

does the invariable use of pl. שָׁמַיִם prove the correctness of the affirmative view, as the pl., like *šāma* and *šamāmu*, may be *intensive*. If the pl. שָׁמַיִם be numerical, it is rather difficult to understand why the first word of the phrase שָׁמַיִם הַשָּׁמַיִם 'the heaven of heavens' (which is explained by those who favor the affirmative reply to mean 'the highest heaven') should be in the plural. A careful examination of the individual passages in which שָׁמַיִם is found will show almost conclusively that in many instances the plural cannot be numerical, *e. g.*, Is. 40, 22, הַנּוֹטָה בְּדָק שָׁמַיִם *that stretcheth out heaven as a curtain*. If שָׁמַיִם were a numerical plural we should expect כְּרָקִים *as curtains*. The pl. שָׁמַיִם is moreover frequently employed in parallelism with the sing. רָקִיעַ 'firmament.' For example, we read at the beginning of Ps. 19:

כְּבוֹד אֵל מִגִּיד הַרְקִיעַ :	הַשָּׁמַיִם מְסַפְּרִים וּמַעֲשֵׂה יָדָיו
The heavens declare And the firmament proclaims	the glory of God, his handiwork.

In Gen. 1, 8 it is stated וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם *And God called the firmament Heaven*.

But the evidence which is most decidedly in favor of the affirmative reply is said to be the phrase 'the heaven of heavens.' I believe, however, that the meaning usually given to this phrase is incorrect. It does not denote that there are a number of distinct heavens, but refers rather to the immeasurable reaches in the heavenly space. The expression imparts a superlative idea, denoting heaven in the broadest sense, as extending to the uttermost heavenly limits, as in the somewhat similar English expression 'heaven piled on heavens.'¹

There is, therefore, no clear evidence that the conception of a series of heavens is found in the OT,² the evidence being rather in favor of the negative view. The plural form does not designate distinct heavens of various elevations; nor is there inherent in

¹ Cf. Henry D. Northrop, *Earth, Sea, and Sky*, p. 794.

² The idea of a plurality of heavens is, however, very common in the Rabbinical Literature, and in the Apocalyptic and other pseudepigraphic books, both Jewish and Christian. The conception was probably borrowed from the Persians. Rabbinical and apocryphal literature speaks of seven or ten heavens. Cf. *Hagigah* 12b; Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," II, 121; Charles, "Book of the Secrets of Enoch," pp. xxx *et seq.* Cf. also Slavonic Enoch, viii. 1; II Cor., xii, 2 *et seq.*; Ex. R. xxxi, 4. There are also the seven heavens of Mohammed. The cabalists likewise speak of seven heavens, each rising in happiness above the other.

the plural 'the idea of a whole composed of innumerable separate points,'¹ or, as Ewald states it, that the plural is used as one of the names of regions that are 'infinitely divisible.' It is best explained as *pluralis intensivus*, denoting *boundless extent* and *majesty*, designating *the great and majestic heaven*. Of course, this was only the original force of the plural. In the course of time, however, the plural lost a great deal of its original *intensive* force, and came to mean simply 'heaven.'² This explains its general occurrence in ordinary prose.³

With שמים compare Assyr. šame and šamāmu (the singular šamū being uncommon), Palm. בעל(ל) שמיך, Syr. مَعْمَا, Arabic له ما في السموات وما في الارض 2, 256. Cf. Coran, Saadya, however, often translates Hebr. שמים by the singular, e. g. he renders Gen. 1, 1 اول ما خلق الله السماء والارض and the Ethiopic Bible has baqadāmi gabra Egzi'abḥer šamaia uamedra. Cf. Barth in ZDMG 42, 341.

The plural מְרוֹמִים (from a stem רום 'to be high') 'heights' is in a number of passages employed as a synonym of שָׁמַיִם.⁵ Cf. Is. 33, 16; Job 16, 19; 25, 2; 31, 2; Ps. 148, 1; Ecc. 10, 6.

Similarly, the plurals עֲלִיּוֹת and מַעְלֹת (from the stem עלה 'to go up') 'upper stories' are employed as names for the boundless heavenly regions, regarded as the abode of God.⁶

Ps. 104, v. 3.

הַמְקַרְהוּ בַּמַּיִם עֲלִיּוֹתָיו הַשָּׁמַיִם עֲבִים רַחוּבֵי:

Who places the beams of His Great Upper Story in the waters
Who makes the clouds His chariot.

The pl. עֲלִיּוֹת is *intensive*, denoting *greatness*, *majesty*, and *holiness*. Wellhausen renders it by the plural, and refers the

¹ Lehr. d. hebr. Spr., p. 410.

² The etymology of שמים is uncertain. Hommel, followed by Prof. Haupt (see Crit. Notes on Isaiah [in SBOT] p. 157), explains it as a causative form of מים 'water.' In support of this view cf. especially Jensen in KB 6, 486, ad l. 47. A somewhat similar explanation is found in the Babylonian Talmud, Hagigah 12a: מה שמים אמר רבי יוסי: בן חנינה ששם מים.

³ Cf. Kimchi's note on Gen. 1, 8. Its synonyms מְרוֹמִים, עֲלִיּוֹת (Ps. 104, 3, 13) and מַעְלֹת (Am. 9, 6) point, however, to the correctness of the older derivation from an unused stem שמה (Arab. سما) 'to be high,' unless the stem سما be denominative.

⁴ Cf. Ethiopic pl. 'arjām.

⁵ Cf. Dietrich, Abhandlungen zur hebr. Grammatik, p. 19.

⁶ Gesenius-Kautsch²⁷, p. 402b.

‘upper stories’ to the *seven heavens*.¹ This rendering would be correct if we could prove that the conception of a plurality of heavens was familiar to the Hebrews.

Ibid., v. 13.

משקה הרים מעליותיו מפרי-מעשיך חשבשב הארץ :

Who waters the mountains from His Great Upper Story,
From the fruit of Thy works is the earth satisfied.

Am. 9, v. 6.

הבונה בשמים מעלותיו ואגדתו על-ארץ יסדה
הקורא למי הים וישפכם על-פני הארץ :

Who buildeth His Great Upper Story in heaven,
And His vault over the earth He hath founded ;
Who calleth for the waters of the sea,
And over the face of the earth He poureth them out.

Here the pl. מעלות is used in parallelism with the sing. אגדה ; the plural is *intensive*. Cf. Dietrich, *Abhandlungen zur hebr. Grammatik*, p. 19.

B. Plural Expressions for Mythological Monsters.

Throughout the OT we find frequent allusions to a mythological monster or dragon who was supposed to inhabit the Deep. This sea-monster is referred to as *Rahab* (רהב), *Leviathan* (לוייתן), or simply as ‘*the monster*’ (התנין). In the passages in which the mythological monster is alluded to we have an echo of the old Babylonian myth of *Tiāmat* (Heb. תהום), a female dragon who personified the Primeval Ocean. See Gunkel, *Schöpfung und Chaos* (1895), especially pp. 81–86; KAT³, pp. 509–511.

This monstrous dragon is in several passages designated by the plural. The plural is the same which is employed to denote natural objects, inasmuch as the sea-dragon, just as *Tiāmat* in the Babylonian myth, was originally a personification of the primeval ocean-flood. Before discussing the several passages in which the mythological monster is denoted by plural expressions it may perhaps be advisable to refer to the most important passages in the OT in which he is undoubtedly alluded to.

¹ Cf. Notes on Psalms (Eng. trans.) p. 203, l. 41.

Am. 9, 3:

And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the dragon, and he shall bite them.

In several passages allusions are made to a contest of JHVH with the mythological monster in primeval times, *e. g.*, Is. 51, 9:

Awake, awake, put on strength, O arm of JHVH!
 Awake as in the days of old, the generations of ancient times!
 Was it not Thou who didst shatter¹ Rahab, pierced the dragon?

In Job 7, 12 we read:

Am I the sea or dragon
 That thou settest a watch over me?

In the last passage the sea is personified as a dragon, and brings to mind the Babylonian myth of *Tiāmat*.

Again in Job 26, 12 we read:

With his power he stirred up the sea,
 And by his understanding he shattered Rahab.
 By his spirit heaven was made bright;
 His hand has pierced the fugitive serpent.

In this passage the piercing of the dragon is connected with the fashioning of heaven, and it reminds us of the Babylonian myth in which Marduk splits the carcass of the female dragon *Tiāmat* in two, out of one part making heaven, and out of the other, earth.² These examples are sufficient to show that we have unmistakable allusions to a mythological sea-monster in the OT. The several passages in which this monster is denoted by plural expressions will now be discussed.

According to Ps. 74, 13, 14 the contest of JHVH with the mythological dragon had taken place in remote antiquity, before the creation of the earth, in which the dragon was slain. The pl. *תַּנִּינִים* v. 13 is best explained as *intensive*, equal to The Huge Dragon. The pl. *רֵאשִׁים* in vv. 13 and 14 may be taken as *numerical*, referring to the fact that the monster was conceived as having more than one head; it may, however, also be explained as *intensive*, equal to The Great Head. In v. 14b read with

¹ Read (with Houbigant, Lagarde, Cheyne, etc.) *הַמְחַצֵּר* for *הַמְחַצֵּרֵת*, as in Job 26, 26.

² Cf. *Babylonian Creation-Story*, Book IV, ll. 129-142.

Hitzig and Wellhausen¹ לַעַס for אַעַס. The passage is in 2 + 2 meter, as follows:

בַּעֲזָה יָם	אַתָּה פּוֹרַרְתָּ	13
תַּנְיִנִים עַל־הַמַּיִם :	שִׁבְרַת רָאשֵׁי	
רָאשֵׁי לְיִתְהָן	אַתָּה רִצַּצְתָּ	
לַעַס לְצִיִּים :	תַּחֲנַנְתָּ מֵאֵכֶל	

Thou hast smashed	with thy strength the sea,
Thou hast broken the heads	of the huge dragon upon the waters.
Thou hast crushed	the heads of Leviathan,
Thou hast given it for food	as meat to the wild beasts.

In this passage יָם, תַּנְיִנִים, and לְיִתְהָן are synonymous terms for the mythological sea-dragon. That the pl. תַּנְיִנִים refers to *one* monster is shown by its being used in parallelism with יָם. Cf. Job 7, 12. The whole passage alludes to the contest of JHVH with the mythological sea-dragon, and not as Baethgen and others maintain,² to the drowning of the Egyptian host in the Red Sea. Cf. on this passage KAT³, p. 507 f., and 511.

In Ps. 89, 11 Rahab is referred to as אִיבִיָּה 'enemies,' *i. e.*, The Great Enemy (of God).

פָּחַלְל רַהַב	אַתָּה דַּפַּאתָ
שִׁבְרַת אִיבִיָּה :	בְּזִרְזֹעַ עֵזָה

Thou didst crush Rahab	as a dishonored corpse, ³
With thy strong arm	thou didst scatter <i>thy</i> great enemy.

The last hemistich means *Thou didst scatter the bones of Thy great enemy to the four winds*; cf. Ps. 53, 6. According to Duhm, Gunkel, and others, we have in the pl. אִיבִיָּה an allusion to the *helpers of Rahab* mentioned in Job 9, 13.⁴ This is rather forced. Still less likely is the view of Baethgen and others who interpret the passage (as also Ps. 74, 13, 14; cf. preceding page) of the drowning of the Egyptian host in the Red Sea. The poet is speaking of primeval times, and v. 11 refers to the contest of JHVH with the mythological monster, which took place before the creation of the world.

¹ See Crit. Notes on Psalms (SBOT) p. 89, l. 46.

² Cf. Wellhausen's *Skizzen und Vorarbeiten*, part 6, p. 179.

³ For the rendering of פָּחַלְל see Gunkel, *Schöpfung und Chaos* (1895), p. 33, n. 3.

⁴ Cf. KAT³, p. 511.

בְּהֵמוֹת 'beasts' (Job 40, 15–24; Is. 30, 6) = The Colossal Beast. It is advocated by modern critics that בְּהֵמוֹת, the animal which is poetically described in Job 40, 15–24¹ is a Hebraized form of an Egyptian word for the *hippopotamus* (p-ehe-mau 'water-ox'),² but there does not seem to be any philological basis for this view. Moreover, it is more than doubtful whether such a word as p-ehe-mau exists at all in Egyptian (F. C. Cook). It is preferable to explain בְּהֵמוֹת as the plural form of בְּהֵמָה 'beast,' and in the passage under consideration the plural is not *numerical*, but *intensive*, and means The Colossal Beast or The Colossal Monster.

As to what special animal was intended in the description the authorities vary. Sa'adya translated *Behemoth* by the Arabic word for the *rhinoceros*. Shultens identified it with the elephant.³ Most modern exegetes, however, think that the *hippopotamus* is the animal intended, and there is really nothing in the description which does not well apply to this animal. But while it is true that the poet is giving us a description of some real animal which existed at his time, there are some elements in the description which seem to require a mythological explanation,⁴ and which lead us to suppose that originally *Behemoth* was the name of a mythological monster, and was later transformed to some real, colossal animal (probably the hippopotamus). So that we have in the description a fusion of the real characteristics of the hippopotamus with some mythological conceptions of a mythical dragon. The poet did not have in mind a distinct mythological being, but the description has a mythological basis. The passage which especially invites a mythological explanation is verse 19, in which Gunkel (*Schöpfung und Chaos*, p. 62) reads: הָעֵשׂוּי יֵגֶשׁ חֲרָבוֹ for הָעֵשׂוּי יֵגֶשׁ חֲרָבוֹ. The verse according to Gunkel reads therefore:

הוּא רֵאשִׁית הַדְרָכֵי־אֵל הָעֵשׂוּי יֵגֶשׁ חֲרָבוֹ :

He is the firstling of the ways of God,
Created that he may rule the dry land.

¹ This passage is considered by Cheyne (*Job and Solomon*, p. 56), Dillmann, Kuenen, Ewald, Duhm, and others as having been inserted in the original poem by a later hand.

² Cf. Ewald, *Das Buch Hiob*, p. 317; Dillmann, *Hiob*, p. 344; Duhm, *Hiob*, p. 196; and others have held the same opinion, following Jablonsky and Sholz.

³ Alb. Schultens, *Liber Jobi cum nova versione ad Hebr. fontem et commentario perpetuo*, Leiden 1737, pp. 1146–1149.

⁴ Cf. Gunkel, *Schöpfung und Chaos*, pp. 62 ff.

According to Gunkel both *Leviathan* (the description of whom in Job follows immediately after that of Behemoth) and *Behemoth* are primarily Babylonian, mythical dragons. He identifies *Leviathan* with *Tiāmat*, the dragon of the Deep, and *Behemoth*, the lord of the dry land, he identifies with *Kingu*, the consort of *Tiāmat*.¹ But, whatever may be said of the mythological interpretation of the passage, one thing seems to be certain: בְּהֵמוֹת is not a Hebraized form of Egyptian p-ehe-mau, but the plural of the common Hebrew word for 'beast.' It is *pluralis intensivus*, meaning The Colossal Beast.

The second passage in which בְּהֵמוֹת is employed as *pluralis intensivus* is Is. 30, 6 (about 703 B. C.), in the expression מִשָּׂא נֶגְבַּת בְּהֵמוֹת נֶגֶב which should be rendered 'Oracle of the great monster (Behemoth) of the south land.' This is the heading of a fragmentary prophecy on Egypt. *Behemoth* is here used, as *Rahab* in v. 7 and several other passages in the OT, as a symbol for Egypt.² נֶגֶב designates here Egypt, as in Dan. 8, 9; 11, 5 ff. The fragmentary prophecy consists of only two verses (vv. 7 and 8) which may be rendered as follows:

Through a land of distress and difficulty whence come lioness and lion, viper and dragon, they carry their wealth upon the back of young asses, and their treasures on the humps of camels, to a nation that profits nothing. And Egypt—vain and empty—is their help; therefore do I name this: *Rahab the Silenced*.³

Delitzsch finds a reference to the monster Behemoth also in Ps. 73, 22:

וְאֲנִי־בֶעַר וְלֹא אֶדְעַ בְּהֵמוֹת הַיָּתִי עִמָּךְ:

which he renders:

Ich wär' ein Dummer und verstandlos,
Ein Untier wär' ich gegendich.

I should be a foolish one, without understanding,
I should be a monster before thee.

While I believe that the pl. בְּהֵמוֹת in this passage is probably *intensive*, I do not think that it contains any allusion to the ani-

¹ See KAT³, p. 511.

² Cf. the bear as symbol of Russia, the lion of England, etc.

³ Reading (with Heusler, Gunkel, Budde, Cheyne, and others) רַהַב הַמְשָׁבֵת for רַהַב הַמְשָׁבֵת, Duhm reads הַמְשָׁבֵת רַהַב *Rahab of the wastes*, and Marti conjectures בְּהֵמוֹת נֶגֶב.

mal described in Job 40, 15–24. From the fact that it is used in parallelism with בֶּעֶר 'stupid,' 'brutish,' the meaning of the word must be something like *a most stupid beast*. The plural is here employed to intensify the stupidity and ignorance of the beast.

Graetz, who never hesitated to make gratuitous conjectures reads תְּבוּנוֹת הַסְּרָתִי 'I was devoid of understanding' for תְּבוּנוֹת הַיָּיִתִי. Wellhausen substitutes the singular; so, too, Duhm. For the plural cf. Crit. Notes on Proverbs, p. 40, l. 50; see below, p. 228.

C. Plural Expressions for Deities and the Appurtenances of God.

Various theories have been advanced to explain the use of the plural form אֱלֹהִים as a designation of the God of Israel.¹ Least plausible is the view of the old theologians, beginning with Peter Lombard (12th century), that we have in the plural form a reference to the Trinity.² Some modern scholars explain it as a relic of an earlier polytheism. This view was advanced by Baudissin,³ Meyer,⁴ Hermann Schultz,⁵ Ewald,⁶ Renan,⁷ W. Robertson Smith,⁸ and others. As to how, according to this view, the originally numerical plural came to be employed to designate a single deity Robertson Smith gave the following explanation (*The Religion of the Semites*, p. 445):

The *Elohim* of a place originally meant all its sacred denizens, viewed collectively as an indeterminate sum of indistinguishable beings, the transition to the use of the plural in a singular sense would follow naturally, as soon as this indeterminate conception gave way to the conception of an individual god of the sanctuary.⁹

¹The plural *Elohim* is in several passages (Judges 11, 24; 1 Ki. 11, 5; 2 Ki. 1, 2, etc.) also employed to designate single heathen deities.

²Cf. Deyling, *Observat.*, II, pp. 16, 17.

³*Semitische Religions-Geschichte* (Leipzig, 1876), I, pp. 55–65.

⁴*Geschichte des Alterthums*, Vol. I, p. 376.

⁵*Alltestamentliche Theologie* (Göttingen, 1889), p. 110.

⁶*Geschichte Israels*, 3 Aufl., II, 56.

⁷*Histoire du peuple d'Israel*, I, p. 85 f.

⁸*Religion of the Semites* (London, 1894), p. 445.

⁹The polytheistic explanation of אֱלֹהִים can be traced back to Talmudic times. But the polytheists of the Talmud based their polytheism rather on the fact that אֱלֹהִים is sometimes construed with a plural verb than on the plural form of אֱלֹהִים itself. We read in the Babylonian Talmud (Sanhedrin, 38b): "Rabbi Johanan said: whenever in a Biblical passage the heretics seem to find a support for their polytheism, their refutation is always nearby. If it be said (Gen. 1, 26) 'Let us make (נַעֲשֶׂה pl.) man in our image,' it is added 'and God created (וַיִּבְרָא sing.) man in his image'; (*ibid.* 11, 7) 'Let us go down (נִרְדְּדָה pl.) and let us confound (וְנִדְלָה pl.) their language,' however (*ibid.* 11, 15) 'And the Lord came

The usage of the language, however, gives no support to this theory. That the language of the OT has entirely given up the idea of plurality in אֱלֹהִים (as applied to the God of Israel) is especially shown by the fact that it is almost invariably construed with a singular verbal predicate, and takes a singular adjectival attribute. I say with Nöldeke that "even if there should be in the plural form some trace of polytheism, it would only point to polytheistic ideas in old, prehistoric times. But this is not at all likely."¹ אֱלֹהִים must rather be explained as an *intensive plural*, denoting *greatness* and *majesty*, being equal to The Great God. It ranks with the plurals אֲדָמִים and בְּעֵלִים, employed with reference to human beings. Cf. Assy. *ilāni* 'gods' as *pluralis intensivus*; Phoen. אֱלֹהִים used in a singular sense; Ethiop. 'amlāk (plural of the unused sing. mālēk 'King') employed as the general name for 'God.'

In the same way a number of other plurals are used in a singular sense when employed to designate the 'Deity.' The most common of these are:² אֱלֹהִים 'Lord,' Mal. 1, 6 (especially common with suffixes); אֱלֹהֵינוּ *the Most Holy*, Hos. 12, 1; Prov. 9, 10; 30, 3, and probably also Job 15, 15 (cf. אֱלֹהִים אֲדָמִים Josh. 24, 19); Aramaic עֲלִיּוֹנֵי *the Most High*, Dan. 7, 18. 22. 25. 27; in Dan. 4, 23 the pl. שָׁמַיִם 'heavens' is used as a name of God.

In Job 34, 18 נְדִיבִים 'nobles' is *pluralis intensivus*, equal to The Exceedingly Noble, *i. e.*, God.³ Job complained that God had afflicted him unjustly, and he also questioned the justice of God in the ruling of the Universe. Elihu replies that injustice is inconsistent with the very idea of God; he says (Job 34, 17. 19):

down (וַיִּרְדֵּךְ sing.) to see the city and the tower'; (*ibid.* 35, 7) 'For then God appeared (וַיִּבְרָךְ pl.) unto him,' however (*ibid.* 35, 3) 'who answered (וַיַּעֲנֵנִי sing.) me in the day of my distress'; (Deut. 4, 7) 'For what nation is there so great who has God so nigh (אֱלֹהִים) אֲדָמִים pl.) as JHVH our God in all things that we call upon him (אֱלֹהֵינוּ sing.) for'; (2 Sam. 7, 23) 'And what one nation upon the earth is like thy people, like Israel whom God went (וַיִּבְרָךְ pl.) to redeem for a people for *himself*' (לִּי sing.); (Dan. 7, 9) 'The thrones (כִּסְאוֹת pl.) were set, and *one ancient* (עֲתִיקָה sing.) of days sat down' (יָרַח sing.). But why employ the plural at all? This is in accordance with Rabbi Johanan, who said: 'The Holy One, blessed be He! never does anything before consulting the heavenly household, as we read (Dan. 4, 14) 'By the decree of the watchers in this matter, and by the word of the holy ones.'"

¹ Nöldeke, Review of Baethgen's *Beiträge zur semit. Religionsgeschichte in ZDMG*, Vol. XLII, p. 476: "selbst wenn darin etwas Polytheismus steckte, so könnte das doch nur für uralte, vorgeschichtliche Zeiten gelten. Aber nicht einmal dies ist irgend wahrscheinlich."

² Cf. Gesenius-Kautzsch²⁷, pp. 404. 405.

³ Comp. Delitzsch, *Das Buch Hiob* (1902) p. 173, note on 34, 18.

ואם צדיק פבקר תרשיע : רשע אל נדיבים : ולא נפרישוע לפניך	האת שונא משפט יחבוש 17 האמר למלך בליעל 18 אשר לא נשא פני שרים 19 פיימשה ידיו פכם
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- 34, 17 Is it possible that he who hateth justice should rule,
 And wilt thou condemn the Righteous One, the Mighty One?
- 18 Can one say unto the King (*i. e.*, God) "Worthless One,"
 Or "Wicked One" unto *The Exceedingly Noble*,
- 19 Who showeth no partiality to princes,
 Nor regardeth the opulent before the poor,
 Because they are all the works of His hands?"

Budde and Duhm read with the LXX האמר for האמר (v. 18). According to them the meaning of the verse is: How can you (Job) condemn God who says even to a king 'worthless one,' or 'wicked ones' to princes? But if this were the meaning of the verse we should expect the pl. רשעים instead of the singular. Both the context and the grammatical construction show that the pl. נדיבים is *intensivus*, like אלהים and קדושים, and refers to God. In Ecc. 5, 7 גבוהים is *pluralis intensivus*, and means The Most High, *i. e.*, God. Before discussing, however, this much disputed plural it will be necessary to make a few preliminary remarks with regard to the meaning and position of vv. 7 and 8. These two verses must be explained, with Haupt, as a misplaced polemical gloss to the beginning of ch. 4 where we read (vv. 1-3):

And when I saw time and again the oppressions which are done under the sun, and behold! the tears of the oppressed with no one to comfort them; in the hands of their oppressors power with no one to right them. Then I praised the dead which were dead long ago more than the living that are living yet. And better than both of them is he who does not yet exist, who has not seen the evil work that is done under the sun.

These are very pessimistic statements, and the glossator who wrote vv. 7 and 8 of ch. 5 tried to show that the statements of Ecclesiastes are very much exaggerated. There is not so much oppression as he claims, because if an official commits an injustice he is checked by a superior official, and the latter is called to account by a still higher magistrate, and so on up to the king who is at the head of the complicated system of government. Here a theologian added a tertiary gloss ונגבוהים עליהם and the

¹ Read האמר for האמר; cf. Gesenius-Kautzsch²⁷, p. 349, n. 2.

Most High (*i. e.*, God) is above them, *i. e.*, the Most High is above the king and all his subordinate officials. The two verses may be rendered as follows:

If you see the oppression of a poor man and the deprivation of justice and equity in a province, do not be alarmed at the matter, for there is a higher one watching over the high one [*and the Most High is over them*]. And after all (בכל) it is an advantage to a land to have a king, (especially) in a cultivated region (*i. e.*, in a civilized community).

The meaning of the last verse is: in spite of several undeniable drawbacks it is an advantage to a civilized community to have a king.

The word גְבוּהִים has given a great deal of difficulty with regard to its rendering and precise allusion. The LXX translates v. 7b by ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάσσει, καὶ ὑψηλοὶ ἐπ' αὐτοῖς superior watches over superior, and superiors (גְבוּהִים) again over them. The rendering of the Vulgate is *excelso excelsior est alius, et super hos quoque eminentiores sunt alii*. So also the Syriac Version, Rashbam, Luther, Herzfeld, Ginsburg, Wright, Wildeboer, etc. Gill and Holden think that the pl. גְבוּהִים designates the Trinity. The latter paraphrases וְגְבוּהִים עֲלֵיהֶם thus: *there are the High Ones of the Holy Trinity above the princes of the earth and the hierarchy of heaven*. Ibn Ezra refers גְבוּהִים to angels. Rosenmüller, Knobel, Ewald, Elster, Zöckler, etc., interpret גְבוּהִים as a plural of majesty, and refer it to God. This seems to be the correct explanation, and it has therefore been adopted in the present discussion. The Targum incorrectly takes the first גְבוּהִים to mean God. Knobel's assertion that the Targum refers גְבוּהִים to God is incorrect.¹

A number of participles from לְהִי־ stems having the plural form, and employed as attributes of God, are generally regarded as doubtful cases of 'plurals of majesty,' inasmuch as they may also be explained as singulars.² These are עֲשֵׂי my Maker, Job 35, 10; עֲשֵׂהְךָ thy Maker, Is. 54, 5; עֲשֵׂיו his Maker, Ps. 149, 2;

¹ The text and translation of the Chaldee paraphrase of v. 7b is as follows: אָרוּם אֵל אֲדִיר עַל שְׁמַי מְרוּמָא נְטִיר עוֹבְדָא בְנֵי אֲנָשָׁא בֵּין טַב לְבִישָׁתָא וּמִן קְדָמוּי מִשְׁתַּלְחִין גִּיבְרִין גְּוֹוֹתֵנִין וְתַקִּיפִין לְמַדְדֵי בְרִשִׁיעֵינָא וְלִמְהֻוִּיהוֹן מִתְמַנֵּן רְבָנִין עַל־יְהוֹוִהוֹן For the mighty God from on high watches the deeds of men whether good or evil, and from his presence are sent forth proud and strong men to rule over the wicked, and are appointed masters over them.

² Comp. Gesenius-Kautzsch²⁷, p. 405k.

עֲשִׂיהָ *her Maker*, Is. 22, 11; נוֹטְיָהֶם *He who stretches them out*, Is. 42, 5; מוֹרֵיָה *thy teacher*, Jer. 30, 20.

To these doubtful *intensive plurals* we may add בַּעֲלֵיָה *thy husband*, Is. 54, 5, which, being used in parallelism with עֲשִׂיהָ, may be explained as formed on analogy; מְרִימֵיו *him who lifteth it up*, Is. 10, 15, is interpreted by Delitzsch and others as a ‘plural of majesty,’ but it may also be explained as a plural denoting an indefinite individual;¹ cf. שֹׁלְחָיו Prov. 10, 26. For אֱלֹהֵי בּוֹרְאֵיהָ Ecc. 12, 1, which is usually explained as a ‘plural of majesty,’² meaning the Creator, we should read, with Graetz,³ בּוֹרְאָה or בְּאֵרָה ‘thy cistern,’ which he interprets as a metaphorical expression for the wife of youth. In support of his explanation he brings the following parallel from Prov. 5, 15:

שְׁתֵּה מַיִם מִבּוֹרְךָ וְנוֹזְלִים מִתְּוֶךְ בְּאֵרְךָ

Drink water from thy own cistern,
running water from thy own well,

and this is explained by a gloss (v. 18) to mean:

יְהִי מְקוֹרְךָ בְּרוּךְ וְשִׂמְחָה מֵאִשְׁתְּ נְעִירֶךָ

Let thy fountain be blessed,
and get joy from the wife of thy youth.

Compare Haupt, *The Book of Canticles* (Chicago, 1902) p. 47, n. 36.

Terms denoting appurtenances of God are very commonly employed in the plural with a singular signification. This is especially the case with terms designating the abode of God, *e. g.* in Ps. 68, 36 the pl. מְקֹדְשִׁים ‘sanctuaries’ is used in the sense of The Great Holy Sanctuary, *i. e.*, the Temple. In this passage we must read with the LXX בְּמִקְדָּשָׁיו for אֱלֹהֵי בְּמִקְדָּשָׁיו.

נֹרָא אֱלֹהִים בְּמִקְדָּשָׁיו אֱלֹהֵי-יִשְׂרָאֵל הוּא
נִתְרַעַז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹהִים :

Thou art terrible, O God in *Thy great holy sanctuary*,
thou art the God of Israel;
He that giveth strength and power to (His) people,
blessed be God.

¹ Comp. Gesenius-Kautzsch²⁷, p. 405, rem. 3.

² Comp. Wright, *Ecclesiastes in Relation to Modern Criticism and Pessimism* (London, 1888) p. 238; C. D. Ginsburg, *Cohoeleth* (London, 1861) pp. 456-475; Delitzsch, *Hoehstied und Kohoeleth* (Leipzig, 1875) p. 387, and others.

³ *Cohoeleth* (Leipzig, 1871) p. 133.

For the pl. תַּעֲצֹמוֹת compare below. For other examples of the pl. מִקְדָּשִׁים used in a singular sense compare Jer. 51, 51; Ps. 74, 17. For the plurals עֲלִיּוֹת and מַעְלֹת employed as designations of the heavenly abode of God, see above, p. 201. Compare also מִשְׁפָּנִים Ps. 46, 5, מִשְׁפָּנוֹת Ps. 132, 5, and נְאוֹה Ps. 83, 13; these are *intensive plurals*, denoting 'majesty.'

In several passages the chariot of God is denoted by the pl. מִרְכָּבוֹת 'chariots,' i. e., The Great Chariot.

Is. 66, 15.

פִּירֵהֲנָהּ בְּאֵשׁ יִבֹּא וּבִסְוֶפָה מִרְכַּבְתִּי
 לְהַשִּׁיב בְּחֵמָה אָפוּ וּגְעִיתוֹ בְּלֹהֲבֵי אֵשׁ :
יהוה^a

For behold he will come in fire,
 and in the whirlwind as His chariot;
 To pay back in burning anger His wrath,
 and His rebuke in flames of fire.

Compare also Hab. 3, 8. In 2 Ki. 23, 11 the pl. מִרְכָּבוֹת designates the 'portable throne of the Sun-god'; cf. Crit. Notes on Kings (SBOT) p. 295, l. 3. In Cant. 6, 12 Haupt translates מִרְכָּבוֹת by *the magnificent conveyance*; see his remarks ad Cant. 1, 9 (AJSL. 19, 15 = p. 68 of the reprint). Very frequently terms denoting inner states or qualities of God are employed in the plural, e. g.: יְדָעִים Job 36, 4; 37, 16, or יְדֵעוֹת 1 Sam. 2, 3, lit. 'knowledges,' i. e., *profound knowledge* or *divine knowledge*,² similarly the wrath of God is in Job 21, 30; 40, 11; Ps. 7, 7 עֲבָרוֹת 'wraths,' i. e., *most violent wrath*; His *terror* is in Ps. 88, 16; Job 20, 25 אֵימִים 'terrors,' i. e., *great terror*, or *divine terror*; a *divine vision* is denoted by the pl. מִרְאוֹת (Gen. 46, 2; Ezek. 1, 1; 8, 3; 40, 2); His *strength* is גְּבוּרֹת (Is. 63, 15), תַּעֲצֹמוֹת (Ps. 68, 36), or אוֹזִים (Is. 40, 26); His *deliverance* is יִשְׁעוֹת (Is. 26, 18; 33, 6, etc.) or מוֹשְׁעוֹת (Ps. 68, 21); His *vengeance* is נִקְמוֹת (Judg. 11, 36; 2 Sam. 4, 8).

The *intensive plural* אֱלֹהִים is not only employed in reference to the God of Israel, but frequently also when heathen deities are spoken of, e. g., 1 Ki. 11, 33 לְעִשְׂתֵּרֶת אֱלֹהֵי צִדְוִיָּן לְכַמוֹשׁ אֱלֹהֵי

¹ It is preferable to read וּבִסְוֶפָה for וּבִסְוֶפָה and מִרְכַּבְתִּי in apposition to בְּסוֹפָה; cf. Ps. 104, 2 and Dillmann, *Ethiop. Chrest.*, p. 15, l. 2 of the poem. It is not necessary, however, to read with the LXX, Cheyne, and others, כָּאֵשׁ for בְּאֵשׁ; for ב = כ see Haupt, *Canticles*, p. 55, ad 3, 6.

² See Driver, *Notes on the Hebrew Text of the Books of Samuel*, p. 19, ad 2, 3.

עֲמוֹן מוֹאָב וְלִמְלָכָם אֱלֹהֵי בְנֵי עֲמוֹן to *Astoreth the divinity of the Sidonians, to Chemos, the god of Moab, and to Milcom, the god of the children of Ammon.*

While the pl. עֲשֶׂתָרוֹת usually designates either the many images of Astarte, or the various goddesses of that name which were worshiped in different localities (*cf.* Judg. 10, 16; 1 Sam. 7, 4; 12, 10), there are two passages in which it appears to be employed as *pluralis intensivus*, equal to The Great Astarte, unless the Masoretic reading is incorrect. The reading is, however, supported by all the Ancient Versions.¹ Judg. 2, 13 וַיַּעֲזֹבוּ אֶת־יְהוָה וַיַּעֲבֹדוּ לְבַעַל וְלַעֲשֶׂתָרוֹת *And they forsook JHVH and worshiped Ba'al and the Great Astarte.* Professor Moore² is inclined, however, to adopt the reading of the singular. The second passage is 1 Sam. 31, 10a וַיִּשְׂמוּ אֶת־פָּלְיוֹ בֵּית עֲשֶׂתָרוֹת *And they put his armor in the house of the Great Astarte.*

According to Keil³ בֵּית עֲשֶׂתָרוֹת is here the plural of בֵּית עֲשֶׂתָרָה on the analogy of בֵּית אֲבוֹת. This explanation is impossible inasmuch as only one temple can be referred to in this passage. Driver⁴ believes that the plural is here incorrectly used for the singular owing to the employment of the plural in other connections.

The plural תְּרַפִּים 'images,' 'household gods' is used in 1 Sam. 19, 13. 16 (and probably also in other passages; *cf.* Gen. 31, 34, 35, etc.) in a singular sense.⁵ The plural is of exactly the same nature as that in אֱלֹהִים.

Jer. 46, 14–19 is a prophecy of the successful invasion of Egypt by Nebuchadnezzar. The black bull Apis, to whom divine honors were paid in Memphis, is represented as having escaped from the city out of fear (v. 15), just as the idols of Egypt are said (Is. 19, 1) to have quaked at the approach of JHVH. Apis is in the passage ironically referred to by the pl. אַפְיָרִים 'bulls,' *i. e.*, The Mighty Bull. Giesbrecht, Duhm, and others adopt the reading of the singular, but this is quite unnecessary inasmuch

¹ Comp. Böttcher, *Lehrbuch der hebr. Spr.* (1866) Vol. I, p. 494.

² *A Critical and Exegetical Commentary on Judges* (in The International Critical Commentary series), New York, 1900, p. 70.

³ *Die Bücher Samuels*² (1875), ad 31, 10.

⁴ *Notes on the Hebrew Text of the Books of Samuel*, p. 178, note ad 31, 10.

⁵ See Gesenius-Kautzsch²⁷, p. 404h; Nöldeke's review of Baethgen's *Beiträge zur semit. Religionsgeschichte* in ZDMG (1888) 42, pp. 476 ff.; on תְּרַפִּים in general, see Moore, *Judges*, note ad 17, 5.

as the plural may be best explained as *intensive*, of the same rank as the plurals אלהים, תרפים, עשתרות, Assy. *ilāni*, Ethiop. 'amlāk, and Phoen. אלם. It is, therefore, construed with the sing. verb עמד, and referred to by the sing. suffix in יהדפו (v. 15). For נסה (in the same verse) it is best to read with the LXX (which has *ἔφυγεν ὁ Ἄπις*) נסה, ¹הה being equivalent to Egyptian Hapi 'Apis.' The pl. אבירים in the second hemistich is therefore parallel to הה in the first hemistich, and the suffix in אביריה refers to Memphis. It will be sufficient for our purpose to quote only the first two couplets² (vv. 14-16). In v. 14 ובתהפחה and במצרים והשמיעו are later scribal additions, and they are omitted by the LXX. Thus also חרב סביבך at the end of the verse, and כי יהיה הדפו at the end of the next verse, and גם-נפל in v. 16 are to be regarded as glosses, inasmuch as they disturb the metre. For הרבה פושל read with the LXX³ and Schwally⁴ הרבה פושל. The Hebrew text of the first two couplets should be arranged as follows:

והשמיעו בנה והקן לה:	46, 14 הגידו במגדול אמרו התיצב
אביריה לא-עמד מפני-חרב היונה: 16c	מהדענס הה 15 ורבה פושל 16a
46, 14 Tell it in Migdol Say: take a stand	proclaim it in Memphis; and prepare thyself.
15 Wherefore has Apis fled	thy mighty bull held not his ground;
16a Most of thy men have stum- bled,	16c before the oppressing sword.

Plurals like תרפים and אבירים are שקוצים Dan. 9, 27 = The Great Abomination, and צלמים Am. 5, 26 = The Great Idol. The pl. שקוצים is joined to a singular adjectival attribute (משמים 'desolating'). It probably refers to a heathen idol. Bevan (*The*

¹ See Duhm and Marti *ad locum*.

² The whole prophecy (vv. 14-19) consists of five couplets of double hemistichs, each hemistich having two beats.

³ The LXX has *καὶ τὸ πληθὺς σου ἠσθέησε*.

⁴ *Die Reden des Buches Jeremia gegen die Heiden*. XXV, XLVI-LI, in ZATW, 1888, p. 193.

Book of Daniel, p. 160) reads שִׁקּוּצִים מְשֻׁמִּים *there shall be abominations set up*. It is preferable, however, to explain the plural as intensive. The passage in which צְלָמִים is *pluralis intensivus* is rather obscure. It should probably be translated as follows: "And ye shall carry Sikkut your king, and Kaiwan *your great idol* (your solar deity) which you have made."¹

With צְלָמִים cf. Ethiop. amsâl.

D. Plural Expressions Denoting Royal Personages and Appurtenances of Royalty; also Plurals Denoting Lordship in General.

Terms in which the idea of royalty is inherent are frequently employed in the plural with a singular sense. The plural in such cases simply intensifies the idea of royalty inherent in the noun.

It is interesting to note that the Persian king, who is generally called in Greek *ó mégas βασιλεύς*, is designated in a number of passages in the OT by the pl. מְלָכִים 'kings,' *i. e.*, The Great King,² and the Persian Empire by the pl. מַמְלָכוֹת 'kingdoms,' *i. e.*, The Great Kingdom. In a letter addressed by the Persian officials to Artaxerxes I. Longimanus, king of Persia (464–424 B. C.), preserved in Ezra 4, 11b–16, we read:

4, 12 יָדִיעַ לְהוֹיָא לְמַלְכָּא דִּי יְהוּדָיָא דִּי סִלְקָא מִן לְוְחָךְ עֲלֵינָא
 אַחַד לִירוּשָׁלַם קְרִיחָא מְרֻדָּתָא וּבְאִשְׁתָּא בְּנִין וְשׁוּרְיָה יִשְׁכַּלְלוּן
 וְאִשְׁיָה יְחִיטָּה: 13 פֶּעַן יָדִיעַ לְהוֹיָא לְמַלְכָּא דִּי הֵן קְרִיחָא דָךְ
 חֲתַבְנָא וְשׁוּרְיָה יִשְׁתַּכַּלְלוּן מְנַדָּא בְּלוּ וְהֻלְךְ לָא יִנְתַּנוּן וְאַפְתַּח
 מְלָכִים תְּהַנְזֹק:

Let it be known to the king that the Jews who went up from thee unto us are come unto Jerusalem, rebuilding the rebellious and bad city; her walls they are completing, and her foundations they are removing.⁶ Be it known now to the king that if this city be rebuilt and her walls be completed, tax tribute and toll they will not give, and finally it (the city) will do harm to the Great King (מְלָכִים).

¹The words סְכֹרֶת and כִּירָן have been variously understood. The Ancient Versions render סְכֹרֶת *tabernacle*. According to Schrader (KAT², 442) סְכֹרֶת is to be pointed סְכֹרֶת, and כִּירָן, כִּירָן. He identifies them with two Babylonian-Assyrian deities, the first with Sakkut, and the latter with Kaiwân. His identification is almost certain, as these names appear together in a Babylonian religious text [IV R. 52, col. 4, l. 9; cf. Zimmern, *Beiträge zur Kenntniss der Bab. Rel.*, 1896, p. 10, l. 179], where they are invoked together. Contrast KAT³, p. 476.

²Comp. Ethiop. 'amlak; see Assyr. pl. šarrani, used in the sense of The Great King.

³Read (with LXX) וְשׁוּרְיָה and וְאִשְׁיָה for וְשׁוּרְיָא and וְאִשְׁיָא.

⁴Read, with Guthe, וְשַׁכְלְלוּן for וְשַׁכְלְלוּ.

⁵מְלָכִים instead of Aramaic מְלָכִיךְ is a Hebraism.

⁶For this rendering of יְחִיטָּה cf. Crit. Notes on Ezra-Nehemiah (SBOT) p. 62, l. 35.

The context shows that the pl. מְלָכִים (v. 13) means The Great King (ὁ μέγας βασιλεύς). This is especially evident from the following verse (v. 14): "Now because we eat the salt of the palace, and it is not proper for us to see the dishonor of the king, we send and make known unto the king." Moreover, if we consider מְלָכִים a numerical plural, it would not suit the context. The Persian officials wished to inform the king of Persia that if he should permit the Jews to rebuild the rebellious city and its walls, there would be immediate danger of their rebelling against him, and not that it would do harm to kings in general. Taken in connection with the other passages in which the plural is employed to designate the Persian king there remains very little doubt that our explanation is correct. In v. 15, however, the pl. מְלָכִים is numerical; but, again, in v. 22 it may be *intensive*.

According to Haupt¹ the plural מְלָכִים Ps. 110, 5 is *intensive*, equal to The Great King (of Persia). He refers the psalm to Zerubbabel,² a prince of the Davidic family who was governor of Judea during the reign of Hystaspes (521–485 B. C.). The presence of a scion of the house of David in Judea stimulated projects for the restoration of the Davidic dynasty. The two prophets of that time, Haggai and Zechariah, prophesied a grand future. The great Persian Empire would be annihilated, and Zerubbabel would restore the political independence of the Jews, and become their Messianic King. We read (Zech. 6, 9) that the prophet Zechariah is commanded to make a magnificent crown and set it upon the head of Zerubbabel.³ He was to be at the same time king and priest at the right hand of JHVH. It was in this age that Ps. 110, referring to Zerubbabel, was written. To show the *intensive use* of the plural מְלָכִים when employed as a designation of the king of Persia vv. 5. 6 may be cited, as restored by Haupt in connection with his interpretation of Messianic Psalms in the Oriental Seminary of the Johns Hopkins University, during the session 1902–3.

¹ Comp. Johns Hopkins University Circulars, No. 114 (July, 1904), p. 110.

² On Zerubbabel see Notes on Isaiah (Eng. transl.), p. 199, l. 17 ff.; Crit. Notes on Ezra-Nehemiah (SBOT), l. 9, v. 24. E. Sellin in his *Serubbabel* (1898) advanced the view that all 'Ebed-JHVH' songs refer to Zerubbabel. He has since retracted this theory in his *Studien zur Entstehungsgesch. der jüd. Gemeinde nach dem bab. Exil* (1901), Vol. II, pp. 163–199. Cf. also Haupt, Is. 40, in Drugulin's *Marksteine*.

³ In the received text the name of Zerubbabel is omitted, and the name of Joshua ben Jehozedek is mentioned; there is reason to believe, however, that in the original text there was only the name of Zerubbabel. See discussion on this passage, below, pp. 225.

אֲדָרְךָ יִדְרֹךְ בְּגוֹיִם מִתְחַץ מְלָכִים :
 מִחֲרָרְאֵשׁ עַל-אֶרֶץ רַבָּה מִלֵּא גְיוֹת :

My lord (Zerubbabel) will punish the heathen,
 and will shatter the Great King (of Persia)
 He will shatter the head over a wide land,
 he will fill it with dead corpses.

Duhm (*Die Psalmen*, p. 254) and others refer the psalm to Simon, the Maccabee. This view, as well as the theory that it refers to the Maccabean conqueror, John Hyrcanus (135–105 B. C.), son of Simon, is untenable, as already pointed out by Haupt. It is held by some that the psalm is an acrostic of the name of Simon.¹ The objection against this view is that שׁב (v. 1), the first letter of which is supposed to furnish the first consonant of שׁמֵךְ begins the second hemistich, and not the first. Moreover, we should expect the whole poem to be acrostic.²

With regard to meter the psalm must be divided into two stanzas, each stanza consisting of five mēshālīm or poetic lines. Each māshāl has two hemistichs, three beats in the first, and two in the second.

In Ps. 45 (in which, according to Haupt, is celebrated the wedding of King Alexander Balas of Syria with Cleopatra, the daughter of King Ptolomy VI., Philometer of Egypt, which took place at Ptolomais, in 150 B. C.)³ v. 10 בְּנוֹת מְלָכִים and בְּיָקָרוֹתֶיהָ are explained by Haupt as *intensive plurals*.

בְּנוֹת מְלָכִים בְּיָקָרוֹתֶיהָ נִצְבָּה שְׂגֵל לַיְמִינָה :

But thy brightest jewel is the noble daughter (i. e., Cleopatra) of the great king (i. e., Ptolomy VI.),
 Who is to stand as consort at thy right hand.

In the same way Haupt explains the pl. בְּתוֹלוֹת (v. 15) as *intensive*, equal to The Noble Virgin. לְרַקְמוֹת which is at the beginning of v. 15 he inserts before מִמִּשְׁבָּצוֹת v. 14. For אֵל מִבְּאֵרוֹת לָהּ v. 15 he reads מִבְּיָאוֹת לָהּ. פְּנִימָה and כָּל-כְּבוֹדָה v. 14, and אַחֲרֶיהָ v. 15 he regards as glosses. לְבוֹשָׁה v. 14 he inserts after בְּתִמְלֵךְ (*ibid.*). The Hebrew text of vv. 14. 15 as restored by Haupt reads, therefore, as follows:

¹ Discovered by Bickell, and accepted by Duhm (*Die Psalmen*, p. 255).

² König, *Einl.*, p. 404, Anm.

³ Cf. Haupt, *Book of Canticles*, p. 22, note 7 = *AJSL* 18, 212, and his article on "The Poetic Form of the First Psalm" in *AJSL* (April, 1903), p. 135.

בַּת־מֶלֶךְ לְבוּשָׁה לְרִקְמוֹת מִמִּשְׁבְּצוֹת זָהָב :
 הַיּוֹבֵל לַמֶּלֶךְ בַּתְּלוּת רַעֲוִיָּה מִבִּיאוֹת לָהּ :

The king's daughter clad in brocade
 embroidered with gold.

The *noble virgin* is brought to the king,
 her companions conduct her.¹

We shall now discuss the several plurals employed to designate the Persian Empire.

Haggai, announcing the approaching overthrow of the Persian Empire, says:

2, 22.²

וְהִפְכֵתִי כִפְאֵי מִמְּלָכוֹת אֲנִי־מִרְעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 אִישׁ־בְּחַרְבֵי אָחִיו יִפְּלוּ : וְהִפְכֵתִי מִרְכָּבָה וְרִכְבָּיָה

And I will shake the heavens and the earth,
 and I will overthrow the throne of *the Great Kingdom*;
 And I will overthrow the chariots and those that ride in them,
 every one by the sword of his brother shall fall.

The pl. מִמְּלָכוֹת in this passage is *intensive*, being equivalent to The Great Empire (of Persia). It was thus understood also by Rashi who in his note on מִמְּלָכוֹת remarked: מַלְכוּת פָּרַס שְׂדוּיָא מוֹשְׁלָת עַל כָּל הָעוֹלָם *it refers to the Persian Empire which was then ruling the whole world.*

In several passages in the Book of Daniel מֶלֶךְ 'king' is employed in the sense of מִמְּלָכָה 'kingdom,' e. g., the Four Empires are called (7, 17) אַרְבַּעַה מַלְכִין *the four kings*. In two passages (8, 20; 10, 13) the pl. מְלָכִים is *intensive*, equal to מִמְּלָכוֹת Hag. 2, 22, i. e., The Great Empire (of Persia).

DAN. 8, 20.

הָאֵיל אֲשֶׁר רָאִיתָ בְּעַל הַקֶּרְנַיִם מְלָכֵי מְדֵי וּפָרַס :

The ram which thou hast seen with two horns is the Great Empire of Media and Persia.

¹ For a discussion on the text and meter of the whole psalm cf. his article on "The Poetic Form of the First Psalm" in *AJSL* (April, 1903) p. 135.

² The last clause of 2, 21 belongs to the following verse. The clause וְיִרְדּוּ סוֹסִים וְיִרְכָּבֵיהֶם may be an illustrative quotation based on Ex. 15, 5. At the end of the clause אִישׁ־בְּחַרְבֵי אָחִיו we must supply יִפְּלוּ. Grätz's conjecture חֲרָדוּ for וְיִרְדּוּ is not good. Cf. Haupt's paper *Erläuternde Citate in Alten Testament* in the Proceedings of the Thirteenth International Congress of Orientalists, held at Hamburg, Sept. 1902.

That the author conceived the Medo-Persian Empire as a unity is evident from the fact that he employs one symbol to represent it, the original separateness of Media and Persia being indicated by the two horns. The pl. מלכי must therefore be explained as *intensive*, equal to The Great Empire, and cannot be numerical, as all exegetes understand it. Our interpretation is further supported by the LXX which renders מלכי מדי ופרס by βασιλεὺς Μήδων καὶ Περσῶν, *i. e.*, מלך מדי ופּלס.

In Dan. 10, 13 (at the end of the verse) we must insert שׁור before מלכי, on the basis of the LXX.¹ שׁור מלכי פרס is here equal to שׁר מלכות פרס at the beginning of the verse. It is quite unnecessary to read (with the LXX, Theodotion, Marti) הוֹתִירָיו for נוֹתִירָיו. The verse may be rendered as follows:

But the prince of the kingdom of Persia (*i. e.*, the guardian angel of the Persian Empire) stood up against me for twenty-one days, but, lo! Michael, one of the chief princes, came to help me while I had been left alone there contending with the prince of the *Empire* of Persia.

Bevan² interprets the phrase מלכי פרס to be 'an intentionally vague phrase for the "Persian Dynasty."' This interpretation is rather vague, and it is preferable to consider מלכי a *pluralis intensivus* = The Great Kingdom.

In Prov. 16, 12, 13 מלכים means the Great King, *i. e.*, the Ideal King.³

Prov. 16, 12-13.

תֹּעֵבָת מְלָכִים עֲשׂוֹת־רָשָׁע כִּי־בִצְדָקָה יִבּוֹן כִּסֵּא׃
רֵצוֹן מְלָכִים שׁוֹפְתֵי־צְדָק וְדַבַּר יִשְׂרָאֵל יֵאָהֵב׃

It is abomination to the Great King to commit wickedness,
for the throne is established by righteousness.

A delight of the Great King are righteous lips,
and him who speaks right he loveth.

Müller and Kautzch (in SBOT) read the sing. מלך in v. 13 on the authority of the LXX which has the singular even in

¹ The LXX renders the last clause of the verse by μετὰ τοῦ στρατηγοῦ τοῦ βασιλέως τῶν Περσῶν, *i. e.*, אֶצֶל שׁר מְלָךְ פָּרַס. The reading of the LXX is preferred by Behrman, Berthold, and Marti.

² *The Book of Daniel* (Cambridge, 1896), p. 168.

³ Comp. Haupt's remark in Crit. Notes on Prov. (SBOT) p. 49, l. 3.

v. 12. The reading of the LXX, however, only supports our view that the pl. מַלְכִים is *intensive*. Toy¹ reads (v. 13) יִאֲהָבֵי יִאֲהָב for יִאֲהָב.

We shall now discuss several (royal) *intensive plurals* employed in the Ode of Triumph on the last Babylonian Monarch (Nabonidus), contained in Isa. 14, 4b–21.

Isa. 14, 4b–21 is generally interpreted to be an ode of triumph on the downfall of the last Babylonian King Nabonidus (555–539 B. C.).² It was thus also understood by the editor who prefixed vv. 1–4a, and added vv. 22 ff. The ode cannot be the genuine work of Isaiah as it presupposes a situation entirely different from that of the time of the prophet.³ It must have been composed by a poet who lived towards the close of the exile.⁴ Though he employs the perfect tense the ode is really a prophecy. It may be divided into five stanzas, each containing seven double-hemistichs, the first hemistich having three beats, and the second two.⁵

In v. 5 it is not necessary to read, with Guthe, the sing. מוֹשֵׁל for מַשְׁלִים, as both מַשְׁלִים and מְשַׁעִים may be explained as *intensive plurals*. These plurals, if regarded as numerical, are quite unintelligible here, inasmuch as the context shows that the poet is speaking of one special king, *i. e.*, Nabonidus. To show the *intensive use* of the plurals מַשְׁלִים and מְשַׁעִים it will be necessary to give here the Hebrew text and translation of the first stanza of the ode. For מִדְּהַבָּה (v. 4) read with the LXX מִרְהַבָּה;⁶ for שָׁבַר we should probably read הַשָּׁבַר, הַ שָּׁבַר, omitted on account of the preceding ה (haplography), or שָׁבַר, and cancel הַרְוָה; for חֲשָׁה it is better to read the inf. חֲשָׁה.

¹ *Proverbs*, p. 326, note on v. 13.

² Cf. Driver, *Introduction*³, p. 212; Marti, *Das Buch Jesaya*, p. 128; Duhm, etc., Strachey (*Hebrew Politics in the Times of Sargon and Sennacherib*, pp. 148 ff.), and Cobb (*JBL.*, 1896, p. 31) think that מֶלֶךְ בָּבֶל v. 4 is employed as a title of the king of Assyria. Cobb (*JBL.*, 1896, p. 28) refers the ode to Sennacherib; Winckler originally interpreted it of Sennacherib (*Altor. Forsch.*, 193 ff.), but explains it now of the murder of Sargon (*ibid.*, 414).

³ Comp. Cheyne, *Introduction to the Book of Isaiah* (1895), p. 67; Driver, *Introduction*³, p. 212.

⁴ Driver, *ibid.*

⁵ Comp. Crit. Notes on Kings (SBOT) p. 278; for Eduard Siever's metrical arrangement of the whole poem, cf. his *Metrische Studien* (Leipzig, 1901) p. 438. His metrical arrangement is not very good. He neither divides the poem into sections, nor does he eliminate from it later scribal additions. He makes several serious mistakes in vocalization and accentuation of a number of words, *e. g.*, he reads (v. 9) בְּרִאָהּ for בְּרִאָהּ, לָהּ for לָהּ, etc. Comp. also Marti, Duhm, and Cheyne.

⁶ So nearly all exegetes since J. D. Michaelis.

Omit also מִפֶּת and מְרִקָה v. 6. For the sake of the meter we must transpose the words of 8b so as to read לֹא־יֵעֲלֶה הַכֶּרֶת¹ : מֵאֵז שִׁקְבָהָ : עֲלִינוּ | מֵאֵז שִׁקְבָהָ : The first section of the poem should be arranged as follows:

שִׁבְתָּה מְרִקָה :	אֵיךְ שִׁבַּח נִגַּשׁ	14, 4b
: שִׁבַּח מִשְׁלִים :	הַשִּׁבְרֵ מִטָּה רִשְׁעִים	5
בִּלְחֵי סָרָה	מִקָּה עַמִּים בַּעֲבָרָה	6
: בְּלִי חֶסֶד :	רָדָה בְּאֵה גֹוִים	
: פִּצְחוּ רִפְּה :	נָתַה שִׁקְטָה כִּלְי־אֶרֶץ	7
אֶרֶץ לִבְנוֹן	גַּם־בְּרוּשִׁים שִׁמְחוּ לָךְ	8
: מֵאֵז שִׁקְבָה :	לֹא־יֵעֲלֶה הַכֶּרֶת עֲלִינוּ	

How still has the despot become,
 how still the raging!
 JAHVH hath broken the staff of the Great Wicked One,
 the rod of the Great Tyrant,
 Who smote peoples in passion,
 with no cessation,
 Who trampled the nations in anger,
 with no restraint!
 Still and at rest is the whole earth,
 into joyful cry they break out,
 Also the cypress-trees rejoice at thy fate,
 and the cedars of Lebanon:
 There cometh up no woodman against us,
 since thou art laid low.

מִפֶּת and רִדָה may both be referred to מִטָּה (*cf.* Ps. 2, 19; 110, 2);¹ it is better, however, to refer them to רִשְׁעִים and מִשְׁלִים. *Cf.* אֲדֹנָיִם קָשָׁה Is. 19, 4.

Similarly we must explain the pl. מְרִיעִים (v. 20) as meaning The Great Evil Doer, and אֲבוֹתָם (v. 21) as meaning Their Great Father. In both cases our interpretation is supported by the LXX, which renders them as singulars. Marti and Cheyne read the singular, but this is unnecessary. In v. 20 עֲמָה דְרִיבָה is a later scribal expansion, as is shown by the meter. For מֵלֵאוּ אֵם ומְלֵאוּהָ עֵיִים we should probably read פְּנֵי חִבְלֵ עֵיִים.

¹ Comp. Crit. Notes on Kings (SBOT) p. 280, l. 37.

² So Marti, Duhm, Cheyne, etc.

14, 20 לא־תִּחַד אִתָּם בַּקְּבוּרָה כִּי־אֶרְצֶךָ שָׁחַת
 לֹא יִקְרָא לְעוֹלָם זָרַע מֵרַעִים :
 21 הִכִּינוּ לִבְנֵי מִטְבַּח בְּעוֹן אֲבוֹתָם
 בְּלִי־קוֹמוֹ וּרְשׁוֹ אֶרֶץ וּמִלְאוּהָ עַיִם :

Thou mayest not be joined with them in burial,
 for thy land thou hast destroyed;
 Never may be named
 the seed of the Great Evil Doer!
 Prepare shambles for his sons
 for the sin of their Great Father,
 That they may not rise up and take possession of the earth,
 and fill it with ruins.

In Is. 3, 12 נְגִשִׁים is *pluralis intensivus* for נְגִישׁ ‘ruler.’¹

עַמִּי נִגְשָׁיו מֵעוֹלָל וּנְשִׁים מִשְׁלֹו בֹו
 עַמִּי מֵאֲשֶׁרֶיךָ מִתְּעִים וְדֶרֶךְ אֲרַחֲתֶיךָ בִלְעוֹ :

My people—a child is their ruler,
 and women rule over him;
 My people—thy guides lead thee astray,
 and thy paths they have corrupted.

Cf. נִגְשִׁיךָ Is. 60, 17.

Ezek. 19, 1 נְשִׂאִים is *pluralis intensivus* for נְשִׂיאָה²:

וְאִתָּהּ שָׂא קִינָה אֶל־נְשִׂאֵי יִשְׂרָאֵל :

And do thou lift up a lamentation on the Great Prince of Israel.

This verse is a superscription of a lamentation (vv. 2–9) addressed to Zedekiah, and the pl. נְשִׂאִים can refer only to this prince. Ewald and Cornill adopt the reading of the singular on the basis of the LXX; but this is unnecessary.

The pl. מִשׁוֹת ‘branches’ Ezek. 19, 11 is *intensive*, meaning The Noblest Branch, *i. e.*, the Davidic family, and the pl. שִׁבְטֵי ‘sceptres’ is equivalent to The Great Sceptre.

Ezek. 19, 10–14 is a lamentation on Judah and her unfortunate king Zedekiah. Judah is likened unto a fruitful vine, planted by waters. Its *noblest branch* (מִשׁוֹת) became a *great royal sceptre* (שִׁבְטֵי מִשְׁלִים). It towered high above the other branches, but

¹ Cf. Gesenius-Kautzsch²⁷, p. 405, *k*.

² See Crit. Notes on Ezekiel (SBOT) p. 70, l. 48.

in wrath the vine was plucked up, its mighty branch was broken off, and it withered. The vine was then planted in a desert land (*i. e.*, in exile). A fire went forth from the branch (*i. e.*, from Zedekiah who was a member of the Davidic family), and consumed all its boughs.

That the pl. **מטות** is *intensive* is shown by the fact that it is referred to in the same verse by singular suffixes (**קומחו**, **בגבהו**, **דליותיו**). Modern critics (Cornill, Bertholet, etc.) are inclined to adopt the reading of the singular.

After making the proper textual emendations and eliminating the glosses, the poem divides itself into five couplets of double-hemistichs, with two beats in each hemistich. In v. 12^b we must read **התפרקו ויבשו** for **התפרק ויבש**, inasmuch as the subject of these two verbs is the sing. **מטה**; the final **ו** of **התפרקו** may be explained as dittography of the initial **ו** of **ויבש**.¹ **בְּדַמְּךָ** 'in thy blood' (v. 10) is unintelligible, and overburdens the first hemistich; it must, therefore, be omitted.² **עו** (v. 11) has crept in from v. 14, and **והגבה קומחו על-בן עבתים** (*ibid.*) is a gloss to **וירא בגבהו ברב דליותיו**. In v. 12 **אש אכלתהו** is a variant to the first clause of v. 14. In v. 13 **במבדר** and either **צידה** or **צמא** are glosses.³ In v. 14 **פריה** is evidently dittography of **בריה**,⁴ and **שבט למשול** is a gloss to **עו מטטה**; also **ממטה** (*ibid.*) is to be regarded as a gloss. The last clause of v. 12 should be preceded by v. 13. The Hebrew text should be arranged as follows:

על-מים שתולה	19,10
ממים רבים :	אמך כגפן
	פריה וענפה

אל-שבטי משלים	11
ברב דליותיו :	ויהי-לה מטות
	וירא בגבהו

לארץ השלקה	12a
הוביש פריה	ותתש בחמה
	ורוח הקדים

¹ So Cornill, *Prophet Ezekiel*, p. 291.

² So Cornill; on the authority of the LXX (*ἀσθὺς ἐν ῥοσῶ*) Aug. Calmel and Gesenius read **בְּרִמְךָ**. Toy reads simply **בכרם**. Cornill rightly strikes out this word.

³ The LXX translates only one of these two words.

⁴ So Cornill.

בְּאֶרֶץ צִמָּא	וְעֵתָה שְׂתוּלָה	13
מִטָּה עֵזָה :	הַתְּפִיךָ וְיִקֶּשׁ	12b
—————		
בְּדִיהַ אֲכָלָה	וְתִצַּא אֵשׁ	14
מִטָּה עֵזָה :	וְלֹא הִיָּדְבָה	

This may be translated into English as follows:

19, 10	Thy mother was like a vine Fruitful and full of branches	by waters planted, from plentiful waters.
—————		
11	Her noblest branch Lofty it towered	became a <i>great royal sceptre</i> ; with the mass of its boughs.
—————		
12a	But in wrath it was plucked up And the east wind	to the ground cast down, withered its fruits.
—————		
13	Now it is planted	in a thirsty land
12b	Broken and withered	is its mighty branch.
—————		
14	A fire has gone forth And she has no more	its boughs it consumed; a mighty branch.

One of the examples of the *pluralis intensivus* is עֲטָרוֹת Zech. 6, 10, 14 which means *a most magnificent crown*. It has always been a matter of dispute as to whether one or two crowns are spoken of in the passage (Zech. 6, 9–13). The view of Wellhausen¹ is not conclusive. He believes that the singular verb תְּהִיָּה v. 14 proves beyond any doubt that only one crown was intended, and he, accordingly, adopts the reading of the sing. עֲטָרָה. It is a well known fact, however, that the so-called *pluralis inhumanus* is frequently construed with a singular verb,² and this is the regular construction in Arabic. Hitzig thinks that two crowns were signified, one made of gold, and the other of silver. The question cannot be decided, however, from the plural form of עֲטָרוֹת, nor from the singular verb תְּהִיָּה (v. 14), but only by a critical study of the whole passage.

A careful examination will convince any unprejudiced reader that the original form of the prophecy has been tampered with.

¹ Cf. *Skizzen und Vorarbeiten*, part 5 (Berlin, 1892) pp. 48, 178.

² See Gesenius-Kautzsch²⁷, p. 472k; Ewald § 317a.

From v. 11 it would appear that Joshua, the high priest, was to assume both the insignia of royalty and the priestly dignity, whereas, the concluding words of v. 13 'and there shall be a priest upon his throne' (or better read with the LXX 'at his right hand'), 'and a counsel of peace shall be between them both' would seem to indicate that at some previous time the names of both Zerubbabel and Joshua were mentioned in the prophecy, the former to be crowned as head of the temporal power, and the latter as head of the spiritual power. Moreover, the term 'sprout' (קִנְיָא v. 12) is a title distinctly given (*cf.* Jer. 23, 5; 33, 15) to the Messiah who was to be a scion of the house of David. Now, this title applies very well to Zerubbabel but not to Joshua. Ewald suggested that we should read in v. 11 'upon the head of Zerubbabel and upon the head of Joshua.' A more critical examination of the passage shows, however, very clearly that in the original form of the prophecy only the name of Zerubbabel was mentioned. According to Haupt¹ the text of the passage passed through three stages. Originally only the name of Zerubbabel was in the text. Then the name of Joshua was inserted, and while both names were in the text a gloss was added at the end of v. 13 'and a counsel of peace shall be between them both.' Later the name of Zerubbabel was omitted out of fear of interference on the part of the Persian government. For as long as the Jews remained a religious sect the Persian government would not interfere, but as soon as they showed national aspirations by crowning a scion of the royal family, they would immediately be accused of plotting defection from Persia. The enemies of the Jews, especially the Samaritans, would have been but too glad to get hold of Zechariah's prophecy in its original form, for the purpose of drawing the attention of the Persian ruler to the disloyalty of the Jews. It is, therefore, very easy to see why the name of Zerubbabel was omitted. The name of the high priest was retained as the crowning of the spiritual head was not likely to arouse any suspicion. Verse 14 was further added as a political gloss in order to show that the crown was intended exclusively for religious purposes. For similar reasons they have altered the names of the four Babylonian Jews who brought gold and silver for the making of the crown.² But if originally only the

¹ He interpreted this passage in the Oriental Seminary of the Johns Hopkins University, in the session 1903-1904.

² *Cf.* vv. 10 and 14.

name of Zerubbabel was in the text, the pl. עֲטָרוֹת must be explained as *intensive*, equal to *a most magnificent crown*. We find a support for our interpretation in the Chaldee paraphrase which renders the plural by רַב פְּלִיל 'a great crown.'

For יהיה כהן לימיני (v. 13) Haupt reads יהיה כהן על כסאו and he (Zerubbabel) shall be priest at my right hand, i. e., of God.¹ Zerubbabel was to assume according to Zechariah (as also according to the author of Ps. 110) not only the insignia of royalty, but also to be priest at the right hand of God. Haupt also omits the last clause of v. 12 והוא יבנה את היכל יהוה (omitted in the Syriac version), and he regards the beginning of the next verse והוא יבנה את היכל יהוה as a variant to this clause.

The pl. עֲטָרוֹת is also *intensive* in Job 31, 36b:

אֶעֱדֶנּוּ עֲטָרוֹת לִי

I would adorn myself with it as if it were *a magnificent crown*.

Like עֲטָרוֹת Zech. 6, 10. 14; Job 31, 36, the greatest Jewish poet of the Middle Ages, Rabbi Yehuda Halevi (1086–1142), employs נְזָרִים (plural of נֶזֶר 'crown') as *pluralis intensivus*, in his famous Ode to Zion.

יִשְׁנֶה וְיִחְלוֹף פְּלִיל פְּלִימִמְלָכוֹת הָאֱלִיל
חֲסִקָה לְעֵלָם לְדוֹר וְדוֹר נְזָרִיק:

It will change and pass away the crown of the kingdom of the heathen,
But thy power is eternal, for all generations is *thy magnificent crown*.

Dan. 7, 9 פְּרִסְוֹן "thrones" = *a magnificent throne*.

Dan. 7, 9–14 pictures a celestial assize held for the purpose of executing judgment upon the Gentile power. The Almighty, who appears in the likeness of an aged man with hair like spotless wool, and snow-white raiment, takes his seat upon a Magnificent Throne (פְּרִסְוֹן) of fire, and is surrounded by His myriads of celestial attendants. The word for throne in v. 9 is in the plural in order to designate *a magnificent throne*.

The plurals אֲדֹנִים 'lords' and בְּעָלִים 'masters' are frequently employed in a singular sense, but these two *intensive plurals* are too well known to require any discussion.²

¹ The LXX reads יהיה כהן לימינו; cf. Ps. 110, which Haupt refers to Zerubbabel; in *Johns Hopkins University Circulars*, No. 114 (June, 1894) p. 110.

² Cf. Gesenius-Kautzsch²⁷, p. 405, *i*.

In Ps. 105, 6 the pl. בְּחֵירִים 'chosen ones' is employed to designate Jacob.

זֶרַע אַבְרָהָם עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחֵירָיו :

Ye seed of Abraham His servant,
Ye sons of Jacob His Chosen One.

Hupfeld, Wellhausen, and Duhm, following Dyserink, read the sing. בחירו; Baethgen reads with the LXX the pl. עֲבָדוֹ in the first hemistich, and refers עֲבָדוֹ and בְּחֵירָיו not to אַבְרָהָם and יַעֲקֹב but to זֶרַע and בְּנֵי. It is better, however, to retain the ~~pl~~ reading, and to take the pl. בחירים as *intensive*.

With the above passage compare Ps. 114, 2:

הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִבְּשֻׁלְתוֹתָיו :

Judah became his sanctuary,
Israel—His Great Dominion.

Ps. 105, 15 מְשִׁיחִי My Anointed and נְבִיאִי My Prophet. Wellhausen¹ correctly observes that the terms *the chosen, the anointed, the prophet*, as employed in this passage, can be used only in the singular. 'There is only one Prophet or Messiah at one time (*e. g.*, Abraham, Isaac, Jacob), and God can speak only concerning this one.' Wellhausen points, therefore, בְּמִשְׁיחִי וְלְנְבִיאִי. This emendation is, however, quite unnecessary, for like בְּחֵירָיו (v. 6) these plurals may be explained as *intensive*.

In quite a number of passages in the Old Testament the royal city of Judah (*i. e.*, Jerusalem) is denoted by the plural עָרִים cities, *i. e.*, the city *par excellence*.²

Is. 40, 9.

עֲלֵהְךָ גְבוּהַ עֲלֵי־לֶךְ מִבְּשֻׁרַת צִיּוֹן
הֲרִימִי בְּכַח קוֹלְךָ מִבְּשֻׁרַת יְרוּשָׁלַם³
אֲמַרְי לַעֲרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם :

Get thee up on a high mountain,
O thou that bringest good tidings to Zion!
Lift up mightily thy voice,
O thou that bringest good tidings to Jerusalem!
Say to the Capital of Judah,
Here is your God.

¹ Cf. Notes on Psalms (SBOT) p. 104, l. 14; Crit. Notes on Psalms (SBOT) p. 98, l. 10.

² See Haupt in Drugulin's *Marksteine*.

³ אֲמַרְי לַעֲרֵי יְהוּדָה is a later scribal expansion, as is shown by the meter.

Cf. Is. **64**, 9; Lam. **5**, 11, etc.

In Cant. **1**, 17 the abode of the bride and bridegroom (who are termed King and Queen) is denoted by the pl. בְּתָיִם = The Magnificent Abode.¹ In the El-Amarna Letters the pl. bitāti is also frequently employed in a singular sense. *Cf.*, for instance, Winckler, *The Tell El-Amarna Letters*, No. 19 (B.²¹) l. 9, and No. 25 (L.⁵) ll. 2 and 6.

In conclusion may be mentioned a few plural nouns denoting appurtenances of great personages: מִשְׁכָּבִים *bed*, Gen. **49**, 4; יְצוּעִים *bed*, Ps. **63**, 7; Job **17**, 13.

E. Intensive Plurals of Abstract Nouns.

A great many abstract nouns in Hebrew that are commonly employed in the singular are sometimes used in the plural for the purpose of intensifying the idea inherent in the stem. These plurals may very frequently express the idea of 'fullness' or 'excellence.' The following are the clearest examples of *intensive plurals* of abstract nouns in the Old Testament:

שִׂמְחָה² Ps. **45**, 16, *great gladness*, and Ps. **16**, 11, *supreme gladness*; בְּרָכָה Ps. **21**, 7, *abundant blessing*; חֵכְמוֹהַ³ Ps. **49**, 4; Prov. **24**, 7, *profound wisdom*; בִּינֹהַ Is. **27**, 11, and תְּבוּנוֹהַ Is. **40**, 14; Ps. **49**, 4; **78**, 72; Prov. **11**, 12; **28**, 16, *keen understanding*; בְּטַחְתָּיִם Job **12**, 6, and מִבְּטַחְתָּיִם Is. **32**, 18, *full confidence*; גְּבוּרָה Job **41**, 4, *extraordinary strength*, and Is. **63**, 15, *of the strength of God*; יְדוּת 1 Sam. **2**, 3, and יְדָעִים Job **36**, 4; **37**, 16, *thorough or profound knowledge*; אֱמוּנָה Prov. **28**, 30, and אֱמוּנָיִם Prov. **20**, 6, *perfect faithfulness*; אֹמְנִים Is. **40**, 26, *omnipotence*; חַמָּה Ps. **76**, 11; Prov. **22**, 24, *fierce wrath*; מַחְסָרֶיךָ Prov. **24**, 34, *thy utter want or destitution*; מִשְׁבַּתָּהּ Lam. **1**, 7, *her utter destruction*; נִקְמוֹתָּ Judg. **11**, 36; 2 Sam. **4**, 8, *great vengeance*; נְדָבוֹתָּ Ps. **110**, 3, *all willingness*; קְרוּחַתָּ Ps. **5**, 10; **38**, 13; **52**, 4; **55**, 12; **57**, 2; **91**, 3; **94**, 20; Prov. **17**, 4; **19**, 13; Job **6**, 9, *utter destruction*; תַּנְחִימוֹתָּ Job **21**, 2, and תַּנְחִימוֹתָּיִם Ps. **94**, 19, *an abundance of consolation*; עֲבָרוֹתָּ

¹ *Cf.* Haupt, *The Book of Canticles* (Reprinted from THE AMERICAN JOURNAL OF SEMITIC LANGUAGES AND LITERATURE, Vol. XVIII, pp. 193-245; Vol. XIX, pp. 1-3 (July and October, 1902), p. 64, note on 1, 17.

² *Cf.* Solomon Glassius, *Philologia Sacra* (1705), col. 618: שִׂמְחָהּ (Ps. 45, 16) *laetitiae*, h. e. *summa laetitia*.

³ *Cf.* Crit. Notes on Proverbs (SBOT) p. 59, l. 45.

Job 40, 11, 21, 30; Ps. 7, 7, *violent wrath* or *great flood of wrath*; תְּנוּמָה Job 33, 15, *deep slumber* (cf. Prov. 24, 23); כּוֹשְׁרוֹת Ps. 68, 7, *complete happiness* or *prosperity*; אֲשֵׁרִי Ps. 1, 1, etc., *the happiness of*; הִרְפוֹת Dan. 12, 2, *utter contempt*; מוֹשְׁעָה Ps. 68, 21, and יְשׁוּעָה Is. 26, 18; 33, 6; Ps. 18, 51; 28, 8; 42, 6, 12; 43, 5; 53, 7; 74, 12; 116, 13, *complete salvation*; הַשְּׁכִים and מְהַשְּׁכִים *thick darkness*; מְנוּחָה Ps. 23, 2, *perfect quietude*; הַמְדוּדוֹת Dan. 9, 23; 11, 19, *greatly beloved*; אֵימִים Ps. 88, 16; Job 20, 25, *great terror*; cf. הִרְדוּת Ezek. 26, 16; 16; בְּהִלּוֹחַ Jer. 15, 8; and בְּלִהוּת Ezek. 26, 16; 27, 36; Ps. 73, 19; צַחְצְחוֹת Is. 58, 11, *complete aridity*; מְרֵאוֹת Gen. 46, 2; Ezek. 43, 3 *a great or important vision*; מְסֻתָּרִים Ps. 10, 8; 17, 12; Lam. 3, 10a, *close hiding place*; הַבָּלִים Ecc. 5, 6, *utter vanity*; מְמוֹתַיִם Jer. 16, 4; Ezek. 28, 8, *cruel death*; עֲצוּהַ Deut. 32, 28, *true counsel*.

Ps. 87, 3, נִכְבְּדוֹת *a most glorious thing*. Psalm 87 is a poem of the Dispersion. The underlying idea is that although the Jews are dispersed all over the world, still Zion continues to be the spiritual mother of them all. The original text of the Psalm is not well preserved, but Haupt has probably succeeded in restoring it. He believes that the Psalm began with 3a נִכְבְּדוֹת מְדַבֵּר בָּךְ and regards עִיר אֱלֹהִים as a gloss to בָּךְ. The first stanza² of the Psalm reads, therefore, according to Haupt, as follows:

יְסוּדָתוֹ בְּהִרְרֵי קֹדֶשׁ	1b	נִכְבְּדוֹת מְדַבֵּר בָּךְ	3a
מִכָּל מִשְׁכְּנוֹת יַעֲקֹב :		אוֹהֵב שְׁעָרֵי צִיּוֹן	2

A most glorious thing is spoken of thee,
His foundation on *the great holy mountain* :
God loveth the gates of Zion
Above all the dwellings of Jacob.³

For the pl. הִרְרֵי cf. p. 198.

¹ Cf. S. Glassius, *Philologia Sacra*, col. 618, note on Ecc. 5, 6: In *multitudine somniorum הַבָּלִים vanitates*, h. e. *maxima vanitas*,

² The psalm must be divided into three stanzas, each stanza consisting of two *meshalim* or poetic lines; each *mashal* has two hemistichs, and each hemistich three beats.

³ Professor Haupt restored the original text of the psalm in connection with the interpretation of Messianic Psalms, in the Oriental Seminary of the Johns Hopkins University, during the session 1902-03.

F. Several Miscellaneous Examples of the 'Pluralis Intensivus.'

In Ecc. 7, 26 the pl. מִצְּדוּרִים 'snares' = A Great Snare, and the pl. הַרְמִיִּים 'nets' = A Great Net. Cf. Böttcher, *Ausführ. Lehr. d. hebr. Spr.*, vol. 1, p. 488.

In Prov. 7, 22, Haupt reads פְּתָאִים (plural of פֶּתַח 'simple') for פְּתָאִים, and renders it *this colossal simpleton, this arrant fool*. For a full discussion of this passage see Crit. Notes on Prov. (SBOT) p. 40, ll. 23 ff.

In several passages (Job 17, 1; 21, 23; 2 Chron. 16, 14) the pl. קְבָרִים = a great grave, i. e., a Mausoleum. Cf. Delitzsch, *Das Buch Hiob* (1902) p. 157, note on 17, 1.

Cf. the Ethiop. pl. *magäber* employed in a singular sense.

APPENDIX.

THE 'PLURALIS INTENSIVUS' IN RABBINICAL LITERATURE.

The 'intensive plural' is but rarely met with in Rabbinical Literature. The following, however, may be mentioned:

While in the OT the pl. בְּעָלִים is employed in a singular sense only with suffixes, in the Talmud it is used frequently also in the absolute state; cf., for instance, *Baba Kama*, 54a בעלים ליה דאיה כל דאיה ליה בעלים *everything that has an owner*; *ibid.*, 57a דעת בעלים *the knowledge of the owner*, etc.

The plurals מְרִיץ and רְבוּנִין are occasionally employed in a singular sense, as equivalent to Heb. אֲדוֹנִים and בְּעָלִים,¹ e. g., Targum to Is. 1, 3 יָדַע חֲמָרָא אֲדוֹנֵיָא דְמִרְהוּי (מִרְהוּי = בְּעָלָיו); cf. Gen. R., section 58 מֵאֲרִי בֵּיתָא *the owner (or master) of the house*, and Deut. R., section 2 אֲנָא מְרִי דְנַפְשִׁי *I am master of my desire*. In the Talmud מְרוֹחָא, commonly employed as a plural of מֵר, is sometimes used in a singular sense, like מְרִיץ in the passages quoted above, e. g., *Baba Bathra*, 3b קטלנהו לכולהו *he (Herod) killed all of his master's family*; *Baba Kama*, 103a דכיתנא מֵר *the owner of the flask*; *ibid.* דהציר מְרוֹחָא *the owner of the court*. Compare Jastrow, *A Dictionary of the Targumim, The Talmud Babli and Yerushalmi*, p. 834; Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, Vol. II, p. 234. Targum to Gen. 40, 1 לְרַבְיָנִיהוּן לְמִלְכָּא דְמִצְרַיִם

¹ Cf. Winor, *Grammatik des biblischen und targumischen Chaldäismus* (Leipzig, 1824) p. 108, 3.

(לְרַבּוֹנֵיהֶֿן = לְאֲדֹנֵיהֶֿם) *to their lord, the King of Egypt*; cf. also Targum 1 Ki. 22, 17; Ps. 136, 3, and Targum Yerushalmi, Gen. 19, 2; 42, 33.

שְׁמַיִם (or Aram. שְׁמַיָּא) is a common name for God in Rabbinical Literature. Cf. *Pirke Aboth* 1, 3; 4, 12 (cf. ἡ βασιλεία τῶν οὐρανῶν for ἡ βασιλεία του Θεοῦ in the New Testament; cf. also Matt. 23, 22). It is intended as a plural of majesty on analogy of אֱלֹהִים. The plural שְׁמַיָּא as a name for God is found also in Dan. 4, 3 (דִּי שַׁלְטָן שְׁמַיָּא *that heaven rules*), and probably also in Job 15, 15.¹

Finally, we will mention Targ. to Jer. 15, 8 הַל יִמְיִין (= Hebr. חוֹל יַמִּים) *the sand of the sea*; and Am. 3, 9 עַל טוֹרֵי שְׁמֵרוֹן (= Hebr. עַל הַרֵי שְׁמֵרוֹן) *upon Mount Samaria*.

¹ Thus also 1 Macc. 4, 10; 24, 55. Cf. Shak., *All's Well that Ends Well*, III, 4, *her prayers, whom heaven delights to hear*.